

ADVENT HARBINGER.

"SMOKE, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAILE BECAUSE OF HIM!"

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Poetry.

Prayer.

"When morning is rising o'er mountain and lawn,"

And everything waken'd to welcome the dawn,
When far from the valley the mists fly away,
Across thee from Number, across thee and pray.

And when the still morn, in its beauty draws nigh,
And nature seems ready to languish and die,
Then hark on thy march in the heart of the day,
Thou hast lit up thy thoughts to thy Father and say.

When evening descends like a spirit of peace,
And labor and tumult grow fainter and cease;
When night cometh down in her merry array,
Thou hast to the God of thy spirit and pray.

Remember his goodness, whose hand has supplied
Each want of thy bosom, nor ever denied
The million of his bounty to gladden thy way,
Remember his goodness and gratitude pray.

Oh! pray to his always, in sorrow or joy,
When peace is opposed down thy weakness and joy,
The Side of thy bosom, the store shall ally,
On thy prayer thy Success—then constantly pray?

Original.

[For the Harbinger.]

A Clue to the Time of the End.

NO. V.

"The opposition which it experienced was, indeed, almost inconceivable, and afforded the clearest evidence of the pernicious tendency of those measures of extermination which former governments had adopted against the possessions of the Established Church, and how rapidly the confiscation of ecclesiastical property, founded on the pretence of applying it to purposes of beneficence and public instruction, leads to the total destruction of every species of religious belief. Universally the opinion prevailed that the restoration of the altar was but a prelude to that of the throne, and the Concordat was to be regarded as a solemn pledge for the speedy re-establishment of the ancient regime, a manifesto against all the principles of the Revolution.—These feelings were in an especial manner prevalent among the military and Democratic parties." Moreau, Lannes, Oudinot, Victor, and many others, openly expressed their repugnance to the measure and declined to join the ceremony which took place in Notre Dame on occasion of its solemn proclamation.

"Napoleon, however, remained firm, notwithstanding all the opposition which took place, and the loud discontents of the capital; the re-establishment of public worship was announced by a proclamation of the Consul, and on the follow-

ing day a grand religious ceremony took place, in honor of the occasion in Notre Dame. All the great bodies in the State, all the constituted authorities attended, and proceeded in great pomp to the Cathedral. Such, however, was the repugnance of many of the generals to the ceremony, that it required all the authority of the First Consul to make Lannes and Augereau remain in the carriage when they perceived they were going to hear mass. It proceeded, nevertheless, with great eclat in the Cathedral of Notre Dame, which eight years before had been polluted by the advent of the Goddess of Reason.

"Immediately after this change, the observance of Sunday was to a certain degree resumed. It was provided in the Concordat that the government offices should be closed on Sunday, and this was immediately done. Shortly after, a decree of the Consul directed that all marriages should be proclaimed on that day, and the daily service of mass begin in the Tuilleries. But although the opposition which the restoration of religion met with in the corrupted population and revolutionary circles of Paris was very powerful, it was viewed in a very different light in the rural districts of France. The peasants beheld with undisguised delight the re-establishment of the priests, from whose labors and beneficence they had gained so much in former times; and the sound of the village bells again calling the faithful to the house of God was hailed by millions as the dove with the olive branch which first announced peace to the "green delayed earth." The restoration of Sunday as a day of periodical rest, was felt as an unspeakable relief by the laboring population, who had never been able to establish the exemption from work on the tenth day, which the Convention prescribed, and were broken down by years of continued and unbroken toil. But the pernicious effect of the total cessation of all religious instruction and observances for nine years could not so easily be eradicated. A generation had been educated who were ignorant of the very elements of the Christian faith; the phrensy of the Revolution had snapped asunder a chain which had descended unbroken from the apostolic ages. To foreign nations, however, who could not foresee the deplorable internal effects of this long interruption in religious instruction, the spectacle of France again voluntarily returning to the Christian faith was in the highest degree acceptable. Contrasting it with the monstrous profanations and wild extravagances of the irreligious fanaticism which had prevailed during the Revolution, they deemed it the harbinger of tranquility to its distracted people, and peace to Europe. It contributed, more than any circumstance, to weaken the horror with which the revolutionary government had so long been regarded, and opened the way to the establishment of more kindly relations, not only with the governments, but the people of foreign States. The Emperor of Russia and the King of Prussia publicly expressed their satisfaction at the auspicious event, forgetting, in their joy at the restoration of so important a member to the Christian family, the jealousy with which a change so likely to consolidate the power of the First Consul, might possibly have been regarded. The Emperor of Austria styled it, with great felicity of expression, "a service truly rendered to all Europe," and the thoughtful and religious, everywhere, justly considered the voluntary return

of a great nation to the creed of its fathers, from the experienced impossibility of living without its precepts, as the most signal triumph to the Christian faith which had occurred since it ascended the imperial throne under the banners of Constantine."—Allison II., 202, 203.

Thus we are told that the events brought about by the Concordat of A. D. 1802, was the most signal triumph of the Christian faith that had occurred since it had ascended the imperial throne under the banners of Constantine. How then can it be possible that a triumph of the Catholic faith, which stands out on the pages of history as the most grand and imposing of all the successive conquests of the Papal power, should be the overthrow of that power! Surely it cannot be, unless we can make the greatest triumph of the Catholic faith its most signal overthrow.

"We must remember that the dominion of the little horn was to be that of the three horns 'plucked up'; consequently the dominion to be taken away must be the dominion which was given to it, that is, of the 'three kingdoms': for a power that is never possessed cannot be taken away. In what manner did this Concordat overthrow the authority of the Pope over the three kingdoms? In no way whatever. We must remember also, that all the civil power that the Pope ever exercised in any territory except that of the three kingdoms, was by the voluntary consent of the people of those countries, so that the overthrow of papal authority in those countries, must be by the withdrawal of support by the people.—For this reason the withdrawal of Germany and Great Britain from papal authority was not the event that marked the close of the 1260 years; neither when France broke with Rome, A. D. 1793, will we find the prophetic mark; much less when she falls again into the arms of Rome, A. D. 1802, are we to look for that event as the grand boundary line of the 1260 years.

J. D. PRUDEN.

For the Harbinger.

Revivals—Power of Exhortation.

There is a power attending heartfelt exhortation, and earnest entreaty and persuasion, that but few can resist; and without which accompaniment, the preaching of the Word fails in a measure to produce the effect designed and desired. We are too apt to cast aside those "conversations" as spurious, that have been the result of what is sometimes termed "a special effort," or what is termed "a protracted meeting." But is not a protracted meeting, or a special effort to save sinners, better than no meeting, or better than no effort? While it is the duty of Christians to be constantly and ever making "a special effort" to save men, yet what is termed revivals of religion, are not without their good; and special efforts to enforce the claims of the truth upon the mind of both saint and sinner, we know by experience, often result in much good.—There is no doubt but that the refreshing seasons of grace and mercy that the church enjoyed in days past, the showers of divine grace that were so frequently experienced and enjoyed by the Christian, were the result of the continued and earnest efforts of the devoted few who are ever devoted to the service of their Master. Yet, it is the duty of Christians to embrace those oppor-

tunities for special effort which circumstances may present. If certain seasons of the year make it more convenient for men to congregate where the gospel is preached, it is certainly important that Christians improve such times, and make every laudable effort to induce men to prepare to meet their God. The greatest cause to lament is, that there is not more "special efforts" made to save men. If we refer in our minds back to those seasons of awakening, we remember the earnest and solemn exhortations which accompanied every discourse of the preacher.—The sinner could not resist the earnest entreaties of the Christian. The lukewarm were induced to repent, and the backslider was reclaimed.—Difficulties between brethren were speedily settled; and infidels were caused to exclaim, "Behold how these Christians love one another."—Can we say such fruits were not of God? Sectarian controversies were laid aside, and Christians of every denomination could then work together in love for the one great object—the salvation of sinners.

The Bible, from beginning to end, is one continued invitation. What sinner is not affected by those words found in Ezekiel xviii. 11, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Also in Matt. xi. 28-30, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We read in Acts xviii. 24, 28, "A certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was Christ." Eloquence and earnest exhortation, connected with the truth, are like showers upon newly planted fields. 1 Cor. iii. 6, "I have planted, Apollos watered: but God gave the increase." God will, in answer to prayer, bless such means to the salvation of sinners.

It is not only the duty of Christians to preach the Word, but, to be successful in winning souls to Christ, it is also their duty to make use of all the means in their power to accomplish the work: and exhortation is a very important item of the means with which the Christian, by the help of God, may succeed in the cause of Christ. Without argument, or examples from the Scriptures, reason and experience should teach us the efficacy of persuasion and exhortation. While fanatics, headed by the prince of error, are trumpeting the lie that the day of grace is past—that all men will be saved—that there is no God—that the judgment and resurrection is past: While all these opposing influences are at work to deter the spread of the gospel, and hedge up the way, and hinder the stable minded and faithful laborer in the vineyard of the Lord, so much the more should the devoted servants of Christ thunder forth and proclaim the solemn and awful truth, that the judgment of the great day nigheth, and hasteth greatly, and warn, induce and persuade, exhort and urge men to prepare to meet their God.

It is also our duty to pray and wrestle with God, "that the word of the Lord may have free course and be glorified." Although, judging from the signs of the times, and what the Scriptures clearly teach will be the moral condition of the world near the Coming of Christ, there seems

to be but little prospect or hope that many will, by the use of any means, heed this last warning, and be induced to prepare for the judgment; yet we have no authority from the Word to limit the power of the Almighty. We know not how great a work God in mercy may yet perform, in a short time. It is the Christian's duty to labor as earnestly now, and more so, than ever before. For we are taught by the Word to "exhort one another, and so much the more, as we see the day approaching." Our persecutions, no doubt, will increase more and more in this work till the end. But the more diligent and faithful we are in this glorious cause, the more consistent and possible will it be for God to increase our spiritual strength, and give us his Holy Spirit to enable us to overcome every evil, and endure patiently all his righteous will. O that we may realize more and more our weakness, and our dependence upon Christ for strength to live holy and pure in his sight, that we may be constantly fit instruments to perform all the work he has designed for us, in this last time of peril and spiritual declension. And soon it will be said to us, "Well done, good and faithful servant, enter into the joys of thy Lord." H. B.

Troy, N. Y., Dec. 23, 1847.

For the Harbinger.

A Word to the Sinner.

Suppose you succeed in your endeavors to hinder the spread of the truth, that the coming of Christ is near, even at the door, will it in the least stay the event? Think you will thus escape the vengeance of an insulted God? Suppose you succeed in blackening the characters of those who preach these truths, will your damnation be any the less sure? Suppose you succeed, by your infernal plots and hellish tricks, to make us appear in the eyes of the public the rascals you so much desire us to be, can you thus escape the "damnation of hell"? Suppose even, we were the outrageous characters you represent us to be, would that alter the purposes of God, or prove his word untrue? No, no. However much we may be entangled in the snares of your master the devil, and become like you in character, remember, the words of Jehovah can never fail.—We confess that we are but fallible men, subject to like passions as you are, and may in an unguarded moment yield to the deceptive influences which you may throw around us; but we can honestly say, that we have, and still are striving with our might to live an honest and peaceable life, and benefit your souls, and glorify God, by enduring in his service.

But the precious opportunity which you now enjoy to seek a preparation for the solemn scenes of the judgment, will soon be past forever. Of course this idea will appear fanatical to you, as long as you continue to resist the truth of the gospel. But if you throw down the weapons of your rebellion, and submit and conform to the requirements of the gospel of peace, you will then be able to see and understand the scriptures of truth. It is impossible for you see and understand the scriptures, until your dispositions are changed. "For to be carnally minded is death; but to be spiritually minded is life and peace.—Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." By all the motives which are presented by a God of long-suffering and mercy, we exhort you to flee from the wrath to come. Delay not,—

"But heed the awful warning;
Ten thousand calls invite;
Should you neglect the morning
Then comes the doleful night.
For earth's eventual story

A few short months will tell;
The righteous rise to glory—
The wicked sink to hell."

H. B.

Troy, N. Y. Dec. 8, 1847.

(Selected for the Harbinger.)

On the Proper Regulation of the Appetites.

In connection with the views which have been presented in the preceding chapter, it is to be remembered, that the leading appetites and propensities in their specific forms, are but so many modifications of desire. And if it is acknowledged to be important, that the desires should be properly regulated, it is equally important, that the specific appetites and propensities, into which desire, under the appropriate circumstances, modifies itself, should be subjected to a similar regulation. And the same general remark will apply to the affections also, as well as to the appetites and the propulsive principles; inasmuch as the affections are known to be characterized by desire, as an essential and leading element, and are susceptible of an inordinate action.

(1.) In the few observations, which we propose to make on the subject of the appetites at the present time, our first remark is this. The appetites are good in their appropriate place; but when they are not properly regulated, by being restricted to their appropriated objects and objects, they are the source of great evil. I believe it is generally admitted, that the undue indulgence of the appetites—the "lower passions," as they are sometimes denominated—is the true source of inward impurity; a state of mind, which it is to be feared most persons know by melancholy experience, better than it can be illustrated by any description. Men speak of the appetites in terms which obviously indicate their convictions on this subject; they speak of them, whenever they operate out of their appropriate sphere and degree, as low, degrading, and polluting; and compare those who thus indulge in them, to the swine that wallow in the mire.

There is also something in one's consciousness which supports this view. When the appetites are entirely subdued and kept in their place, the subject of them, at least so far as the appetites are concerned, feels that he is pure in heart. But when it is otherwise, there is a sense not only of guilt, but of degradation; that is an inward consciousness of what may be termed metaphorically a stain or blot upon the mind. The soul feels itself, in the experience of its own state, to be very different from what it is at other times. The holy soul may be likened to a mirror, into which God may look, and behold the features of his own character reflected. But when it yields itself to the undue influence of the appetites, the mirror becomes stained and darkened, and God is no longer seen in it.

(2.) In accordance with these views, a person may become impure, as in point of fact many do become impure, by the inordinate indulgence of the appetite for food and drink. The Savior ate and drank without prejudice to his holiness, because he did so in fulfillment of the laws of nature. The truly devoted followers of the Savior will endeavor to imitate his example in this respect. "I felt no disposition," says the pious Brainard, "to eat and drink for the sake of the pleasure of it; but only to support my nature, and to fit me for divine service." It may perhaps be properly added, that even heathenism, which thus utters a voice to teach and improve an imperfect Christianity, can furnish us a lesson on this subject. It is said of Hannibal, the celebrated Carthaginian commander, that in the use of food and drink, he consulted merely the restraints of the physical system, without any regard

to the suggestions of sensual pleasure. In the language of the Roman Historian, "*Cibi potiusque desiderio naturali, non voluptate, modus finitus.*"

This fact, among other striking traits of character, is obviously mentioned as a ground of commendation by the historian, who, heathen as he was, as well as the celebrated subject of his remarks, seems to have had a clear perception of the intentions of nature.

Happy would it be, if such views and practices more generally prevailed. But it is a painful truth, that multitudes of persons, and some even of those who claim to be the Savior's followers, pollute themselves by taking food, not for the sake of the food and in the fulfilment of the intention of nature, but for the sake of the pleasure which it gives; making the pleasure the ultimate and oftentimes the sole object. In other words, they eat and drink for their lusts' sake.— They do not eat and drink because it is necessary to support nature: an important object, which, when properly kept in view, has a tendency to limit the quality and quantity of the articles taken, but in order that they may gratify their selfish propensities. Such are the persons that are properly denominated *impure*; and they feel themselves to be so. The superabundance of the flesh, nourished by meats and drinks stimulating in their nature, and inordinate in quantity, seems to spread a coat of its dark and unseemly accretion over the mind itself. The amount of impurity which results from this source is immense; and will abundantly account for the lamentations of many persons over their spiritual leanness.

(3.) One of the principles coming under the denomination of the appetites is that which results from the relation of the sexes. A serious mind one that is disposed to recognize the benevolent hand of God in all his works, will not be inclined to speak in terms of disparagement of this appetite, which, in an important sense, is the foundation of the family state. But sin, which has spread its poison everywhere, has converted that, which was designed for good and nothing but good, into a source of evil. Every desire, founded upon the relation of the sexes, which is not in accordance with the providence and will of God, leaves a stain upon the mind's purity, and is at war with holiness. But it is necessary merely to allude to the dangers from this source. The holy mind, which appreciates the importance of watchfulness in every direction, will not be inattentive to the perplexities and hazards which exist here. A single emotion, at variance with entire purity of heart, is inconsistent, so long as it exists, with communion with God, and with his favor.

(4.) We leave this subject with one or two observations more. In connection with what has been remarked, we are naturally led to urge upon all persons, who wish to live a life of true holiness, the great importance of living in such a manner, in the exercise and indulgence of the appetites, as to fulfill, and nothing more than fulfill, the intentions of nature: or rather the intentions of the wise and benevolent Author of nature. The life of God in the soul has a much closer connection with modes of living than is generally supposed. If Christians, instead of indulging and pampering the appetite for meats and drinks, would be satisfied with simple nourishment, and with that small quantity which is adequate to all the purposes of nature, what abundant blessings would infallibly result both to body and mind! Many dark hours, which are now the subject of sad complaints on the part of professed Christians, would be exchanged for brighter ones. God would then reveal his face of affection and love, which it is impossible for him to do to those who gnaw themselves in this manner. And in relation to any other principles,

which properly come under the head of the appetites, beneficial and important as they undoubtedly are in their place, if they could be restrained to the purposes and the limits which their Author has assigned, it would certainly make a vast difference in the relative amount of sin and holiness, of suffering and happiness, in the world.

Christian, think of these things! Ye, who seek the experience, the indispensable and blessed experience, of holiness of heart, earnestly make them the subject of reflection and prayer. "Blessed are the pure in heart, for they shall see God." "Whether ye eat or drink, or whatsoever ye do, do all the glory of God."—*T. C. Upham.*

Slavery and the Church.

Corruption of the Church.

THE PROTESTANT EPISCOPAL CHURCH.

Of this church I have little to say; for, from the very nature of its organization, and the character of the elements of which it is composed, it is the very last of all the sects to which any cause of reform should look for aid. From the commencement of our enterprise, it has been an inveterate enemy of abolition, and has thrown its entire influence, as a body, into the scale of slavery. Among its members have been found a few sterling abolitionists, but fewer probably, in proportion to its whole numbers, than in any other denomination. I believe the first instance of the opening of its meeting-houses for antislavery lectures is yet to be recorded; and if, in its ecclesiastical capacity, it has done less to sustain slavery, by positive action in its favor, than some of the other sects, it has not been for want of love for the system, but from its haughty and dignified indifference to all matters of general interest.— Many of its ministers and members are slave-claimants, and nearly all of them legalize slavery, and strenuously oppose its abolition in the District of Columbia; and in abusive treatment of people of color, they have, if possible, rivalled even the Methodist church.

Some ideas of the spirit which pervades this body towards that portion of our countrymen to whom God has given a complexion differing from ours, may be gathered from the following extracts from a recent work from the pen of Judge Jay, himself a Churchman, entitled "Caste and Slavery in the American Church."

Mr. Jay says:—

"In the month of June, 1839, the Board of Trustees of the General Theological Seminary, composed of the bishops and clerical and lay delegates from the different states and territories, met at New York; and their proceedings were subsequently published in a pamphlet. From the minutes, it appears that a candidate for holy orders in the diocese of New York, now the Rev. Alexander Crummell, applied to them, by petition, to be allowed to enter the seminary as a student; that the petition was referred to a committee consisting of the Right Rev. Bp. H. U. Onderdonk, Rev. Drs. James Milnor and Hugh Smith, and Wm. Johnson, David B. Ogden, and Edward A. Newton, Esquires, who, after deliberate consideration, recommended a resolution of rejection, which, on the motion of the Rev. Francis L. Hawke, D. D., was adopted; that the Right Rev. Bishop Doane asked leave to enter his protest against the decision, and that leave was not granted. Neither the reasons for their decision, nor the disqualification of the candidate, are even intimated by the minutes; but it does appear, that the right of every candidate for orders to enter the seminary was expressly guaranteed by the constitution, which the trustees were bound to obey; and that this fact was well

known to them, also appears from an amendment proposed by the bishop of New York, while the matter was pending, to the very clause upon which they were trampling.

"The true cause which led the trustees to nullify the constitution and deny the right of the candidate, and which they were ashamed to acknowledge, was that he was a colored man; and this was the only cause—his diocesan, Bishop Onderdonk, of New York, having declared in 'The Churchman,' (Nov. 4, 1839,) that he explicitly stated to them, 'that if they should think it right and proper to admit a colored man into the Seminary, he considered the applicant before them, one in whose case it might with great safety and propriety be done.'

"The Rev. Peter Williams, for many years a respectable clergyman of New York, was never allowed to sit as a member of the Diocesan Convention, nor has the Church of St. Philip, of which he was the pastor, been yet represented in that body. He died soon after the act of the trustees, upon which we have been remarking, was exposed to the world; and to counteract, as far as possible, the indignation it had excited, the clergy, in a body, attended his funeral, and the bishop of New York pronounced from the pulpit a high eulogium upon his character. Several of the clergy admitted that it was done merely for effect, and one of them bitterly remarked at the funeral, that the empty honors to the lifeless dust were a poor atonement for the insults so often offered to the living man. The Rev. Mr. De Grasse, another colored clergyman of the Episcopal church, of fine talents, excellent acquisitions, and amiable disposition,—who, three years previously to the application of Mr. Crummell, had been excluded from the Seminary, and who, after a residence of some years in this city, sought in the West Indies the respectful treatment and sympathy he could not find at home, and there ended his early years by a Christian's death,—once said to the writer, with tears in his eyes, 'I feel that the bishop and many of the clergy are against us—that they do not want any colored clergymen in the church. I have struggled against the conviction, but it is impossible to resist it; the proofs are too strong; I experience it daily; I know it is so.'

"In the diocese of Pennsylvania, an express canon debars the African church from being represented in the Convention, and excludes the rector from a seat. Truly! a singular picture to be exhibited by Christians meeting as a council of the church; but the limits of caste stop not here! Beautifully says the poet—

'Are we not brothers?
So man and man should be;
But clay and clay differs in dignity,
Whose dust is both alike.'

"Since Shakspere wrote, even the *dust* has learned to claim precedence over dust; and *Noli me tangere* is daintily inscribed upon the mouldering coffin-lid.

"Ay! this 'aristocracy of color' is maintained, not only in God's temples, but even in that last abode where all distinctions have been supposed to disappear. In the very graveyard, where Death reigns as conqueror, and worms revel on the mouldering remains of manliness and beauty; where pride, and pomp, and power, have doled their trappings, and have said to corruption, Thou art my father, and to the worm, Thou art my mother and my sister; where the voice of passion is forever stilled, and the heart that has censured to beat is cold as the marble beneath which it reposes;—even here, among the tombs, Prejudice has his dwelling, like the demonic of old, and Caste, under the sanction of the church, rears his hideous and revolting form.— How many similar instances there may be, we

know not; that we cite has come under our immediate notice. The vestry and wardens of an Episcopal church in the diocese of New York, a few years since, accepted a deed for a cemetery, which was demised to them upon the express condition embodied in the indenture, *that they should never suffer any colored person to be buried in any part of the same;* and all the subsequent conveyances on the part of the church, of vaults and burial-places, are subject to the same condition."

THE UNITARIAN AND UNIVERSALIST CHURCHES.

Whoever has bestowed an hour's serious reflection on the nature and tendency of ecclesiastical institutions, will see that these churches have much less power to harm any work of reform, than those sects which are called evangelical.—From the looseness of their organization, and anti-Pharisaic character of their professions, their ecclesiastical influence is comparatively limited, either for good or for evil. Their influence is more that of the individual; and in relation to slavery, they stand much nearer the position of non-church-communicants, than do the other sects. But still they have an ecclesiastical existence, and, of course, some ecclesiastical influence; and that influence, however trifling it may have been, has all been given in support of slavery. As a body, they have given the anti-slavery cause no countenance. The least that can in truth be said of them is, that, ecclesiastically, they have walked in the footsteps of the priest and the Levite, straight by the poor, bleeding slave, on the other side, or have turned aside only to cast a cold and heartless look upon his wretchedness; while in the capacity of citizens, they have joined his oppressors, and assisted in stripping him of his rights, and plundering his domestic hearthstone. And as they profess to be Christians, and members of the church of Christ, and at the same time *legitimate slavery and the slave trade*, and also fellowship slave-claimants as Christians, there is no essential difference between them and the other sects. They are all under the same condemnation, and are alike the enemies of truth and impartial freedom.—S. S. Foster.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, JANUARY 8, 1848.

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But the *Thousand additional Subscribers*—

HOW ARE THEY TO BE OBTAINED?

By a *faithful effort* on the part of each one who feels interested in this matter. Go to that class whose only excuse has been, The paper is too dear, I am unable to pay for it, and tell them they can now have it for Seventy-five Cents: no one, we think, will object to that price, and but few feel too poor to pay it. In this way the glad tidings of the coming kingdom may be carried into the humble dwellings of many, where it now seldom enters. Thus, also, will be afforded a good opportunity for each brother and sister, at least to try, to do something in this cold and unbelieving time, for the advancement of the cause of our soon coming Lord. Who will engage in this work? We trust many will, and without delay, and report to us soon the success of their efforts.

Ministers and travelling Lecturers. Our ministering brethren may assist us in obtaining the desired number of subscribers, by laying this matter, at suitable times and places, before their congregations. In so doing, they will at once obtain many subscribers; and others in the same good work; and wake up a reading interest, which, in a great measure, is the life of a religious community.—Traveling Lecturers can do much towards forwarding this enterprise. Will they, and our brethren in the ministry generally, interest themselves in this cause?

It will also aid in furnishing the number of subscribers we need, if those who take another paper can be induced to take the Harbinger also; the additional expense of Seventy-five Cents is but a trifle, especially to those who are in easy circumstances; while a number of such little sums united make the great amount we need to carry out this enterprise. Let this matter be laid before such, and doubtless many of them will lend us a helping hand, for the term of one volume, if no longer.

OUR FREE LIST.

At the price we now offer the paper, we cannot, without a large list of paying subscribers, send it gratuitously. What, cry some, will you deprive the Lord's poor of the glad tidings of the kingdom, which are weekly borne to them on the pages of the Harbinger? No; this we cannot do: the gospel must be preached to them. We propose to give the Lord's benevolent stewards an opportunity to have the pleasure of aiding in this work of love. We propose to publish a list, weekly, of the cost of the papers sent to the poor, and the voluntary contributions of those who may feel disposed to aid in meeting the same. In this way we hope to be able to send out more papers to the poor than we have ever before done, for we think many who have the means will engage in this good work with a zeal and cheerfulness, which becomes our high and benevolent profession. Who will be first in contributing for this among the best of purposes?

It will aid us in accomplishing this work, if every one who now receives the Harbinger, free of charge, will try, at least, and pay for it. Those who can, should esteem it their privilege and duty to do so.

To aid in carrying out this plan, we must urge the necessity of making

ALL PAYMENTS IN ADVANCE.

or when the paper is ordered. If there is a lack of promptness in paying this small price, our plan will be defeated. And we hope those whom it concerns

will bear in mind *past accounts*; we shall need our dues to aid in publishing our sheet at its reduced price.

POSTAGES.

Postage must be paid on all letters from our patrons. We cannot afford the Harbinger to them at Seventy-five cents, and be subjected to Postage too. A word is all that is needful: all, we trust, will do the fair thing.

Finally, we have and do still most sincerely crave the blessing of God upon this enterprise, if it is according to his will: we feel that it is, and think it will succeed, and be the means of greatly enlarging the usefulness of our humble sheet. We do therefore most confidently appeal to our brethren; to aid us what they can, in the several ways we have marked out, in furthering the objects before us; and we believe we do not appeal to them in vain. Will they immediately see what can be done?

[*P*] Our Canada subscribers will receive their papers at one dollar per volume, as usual. We cannot at present reduce the price to them, as we have to pay twenty-six cents postage on each volume; and besides, from five to ten cents postage on the most of their letters, and from two to three cents discount on all their money. We name this not by way of complaint, but to let the reason be known why our terms to them are continued at one dollar. We trust our brethren in Canada will be satisfied with this explanation, and act well their part in aiding us to carry out the objects of this undertaking.

OUR FREE LIST.—Under this head we purpose to keep our readers apprised of the number and cost of papers we send to the worthy poor, free of charge, and the several sums which the benevolent may contribute to aid in meeting the expense of the same. The opportunity is now offered for any one to contribute, as the Lord may direct,

Exposition of Isa. ix. 6.

(Concluded.)

The *Mighty God* Or, as Dr. Clarke, in his notes on this text, renders it, *"Eligibler, the prevailing, or conquering God."*

Every informed Bible student well knows, that the term 'God' has a great variety of applications in the Bible, and that all Bible names are significant of some quality, power, or thing. Hence, *Elijab* signifies, God the Lord, or, strong Lord. *El Elobe*, God, the God of Israel. *Eli, Eii*, my God, my God. *Eliab*, God my Father. *Eiathab*, thou art my God. *Elihu*, he is my God himself. *Elisha*, salvation of God. *Lemuel*, God with them. *Emanuel*, God with us. And *Eligibler*, The Conquering God, or, The Mighty God. See *Crudden's large Concordance*; and *Clarke's Notes*, on Isa. ix. 6.

The term *God* is applied to Satan: he is called "the god of this world." 2 Cor. iv. 4.

It is said of the Man of Sin, that he sitteth in the temple of God, showing himself that he is God. 2 Thess. ii. 4.

Moses is called God. "See I have made thee a God to Pharaoh. Ex. vii. 1.

Judges are repeatedly called Gods. "Who is like unto thee, O Lord, among the Gods?" Ex. xv. 11. Thou shalt not revile the Gods, nor curse the ruler of thy people. Ex. xxii. 28. For the Lord your God, is a God of Gods, Deut. x. 17. God standeth in the congregation of the mighty; he judgeth among the Gods; I have said ye are Gods; and all of you are children of the Most High, but ye shall all die like men. Ps. lxxxii. Among the Gods there is none like unto thee, O Lord. Ps. lxxxvi. 5.

Angels, we think, are called Gods. "Worship him all ye Gods . . . for thou, Lord, art high above all the earth; thou art exalted far above all Gods." *Ps. xvii. 7, 9.* We think Paul refers to this text in *Heb. i. 6.* "When he bringeth the first begotten into the world, he saith, And let all the angels of God (or, all ye Gods), worship him."

Christ justified the application of the name God, to men. He said, "It is written in your law, I said ye are Gods? If he called them Gods unto whom the word of God came, and the Scriptures cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?" *John x. 34-36.*

In view of this great variety of the application of the name 'God,' well might Paul say (1 Cor. viii. 5), "There are Lords many, and Gods many." But in contradiction to all these weak, imperfect, finite Gods, who should 'all die like men' (*Ps. lxxvii.*), this "child born," and "son given," should be called the mighty, or prevailing, or conquering God. For "the spirit of might should rest upon him." (*Isa. xi. 2.*) And "he was a prophet mighty in deed and word before God and all the people." (*Luke xxiv. 19.*) "All power in heaven and earth is given unto him, of his Father." (*Mat. xi. 27; xxviii. 18.*) so that he is mighty, or able to save, all who come unto God by him. He will soon come in power and great glory, the mighty King of kings and Lord of lords, to destroy his enemies, give eternal life to all his children, make all things new, and fill the earth with the glory of God. Well may he be called the Mighty, or Prevailing, or Conquering God.

But the question which we suppose the brother, who called for this exposition, desires answered, is, Is Christ called God, in the highest sense of the term? We think not. Because

There is a God from whom he came. "I proceeded forth and came from God." *John viii. 42.*

To whom he prayed. "My God, my God, why hast thou forsaken me?" *Mat. xxvii. 46.*

To whom he ascended. "Go to my brethren, and say unto them, I ascend to my Father and your Father; and to my God, and your God." *John xx. 17.*

At whose right hand he stands. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." *Acts vii. 25, 26.* "Sat down at the right hand of God." *Heb. ix. 12.*

Between whom and man he mediates. "For there is one God, and one Mediator between God and man, the man Christ Jesus." *1 Tim. ii. 5.*

Who calls him by this name. "But unto the Son he saith, Thy throne, O God. . . Therefore God, even thy God, hath anointed thee." *Heb. i. 8, 9.* "This shows clearly, that there is a Being who is the God of Christ, which could not be so, if Christ is God in the highest sense of the term.

Finally, we believe Christ is called God, not in the highest, but in a subordinate sense; because Paul says (1 Cor. viii. 5, 6), "For though there be that are called Gods, whether in heaven or in earth (for there are Gods many and Lords many), but to us there is but ONE GOD, the FATHER, of whom are all things," and we in him, and ONE LORD JESUS CHRIST, by whom are all things, and we by him."

Jesus is the name which God has given to Christ. "Shall call his name JESUS." (*Luke i. 31.*) "Wherefore, God hath highly exalted him, and given him a name which is above every name, that at the name of JESUS every knee should bow." *Phil. ii. 9, 10.* Jesus, then, is the proper given-name of Christ. But "God" is a name which he inherits, on the principle that a son inherits the name of his fa-

ther. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." *Heb. i. 4.* What is that more excellent name which the Son of God inherits—Verse 8th we think tells. "But unto the Son, he (God) saith, Thy throne, O God.—God, then, is the name the Son inherits. It would be absurd to talk about the Supreme God inheriting any name.

Everlasting Father] Or, as Dr. Clarke, in his notes on this text, renders it, "Father of the everlasting age." The true meaning of the phrase, we think Bro. Needham has given, on the first page of the Harbinger for last week.

"Why is the Lord Jesus called the 'second Adam?' I conceive it to be this: 'The children of this age,' says our Lord, 'marry, and are given in marriage; but those who shall be accounted worthy to obtain that age, neither marry nor are given in marriage, neither can they die any more, for they are the children of God, being children of the resurrection; and, says Paul, 'as we have borne the image of the earthly [Adam], so shall we also bear the image of the heavenly' [Adam]. By age, is meant the mortal, in which men marry and propagate their species by natural generation, and the immortal, never-dying, never-ending age, in which they neither marry nor propagate their species.—The first Adam stands at the head, and is the father of the first, stamping his earthly, mortal, dying image on his posterity. Gen. v. 3. The second Adam, 'the Lord from heaven,' stands at the head, and is the father of the second, the immortal, the never-dying age, stamping his heavenly, glorious and immortal image on his children—the children of the resurrection. In this light, I conceive, he is called by Isaiah, 'The everlasting Father.' He comes: a nation is 'born at once.' Who is the Father of it? Who? I Jesus! They are born in a moment, in the twinkling of an eye! And Jesus, the second Adam, has begotten them. Jesus has given birth to a new race—an immortal race—to a new and everlasting age! All hail our coming king! our Father everlasting! our life-giving Immortal! and we his everlasting children? O glorious hope! O blessed Jesus! Come, and come quickly, and deliver thy groaning, waiting children!"

We will add: Our earthly fathers, where are they? They are dying and are dead. But Jesus, the Father of the Everlasting Age, "ever liveth." Thank the Lord, "He dieth no more; death hath no more dominion over him." All who believe and obey him, are his children, and will also live forever—of course he is their father, for it is said, "Behold I, and the children whom the Lord hath given me." *Isa. viii. 18.* "And again, Behold I and the children which God hath given me." *Heb. ii. 13.*

In whatever sense Christ is called Father, there is nothing more clearly taught in the Word, than that Christ has a Father, who sent him. "The Father hath sent me." *John v. 36.* "And we have seen and do testify, that the Father sent the Son, to be the Savior of the world." *1 John iv. 14.*

To whom he prayed. "Saying, Father, if thou be willing, remove this cup." *Luke xxii. 42.* "Father forgive them; for they know not what they do." *Luke xxiii. 34.*

To whom he commended his spirit. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit." *Luke xxiii. 46.*

To whom he ascended. "I ascend unto my Father, and your Father; and my God, and your God." *John xx. 17.*

With whom he has set down. "To him who evermeth will I grant to sit down with me in my throne, even as I overcame, and am set down with

my Father in his throne." *Rev. iii. 21.*

To whom he will deliver up the kingdom. "Then cometh the end, when he shall have received every kingdom to God, even the Father." *1 Cor. xv. 24.*

Who said, "My Father is greater than I." *John x. 29.* And, "My Father is greater than I." *John xiv. 28.*

Finally, Paul gives us the true light on this subject. He says (1 Cor. viii. 5), "There is ONE GOD, the FATHER—and one LORD JESUS CHRIST." "ONE LORD—ONE GOD AND FATHER of all." *Eph. iv. 5, 6,* and many other similar texts, which the enquirer after truth is requested to consult.

Prince of Peace] A ruler, or king, as the next verse assures us he will be, "upon the throne of David, and upon his kingdom, to order it, and establish it with judgment and justice, from henceforth even forever." He will not be an oppressive, unrighteous king, like earthly tyrants, but he will be a king who will 'reign in righteousness,' and of the 'increase of his government and peace there shall be no end.' His will be a kingdom of everlasting peace; and, in view of it, well might the Prophet call the glorious king, Prince of Peace.

The seal of the Lord of hosts will perform this] And we, in these last days, have the fullest assurance that this most precious promise will not fail, but will all be fulfilled. The Lord of hosts stands pledged to fulfill it. Near eight hundred years after the giving of this promise, the "Child born," and "Son given," and "Wonderful, Counsellor," made his appearance, to the joy of those who waited for the Consolation of Israel; thereby giving us the strongest assurance that he will, in due time, come, the "Mighty," or "Conquering God," "the Father of the Everlasting Age," and "Prince of Peace." We should not doubt; but should hold fast the profession of our faith, without wavering, remembering at all times, with a joyful and well grounded hope, that this great and glorious work, which the Lord of hosts in his zeal has partly performed, he will, in due time, perfect, to his own glory. And that time, doubtless, is at the door. May we be found in a condition to rejoice in its consummation.

"Two Horned Beast."

NO. IX.

(10) "And there was given him a mouth speaking great things, and blasphemies . . . and he opened his mouth in blasphemies against God, to blaspheme his name and his tabernacle, and them that dwell in heaven." *Rev. xiii. 5, 6.* As this blasphemous mouth, which was given to the ten horned beast, more properly belongs to another part of this investigation, we will just say of it now, that we understand it to be the same as the "mouth speaking great things," in *Dan. vii. 8,* and that both are symbols of the Papal church, which has been the mouth-piece of the ten horned beast, or ten kingdoms of Western Rome, especially for between four and five hundred years, when those kingdoms were under Papal supremacy; and she yet is not dumb, but performs well her deceptive part for the beast, in this respect.

(11) "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." *V. 10.* How this part of the prophecy, by expositors, has almost uniformly been applied to the Papacy, we are unable to tell. It certainly is no more true of that power than of some other powers belonging to the beast. And besides, the Papacy is not the prominent subject of this part of the prophecy. When we understand that the ten horned beast is the subject of this prophecy, then we shall find but little difficulty in understand-

ing the text under consideration. It doubtless is the last form of the which was to exist until destroyed by the Lord's coming, it would be in vain for any earthly power to try to conquer those kingdoms, and change the form of the beast. He that should have the ambition to attempt it, though he might succeed for a while, and kill many with the sword, and lead many into captivity, or conquer them, yet the sword in turn should prevail against him, and God's word be justified, in the preservation of the kingly form of the beast until its destruction by the Lord. The career of Bonaparte is a most striking fulfilment of this prediction. Universal dominion doubtless was his ambitious aim; he killed with the sword and conquered many, yet the sword prevailed against him, and he died in disgraceful captivity.

The "patience and faith of the saints," during the long, oppressive, and bloody reign of the kingly form of the beast, consists, we think, the one, in enduring the trials and persecutions to which they have been subjected, and the other, in believing that the word of God will be accomplished in their final deliverance, and the destruction of their enemies. And now is a time when these graces, especially the latter, should be kept in constant and lively exercise.

Urgent duties prevent our saying more on this subject now. We purpose, in our next, to speak of the mark, name, and number of the name of the beast.

Time of the Advent.

Some of our brethren are again disappointed in their calculations on the definite time for the advent of Christ: the close of '47 or commencement of '48, was the time they expected he would appear. We hope their faith in the prophetic word, by their repeated disappointments, will not be shaken; but we do hope they will give up all confidence in all human calculations, on the time of the advent, and learn to cleave to the plain and immutable word of the Lord, in this and all matters of faith and works. We wish not, by these remarks, to be understood to object to the closest investigation on the time of the advent: for we love such investigation—wish we had more of it to lay before our readers—in it the prominent present truth that should be kept constantly alive in community. But we do object to coming to unwarranted, definite and positive conclusions on this bible, this sacred, this momentous question. Some seem to think that it is impossible to run to extremes in this case, but we should remember that we are no more under the restraining power of God in this matter than in any other: we can err in, and abuse the best of causes—and wisdom is as necessary to direct in this as in any other cause, of minor consequence.

We do think it is high time that we all become grounded and settled (not in mere human opinion, but) in the FAITH, in this important matter; the happiness, and we fear, the salvation of many an uninformed, unsettled, yet honest mind, demands it. Repeated disappointments do seriously affect them: it is unreasonable to suppose it can be otherwise. We cannot stand without faith, and we cannot believe without evidence. Well, all the supposed evidence on precise definite time, has hitherto failed; and just so far, with some, as this kind of evidence has betrayed their confidence, they have just so far lost confidence in all calculations on time: for they have wrongly been taught that precise definite time is embraced in the only true theory. Hence, their faith has died, and they have fearfully spozotized from the true faith. We should now endeavor to lay before such, and all others, the truth of this momentous question—lay the foundation to their faith

and hope, which will not betray their most sanguine expectations—lay it so sure, that he that believeth in it 'shall not be confounded.'

Such a foundation of the word of God, and immutable facts, do lay, on the time of the advent. A foundation firmer than the pillars of the heavens and earth: for in reference to it the Savior has said, "Heaven and earth shall pass away, but my words shall not fail." What words? Some of them are, "Of that day and hour knoweth no man"—and "When ye shall see all these things, know that it is near, even at the door."

Here is a sure foundation on which our faith can rest, unshaken, until our Lord shall come. The angry storms of sectarian strife, that howl in unholly discord around us—the conflicts and trials of the way—and the failure of ten thousand human calculations on the time, and even death itself—cannot shake this immutable foundation. Those who understandingly rest upon this rock of inspired truth, clearly see in the prophetic numbers, and the numerous signs of the times, of every description, the most undoubted evidence, that the coming of the Lord is emphatically near. They gather from all the definite calculations, and disappointments of those who make them, additional evidence to strengthen their well grounded faith. How blessed is such a position as this. Those who occupy it, as they may and should, are filled with faith and hope, with peace and the strong assurance of soon beholding their long absent Lord, coming to reward them with the crown of eternal life.

What if '47 has passed, and the world rejoices, and a formal and world loving church triumphs; and the hearts of some of the scattered and despised, yet faithful ones, are made sad? The word of God has not failed—his promises are yet precious and sure—the Lord will come—the kingdom will be set up, under the whole heavens—the saints will possess it—and the glory of God will fill the whole earth. And, that the auspicious day for this great and glorious work to be consummated is at the very door, is as certain as the word of God is true, and well-known facts are immutable.

Sinner, prepare to meet that day in peace.—World-loving, and pleasure-seeking church member, your external garb of religion will not hide your sins in that burning day: the Omniscient Eye of Jehovah will search out the most secret and hidden recesses of your impure heart. O, put away your sins, now, that you may stand justified, when the Son of Man shall appear. And, ye meek and holy followers of the Lamb, who cry and sigh on account of the abominations that are committed in the land, and who are looking for the coming of the Lord, keep your garments pure. Seeing you look for such things, what manner of persons ought you to be, in all holy conversation and godliness, looking for and hastening unto the coming of the day of God. Let no man take your crown—it will soon be given to all who endure unto the end.

☞ We have a number of interesting communications on file, which will appear in their turn. Be patient, and keep us well supplied with the very best original biblical matter you can furnish, and we will try our very best to give you one of the very best papers in the land.

ROYAL BANK OF PIETY.—The following is the substance of a document which has been, for some years, posted in the Catholic churches of Madrid.—"The sacred and royal bank of piety has, since its foundation in 1721, to November, 1826, delivered from purgatory 1,039,396 souls, and 11,462 souls from November, 1825 to November, 1827." The entire sum expended for this object amounts to more than forty-three millions of francs. The number of masses said to accomplish this work of piety 555,821.

Consequently each soul has cost between eight and nine-tenths of a mace, and 38 francs.

Correspondence.

FROM BRO. J. WENDLELL.

DEAR BRO. MARSH.—For the last six weeks my labors have been almost incessant in this place, at an adjoining town, (Lorraine). Bro. Chapman, some two months since, spent a week with this people. An interest was awakened to hear the gospel of the kingdom, and they have not only been hearing, but doers of the word. For a season, the meetings were continued every evening—they came from several miles distant. Seats set apart for mourners were crowded. Many backsliders were reclaimed—sinners converted—God's name was honored—cause advanced. More than a score confessed the faith in the near approach of the Savior: some of them had been very much opposed. Others, who have not obtained the witness, say they intend I seek till they find. The meetings still continue, as my prayer to God is that we may all keep humbly at the feet of Jesus.

I have witnessed less dead formality, and more of the power of God in this place, than I have since '43, which is truly a feast to the child of God, in the time of lukewarmness. Truly, the bleeding cause of the dear Redeemer lies near my heart. By it I wish to stand—in it I found when the Master shall appear. My heart melts when I think of his goodness. The glorious inheritance, the eternal reward, ravishes my soul. I have respect unto it. For Jesus gave all; and he that would share it with him, must in turn give all. Our talents, reputation, and property, must all be consecrated to him. Justification through his blood, sanctification by the Word and the Spirit, and eternal life through his merits and intercessions, are precious truths, for which the apostles gave all that they had. Let us keep in mind the "excellency of the knowledge of Christ Jesus our Lord"; for so an entrance shall be ministered unto us abundantly, into his everlasting kingdom.

The light which the gospel sheds on our pathway, will guide us safely to the land of promise; and it grows brighter and brighter, and will until the perfect day, which day, to the joy of God's dear children, and to the consternation of the ungodly, will soon burst upon us; and then the cry will be extorted from many, "The great day of his wrath is come, and who shall be able to stand!" Oh, that they would be persuaded to search God's Word now, while the day of grace lasts, for an answer to this important question, and see to it that they sustain that character, toward God and man, that will qualify them to stand in that day, having a "pure heart and clean hands," "then shalt thou lift up thy face without spot; yes, thou shalt be strengthened and not fear."

Yours, rejoicing in hope,

J. WENDLELL.

Wilcox Corners, N. Y., Dec. 11, 1847.

P. S. The brethren desire a Conference here soon, and wish Bro. Piency to attend. Will be given the usual notice through the Harbinger. J. W.

FROM BRO. F. HOUGH.

BRO. MARSH:—I am now attending a series of meetings at this place, (Newton), and the attendance is good, and so is the attention; but I do not say that the fruit will be much; for the knowledge I have had of the history of the Advent cause, reminds me often of a woman attempting to sweep water from the fact: her efforts seem to promise success, while in the water behind her is closing on her very heels. So is the history of the Advent cause. There are so many to dash with untempered mortar. They tell the people that it is no matter whether the new heavens and earth are our home, or not, or whether we know any thing about the coming of the Lord, so we are only prepared to die. Death, to them, "is the gate to endless joy." They have made a covenant with it, their bonds are made strong, and the people love to have it so.

Now this same objection, if analyzed, would amount to this, that it is no matter whether God had revealed any thing; if we were only prepared to die

this warning against inspiration; (2 Tim. iii. 16, 2 Peter 1, 19, iii. 1; Rev. I. 3; Luke iv. 4, xii. 31; John xiv, 23, 24, 1 John iv. 4-7,) and thus they dictate to God, instead of being dictated to by him, and are in fact the proud that are called happy. They work their wickedness, and are set up in the highest stations amongst the sects; and they thus tempt God and are yet delivered, when they that feared the Lord, spake often to each other, and the Lord hearkened and heard it. Nor is this all the difficulty the truth has to contend with; but it is often injured by its professed friends, by their improper conversation and irregular conduct, and by some who seem to wish to sit in Moses' seat. All these things make the cause bleed at every pore. But, thank God, the foundation of God standeth sure, having this seal, the Lord knows them that are his; and let every one that nameth the name of Christ depart from iniquity. (2 Tim. ii. 19.) There are two great truths that I wish to have laid with power in my heart daily, and that is, that Jesus is soon coming; yea, right at the door; and without holiness no man shall see the Lord. Brethren and sisters, we are not straitened in the Lord, for all the promises are, Yea and Amen, in Jesus.

Yours, believing as much on time revealed as ever.

PATRA HOUGH.

Clarke, U. C., Nov. 30, 1847.

HARTLAND, VT., Dec. 3, 1847.

BRO. MARSH:—The brethren in this place are, the greater part, holding on to the faith of the speedy coming of our exalted King. Bro. W. H. Dow preaches with us the most of the time. Brothers Burnham, Herten, Brown, Sherwin, and others, occasionally call and preach the gospel of the kingdom to us, and notwithstanding our trials and temptations we have to pass through, we have many refreshing, blessed meetings, and are determined, the Lord helping us, to overcome and sit down with Christ on his throne.

To the saints scattered abroad I would say, Be patient; for the coming of the Lord draweth nigh, very nigh; for we have need of patience, that after we have done the will of God we might receive the promises. Let us not faint because of evil doers, neither be envious at the wicked, neither murmur nor complain of our hard fortune or disappointments. Although the vision tarry, wait patiently for it; at the time appointed it will speak. We have the word of the Lord, the declaration of angels, and the testimony of the apostles, that the Lord is soon coming. Praise God, O my soul, for these great and precious promises. May the Lord help us all to be prepared to hail our coming King with joy, and to join the glorified throng in ascribing glory, honor, power, and dominion, to him that sits on the throne, and the Lamb, forever and ever.

Yours, with fervent love to all the saints,

MORSE TOWNSEND.

SHARON, VT., Dec. 3, 1847.

BRO. MARSH:—The doctrine of the advent near has been rejected by many, and it is lamentable to see the cause of Zion languish, whilst wickedness abounds and the love of many has waxed cold. But there is a remnant who are trying to make their way through this world of trial to that world where they shall never say, I am sick; where nothing shall enter that shall mar our peace, but all will be glory to God in the highest.

Go on with the publication of the Harbinger, and may it be the means of strengthening the scattered flock of Christ, and of spreading light and truth through all the ranks of Zion. The Harbinger has been a consolation to us the past season; for we have been confined at home most of the time by sickness in our family. We have but few meetings, being situated almost alone, but the good Lord has blessed us many times, and given answer to prayer.

Yours, in the bonds of Christian fellowship,

C. K. FAY.

SOUTH NATICK, MASS., Dec. 6, 1847.

BRO. MARSH:—Let us take heed, brethren, lest there be in any of us an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of us be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the be-

ginning of our confidence steadfast unto the end."—Now if it was needful for Paul to warn believers of his day against the sins of the ancient Israel, is it not wisdom in us to beware of the same sin I say, he says that the things that happened unto them for types, and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief, or disobedience. Now we can see what has been accomplished by faith in reading the 11th chapter of Hebrews. With what holy holdness the servants of God resisted unto blood. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Yours in hope,

CHARLES PRAY.

Original Poetry.

[For the Harbinger.]

I'm listed for the War.

When Jesus did enroll me
Among his little band,
I promised to be faithful,
And follow his command;
Though earth and hell assail me,
My purpose for to jar,
I cannot bend their wishes,
I'm listed for the war.

My Captain is the greatest
The world did ever see,
He leads me forth to conquest
And lasting liberty;
Though in the mighty struggle
I may receive a scar,
My watchword still is onward,
I'm listed for the war.

The foes that do surround me,
Are many and are strong,
And able to continue
The conflict with me long;
But yet to me it seemeth
The time is not afar,
When they shall fall beneath me,
I'm listed for the war.

The desert that I travel
Is thorny and is drear,
But Jesus never faileth
To supply me even here;
His hand is filled with plenty,
His forage none can bar—
I never will desert him,
I'm listed for the war.

Come you that wish a country,
A kingdom, and a crown,
Come unto my good Captain,
Your name let him set down;
Join in the ranks of honor,
Let none your purpose jar,
O come and follow Jesus,
Be listed for the war.

And when the war is ended,
Our foes have bit the dust,
And the kingdom it is cleansed,
To fit it for the just,
We will sit down together,
Where none our peace can mar,
And thank the Lord that ever,
We listed for the war.

CHAS. T. CATLIN.
West Troy, N. Y. Jan. 1, 1848.

Says the wise man, "He that is slow to anger is better than the mighty, and he that ruleth his own spirit is greater than he that taketh a city."

An answer soft will wrath divert,
And from its purpose turn,
While harsh and grievous words will make
The fire of anger burn.

EXTRACTS OF LETTERS.

BRO. A. S. HENDREX, Redfield, N. Y., Dec. 6, writes:—

"Our little company here are steadfast in the faith of the near coming of the Lord. We have no preaching; but we hold our prayer meetings every Sabbath and Wednesday evenings. Two backsliders have recently been reclaimed; and we are resolved to stand with our loins girded and our lamps burning, until our Lord shall come."

BRO. J. KNIGHTS, Charlton, N. Y., Nov. 29, says:—

"Relative to the advent cause, a gloom like midnight darkness has come over this whole region, which I fear will never be broken until 'Gabriel's trumpet shall blow.' My heart sickens at the sight. I feel that I am a stranger and pilgrim indeed."

BRO. S. G. MATHERSON, Newfield, Ct., Dec. 3, writes:—

"I believe we shall soon see the King in his glory; and for one, I mean to keep ready."

BRO. J. HATCH, Montville, Maine., Dec. 5, writes:—

"I am still on the road to the heavenly Jerusalem, the general assembly and church of the first born, written in heaven, where I hope soon to meet you, and all the household of faith, to praise God and the Lamb forever."

BRO. H. DAVIA, Chittenden, Vt., December 2, says:—

"There are eight or ten here looking for that blessed hour, who have stood like the anvil to the stroke, in all their trials."

BRO. P. HOWARD and wife, Ballston, N. Y., Dec. 7, write:—

"It is painful to the lover of Christ to witness the dead formality of those who profess godliness. We know of but one in this section, who cares to read the writings of Adventists, or takes delight in speaking or hearing about the coming kingdom of our Lord and Savior!"

BRO. J. MUDGETT, Meredith, N. H., Dec. 6, writes:—

"The brethren here are striving to live, and are looking for the Savior to come and deliver them that are his; and we think the signs of the times indicate that his coming is near."

BRO. L. TALLMAN, Waupun, Wisconsin, Nov. 20, writes:—

"There are a few in this region who are looking for the return of their Lord, though the great mass of the church and the world are crying, Peace and safety, at least for a thousand years. Oh, how foolish and sinful to be thus willingly ignorant of Bible truths. But so it is; they have eyes, but they see not; ears, but they hear not; and hearts, but they understand not!"

BRO. A. FORD, Dover, Ohio, December 7, writes:—

"I do believe we shall soon see our Savior come with the clouds of heaven, with power and great glory, surrounded with a host of holy angels. Then all who shall be found truly loving the appearing of Christ, will be changed in a moment, in the twinkling of an eye, from mortality to immortality; and with all the righteous dead raised to life, be caught up to meet the Lord. Glorious hope, may it be our constant comfort."

BRO. W. HOPKINS, Sodus, N. Y., Dec. 12, writes:—

"Although our location is such that we seldom have the privilege of hearing preaching on the subject of the kingdom at hand, save through the press; yet we rejoice that we have that means. And we are happy to say that our faith in the near coming of our Lord and Savior Jesus Christ is strong as ever."

BRO. J. C. MOORE, Londonderry, N. H., Dec. 14, writes:—

"I am looking for the blessed Savior to come very soon; for agreeably to the prophetic numbers and the signs of the times, we must be on the crumbling sands of time; and I feel that I shall not be satisfied until the palmist, with all who sleep in Jesus, awake in his likeness."

General News.

Bishop Hughes in Washington.

Correspondence of the Tribune.

WASHINGTON, Dec. 16, 1847.

You have already seen several notices of the eloquent sermon, preached by Bishop Hughes, at the Capitol, on Sunday last. I trust some of the publishers may issue an authorized version of it in pamphlet form, for preservation. Should any one undertake the task, the following correspondence, which led to its delivery, and which has not yet been published, will be worthy of a place in the pamphlet:

WASHINGTON, Dec. 9, 1847.

To the Right Rev. Bishop Hughes:

Sir:—The undersigned Members of Congress respectfully invite you to preach in the Hall of the House of Representatives, on Sunday morning next (12th inst.), at 11 o'clock, unless some other hour of the day may be more agreeable to you. We are, Right Reverend Sir,

Your obedient servants,

Of the Senate—John Davis, Mass.; John M. Clayton, Del.; William Upham, Vt.; J. J. Crittenden, Ky.; S. A. Douglas, Ill.; Chester Ashley, Ark.; John P. Hall, N. H.; Samuel S. Phelps, Vt.; Simon Cameron, Pa.; Albert C. Greene, R. I.; D. S. Dickinson, N. Y.; D. R. Atchison, Mo.; E. A. Hannegan, Ind.; J. C. Calhoun, S. C.; Lewis Cass, Mich.; Thomas Corwin, Ohio; Willie P. Mangum, N. C.; J. A. Pierce, Md.; Thomas H. Benton, Mo.; Sidney Breese, Ill.

Of the House of Representatives—John Quincy Adams, Mass.; Joseph Grinnell, Mass.; Washington Hunt, N. Y.; J. H. Johnson, N. H.; W. Dyer, N. Y.; T. Butler King, Ga.; O. Kellogg, N. Y.; J. G. Hampton, N. J.; Hugh White, N. Y.; R. Tombs, Ga.; Caleb B. Smith, Ind.; W. Halard Preston, Va.; Samuel F. Vinton, Ohio; John Pendleton, Va.; John A. McClernand, Ill.; J. R. Giddings, Ohio; Willard P. Hall, Mo.; John Wentworth, Ill.; D. Wilcox, N. Y.; J. H. Harmanson, La.; Wm. T. Haakell, Tenn.; W. R. W. Cobb, Ala.; Jas. A. Black, S. C.; Jas. Dixon, Ct.; Linn Boyd, Ky.; John M. Botts, Va.; D. B. St. John, N. Y.; C. J. Ingersoll, Pa.; James J. Paron, Ohio; E. Serrill, N. Y.; F. A. Tallmadge, N. Y.; E. Holmes, S. C.; E. C. Cabell, Fla.

WASHINGTON, 9th Dec., 1847.

It gives me pleasure to place the Hall of the House of Representatives at the service of Bishop Hughes, in conformity with the above invitation.

ROBERT C. WINTHROP, Speaker, H. R.

This list would have been much longer, but there was not time to present to the members generally. It embraces, however, the leading men of both parties in both Houses of Congress. It was handed to the Bishop on Thursday evening. The following is his reply:

To Hon. JOHN QUINCY ADAMS, and other Honorable Members of both Houses of Congress:

GENTLEMEN—I have just been favored with your note of yesterday, inviting me to preach in the Hall of the House of Representatives, on Sunday morning next. I do not feel at liberty to decline a compliance with a wish so kindly expressed on your part, and so flattering to me. I have the honor to remain, gentlemen,

Your obedient servant,

JOHN HUGHES, Bishop of New York.

You have already seen, and I need not repeat, the notice of his sermon. The House was crowded to excess, with Judges of the Supreme Court, Members of the Cabinet, Foreign Ministers, and Members of both Houses, with their ladies. Among the most attentive of his auditors were Mr. Adams and his family. Bishop Hughes was escorted to the Clerk's desk by Hon. Washington Hunt, who has been longer in Congress than any of the Delegation in either House, from the State in which the Bishop resides. Bishop Walsh of Halifax, was also present, and was escorted by Senator Dickinson.

The sermon was highly eloquent, extemporaneous, and delivered with that splendid enunciation and chasteness of expression and gesture which give the Bishop such power over an audience. There was

not a word in it which could give offence to any member of any other denomination. He has made himself many friends among the members of Congress during his stay here. His distinguished talents make him an object of remark wherever he goes, and letter writers of course seize upon his visit here for the subject of their speculations. It is one of the inconveniences attaching themselves to distinguished men, and the Bishop has to take his share of it.

RICHLEIGH.

REMARKS.

Among the names whom I know, I observe that of J. Q. Adams, member of Unitarian Congregational Church, Quincy, Mass., and Joshua R. Giddings, member of Orthodox Congregational Church, Jefferson, Ohio. How many professors of Religion were among them, I do not know—undoubtedly many. Will did Br. Chas. Beecher say, in a late "Advent Herald," that the "last battle would be fought with public opinion." These things are ominous. I have conversed with Fisher Putnam of this city, now eighty-three years old, (who has lately published a work called "The Crisis, or Last Trumpet," and of which he politely presented me a copy,) on the same point. He contends that the last development of Anti-Christ, will be "a corrupt public sentiment," not confined to the Roman church, but embracing both the Roman and Protestant. I believe it. When corrupt Protestantism, and skulking, creeping, transgressing Romanism, have taken a full grip of each others hands, she will then "say in her heart, I sit a queen and am no widow, and shall never see sorrow." Then her plagues will come!

The writer says of the sermon, "There was not a word in it which could give offence to any member of any other denomination." Is "Richleigh" so great a simpleton as not to know that Jesuitism has as many faces as Rome had heads? John Hughes can be one thing in Washington, and quite another in Albany. But a few weeks since, John Hughes told an audience in this city, at the consecration (?) of Bishop McCloskey, that "with the church, it was safe for men to read the Bible! without the church, it was very unsafe!" The fires of Champlain, three or four years ago, can tell us how safe Jesuits consider it, for men to have the word of God. I do not sorrow at this state of things—they speak with trumpet-tongue, saying, *The Lord is at hand!* Amen. Yours waiting, G. NAREDHAM.

Albany, Dec. 24, 1847.

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CONFERENCES.

A Conference of Second Advent believers will be held in the Presbyterian house at Millport, Cheung Co. N. Y. to commence Sunday, Jan. 9th, 1848. Brethren in surrounding sections are requested to meet with us and aid in proclaiming the gospel of the kingdom to that people. R. R. Fowser, Wm. Dewary.

A Conference is appointed at Le Roy, to commence on Friday evening, Jan. 10th. Ministers brethren generally are invited to attend. J. C. Brewster.

APPOINTMENTS.

The Conference appointed to commence at Le Roy, Jan. 10th is postponed to commence Friday evening, Jan. 31st. Bro. R. E. Fowser is expected to attend.

Bro. G. Henley will preach, Jan. 10th, at Clark's, 11th, at Left's 12th, at Spaulding's 13th, at Shear's 14th, at the end of the Lot 18th, at the Tract, 21st, at Trouton's, 22d & 23d, at Kings, 25th, at Thaulow, 26th & 27th, at the Tract.

The Lord willing, we expect to meet the brethren and sisters of Williams, Sand. Pk., Spaulding, 10th, Morris' 15th, Co. 20th, 13th, Warden's, 13th, Fowley's, 15th, Newbern's, 17th Clark's, 18th, Trent, 19th, Spaulding, 20th, Perry, 31st, Alcock's, 32d, Le Roy, Sunday, 5 o'clock, 33d, Caron, 35th, Clark's, 35th.

NOTICE.

MEETINGS in the City—three times on the Sabbath, and on Tuesday and Friday evenings, in Shaw's New Brick Block, at the side of the River, corner of Main and Stone streets. Entertain as usual, seated, first door from the 2d Presbyterian Church. The Lord's Supper will be administered in the afternoon of the 3d Sabbath of every month.

LET Agents and others, in sending names and remittances for the Harbinger, are requested to be very particular and have each name plainly and distinctly written. Give the name of the Post-Office, County, and the STATE.

REMITTANCES FOR THE HARBINGER.

A N Brick on 215, T. M. Pugh on 214, Eld B. Locke on 200, J. L. Fall on Stevens St. H. Hooper, R. B. Fickard, G. Lawrence, R. Bradley, S. H. Hildreth, J. W. Wheeler, R. Russell, J. G. Lapham, J. Reeve, J. Emory, M. Stockard—\$1.00 each. J. Gardner, J. Gurnsey, H. Higgins, T. P. Fowsey, J. Thoms, D. Langley, J. Harmanson—\$2.00 each. J. S. Green, G. W. Johnson—\$3.00 each. J. Smith, A. Smith, 5 cts. each.

LETTERS—T. G. Bucklin, J. C. Bryant, W. Parnsworth, W. H. & J. Marsh, R. St. John, D. B. Wyatt, G. T. Curtis, J. V. Hines, T. Hutchison, J. Thompson, G. N. Stevens, W. E. Peters, R. Finney, G. W. Busham, L. Bolles, G. C. Colvin, J. C. Elymer, J. Striker, J. Turner.

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ADVENT HARBINGER.

"ARMOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM;—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume IVI. Number 4.

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Poetry.

From the Practical Christian.

Overcome Evil with Good.

Does hunger prey upon thy soul?
Then let him feast the blessed power
Of Christian love—quick to him go
With bread, all that he needs; this doer
Shall quell his pain; perchance shall burn
Upon his head like coals of fire,
Consuming all his wrath, or turn
To cordial love his family ire.

Should angry man lay brutish blow
Upon thy cheek, or left or right?
Return it not; but make him know
The strength, the all-enduring might
Of perfect love. This it may be
Will conquer him: if not, 'tis bliss
To die: it brings thy soul to see
Somewhat of heaven. O seek for this!

Do hatred men revile and curse,
And vilify thy honest fame?
Return a blessing—nothing worse:
Let prayer succeed as railing flame
In their behalf. This it is true
May not reclaim from sinful lust
Thy fellow men; but O! to you
It opens the dwelling of the just.

Do states or kings in hate and pride
Counsel thee forth to mortal strife?
O they stem not; still from strife abide
In Christian love; let human life
Be ever sacred in thy sight;
And sooner die than shed the blood
Of fellow man. Thus shall the right
Be thy defence—thy helper God.

Original.

[For the Harbinger.]

Love One Another.

The Apostol Paul says, in writing to his Hebrew brethren xiii. 1, "Let brotherly love continue"; and gives other advice, and in verse 6 adds, "So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." There is much said throughout the New Testament about love—about a perfect love that casteth out fear—and Peter says, "Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren, even as ye love one another with a pure heart fervently," and seems to say, that such have laid aside all malice, and guile, and hypocrisies, and envies, and all evil speaking, and that they will desire the word in truth, that they may grow (in grace) thereby. But men and professing Christians may be called brethren, and say they love God, and yet hate their brethren. 1st John iv. 20, teaches that such are liars and do not love God, whatever their professions may be;

that they are in darkness, and know not where they go; and are in danger of falling, because they are blinded by darkness.

"Beloved, let us love one another: for love is of God, and every one that loveth, is born of God, and knoweth God; and he that loveth not, knoweth not God, for God is love." 1 John iv. 7, 8.

Hear also what Paul says, Eph. iv. 31, 32.—"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, even as God for Christ's sake hath forgiven you."

Christ told his disciples, John xiii. 34, "A new commandment I give unto you; that ye love one another: as I have loved you, that ye also love one another;" and also John xv. 12, 17; and the commandment was the burden of much of the apostles' writing, as will be seen by the above and the following. 1 Thess. iv. 9, "But as touching brotherly love, ye have no need that I write unto you, for ye yourselves are taught of God to love one another." It was on his mind, and he wished to remind them that God had taught it to them.

May God grant, in the name of Jesus, that it may not be forgotten by his disciples in these last days, but may all be influenced by the Spirit of Christ, remembering that if we have not the Spirit of Christ we are none of his—and take heed to the advice, (1 Peter ii. 1) to lay all such things aside. If ministers, or editors, or private members, have any unkind feelings, or feel grieved with a brother's words or conduct, let them settle it according to the rule Christ has given us. (See Mat. xviii. 15-17.) Let all strive to begin at the beginning of the rule and go forward in love, and not begin at the last part and go backwards. That such may henceforward be the case with all, is the prayer of your brother in Christ. Let all past differences be buried in forgetfulness, remembering that as we forgive others their trespasses, even so will God forgive us; and remembering that God knows the secrets of every heart. O, "let brotherly love continue."

Yours in love,

A. N. B.

Greenville, N. Y., Dec., 1847.

[For the Harbinger.]

A Clue to the Time of the End.

NO. VI.

Having shown the fallacy of the position, that the 1260 years terminated in A. D. 1802, it will be necessary for us to show the wrong date which has been adopted from which to reckon the 1260 years. For if we remove the point of termination in this period, we must remove also the commencement.

Bro. Hale, in his argument, takes the passage in Dan. xi. 31, "And arms shall stand on his part," as referring to the event that makes the beginning of the 1260 years, and points out the case of Clovis, king of France, as a fulfillment of this prophecy; and has given us A. D. 542 as the date from which to reckon. We will endeavor to show that Bro. Hale's position is faulty in a two-fold manner. 1st. The passage, "And arms shall stand on his part," has no reference at all to the acts of Clovis; from the fact that "his part" refers not to Papacy, but to Pagan Rome before its final overthrow. To prove this

point, it will be necessary to give a short exposition of the three preceding verses.

Verse 28. "Then shall he return into his land with great riches." The subject of prophecy here evidently is Rome. The period in Rome's history when Augustus Cesar returned victorious from the conquest of Egypt, which resulted in the final defeat and death of both Anthony and Cleopatra, was the point when Rome became mistress of the world; from which should be dated the time or 300 years mentioned in verse 24; the period that Rome was to retain the supreme authority over the world. The date of this event was about B. C. 31. "And his heart shall be against the holy covenant." The next great enterprise that Rome engaged in was the war against the people of the holy covenant, and the city of the covenant, Jerusalem. "And he shall do exploits, and return to his own land." After displaying great valor, the Roman army performed great exploits, and accomplished the entire overthrow of Jerusalem, and scattered to the four winds the people of the covenant, and then returned to their own land.

Verse 29. "At the time appointed he shall return." The time appointed for the supremacy of Rome was 300 years: dated B. C. 31, reach to A. D. 329. The event then to occur was that Rome should "return and come towards the South." This was fulfilled by Constantine, when he removed the seat of the empire from Rome to Constantinople. "The city of Constantinople was founded as the seat of imperial power by Constantine, in November, A. D. 329."—Encyclopedia Americana Art. Constantinople. See Litch's Expositions, Vol. II, p. 65.

The way of Rome in this removal of the seat of the empire, was towards the South, or on the same route that the armies of Cesar went forth to combat the king of the South or Egypt. "But it shall not be as the former, nor as the latter."—It will not be as when the armies of Rome went forth to return the victorious conquerors of the world, nor when they went forth to return triumphant from the overthrow of Jerusalem; but it shall be the signal of their own destruction.

Verse 30. "For the ships of Chittim shall come against him." This brings to view the means by which Rome was finally overthrown. As the removal of the seat of the empire was the first step in its downward progress; so the ships of Chittim, commanded by the terrible Genseric, gave the final stroke to its power. See See Litch's Exposition, Vol. II, 66-76.

"Therefore shall he be grieved and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." This describes the consequences of the overthrow of Rome. It prepared the way for the establishment of papacy. They forsook the true church of God, and had indignation against its members, and embraced those doctrines which finally resulted in placing the Pope upon the throne of the empire.

Verse 31. "And arms shall stand on his part." Arms denotes military power; representing the assistance afforded by the Eastern Emperor to check the victorious arms of the conquerors of Rome. Gibbon, Vol. VI., 203, 205, speaking of the last effort made by Rome to break the power of Genseric, says, "The whole expense of the African campaign amounted to the sum of

one hundred and thirty thousand pounds of gold, about five millions two hundred thousand pounds sterling. The fleet that sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men." But all this assistance proved unavailing. It resulted in the entire destruction of this immense fleet, and the complete failure of every means to save the fast declining power of Rome. For, "after the failure of this great expedition, Genesic again became the 'tyrant of the sea.' The coasts of Italy, Greece, and Asia, were again exposed to his revenge and avarice; and before he died, in the fulness of years and of glory, he beheld the final distinction of the empire of the west."

"And they shall pollute the sanctuary of strength." We have already shown that the military power that stood up to defend Rome was unavailing; consequently the invaders polluted Rome, the seat of the empire: emphatically the sanctuary of strength; the sanctuary of that power that had undisturbed swayed the scepter of universal empire over the world; the sacred store house from which emanated all that power that bound together the immense empire of Rome; a sanctuary so replete with strength, that for 619 years it had never been violated by the face of a foreign enemy. But it was written by the finger of the prophet, that this sanctuary of strength should be polluted; which was accomplished first by Ataric, the Gothic king, A. D. 410; then by Attila, the Hun, A. D. 451; and finally by Genesic, the Vandal king, A. D. 455.

"And they shall take away the daily, and they shall place the abomination that maketh desolate." They or those who pollute the sanctuary of strength shall take away the daily. So then the hindering power that prevented the establishment of papacy, was to be taken away after that arms had stood up in defence of Rome, and those arms been broken, and Rome polluted by its foreign invaders, and the agency of the work of taking away the daily in the hands of the conquerors of Rome. Inasmuch, then, as the daily just be taken away, before papacy can be established, and Rome overturned by its invaders before the daily is taken away, and arms to stand up for the assistance of Rome before the destruction of the Western Empire; therefore, then, those who take the position of Bro. Hale, have mistaken the event which places the saints of God in the hands of the papal power, and marks the point from which to reckon the 1260 years.

J. D. PRUDEN.

For the Harbinger.
Life and Death.

DEAR BRO. MARR:—"What have we to do with the question whether the dead are conscious or unconscious so long as we are ready?" "It matters not to me; God will take care of the dead; I am willing to leave them in his hands," etc., etc., are questions and expressions which we hear often from those who have nothing better to offer against a kind and Christian investigation of the revelation of God on the subject of a future state.

"What have we to do with the time of the Lord's coming?" I rung from one end of our land to the other, a few years since—"if we are only ready (!) that's all!" We answered, we had much to do with it. God had had to do with it, and that was enough for us. We would not be deterred! and we were not deterred. We answered, "You have to do with time. You say the Lord is not coming now—in that very affirmation you have something to do with time."—And so they did!

I have the same answer to the objection on the state of the dead. There is not a living soul, of

all those who bring up such objections, but what meddles with the question continually, and professes to do so according to the Bible. If they do not, I have only to say they are greatly wanting in duty. They ought to have "respect unto the recompense of reward." There is scarce an ad-vent believer to be found, now, who will not hold up the coming of Christ, and the resurrection, as the great motive to perseverance—and they hold up no other—they look for their crown then—say they do not believe that the saints receive their crown at death, but at the resurrection.—And why not? "O," say they, "the Bible teaches that." "Well," says one of the popular teachers of the day, "where are the souls of the righteous till the resurrection!"

Advent Brother. "I have come to the conclusion, sir, that they are in hades. [Take care, Bro., you are having to do with the state of the dead.]

Popular Teacher. "But what is hades?"

A. B. "Well—hem! really, I didn't intend to meddle with the state of the dead, but really I don't see well how I can get along without—so I will just say, and then let it drop—it is Paradise."

P. T. "Well, now tell me what Paradise is." A. B. "I see if I answer your questions, I must discuss this whole subject; but if you will stop here I will answer this once—it is a place on one side of the great gulf where the spirits of the righteous are which go to God who gave them, when 'the dust returns to dust' again."

P. T. "One more question—Where did you get that?"

A. B. "Why, sir, to confess the truth, I got it from the Greek Philosophy, and Josephus, and inferred it from the parable of the rich man and Lazarus."

P. T. "Well, you and I are agreed that the parable, in Luke xvi, is a matter of fact case, and that these people who say "the dead know not any thing" are mistaken, and ought not to meddle with the question: but I rather prefer the Westminster Catechism, which saith, 'The souls of believers are at their death made perfect in holiness, and immediately pass into glory,' etc., to Josephus: or Paul, who said that 'henceforth there was laid up for him a crown of glory, which the Lord should give at that day.'"

Thus ends the chapter of objections and contradictions. I have been led to these reflections by a late perusal of a work called the "Judson Offering," edited by John Dowling, of redoubtable memory. The work is well calculated to excite our sympathies. I wept often while reading it. But while it is replete with incidents of the most hallowed character, which makes it seem almost like sacrilege to disturb, yet the unhalloved poison of a false philosophy, an ideal heaven, and a visionary hope, are strewn along our pathway, from beginning to end of the book. Mr. Dowling has nearly spoiled the work, by the introduction of so much poetry, at the end of every chapter. I propose to transcribe a few specimens, as a further answer to the question at the head of this article. On the death of Mrs. A. H. Judson:

"All now is still, except the deep drawn sigh,
And the lone infant's faint and feeble cry.
She heeds it not, nor feels the falling tears,—
A brighter world on her wrapt sight appears;
She mounts aloft upon angelic wings,
And looses sight of earth's vain, fleeting things.
O, how her soul expands with holy love,
As, crown'd amid the myriad ranks above,
She sweeps her harp with an immortal strain,
And wakes the song, REDEMPTIVE LOVE, again."
"ANON."

On the same, by G. F. Richardson. "Heaven":

"There is bliss, there is bliss—in the regions above
They have opened the ~~gates~~ gates of the sky;
A spirit hath soared to those mansions of love,
And seeks for admittance on high.
And friends long divided are hasting to greet,
To a land, (!) where no sorrow may come;
And the seraphs are eager a ~~visit~~ visit to meet,
And to welcome the child to his home."

"There is bliss, there is bliss—at the foot of the throne,

See the spirit all purified bend;
And it beams with delight since it gazes alone,
On the face, of a father a friend!

Then it joins in the anthems forever that rise,
And its frailty or self forgives;
It is dead to the earth, and new-born to the skies!
And this is the portion of Heaven!"

The book is interlarded with abundance of such visionary, fanciful ideas of futurity. But I will not weary your readers with extracts. I will make two more—one from the pen of Mr. Dowling, the other from Mrs. Boardman, afterward wife of Judson, and who died at St. Helena.—They are on the death of little Maria, who sleeps by the side of her mother under the "hopia tree." Mr. Dowling says, "Yet this tender tie also must be severed: angels are waiting to carry the little mourner to its mother, and their glorified spirits must reunite in heaven." Again, he says:

"Sweet babe! she listen'd for awhile to hear
Our mortal griefs, then turn'd her ear
To angels' harps and songs,—and cried
To join their notes celestial,—sighed, and died."

The following from Mrs. Boardman, has the word of God to sustain it. Would to heaven all had had as good a foundation:

"But all is over now. She sweetly sleeps
In yonder new-made grave; and thou, sweet babe,
Shalt soon be softly pillowed on her breast.

Thy flesh shalt rest in hope, till that great day,
When he who once endured far greater woes
Than mortal man can know; who when on earth
Received the little children to his arms,
Graciously blessing them, shall come again:
Shall come—not in the garb of sinful man—
But clothed in majesty; arrayed in power.
Then shall thy dust arise—nor thine alone;
But all who sleep shall wake and rise with thee.
Then, like the glorious body of thy Lord,
Who wakes thy dust, this fragile frame shall be.
Then shalt thou mount with him on angel's wings;
Be freed from sorrow, sickness, sin, and death,
And in his presence find eternal bliss."

What a contrast this last presents to the vain, fanciful considerations, presented in the others!—What need is there of investigating the doctrines of the Bible?

Yours for the Bible, the whole Bible,
G. NEEDHAM.

Albany, Jan. 8, 1848.

NOTE.—The italicising in the above extracts is mine. G. N.

For the Harbinger.
Seeing the Father.

I often am led to wonder at the blindness of some on the subject of the Trinity. There is one passage that is dwelt upon a good deal by many, viz., John xiv. 9, "Jesus saith unto him, (Philip) Have I been so long a time with you, and yet hast thou not known me? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" Would they

look at such passages as the following, all would be clear that they only see the Father by seeing his *express image*. Col. i. 15, Heb. i. 3. "Who is the image of the invisible God, the first-born of every creature," and "Made the express image of His (God's) person." Other passages prove that man never has and never can see God in this mortal state. Ex. xxxiii. 20. "And He (God) said, Thou shalt not see my face: for there shall no man see me and live." John v. 37. "Ye have neither heard his voice at any time or seen his shape." I John iv. 12. "No man hath seen God at any time," which was over 50 years after Christ was crucified. (1. Tim. vi. 16.) Speaking of God the Father, Paul says, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." Now shall we throw aside all this evidence, and say it means nothing, in order to support a theory, or shall we say, Let the Bible explain; and that Philip saw the Father by seeing his *express image*, and the brightness of his glory! (Heb. i. 3.) My prayer is that we may be wise, and let God's word harmonize. A. N. B.

Greenville, N. Y., Dec., 1847.

The World's Conversion Hoped.

[The following extract, which we copy from the "American Missionary" of the present month, is a part of an "Appeal from the Missionaries at the Sandwich Islands, on the Duty of the Present Generation to Evangelize the World," and was published in the year 1836. 'Coming as it does from missionaries who are in the field of actual labor, and perfectly understand the nature and condition of their own favorite cause, and who believe the world will be evangelized by mission effort—we say, coming from such a source, aside from the Bible, we consider the extract among the best evidence that the world's conversion, especially by missionary labor, is entirely a hopeless case. Or one, as the appeal says, "If the great God could despise his creatures, it would be despicable in his sight."—EDITOR.]

RESOLUTIONS, &c.

"Believing that the relation which we sustain to the churches as missionaries of Christ, and watchmen stationed by them at foreign posts, is such that the blood of millions will be found upon us unless we raise our voice and give the warning faithfully, therefore,

"1. Resolved, That in the opinion of this mission, the effort of modern missions to explore the heathen world, and lay its condition before the churches, to scatter the light of salvation through the realms of death, deserve not to be compared with the work which remains yet to be performed; that the lands which lie in darkness are not to be possessed by sending spies into different portions of them, more than Canaan was by the spies sent thither; but by a universal, and in a good measure, direct engagement of the whole army of God.

"If we look at the earth geographically, the maps are almost black on which are designated the population of the land and the sea still under the dominion of the Prince of Darkness. For one square mile, with light flashing on it, there are thousands spread with the pall of death. To specify, would be to mention a large part of the proper names of countries, which united, make up the continents, and the names of the islands, which, disunited, are scattered among the oceans.

So extensive is the territory, that should the men sent forth, few and short-lived as they are, travel continually, and announce pardon to the guilty, day and night, they could not pass over all the high ways and bye paths, and search out the habitations of the whole human family. Their voice, should they raise it perpetually as they go, would be the voice of here and there one crying in the wilderness, heard by only a small part of those who have ears to hear, and souls to be saved.—The sound of missionaries has not gone into all the earth, nor their words to the end of the world. *It could not go.* It is impossible that the few missionaries from the American churches should convert the world. They could not *explore* it. They could not encompass all the cities, and blow a trumpet around their walls, if that were the means appointed to save them. They could not mention in the ear of every mortal the only name by which we must be saved.

"The foreign missionaries from our country are one to six millions of men, or two for the population of the United States; and two men could not preach the gospel to all in that extensive field; many would die without the sight of him who publishes salvation. Now, let lines be drawn over the world at such distances that the voice of one man may meet the voice of another, and let one hundred missionaries travel on these lines and proclaim the gospel; and allow that the population of the territory thus sounded upon should be saved, it would still be leaving millions and millions to perish. And yet it is affirmed in a sermon by a distinguished divine of the United States, that 'FIFTY such men as Paul the Apostle, unaided by the resources of systematic benevolence, might evangelize the world.' On this plan, twelve millions would fall to each of the fifty, and allowing their lives to be twenty years each, each one must evangelize one thousand six hundred and forty-four daily.—Does any believe that even Paul went forward at such a rate!—that in three years at Ephesus he evangelized almost two millions; or that the one hundred thousand at the Sandwich Islands would occupy him only two months! Such fancies are worse than useless. For there is no Paul on earth; none endowed as he was; and none are expected. The proposition that fifty Pauls can convert or evangelize the world, leaves the world to perish. To assert that fifty angels can evangelize it, leaves it to perish. Such assertions influence no men to undertake the missionary work. They are calculated to lead men to neglect it.

"The degradation of the heathen is so deep, the darkness so dense, the number so vast, that 600,000 missionaries sent the present year would be insufficient to afford the present generation any thing like the privileges enjoyed in Christian lands, and it were better still to be born in a log cabin in Maine or Missouri, than in the palaces of Egypt or China. For Christendom, were every minister in it removed, would be unspeakably better furnished with the means of grace than the heathen could be with one missionary to every thousand. But several thousand ministers, with a countless number of collateral helps, do not yet convert the people of our favored land. How, then, if they were in a state of heathenism, should two men convert them, especially if these two were foreigners, with the language to learn, write, and print; and houses to build; and schools to establish and teach; and medicines to furnish; and families of their own to provide for; and the idol gods of a nation to destroy; and a veil of superstition, forty centuries thick, to rend; and the horrible darkness to dispel; hearts of stone to break; a gulf of pollution to purify—A NATION TO REGENERATE!—How can two men do all this! How, then, shall one hundred missionaries convert the world!—

How a thousand! How a hundred thousand? They cannot.

"When six hundred thousand go from the five millions of Christians in Christendom, or from the million and a half in the United States, they will not, all combined, emit more light than may be expected from the morning star of the millennial day. The present missionary operations—to use the language of Mr. Abel—'are as child's play.' If the great God could despise his creatures, it would be despicable in his sight. A little more than a hundred men to convert a lost world! A band not so large as preach the gospel in the City of New York, or teach schools in New York, or practice law or medicine in New York, or print books and papers in New York; this band have 600,000,000 to supply with teaching, and preaching, and medicine, books and schools, and this is called converting the world! A band of men not sufficient to look after any one department of business, whether ecclesiastical, civil, or literary, in the least State of the twenty-four of our Union, have to look after the temporal and eternal welfare of six hundred millions. A hundred men! It takes more than that to lay a railroad, or dig a canal; more than that to manufacture muskets and powder in times of peace; more than that to man one ship of war; and more than that for any one of the employments of men, from the hall of judgment, to the humblest occupations.

"One hundred men, or two hundred, or three hundred, or five hundred to enlighten the moral world!! It requires nine thousand men to visit the Pacific ocean, many of whom leave wife and children for voyages of three years, in order to dispel the natural darkness of the United States. If a valley is to be exalted, or a mountain leveled, thousands must grid themselves. How, then, shall a few hundreds prepare the way of the Lord in the deserts of all the earth! Where is the monarch, purposing to subdue a neighboring kingdom, who will feel sustained and honored, with an army of one hundred men, the result of twenty years' enlistment, with the addition of fresh troops of five, ten, or twenty, annually!

"Can five men from America subdue thirty millions in France! Can one hundred or a thousand subjugate all nations! The army of the aliens six hundred millions strong, will it bow to one hundred soldiers of Zion's King! The missionary operations are child's play; the light of them a taper; their magnitude, a drop of the bucket; and their weight, the dust of the balance against the everlasting hills. 'If the great God could despise his creatures, it would be despicable in his sight!'

"Truly, the efforts of modern mission deserve not to be compared with the work yet to be performed; and unless the work be increased to a very great extent, the world cannot be saved.—Past and present exertions have lessened but little the great multitude who know not God. This is not saying that nothing has been done. The work of a few has been done. But those abroad have not done and will not do the work of many. Their own individual duty is all they can possibly perform; and when they do their utmost, a large territory remains to be possessed by the whole army of God. Canaan was large enough for the twelve spies and the ten thousands of Israel also. Jericho was not subdued when Rahab was gained by the mission of two pioneers. The antediluvians could not be saved in one ark, if its doors had been open to all, nor were they all drowned by an ordinary shower of rain. The world will not be covered with the knowledge of the Lord as the waters cover the seas, until the men to publish that word are scattered like rain on all the earth. So long as they remain together, like water in a lake, so long the moral world

will be desolate. They must go every where; and if the expansive warmth of benevolence will not separate them, and they arise and go on the wings of the wind, God will break up the fountains of the great deep of society, and by dashing the parts together, like ocean in its turmoil, or Niagara in its fall, cover the heavens with showers, and set the bow of hope for the nations; and the desert shall rejoice and blossom as the rose. God is too good to suffer either Amazon or Superior to lie still and become corrupt, and the heavens in consequence to be brass and the earth iron. God is too benevolent also in the arrangements of the moral world, to allow his people to lie inactive; to have here a continuing city while the heathen are dying. The churches cannot afford to convert the world with fifty men and a handful of money. It would be as disastrous to the churches in their present state, as for men to obtain a livelihood without labor. Missions must remove the wealth of America, lest the people die under its pressure. They must rise up and act, or they will perish with very fatness. The ministers must equip for the foreign war, or they will contend with each other, and scenes of folly and shame, like those at Cincinnati and Philadelphia, will distress angels, and mar the beauty, and eat like canker the bosom of Zion."

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, JANUARY 18, 1848.

OUR FREE LIST.—Who will give of their abundance towards paying for the papers we send to the poor? At our present reduced terms, and with our small list of paying subscribers, we can afford them to but very few without pay. We trust the benevolent will find it their pleasure to aid in this good work.

NEW SUBSCRIBERS.—Let there be an effectual effort made to obtain the one thousand new subscribers we need to sustain the Harbinger at the very low price of Fifty Cents per Volume, or One Dollar a year. The present price—75 Cents per Volume—is not high, especially with our small list.—But, the Lord willing, if the thousand additional subscribers shall be added by the close of this volume, the next shall be put at Fifty Cents.

We commenced the "Voice of Truth" with a full determination that all its avails should be appropriated to the cause. We have more than made this resolution good. And in publishing the Harbinger, we are determined to act upon the same principle. All we ask of the profits of the paper is a comfortable living; the balance, if any, shall be appropriated to the cause of truth. For this object we have, as an experiment, reduced our terms, and propose, on certain conditions, to reduce them still lower. And those who approve of our course, we confidently expect will, according to their ability, aid us in carrying out these very liberal offers.

We can supply new subscribers with back numbers of this volume of the Harbinger. Say whether you will commence with the beginning of the volume, or with the current number when you subscribe.

"LOVE WORKETH NO ILL."—Just remind that brother or sister, and especially that minister, of this truth, when you hear him speaking evil of his brother minister, or of any body else. It makes no difference, if he be, like Saul, head and shoulders above the people,—if he is in the habit of speaking evil of a brother, and has not the Christian frank-

ness to take gospel steps with the one with whom he is grieved—just remind him of the fact, that 'Love worketh no ill,'—and, that he that 'speaketh evil of his brother,' is a transgressor of the law of Christ, the law of love—and he may see and desist from his pernicious ways; at any rate, you have done your duty.

"Two Horned Beast."

NO. X.

Instead of giving our promised exposition on the number of the beast, &c., this week, we have concluded to give Dr. Clarke's views first, on the two horned beast, and the image of the beast. We like his views so well on these matters, that in the main, we adopt them as our own.

"Verse 11. And I beheld another beast coming up out of the earth] As a beast has already been shown to be the symbol of a kingdom, or empire, the rising up of this second beast must, consequently, represent the rising up of another empire. This beast comes up out of the earth; therefore it is totally different from the preceding, which rose up out of the sea. Earth here means the Latin world, for this word has been shown to import this already in several instances; the rising up of the beast out of this earth must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire: therefore the beast, here called another beast, is another Latin empire. This beast is the spiritual Latin empire, or, in other words, the Romish hierarchy; for with no other power can the prophetic description, yet to be examined, be shown to accord. In the time of Charlemagne, the ecclesiastical power was in subjection to the civil; and it continued to be so for a long time after his death: therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire; and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors; and led into captivity the kings of the whole Latin world, as there will be occasion to show in commenting upon the following verses. Thus the Romish hierarchy was at length entirely exempted from the civil power, and constituted another beast, as it became entirely independent of the secular Latin empire. And this beast came up out of the earth, i. e. the Latin clergy, which composed a part of the earth or Latin world, raised their authority against that of the secular powers; and, in progress of time, wrested the superintendence of ecclesiastical affairs from the secular princes.

"And he had two horns] As the seven-headed beast is represented as having ten horns, which signifies so many kingdoms leagued together to support the Latin church; so the beast which rises up out of the earth has also two horns, which must, consequently, represent two kingdoms, for if horns of a beast mean kingdoms in one part of the Apocalypse, kingdoms must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These, therefore, can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, viz. the Latin clergy, regular and secular. 'The first of these comprehends all the various monastic orders; the second comprehends the whole body of parochial clergy.'—These two grand branches of the hierarchy origin-

ally constituted but one dominion, as the monks as well as the other clergy were in subjection to the bishops: but the subjection of the monks to their dioceses became by degrees less apparent; and in process of time, through the influence and authority of the Roman pontiff, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power, entirely independent of that of the secular clergy.

"Like a lam] As lamb, in other parts of the Apocalypse, evidently means Christ, who is the Lamb of God that taketh away the sin of the world, it must have a similar import in this passage: therefore the meaning here is evidently that the two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ; to be like him in meekness and humility; and to teach nothing that is contrary to godliness. The two-horned beast or spiritual Latin empire, has in reality the name, and in the eyes of the Latin world the appearance, of a Christian power. But he is only so in appearance, and that alone among his deluded votaries; for when he spake,

"He spake as a dragon] The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship; for he has introduced 'a new species of idolatry nominally different, but essentially the same, the worship of angels and saints instead of the gods and demi-gods of antiquity.'

"Verse 12. And he exerciseth all the power of the first beast before him] In the preceding verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually more and more influence in the civil affairs of the Latin world.—Here he is represented as having obtained the direction and management of all the power of the first beast, or secular Latin empire, before him, *enopios autou*, in his presence. That the Romish hierarchy has had the extensive power here spoken of, is evident from history: for the civil power was in subjection to the ecclesiastical. The parochial clergy, one of the horns of the second beast, have had great secular jurisdiction over the whole Latin world.—Two-thirds of the estates of Germany were given by the 3 Othos, who succeeded each other, to ecclesiastics; and in other Latin monarchies the parochial clergy possessed great temporal power. Yet, extraordinary as the power of the secular clergy was in all parts of the Latin world, it was but feeble when compared with that of the monastic orders, which constituted another horn of the beast. The Mendicant Friars, the most considerable of the regular clergy, first made their appearance in the early part of the thirteenth century. These friars were divided by Gregory X. in a general council which he assembled at Lyons in 1272, into the four following societies or denominations, viz. the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustin. 'As the pontiff,' observes Mosheim, 'allowed these four mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies, they arose all at once to the summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far, that, as we learn from the most authentic records, several cities were divided, or cantoned out, into four parts, with a view to these four orders; the first part was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth

to the Augustinians. The people were unwilling to receive the sacraments from any other hands than those of the Mendicants, to whose churches they crowded to perform their devotions, while living; and were extremely desirous to deposit there also their remains after death; all which occasioned grievous complaints among the ordinary priests, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude. Nor did the influence and credit of the Mendicants end here: for we find in the history of this (13th) century and the succeeding ages, that they were employed not only in spiritual matters, but also in temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from, but absolutely inconsistent with, the monastic character and profession. We must not, however, imagine that all the Mendicant Friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the two other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute awe, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops, and heretics, with incredible ardor and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world.* Thus the Romish hierarchy has exercised all the power of the first beast in his sight, both temporal and spiritual; and therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause—

The earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. That is, he causes the whole Latin world to submit to the authority of the Latin empire; with the revived western empire at its head; persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable that both beasts have dominion over the same earth; for it is expressly said, that the second beast causeth the earth, and them that dwell therein, to worship the first beast: therefore it is, as Bishop Newton and others have observed, *imperium in imperio*, 'an empire within an empire.' We have, consequently, the fullest evidence that the two beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular, the other spiritual; and both united in one anti-christian design, viz. to diffuse their most abominable system of idolatry over the earth, and to extend the sphere of their domination. Here we have also an illustration of that remarkable passage in chap. xvi. 10. the kingdom of the beast, i. e. the kingdom of the Latin kingdom; which is apparently a solecism, but in reality expressed with wonderful precision. The fifth vial is poured out upon the throne of the beast, and his kingdom is darkened, i. e. the Latin kingdom in subjection to the Latin kingdom, or the secular Latin empire.

* Verse 13. *And he doeth great wonders!* That may have the greatest assurance possible that

the two-horned beast is the spiritual Latin empire, it is called, in chap. xix. 20, a passage illustrative of the one now under consideration, the false prophet, 'than which,' as Bishop Newton observes, 'there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed;' for prophet, in the Scripture style, is not unfrequently used for a preacher or expounder of God's word. See 1 Cor. xiv. It hence follows, that the two-horned beast is an empire of false doctors or teachers.

In order to establish the Latin church upon a foundation that can never fall, the false prophet doeth great wonders; he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought, and are still working, by the Almighty, as so many evidences of the great sanctity of the Latin church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the diseased from what he calls purgatory, a place which he has failed to exist for the purification of sinful souls after their departure from this world. His wonderful exploits in being able to induce men, possessed of reasoning faculties, to believe his monstrous absurdities, do not end here; he even

"Maketh fire come down from heaven—in the sight of men!" Fire, in Scripture, when it signifies wrath, represents that species of indignation which is attended with the destruction of whatever is the cause of it. Thus the wrath of God is likened to fire, *Pea. xviii. 7, 8. Jer. iv. 4.* Therefore the fire which the false prophet bringeth down from heaven upon the earth, is the fiery indignation which he causes to come down from the heaven or throne of the Latin empire upon all those of the earth or Latin world who rebel against his authority. All this has been fulfilled in the Romish hierarchy: the Latin clergy have denominated all those that oppose their authority, heretics; they have instituted tribunals to try the cause of heresy; and all those that would not submit to their idolatry, they have condemned to various kind of tortures and deaths. It is said of the false prophet that he bringeth fire from heaven upon the earth; that is to say, he will only try the cause of heresy, and pass the sentence of condemnation; he will not suffer an ecclesiastic to execute the sentence of the court; the destroying fire he causeth to come down from the heaven or throne of the Latin empire; secular princes and magistrates must execute the sentence of death upon all that are capitally condemned by the spiritual power. He *maketh fire come down from heaven; he compels secular princes to assist him against heretics; and if any rebel against his authority, he immediately puts them under the bond of the anathema, so that they are deprived of their offices, and exposed to the insults and persecution of their brethren.* Thus the false prophet deceives the Latin world by the means of those miracles which he had power to do in the sight of the beast. Under the appearance of great sanctity, he persuades men to believe all his lying doctrines; and enforces his canons and decrees with the sword of the civil magistrate."

Speak the Truth.

"Speaking the truth, is love."—Ezek. iv. 15.

The Lord told Jonah, "Preach the preaching that I bid thee;" and Ezekiel, "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear;" and all his servants now, "Preach the Word,"—"Speak the truth, in love." This we should do, regardless of what may follow; we have nothing to do with the consequences, God will take care of them.

Speak the truth. Not a part, but the whole of it, as duty may demand, rightly dividing it, so that all may have a portion in due season. We may as well omit the whole as a part. This dissecting the truth, and selecting such portions as human wisdom or sectarian theories may dictate, has been the work of the sects, and time serving ministers long enough. At this late hour, just before the judgment of the great day, let us who profess to believe thus, speak the truth, the whole truth, and nothing but the truth.

Speak the truth. And never leave the field, through fear, as did Jonah, lest a worse fate be yours than was his. God will have some one to 'preach the preaching he bids.' If you will not do it, he will leave you to your fears, folly, and perhaps to become an enemy of his truth, and raise up some one to fill the station you should have occupied.—Stand your ground then, or go wherever the truth may lead—the God of truth will defend, and finally reward you with eternal life, for your integrity and faithfulness to his requirements.

Speak the truth. Do it, though the world despise and persecute you. Remember that they thus treated your Savior, and the holy prophets, and apostles, and true ministers, before you. You are no better than they have been, and if you would share with them in the eternal inheritance, like them, you must speak the truth.

Speak the truth, though the church, people or brethren with whom you are associated, oppose, and call you a 'knave or fanatic,' a 'false brother,' a disturber of the peace of the church, or like 'Amaas,' 'Absalom,' 'Judah,' or the 'Jesuits,' heed it not, only, as you stop to weep over their folly, and pray for their salvation, implore grace, wisdom and strength from above to enable you more faithfully to speak the truth. Remember that the most settled opposition to the truth has ever come from the professed people of God. They killed the prophets, crucified the Lord of glory, put to death millions of the saints, opposed all the reforms of modern times, rejected the doctrine of the second advent; and now it would be no marvel, if some of our own number should catch this spirit of opposition, and be found carrying out this work of opposing the truth. But this does not excuse you from speaking the truth: so much the more need that it should be told. If a fatal disease has entered our own dwelling, certainly there is more need for us to guard against its ravages, than when it was at a distance. Speak the truth, then, though your brethren cast you off as unworthy their fellowship. If God justifies, it is enough: happy indeed is your condition.

Speak the truth, though you do it at the sacrifice of every earthly consideration. Remember that the reward will soon be given, and that it will, ten thousand times told, more than compensate you for all the sacrifices you make here, in speaking the truth.

In a word, speak the whole truth, faithfully, day and night, at all suitable times and places, to the church and the world, though it cost you everything the world or a time serving church may call good, great and honorable—regardless of these and all consequences, we say, by the authority of the word of truth, speak the truth.

But how the truth should be spoken, is a matter that should not be overlooked. There is a zeal for the truth which is not according to knowledge: Christ may be preached in the spirit of the devil, or through strife and envy. If we cannot write, talk and preach the truth in a better spirit than this we had better be silent. The devil is never better pleased, or doing his work more successfully, than when he can get professed Christians, religious ministers and editors, to vindicate the truth in a devilish spirit. The more truth they have in their communications, the better for the cause of the devil: he cares not how much truth is received, if those who preach and receive it, are under the influence of his spirit. Beware of his devices, and when you speak the truth, be sure to speak it in Love.

Speak the truth in love, though, in so doing you meet with the contradiction of sinners, and sour looks and cold feelings and unkind words of your brethren. Speak in love, though your motive be impugned, and though you should be charged with "black hypocrisy,"—never mind that, be not diverted from your heavenly purpose, or driven from the spirit of the gospel—but continue to speak in love. Though your words are called "smoother than butter," to clear yourself from the designed imputation, do not make them like barbed arrows, or cruel daggers, but study and pray and watch more and more to speak in love.

Finally, continue to speak the truth in love, and the God of love and truth, will be your defence here, and exceeding great reward in the world to come.

The Pope and the Jews.

The Jewish Chronicle has the following paragraph on the treatment of the Jews by the present Pope:

"One of the present Pope's most praiseworthy reformations has been in behalf of this oppressed part of the population of Rome. They number about 8,000, and have hitherto been obliged to reside in an enclosed place, called the Ghetto, on the north side of the Tiber, entirely insufficient, and therefore crowded and unwholesome. The gates of this enclosure were shut at sunset, and a Jew found outside at this time was imprisoned. They were, however, allowed the privilege of depositing goods for merchandise in buildings without the enclosure. Another prohibition was from the practice of any of the liberal or artistic professions. The Pope has commenced examining into these and their other grievances, and has appointed a Commission to propose improvements. As a consequence, the confinement of the Jews to the Ghetto is already abolished, and other ameliorations are about to follow. Cardinal Ferretti has declared himself the patron and protector of the Israelites. The Jews are full of the most enthusiastic gratitude toward their benefactor, and have sent a deputation to the Pope, headed by their Rabbi, begging to be permitted to enroll themselves as a National Guard, armed at their own expense, to join in the defence of the Papal States. Some of their most learned Rabbis have also pronounced the present Pope the Messiah."

What will the believers in the return of the ancient Jews to the land of Palestine say to this? We suppose they will see in it sure indications of the immediate conversion of the Jews to the true Messiah. Just as they have seen in the Afghanistans, Chinese and Mexican wars, certain harbingers of the everlasting gospel of peace to those countries. The popular theology of these times puts light for darkness, and darkness for light. And besides, there are certain ones who were to be given over to strong delusions, in the last days. How literally is this prediction fulfilled in this case of the Jews.—For their long and sinful rejection of the true Messiah, they are left, in this last moment of time, to embrace for their Messiah, the Anti-christ, the mas-

ter-piece of the devil! Deluded mortals, they are deeply to be pitied. But while we stop to drop the tear of sorrow over the folly and blindness of the ancient people of God, we have equally good reasons for weeping tears of bitterness over the delusions of Protestants, who are eulogizing and idolizing the present Pope for his recent reformatory acts, so called, but all of which are only designed and will serve to extend and strengthen his despotic power throughout the world. Truly, before its destruction, the world is made mad.

Advent Near.

One of the many evidences that the coming of the Lord is near, is the present high and rising attitude of the Pope, and with him the Anti-Christian church of which he is the head.

All prophecy which has been fulfilled, has been so fulfilled as to attract the notice of the world, or the community in general in the vicinity where the events have taken place. These things have not been done in secret, or an obscure corner—they have been done in open daylight, and in a manner to turn all eyes towards the events. All may not have understood the nature of the events, but still they have arrested the attention of all. It was so in the fulfilment of the prophecy which related to the fall of the Papal supremacy by the French, the darkening of the sun in 1780, the falling of the stars in 1833, and the fall of the Ottoman supremacy in 1840, and is it not so now in reference to the prophecies which relate to the exaltation of the Papal power? We think it is: for the eyes of the world are now turned to that quarter. They see with admiration the exaltation of the mother of abominations to the dizzy height where she says, "I sit a queen and am no widow," and from which she is soon to be hurled to destruction by the Lord at his coming.

The next prophecy, the fulfilment of which will attract the attention of the world, and to which all eyes will be turned, we think will be the appearing of "the sign of the Son of man in heaven." All will know its meaning; for then the "kindreds of the earth shall mourn." All speculations about the meaning of what is taking place, or what is coming upon the earth, will then be silent, and every tongue will be mute, with the exception of the shouts of redemption of the righteous, and wailings of the wicked.

These things are what we look for next, in the fulfilment of prophecy; and we confidently expect they will soon be witnessed. O, be ready to meet them with joy.

World's Convention.

The "Practical Christian" for Jan. 8th contains a call for a "World's Reform Convention, to be held in the city of New-York, commencing on the first Monday in June, 1848, to be composed of delegates of both sexes, chosen by the friends of Reform in all Christian lands, for the adoption of measures wisely calculated to accelerate the progress of improvement, by the abrogation of all institutions, customs, and circumstances which stand in the way of universal advancement in knowledge, virtue and happiness; preparatory to the prevalence of that religion which gives meat to the hungry, drink to the thirsty, clothing to the naked, and a home to the houseless stranger; and finally, give to its possessor a home in the mansions of eternal glory."

The objects of this proposed convention are good, but they never will succeed: for the Lord of glory called a convention of all the good of the whole world, to carry out these very principles, more than

eighteen hundred years ago, and though God, Christ, the Holy Spirit, the gospel, and all the wise and good of every clime, have since then been engaged in the propagation of these principles, yet their opposites have triumphed, and sin, oppression and violence fill the world. Therefore the efforts of the convention, if permitted to meet, will be a failure. "Evil men and seducers," and wickedness of every species, will wax worse and worse, until the coming of the Lord, to purge it from the earth, and fill the world with his righteousness.

Slavery—the Church.

Doubtless some think that Mr. Foster's articles on Slavery, are too severe on the Northern churches: or they think that the church is not so true under the abominable principles of Southern slavery, as it was when he wrote those articles. But facts are stubborn things, and clearly show that the unholy league with slavery still exists between Southern and Northern portions of the church. We refer to a recent act of the "American Sunday School Union." The following passage in one of their Sabbath School books, has given offence to the slaveholders of the South, and to retain their good graces and fellowship, the church at the North had it expunged. We cut it from the "Watchman of the Valley."

"'What is a slave, mother?' asked Mary, 'Is it a servant?'"

"'Yes,' replied her mother, 'slaves are servants, for they work for their masters, and wait on them; but they are not hired servants, but are bought and sold like beasts, and have nothing but what their master chooses to give them. They are obliged to work very hard, and sometimes their masters use them cruelly, beat them, and starve them, and kill them; for they have nobody to help them. Sometimes they are chained together, and driven about like beasts.'"

This was too much for Southern Christians to bear, and to ease their tender consciences, Northern Christians expunge it from the Sabbath School books of the American Sunday School Union! If this is not a brotherhood, if not of thieves, of deep corruption, we know not what could constitute such a brotherhood.

Correspondence.

FROM BRO. A. CLAPP.

BRO. MARSH:—I trust by the grace of God, I am one of that number that continues to look for the speedy coming of our blessed Savior. I have no doubt but God designed to have a people just preceding the great judgment day, to warn the world of its near approaching, and to stand before the world with the blazing truths of God, and to proclaim them fearlessly in the name of Jesus. I think we are that people that was to write the vision and make it plain on tables, and lay them by the side of the history of the past, that all may see we are standing on the eve of the great and terrible day of God.

We have satisfactory evidence that this cause is of God, because he has been with us—has accompanied the preaching and the labors of the faithful servants by the energies of the Holy Ghost sent down from heaven, and we have mysteriously been brought together from the different denominations, and a good portion still continue together laboring in this glorious and best of causes. If we are this peculiar people of God, what tremendous responsibility rests upon us, and how faithfully we ought to prove ourselves to be, and to labor wisely, cautiously, harmlessly, perseveringly, and with zeal according to knowledge, to save our fellow men from the burning day of Jehovah's wrath.

We are told by Christ that "he that endureth to the end, the same shall be saved." How will those appear before the bar of God, who were once with us in proclaiming these burning truths, but have

now drawn back, and joined a proud scoffing church, and do not give this truth that prominence that they should, nor as they wish they had done! Can they say like the great apostle, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." I fear some will stand at the door and knock, and say, Open unto us; for we have prophesied in thy name, and have done many wonderful works; but Christ will say, "I never knew you!"

Oh, how faithful we ought to be—and may we realize the position in which we are placed before the world. We cannot be mistaken: he that is to come will soon appear. In addition to the last expiring moments of the prophetic periods, signs and wonders have been seen in the sun, moon, stars, heavens, and in earth distress of nations: all speak in thunder tones that he is nigh even at the door.

Some interesting sights in the heavens have been seen in this State, within a few years, which I have not seen noticed. One was in the fall of 1844. A basket of grapes was distinctly seen, by several individuals, hanging in mid heaven in a clear day.—(Read Amos.) About two years ago was seen, by several of our citizens, hanging in mid air, a sheaf of wheat of this city, a sickle, the bow up, with a sheaf of wheat under it, the sky perfectly clear. (Read Rev. xiv.) One year ago last October, the heavens were completely arched from east to west with a bright streak, as wide as a rainbow. Its first appearance was like blood, and that a handsome hue. It first rose in the east, and gradually stretched over to the west. One morning our citizens were alarmed with a cry of fire. All the engines were out—the whole atmosphere seemed to be on fire, but there was no building burning—noting for the engines to do. The people stood amazed and wondered.—These signs and wonder have been seen so frequent, the people do not think much of them; but nevertheless God said they would be seen, and should be signs of the near coming of the Son of God.

The wonderful sign which has just been seen in Mexico, after a city was destroyed by an earthquake: Christ being seen on a cross in the heavens for half an hour, is very striking. It struck terror to the beholders, and they fell on the ground and cried for mercy.

I am told that in the Douay Bible it is translated that the sign of the Son of man would be Christ extended on the cross to the heavens.* It appears that this has literally been fulfilled: that being a Catholic people, God has taken this method to show them that the end of all things is at hand.

Affectionately yours,

AARON CLAPP.

Hartford, Ct., Dec. 13, 1847.

*It is not so translated—but only the opinion of the expositor, given in the notes on the margin.—[Ed.]

FROM BRO. H. PRATT.

DEAR BRO. MARSH.—It is with the utmost satisfaction that we observe the meek and independent course of the Harbinger: untrammelled by sect, fearless of the truth, cautious in its investigations, bold in proclaiming the "wages of sin," as well as the "gift of God," and meek in self-defence.

The Sabbath, and new birth, make no discordant sounds upon the sacred harp, to our understanding, but vibrate with celestial harmony. We are undergoing severe trials in this section, for the devil has come down in great wrath, knowing that his time is short. He first insinuates into the feeble and doubting mind the idea that they are not Christians, because they are not so strong as the more venturesous. Then the brother, after wrestling, (half doubting, and half fearing,) in prayer, he concludes the stronger's confidence is rather assumed; hence a variance, and a want of confidence on the one part, and apparently falling away on the other. However, this ingenious freak of the cloven foot is not entirely confined to the feeble and scattered flock.—We see that even editors are not out of the reach of this wily foe. If one vindicates an unpopular truth, he instigates the brother to cry, "Misérable Unitarianism," "Division," &c. If, like good old Abraham, he says, Let there be no strife between us, the reply is, That is all "feigned." If one sincerely desires all controversies to be conducted in the spirit of Jesus, the arch-deceiver says, like the

king of Israel, See how he desires a quarrel, it is all "pretence," just blaze it abroad and you'll soon bring him too.

Now, dear brother, this is precisely the way that this lacerated foe is striving to cheat us out of the inheritance, by getting in this grudging one against another, against which James cautioned us, when the Judge is at the door. I do believe we sprung this artful trap to-night, in this place, without any serious damage; we first opened the budget in meeting, examined all the contents, put them on the altar, and with the fire of God's love consumed the entire mass, and the breath of the good Spirit drove them all away, so that there was no place found for them.

Now, dear brethren, seeing we look for a new heaven and new earth, what manner of persons ought we to be, in all holy conversation and godliness.—Let us from henceforth covenant to help each other along through this last and most destructive trial, till the warfare is accomplished. And then when the monster is writhing in chains, we with angelic touch shall rise to mansions of bliss, secure, till sin's last trace is gone. Then in Eden's groves we will walk with overflowing gratitude to God, and talk of melting grace that taught us to live in peace.

Yours waiting, H. PRATT.
Wales, Mass., Dec. 12, 1847.

FROM BRO. I. R. GATES.

DEAR BRO. MARSH.—Since I parted with you at the Boston Conference, I have spent much of my time in the vineyard of the Lord, giving series of lectures in different places. I have been to old Salem and gave about 20 or 30 discourses in the Advent Hall. The cause there has become much revived. A few became hopefully converted to God, and a number of the backslidden were reclaimed.—I have immersed there nine or ten disciples of the Lord, who, I trust, will be faithful and strive to meet me in glory.

I have also given a course of lectures in South Redding, where I had the satisfaction of being a companion of Bro. Himes, while he was badly used at the Great Tent meeting here last summer. The brethren, although few in number, took hold of the work in good earnest, and we were enabled to see the little cause assume a new aspect. Much prejudice was removed from the community, and some persons appeared to be seriously inclined. I tried to set in order some things that were wanting, by appointing overseers, or elders, &c. And I also led down into the baptismal stream one of the Lord's children and baptized her.

On my way to this place, I called at Salem, and spent the Sabbath. I gave them three discourses to the joy and comfort of all that truly are living and looking for the Nobleman's return. One most lovely convert followed her Lord in baptism.

Our brethren here, as well as elsewhere, need to heed the admonition of the apostle, Let each esteem others better than themselves.—And in honor preferring one another.—Also to strive for the unity of the Spirit in the bonds of peace.

One thing occurred at Salem that looked good and lovely, and I would that others would show the same kindness to their wives and children.—It was this: The young sister who went forward in baptism, asked her father if he had any objection to her obeying her Lord in that ordinance. He answered, No. And notwithstanding he enjoys no religion, yet was he seen waiting on his daughter, and carrying her clothes to the meeting, and to the water-side, where his tears spoke the deep feelings of his heart.

I am now at Essex, commencing a course of lectures. Our brethren through this section agree with you as a general thing, as well as myself, on the character of Messiah, that he is the Son of God, who had glory with the Father before the world was.

Yours, &c., I. R. GATES.
Essex, Mass., Dec. 22, 1847.

COLBORNE, C. W., Dec. 6, 1847.

BRO. MARSH.—I am still looking for that blessed hope, the "glorious appearing," and am trying to give the reasons of our hope to the people in a school house about six miles from our place, where the people have never heard before on the subject. They seem anxious to hear, but the priests, as usual, op-

pose with all their might. One night, after I had lectured upon the 2d chapter of Daniel, a Methodist preacher got up and said, Let it should be said that nobody dare oppose the Millerrites, he would say a few words. He wished to know why the Lord had not not come in '43, as we expected? Calling us false prophets, &c., &c. I then explained to the people the tarrying of the vision, and of the bridegroom, &c. He then said he was entirely unacquainted with the doctrine, and was not prepared to discuss the question, and set down. Last Sunday a Baptist preacher did what he could to quiet the fears of the people, by trying to prove, not from the Bible, but from Bishop Newton, that the man of sin cannot be destroyed in 19 years yet. So you see the truth has many adversaries here, but none of these things move me. I intend by the help of the Lord to proclaim the truth to the people, and leave the event with God.

I remain your brother waiting,
I. A. SPAFFORD.

EXTRACTS OF LETTERS.

BRO. S. FLAGG, Sterling, N. Y., Dec. 11, requests "all the dear brethren and sisters to learn by heart and live it out," the whole of 1 John iiii. The request is worthy a strict compliance, especially the last part.

BRO. J. C. BYWATER, Honeoye Falls, N. Y., Jan. 4, writes:—
"In much weakness of body, I preached at Victor last Sabbath. The brethren there are in a good state."

BRO. J. HOOKER, Perysburg, N. Y., Dec. 10, writes:—
"I was brought up under Presbyterian influence, embraced religion, and joined the Episcopal Methodist Church, remained with them about thirty years. When I learned their course on slavery, I left them, and I am glad in my soul to-day that I did so. I soon after embraced the advent doctrine, and I love it still—have become weaned from the things of this world, and glory in the prospect of a resurrection to come."

Sister P. Arnold, Naples, N. Y., December 3, writes:—

"I know of no way to give up the advent cause but to give up God and my Bible, and I do pray that I may never be suffered to do that. It is astonishing to see priests and people deny God's word as they do. Our trials, I think, will soon end, but if they continue longer than we expected they would, it will not lessen them by forsaking the Lord. May we all be found patiently waiting for him at his coming."

BRO. A. ANTHONY, North Scituate, R. I., Dec. 11, writes:—

"I am glad that the grace of God which bringeth salvation, teaches us to look for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. How sweet the proclamation of the hour of his judgment sounds in a true believer's ear: it fills him with prophetic fire, and his soul responds, Come Lord Jesus, and come quickly!"

BRO. J. PEARSON, Jr., Newburyport, Mass., Dec. 15, writes:—

"The cause is on the rapid advance in this part of the country, and in a very interesting state in its utmost. Last Sabbath eve our Hall was filled to its utmost with a solemn and attentive congregation."

Sister S. S. Rogers, Evans Mills, N. Y., Dec. 14, writes:—

"The cause of religion is very low in this place. Pride and formality have crept into the church, and because sin abounds the love of many has waxed cold."

BRO. A. PENFIELD, Cleveland, Ohio, Dec. 16, writes:—

"Our meetings are very thin in numbers, and rather decreasing than otherwise. Bro. Morley is now absent at Norwalk for two Sabbaths. The churches here are having their annual eating festivals. Several of the more prominent ministers in this region, of talents and reputation, are giving lectures to literary circles. Query, if Paul were now living, what would be the absorbing theme of his burning eloquence?"

Slavery and the Church.

Corruption of the Church.

THE FREE-WILL BAPTISTS, AND THE SOCIETY OF FRIENDS.

These sects, like all the others, when weighed in the balance of truth are found wanting. As bodies, they claim to be anti-slavery; but their claim is like that of the Pharisee, who thanked God that he was not like that publican who stood by his side, when at the same time he was the more guilty of the two. It is true that they have spoken against slavery; and spoken, too, in strong terms of reprobation; but it is equally true, that with both hands they have upheld it, and they now stand before the world in a more reprehensible light than any of the other sects. From motives of self-interest, or an unwillingness to depart from a rule introduced by their fathers, they admit no slave-claimant to their fellowship; but at the same time, as a body, they stand entirely aloof from the anti-slavery enterprise, or openly oppose it. And while sending forth to the world their resolutions and testimonies against slavery, they *legalize* it, and do whatever lies in their power to render it popular, and consequently permanent, by electing manstealers to fill the highest offices in the government. At the ballot-box, no sect in the land is more notoriously subservient to the slave power than the Free-Will Baptists.

In New Hampshire, where they are very numerous, they are principally connected with the Democratic party; and it was chiefly through their instrumentality that that poor apology for a man, Charles G. Atherton, was returned to Congress, after having disgraced himself and his country by consenting to be made a cat's paw by Southern slave-bleeders, to tear in pieces the sacred right of petition! It was in their power to prevent his re-election, and return to Congress a thorough-going abolitionist in his stead; but he was the man of their choice! And yet, at this very time, they were passing flaming resolutions against slavery, and making loud profession of abolitionism!

I have said that the American church and clergy, as a body, were *PIRATES*. Is this charge true, so far as it relates to the Free-Will Baptists and Quakers? It is, if *aiding* and *abetting* pirates, and protecting them while engaged in perpetrating their atrocities, constitute one a pirate; for both of these sects legalize and protect a species of commerce in the United States, which they have declared to be piracy, when carried on upon the coast of Africa. Am I told that they have acted *ignorantly* in this matter? My reply is, if they are men of common sense, they must and do know that voting for slave-claimants, and the advocates and supporters of slavery to legislate for the country, tend to perpetuate the bloody system. Would they vote for such men, if their own wives and children were in slavery? So long as they are connected with slaveholding political parties, their resolutions and testimonies against slavery only serve to enhance their guilt, and aggravate their condemnation.

If the government had instituted a system of idol worship, and a hundred oen were daily offered in sacrifice on the altar of some distinguished god, in the city of Washington, by an order of Congress, what would you say of that religious sect, who should vote *resolves* against idolatry, and at the same time vote for men to represent them in Congress who were opposed to the abolition of these sacrifices, and also elect a high-priest of this deity to fill the presidential chair? But such conduct would not be more hypocritical and reprehensible than the conduct of the Free-Will Baptists and Friends, and the other religious

bodies which have adopted resolutions against slavery!

The remarks which I have made upon the Free-Will Baptists and Friends, will apply with equal force to those branches of other sects which have adopted resolutions against slavery. This kind of action, so long as they stand connected with pro-slavery parties, either political or ecclesiastical, only renders their influence more formidable to the anti-slavery enterprise; and consequently their guilt is proportionally increased. They tell us that slavery is a heinous sin and crime, and yet act in concert with those who advocate and uphold it! Hence, on their own confession, they are the "*companions of thieves*," and in fellowship with adulterers. In my general charges, therefore, against the sects, no exception is required in favor of those local churches which claim to be anti-slavery, on the ground of having adopted anti-slavery resolutions, while they are still connected with their respective sectarian denominations, and in Christian fellowship with those who act in concert with pro-slavery political parties. The least that can in truth be said of such churches is, that they are the *LUKESWARM* friends of the slave, whom God will *spew out of his mouth*.

I had intended to speak, in this connection, of the character and tendency of our so-called benevolent institutions; but having already far exceeded the limits which I originally proposed to myself in this letter, I must pass them by with the single remark, that connected with the Boards of most of them are more or less slave-claimants, and their treasures are polluted with the price of human blood!—and that the money which our clergy beg of poor widows to send the gospel to the heathen, goes into the hands of such men as Rev. Wm. S. Plummer, D. D., the man who called upon the Richmond mob to "catch" the abolitionists, and give them a "WARMING AT THE FIRE!" For the same reason, I have also omitted to notice several of the smaller religious denominations. I would here say of them, however, that they are all composed of sectarians, and not of abolitionists; and hence they belong to the same category with the larger and more influential sects, and should be regarded in a similar light.

But I trust I have already adduced abundant evidence on this heart-rending subject, to substantiate my allegations against the American church and clergy. With this picture before him, no one, I think, will say that I have done them injustice. True, I have brought against them the most tremendous charges! I have denounced them, as a body, as *THIEVES, ADULTERERS, MANSTEALERS, PIRATES, and MURDERERS!* But who, in view of the fruitful and accumulated proof of their guilt which I have here presented, can deny these charges? Who, that has a mind capable of understanding the political and ecclesiastical connection of the church and clergy with the slave system, as I have here portrayed it, and can comprehend the direful consequences of that connection, will dare to say that God will hold them guiltless of these crimes? Gladly would I believe them innocent; but reason, conscience, and my outraged sense of justice, all forbid the thought.—*S. S. Foster.*

Obituary.

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

DEAR BRO. JOSEPH:—With feelings of the deepest sorrow I take my pen to address you. Death, the king of terrors, has again visited my little family; and, taken from me my beloved companion. But although I have the greatest reason to mourn this grievous dispensation of Divine Providence, yet I have the consolation to believe that my loss is her eternal gain; that she sleeps in Jesus, and will ere

long have a glorious part in the resurrection of the just.

She was taken sick the 3d inst. with what the doctors called the lung fever, or congestion on the lungs, which was followed by inflammation of the head and bowels, which removed her from this world of trouble and sorrow on Thursday the 16th of this month, aged 25 years and six days.
She left a bright evidence that she was ready.— At one time I asked her if she was reconciled to leave this world? She replied that she was, if it was God's will. At another time there were several of us stand by the bed-side, and she said, "Farewell, my friends, guardian angels are hovering round."
O, may I so live that I may meet my beloved companion in that land where death shall never come, and our dear little son, who died Sept. 15th, aged 20 months and 16 days. I have only one little daughter, in her 4th year, to cheer me in my lonely hours.

With respect,
JULIUS W. MARSH.

Bloomfield, Ill., Dec. 19, 1847.

Notices.

BUSINESS NOTES.

J. Miquel—By Express, to Herald Office, Boston. J. M. A. to 241.
L. W. Hoyt—He is here. We know nothing about his position on the question. The subscription is painful, yet we hope the evils you fear will not generally be the result. Your Scriptures references shall be noticed when convenient.
E. Lewis—Received, and acknowledged in N. Y. no 2. Pd to 918.

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"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume III. Number 6.

ROCHESTER, NEW-YORK: SATURDAY, JANUARY 29, 1848.

Whole Number 214.

Original Poetry.

[For the Harbinger.]

Invitation.

"Come unto me all ye that are weary and heavy laden, and I will give you rest."

Blessed rest! An 'earnest' given
Of our sweet repose to heaven;
That pure Sabbath of delight
When shall end earth's weary night.

Pilgrim, do thy cares oppress,
In this toilome wilderness!
Art thou longing to be free?
Jesus saith, "Come unto me."

Trust then in his sacred word,
Cast all care upon the Lord;
He doth bear each mournful plaint
Coming from the weakest saint.

Rest—that earth can ne'er bestow,
Such as Jesus left below,
Is the boon ye may receive,
If in him ye but believe.

Dying sinner!—tempest-tost,
Without mercy ever lost:
Listen to that voice of love
Calling to thee from above.

In thy present state, thou'lt be
Ever "like the troubled sea:"
But in Jesus there is rest,
Come—thou wilt be ever blest.

Blessed word! more precious far
Than earth's choicest treasures are:
Whate'er our sorrows be,
Jesus saith—"Come unto me."

A. C. J.

Jamestown, N. Y.

Selected.

Corruptions of the Church.

AMERICAN MISSIONARY SOCIETY.

Who knows not, that in all ages, this welcome of prevailing iniquities to the Church has been always ruinous; that its history has ever been that of temporary and often dazzling success at the beginning, of long and sore perplexity in the continuance, and of deeper degeneracy or entire decay in the end; in a word, that it has ever been their strength and growth and its weakness and decay. But we need not here consult the past. The experience of our time and missions is sufficient.

We begin with slavery among the Indians.—More than a quarter of a century has gone by since the process was there begun of taking "the master" to the Church, that he may be prepared to "break the bonds of the slave." What, on the showing of the parties, is the result? Is not

slavery as rife and virulent there, in Church and State, as ever? During this very period, and in spite of this reformatory process, has not slavery increased in the Church? And in the State, have not laws been passed, (Rep. p. 13,) "which prohibit teaching slaves to read, throw impediments in the way of emancipation, restrict slaves in the possession of property, and embarrass the residence of free negroes among them"? Do not members of the Church, that once taught their slaves to read, now, in deference to these ungodly laws, omit it? Do not the missionaries, so far from lifting up their voice against these things, do similar deference, and declare that neither they "nor the members of the churches under their care regard themselves as responsible" for them, members though they be of the body politic? Do they not justify their silence and acquiescence by the faithless plea, that they see the "wolf coming," and that any interference by them would only make the matter worse? Indeed, do they not in effect, and some of them in terms, say, that to put slavery out of the churches even, will be to put them out of their fields of labor—that they cannot drive it from the Lord's table, except it drive them from the Indian domain? And do not the Board give in to all this, and ask the churches to do so too, and tell the missionaries to go on as they have been going, and leave the whole thing in such shape, that its own defenders are obliged to admit, that there is nothing in the result which looks to the tolerance of slavery only as a temporary and not as a permanent thing? For aught that appears then, permanent slavery in the mission churches, or the persecution and probable destruction of the missions, is the result of more than a quarter of a century's trial of this experiment—a result that shows the missionaries and the churches speechless, powerless, and enslaved, in presence of the very inquiry they thought to correct by folding it to their bosoms!

And what has come at the Sandwich Islands of taking "the oppressive ruler" to the Church?—What have we gained by this method against oppression there, that we had not gained by a bolder and more scriptural proceeding? Rather what have we not lost! To an alarming extent, Christianity is at this hour dishonored and reproached, and the power of Christian discipline is withered and broken there, because of oppressive chiefs, seated in the Church, above the reach of discipline, at the same moment that they continue their oppressions and extortions, and not unfrequently in other ways, set the purity and the power of Christ's house alike at defiance. And should the missionaries, by the assumption of virtual prelatical power, now attempt a stricter discipline, the dangers are greatly increased, that sooner than submit to it, such chiefs with their dependents, if they do not become persecutors, will fall away to a reckless and contempt of all

religion, or to some mother Church, which will give them a Christianity as easy and accommodating as that the missionaries first taught and they embraced. Even under existing restraints such tendencies have been developed; and how much more will they be, if the gospel shall ever do its full work there, and the church be truly, to high and low, "the pillar and ground of the truth"? In fact it is just here, that the great danger lies that those Islands may yet go to the Papacy, and that there is cause for the alarm which has been rung so long and loud at the arrival and residence there of two or three Papal priests. The truth is, the Sandwich Island experiment is not ended. It has had its dazzling success at the outset. It is passing now to its second stage. And, as sure as human nature is true to itself, and there is a God above, so sure is it that, without a reformation, the installing of iniquity in the Church, in the person of the "oppressive ruler, will work the same results there as in ancient Rome. Change, then, at increased risks and disadvantages, or deeper degeneracy and ultimate apostasy or decay, is the only alternative before that mission.

And now what has come of bringing "the proud Brahmin" into "the great household of God" in India? In some cases, doubtless, he may have there learned to abandon caste. But there is no proof that he would not have learned it sooner by an opposite proceeding, much less that the many would not. Who has not heard of Swartz and his great success in India? Well, he admitted caste to the church, and now observe the result. Speaking of the state of things in the churches planted by Swartz and his successors in Southern India, the Rev. Hollis Read, a Missionary of the American Board, in his memoir of a "Converted Brahmin," says:—

"They have not, it is feared, in that part of the country embraced Christianity, but Christianity has been made to embrace them; and instead of imparting her purity and simplicity, as she is wont to do, she has been loaded with the filthy rags of impure rites, and customs, and caste, prejudice and superstition; and she is now exhibited throughout those regions of darkness more in the form of a ludicrous comedian, than as an angel of light."

The state of things was such, that in 1832 or '33, it attracted the attention of the bishop of Calcutta, and he set himself to the work of reformation, as the only means of saving the missions. In his first charge to the missionaries on the subject, he required the discontinuance of every rite and practice of heathenism in the native churches. Of its reception by the churches, Mr. Read says:—

"When the charge was read in the churches, it was received with such general indignation, that the most sober part of the members, even the deacons and the elders joined with the more

daring in their attempts to prevent the minister from reading it, by coughing, spitting, hissing and scraping with the feet."

In a second charge upon the subject, in 1834, the bishop remarks:—

"The main barrier to all permanent improvement is, as I trust, in a way of removal, the *heathen* usages of caste in the Christian churches.

• • • While the master minds of Swartz and Gericke remained to keep down the heathen practices, caste was comparatively harmless. It seemed more of a civil distinction. But I rejoice to find that the judgment of all my brethren and the whole body of Christian Protestant missionaries, without exception, concurs now with my own, that the crisis had arrived, and that *nothing but the total abolition* of all heathen usages, connected with this anti-christian and anti-social system *could save these missions*.

• • • An isthmus cast up between Christ and Belial, a bridge left standing for retreat to Paganism, a citadel kept erect within the Christian enclosure for the great adversary's occupation, is what the gospel cannot tolerate. The Jesuit's proceedings in China are warnings enough to you."

In a note accompanying the charge, the bishop enumerates some fifty of these practices, gathered from his own inquiries, and says "five hundred similar circumstances might easily be ferreted out." In this enumeration we have such statements as these:—

"A Christian missionary first arriving in India would not, and could not credit to what extent the heathen practices connected with caste extended.

As to religious services, the different castes sat on different mats, on different sides of the church, to which they entered by different doors, approached the Lord's table at different times, and had once different cups, or managed to get the catechist to change the cup before the lower caste began to communicate: even the missionary clergyman was persuaded to receive the holy supper last; they would allow no sponsors at baptism of an inferior caste; they had separate divisions in the burial grounds, and none of the inferior castes could perform the service; after which they were all compelled to bathe as unclean, and for eight days the howling women continued their heathen custom of mourning. The country priest or catechist would not reside in a village of Pariahs, nor receive them to his house for instruction; nor would a Shoodra congregation receive a Pariah teacher, and when a congregation was convened, the inferior classes were all excluded.

• • • In the domestic circle, the wife was not allowed to sit and eat with her husband, but treated as his slave, or rather a part of his goods and chattels—nor was she permitted to sit with her husband at church. No intermarriages were allowed between different castes, but illicit connections, intemperate feasts, &c., were connived at fast enough, and a Christian married his daughter to a heathen of his own caste rather than to a Christian of a lower one.

• • • The children were marked with various heathen insignia. These marks they wore when among the heathen, and obliterated them in Christian society. • • • As to general society, they considered themselves of a superior race, and the Pariahs born to be their slaves—they would not

drink of the same well, nor live in the same street, nor take food from the same vessel, but broke all the earthen vessels a Pariah had touched, as being defiled. • • • Christians who retained caste, were admitted to the festivities, often indecent, of the heathens, paid reverence to their gods, made vows at their pagodas, and called for Brahmans to exorcise the sick."

Such is a part, and by no means the worst of the melancholy tale, and these the results of taking caste to the church. In our own missionary churches the toleration has never been so great, and of course the results not so ruinous. But in respect to them, at the very moment the American Board is vindicating and advocating the reception of caste to the church, in the case of the convert as the better way to correct it, the intelligence is coming home that the missionaries are finding out that this will never do; that they cannot go forward effectively and safely in their work, except as they put and keep caste uncompromisingly out of the church; that in now attempting this they breed a storm, all the worse from its being a departure from former practice; and that in persisting in their new stand, they find their chief embarrassment in the contrary practice, still maintained, of these same Swartz and other churches. And the intelligence has hardly reached us, when in the Theological Seminary at Cincinnati, the venerable Dr. Scudder gives his testimony to the same effect—declaring that "he is convinced that they erred at first, in granting any toleration to this absurdity; that they ought to have required every candidate for the church to renounce it; and that it is now much more difficult to break it down, and more difficult, too, to establish right principles on the subject, than if they had begun right."

Honorable confession! And now, in view of all these considerations we ask, are these methods of propagating the gospel to be approved and persevered in! Is this experience, so attested, to go for nothing? Are the churches and the ministry to see no contradiction here to God's nature and order of things, and the teachings of his word? Are they to detect no departure from sound scriptural doctrine, and no prostration of the order, and administration and discipline, of Christ's house? Are they to desery no defect, to fear no danger, to utter no remonstrance, and demand no change! It cannot be. Heaven's mercy to a dying world, to the missionary boards of our affection, to the churches of our choice, and to the faith of our adoption, must forbid it.

Original.

For the Harbinger.

The Great Preparation—No. 6.

ARE YOU READY!

MY BRETHREN:—Having presented to your view the nature of the moral preparation to meet our coming Judge, in my preceding numbers, I proceed by calling your attention to my second proposition: to define its extent and practical bearing upon our waiting spirits and our life.

This point cannot be better expressed in our language, perhaps, than in the following inspired passage, which I repeat: "And the very God of

peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. v. 23, 24. Here a devout petition is offered for the sanctification of the *entire person*—mentally and physically—and preserved through all coming time in that blameless condition, to the coming of Jesus. The faithfulness and willingness of God are then pledged for the performance of the gracious and blessed work of preparation, which cannot be wrought upon us by our own exertion, neither by men nor angels, but *solely* by the power of the Holy Spirit through Christ Jesus. "Thine ours to believe and obey, and the mighty work is done.

But what is meant or intended by these three divisions of an individual thus given? The spirit, soul and body, comprise the whole man, according to the views of learned men in all ages. Here we have the true classification of our powers; and the division is natural and plain, attended by the sanction of the eternal Spirit of God. It differs but little from the views of the most learned intellectual philosophers, and can be simplified to our understanding but little farther.—We understand in the language of inspiration by the Spirit, the heart of man, or the effect of those mental powers compassing the heart, upon the person in general. The heart sustains the same relation to the mind, that our fleshy heart does to the body. The latter is the seat and source of animal life, the former of spiritual life, health and peace. As the heart of flesh sustains and regulates the functions of the body, so our spiritual heart supports, animates, orders, and governs all the powers of the inner man. I understand the heart, from whence our thoughts proceed, to embrace those powers of the mind, denominated the *conscience*, the *will*, and the *affections*. The operation of these mental faculties forms the spirit. I have taken notice of 54 texts of scripture, (and there are many more in the sacred word,) showing that the spirit may be hardened, sad, troubled, faint, humble, disobedient, &c., together with the various other affections usually ascribed to the heart and soul of man in the same infallible word. It is also *accountable*, as the ruling part of man, and may be renewed within us; and consequently may be saved or lost. (See 1 Cor. v. 5, Pa. li. 10.)

1. A good conscience is an honest, pure and peaceful feeling of uprightness in our intentions, integrity in our motives, and justice in our decisions. It inspects both our own conduct and that of others; scrutinizing our thoughts, desires, passions, words and deeds. Being "void of offence toward God and men, in all things willing to live honestly," constant, impartial and tender, we hold the mystery of faith in a pure conscience. The will constitutes the power of choice, and lays the foundation for our accountability and moral agency. While the conscience selects the objects of our investigation, the will decides between them. When this faculty is sanctified, it chooses the good, and refuses the evil. It is quick, firm, and uniform in its decisions. When our will perfectly harmonizes with the will of God, it is then perfect and complete. Our affections, when holy, are set on heavenly objects.—

In this pure state they are strong, equal, and constant in bringing forth the fruits of holiness and peace. Love, joy, peace, long-suffering, gentleness, meekness, temperance, patience, godliness, brotherly kindness, and charity, are yielded in rich abundance for the edification of all around us. O, blessed, happy state.

2. What may we understand by the sanctification of the *soul*? The soul comprehends (when used in connection with the spirit and body as a component part of man) the understanding, the judgment, the memory, the imagination, and all the reasoning powers. When sanctified, it is greatly conformed to the general scope of divine revelation. The imagination is heavenly, true, and just in its conceptions; the memory strong and retentive, unless enervated by some physical debility, the understanding truly enlightened and refined by the Spirit of truth, and the judgment so corrected in its decisions as to accord nearly with justice, truth, and impartiality. I do not mean that we shall be entirely exempt from ignorance and error, or that the sanctified will all agree in their views of truth and duty. Nay, verily; there are different gifts and offices in the church of God, each of which has its foundation in that measure of the Spirit vouchsafed to the individual through the illumination of the understanding by appropriate and select portions of truth; so that in the order of God, some portions of truth are wisely withheld from one member of the church, which are revealed and opened to another, for the promotion of that particular gift, and the salvation of the individual. It takes, therefore, all the members of the body of Christ, to comprehend the whole system of revealed truth; and even then it is known but imperfectly in the present state. Bodily disorders and imperfections, added to our necessary ignorance, render our highest mortal state upon many points of truth, different, fallible, and uncertain. It is really true with the wisest and best mortal saint, that "we know see through a glass darkly," and we "know in part" only. I know indeed it is written, "Be ye all of one mind;" "Be perfectly joined together in the same mind, and in the same judgment." These and like passages imply that there be no contentions nor divisions among us; but that we tolerate each other's rights and private opinions, perfectly acquiescing in the gifts and duties of each member of the body, although not discovering or performing the same ourselves. Paul and Apollos are said to be one, although Paul planted and Apollos watered—all of one spirit; having the same motives, passions, hopes and end. The dear saints are perfectly joined in the same mind, spirit and judgment of Jesus. Blessed, happy, heavenly union; like the fellowship between the Father and the Son. Amen.

Yours waiting,

D. B. WYATT.

Noira, N. Y., Dec., 1847.

[For the Harbinger.]

A Clue to the Time of the End.

NO. VIII.

After having shown the mistake of our brethren, in taking the event of A. D. 1802 as proof of the position that the 1260 years terminated at that time, the way is now prepared for proving

that they did terminate at another point. To the evidence we are about to present, we call for the candid consideration of every reader.

"When Pius VII., contrary to the usage of his predecessors, agreed to leave the Quirinal Hill, and cross the Alps in the depths of winter, to place the crown on the brow of the French Emperor, he naturally expected that some great and durable benefit would accrue to himself and his successors from the unwonted act of condescension. The flattering reception which he met with at Paris, the delicate attention of all the functionaries of the imperial palace, and the marked regard of the Emperor himself, confirmed these flattering illusions; and the papal suite returned into Italy charmed with their visit, and never doubting that, at the very least, the restoration of the three legations in Romagna, torn from the Holy See, by the treaty of Tolentine in 1797, might with confidence be relied on. M. Fontanes, the orator of government, had enlarged in eloquent and touching terms on the magnificent spectacle afforded by the re-conversion of the first of European States to the Christian and Catholic faith. 'When the conqueror of Marignano,' said he, 'conceived on the field of battle the design of re-establishing the unity of religion, and restoring to the French their ancient worship, he rescued civilization from impending ruin. Day forever memorable! dear alike to the wisdom of the statesman, and the faith of the Christian. It was then that France, abjuring the greatest errors, gave the most useful lessons to the world. She recognized the eternal truth, that irreligious ideas are impolitic and that every attempt against Christianity is a stroke levelled at the best interests of humanity. Universal homage is due to the august pontiff, who, renewing the virtues of the apostolic age, has consecrated the new destinies of the French Empire, and clothed it with the lustre of the days of Clovis and Pepin. Everything has changed around the Catholic faith, but it remains the same! It beholds the rise and fall of empires, but amid their ruins equally as their grandeur, it sees the workings of the Divine administrations. Never did the universe witness such a spectacle as is now exhibited. The days are passed when the empire and the papacy are rival powers. Cordially united, they now go hand in hand to arrest the fatal doctrines which have menaced Europe with a total subversion. May they yield to the combined influence of religion and wisdom.'

"It is not surprising that such a reception from the conqueror who had filled the world with his renown, and such a prospect of re-converting to the Christian faith the first of the European monarchies, should have dazzled the eyes not only of the Pope, but of the whole conclave; and that amid the universal illusion it did not escape even at that time the observation of some of the able men who directed the cabinet of Rome, that, flattering as these attentions and expressions were, they were all general, and bore reference only to the spiritual extension of the papal sway. Ardently as some temporal advantages were desired, both the emperor and his diplomatists had carefully avoided holding out any distinct pledge, even the most indirect, of such concessions. Of this a painful proof was soon afforded.

"Shortly after his return, however, Pius VII. transmitted a memorial to Napoleon, in which he enumerated the losses which the Holy See had sustained from the French government during the progress of the war, and strongly urged him to imitate the example of Charlemagne, and restore all their possessions. It was not the part of the system of Napoleon to permit the imperial eagles to recede from any territory which they had once occupied, and in a careful answer drawn by the Emperor himself, while he expressed boundless anxiety for the spiritual exaltation of the Holy See, and even admitted a desire, if the occasion should offer, to augment his temporal advantages; yet he distinctly announced, that this must not be expected from any interference with existing arrangements or diminution of the territory of the kingdom of Italy, to which these acquisitions had been annexed. Repeated attempts were afterwards made by the papal government to obtain some relaxation or concession in this particular, but they were always either eluded or met by a direct refusal.

"Still more decisive events speedily demonstrated that, amid all Napoleon's professions of regard, which he really felt for the spiritual authority of the successors of St. Peter, he had no intention of adding to their territorial influence, or of treating them in any other way than his own vassals, who, in every part of their temporal administration, were to take the law from the cabinet of the Tuileries."—Allison, III, pp. 280, 281.

J. D. FRUDDEN.

For the Harbinger.

The Tongue.

The evils done to friends, families and society, by the imprudent use of the tongue, are very great. Many are at this time, undoubtedly, suffering the most complicated distress, and struggling under the most painful apprehension, on account of this sore evil. The nearest ties of nature are broken, the dearest friends are separated, the most sacred connections are dissolved, and love is turned into enmity, by its baneful influence. And may not this, and the innumerable multitude of other things that are daily distracting mankind, be easily traced back to a word unfitly spoken? James says, when alluding to the tongue, "Behold how great a matter a little fire kindleth." Much may be said on the evil arising from not governing this little unruly member of the body, and many very excellent things may be said on the great advantages of subduing it.

The tongue is an index of the heart, as will be seen by Matt. xv. 19, "For out of the heart proceed evil thoughts." Matt. xii. 34, "For out of the abundance of the heart the mouth speaketh." Prov. xxi. 23, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles"; and xviii. 21, "Death and life are in the power of the tongue." James says, "If any man among you seem [or pretend] to be religious, and brideth not his tongue, this man's religion [or profession] is vain." Though he may appear to be pious, devout, and exact in all the outward performances of religion, yet if he brideth not the tongue from talebearing, backbiting, evil-speaking, slandering, or vain and foolish ostentation

talking, his profession is vain. If such persons fancy they have religion, they deceive their own hearts. A mere empty profession never has been and never will be of any service to any one.—Pure religion is to be doers of the word, and not hearers only.

By bridling the tongue seems to be meant the exercise of the understanding. The want of understanding often appears in the imprudent use of the tongue. A man of a good understanding is of a few words and well chosen. "Let your words be few and well chosen." On the contrary, he that has not a good understanding is known by the multitude of his words. "He that hath knowledge apareth his words, and he that shutteth his lips is esteemed a man of understanding." That bridling the tongue refers to the exercise of the understanding appears from the following: "Be ye not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." This seems to be what the apostle has in view in his reasoning on the government of the tongue. If, then, bridling the tongue refers to the exercise of the understanding, in what an extensive point of view does it place the subject. Does it not show the necessity of having our "speech always with grace, seasoned with salt" ? Col. iv. 6. "That no corrupt communication proceed out of our mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "A good man, out of the good treasure of his heart, bringeth forth good things." Does it not teach us the necessity of walking in wisdom towards them that are without, speaking evil of no man, letting the word of Christ dwell in us richly, in all wisdom, teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with grace in the heart to the Lord ? Who is a wise man and endued with wisdom among you ? let him show out of a good conversation his works with meekness of wisdom. This wisdom is from above ; is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy : and the fruit of righteousness is sown in peace of them that make peace. The apostle says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

By governing the tongue, we show wisdom and grace, by which we are able to keep all our appetites and passions under due regulation, and govern the whole body, so as to manifest that we have the spirit and mind that was in Christ.

The tongue is a little member, and hath great influence, and when peevishly employed, is very useful : therewith bless we God, and glorify him. We magnify his name with the tongue—with it we call on God the Father. Prayer and supplication are made unto him, and confession unto salvation, by the tongue. Prov. x. 20, "The tongue of the just is as choice silver" ; xv. 4, "A wholesome tongue is a tree of life. When the heart is under the influence of grace, the tongue is properly governed, and is wisely and profitably employed, and answers the important purposes for which it was placed among our members—which is to speak the truth in love, and

glorify God in all the delightful exercise of doing his will.

How different it is with the tongue that is not governed : it boasteth great things, and is a fire, a world of iniquity. So is the unbridled tongue among our members : it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. A great amount of iniquity proceeds from the ungoverned tongue. Indeed, there is no iniquity which an unbridled tongue is not capable of producing, either itself or by means of others, whom it entices, commands, or persuades, or provokes. Such is the place it holds among our members, that it defileth the whole body. As a little fire kindleth into a terrible flame, so is the unbridled tongue : by it is often produced great anger, strife, and envy ; from which come confusion and every evil work. The unbridled tongue is an unruly evil, full of deadly poison, mischievous, deceiving, eminently dangerous in its influence and effect ; so much so that it is important that the follower of Christ should watch and guard against it. Job says, "Wickedness is sweet, and is hid under the tongue." This is the very place where the poison lies. Isaiah says, "Wickedness burneth as the fire," "hatred stirreth up strife." Prov. x. 12, "An angry man stirreth up strife, a froward man soweth strife."

GEORGE HENLEY.

Toronto, C. W., Dec. 24, 1847.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, JANUARY 23, 1848.

[Removal.]

Our meetings in this City have been removed from Shaw's block, to MINERVA HALL, corner of Main and South St Paul streets, where they are held, as usual, three times on the Sabbath, and on Tuesday and Friday evenings.

Some of our subscribers who have sent us One Dollar, have requested that Seventy-five Cents be placed to their credit for the present volume of the Harbinger, and Twenty-five Cents appropriated to aid in paying for the papers we send to the poor. This is an example which we think many will find it their pleasure to imitate, who do not feel able to contribute more largely for this worthy object.—They can send a dollar by mail better than seventy-five cents. The extra twenty-five cents will hardly be missed from a full purse, and three of them will pay for a volume of the Harbinger for a poor brother or sister.

We desire to receive, within a few weeks besides our current expenses, between two and three hundred dollars, to pay our honorable paper maker for a lot of good paper he has recently furnished us. Our friends will much oblige, by lending a helping hand in this matter. We do not intend this as a *don*, but as a friendly notice, of what would be very agreeable to our wishes at this time ; and we trust their response will be equal to our wants.

The names of new subscribers have begun to come in slowly ; but sufficiently fast to assure us, that with a zealous and united effort on the part of all the friends of the Harbinger, its list can be raised

to the three thousand. At Le Roy, we laid the matter before a small congregation, and five names were obtained. If others will do likewise, similar or more encouraging fruits will be the result. The fact is, there is yet a thirst for knowledge on the doctrine of the advent, and it is the duty of all to try to satisfy that thirst, and one efficient means of doing it is, by the circulation of our advent paper. Let all awake to duty on this subject : the Lord is at hand.

Be not Deceived.

"Let no man deceive you with vain words."—Eph. v. 6.

From this, and similar texts, I infer, 1. That there would be deceivers in the world, who, through their vain words, would deceive and lead astray from the truth, the inexperienced and unguarded child of God, and, that in the last days, they would become so numerous and artfully deceptive, as to deceive, if possible, the very elect. It is highly important that this fact should be constantly impressed upon each mind : for if we are not apprised that there are many deceivers around us, we shall not be watching against their deception.

2. I infer that God's children would be liable to be deceived : for it would be superfluous to give them these often repeated warnings, if they were proof against deception. The fact that we are imperfect in knowledge, makes it certain that we are liable to be deceived. We never should forget this humiliating fact : for if we know not our own weakness and ignorance, but think ourselves infallible, we shall not be looking out for deception, and shall most surely be caught in the snare of the devil.

3. I infer that, if deceived, the deception may prove fatal to us : for it would be superfluous to warn us against deceptions, if they were harmless in their consequences. The warnings of God are designed to save us from misery and ruin. We should not forget this fact ; for if we see nothing to fear, we shall see nothing to shun, and before we are aware of it, shall be deceived into error, and on the way to destruction, beyond hope of recovery.

4. I infer that if we are deceived, it will be our own fault ; for we are told to *let no man do it*, clearly implying that we have ability not to be taken in any snare that may be laid for our feet. Do not forget this very important fact ; for if you think you are not responsible for being deceived, you will not try to shun the traps of the enemy, but will be led a willing captive to his will, to your everlasting confusion.

5. I infer that we may be so guarded as not to fall into any hurtful snare : for it would be unreasonable to warn us to do that which we were incapable of performing. God makes no such unjust demands of his children. He has given them his plain word, and ability to understand it, and so long as they follow its requirements, no man will be able to deceive them. But when they leave that word, and listen to the vain, yet perhaps popular and so called orthodox teachings of worldly wisdom, they are deceived and caught in the snare of the enemy. Beware, and let no man deceive you. If he is your minister, your brother, your editor, or nearest earthly friend, heed not his words if they are not according to the plain letter of your Bible. Partake not of his spirit, if it is not Christlike—imitate not his example, if he does not follow Christ.

Let no man deceive you on the plain doctrines of God : for it is the truth that makes free and purifies its possessor. The world is full of the doctrines of men and devils, and the great, the rich, the proud, the worldly wise, and the vast multitude of all classes of men of every clime, are the admirers and blind supporters of these doctrines ; they are all

turned unto fables, and think it strange that the humble Christian does not follow their steps. But heed not their entreaties for you to follow their pernicious ways, but cleave closer and closer to the truth, and you will escape the fearful doom that is but just before the deceived throng.

Finally, I infer that there is a great reward for those who will let no man deceive them: for if there were nothing to gain, there would be no inducement to guard against deception. Eternal life, and an inheritance in the kingdom of God, are the priceless treasures we are liable to lose, by being deceived. Every power of the soul, then, should be wide awake, at all suitable times and places, to guard against the deceptions which peril these blessings. We should constantly keep near the Savior's side, abide in his word, and possess his spirit or mind, and no man can then deceive us; but in any other place or condition we are deceived already, and our only salvation is to return to Christ without delay.

Meeting at Le Roy.

Owing to deeply rooted prejudices, and doubtless some to bad roads, this meeting was thinly attended, until Sabbath evening, when the house was well filled with attentive hearers, who listened apparently with deep interest to a discourse from Bro. Pinney, on the time of the Lord's coming, and the nature of the events then to take place. We think some good will be the result of this discourse, as well as others which had been previously delivered.

Bro. Pinney is very confident that the coming of the Lord is near, and is strong in the belief that he will come between this and some time next April, if there is no mistake in the commonly received and generally accredited chronology. He throws the responsibility of a mistake upon the approved chronologists of the past and present day, who were not special believers in the second advent of Christ.—This we think is right. In all our calculations of this magnitude, we think it justifiable to say that such and such will be the result, if our chronology is correct. But whether it is correct or not, it is as certain as that prophecies are true, and corresponding facts immutable, that the coming of the Lord will soon be witnessed. In this faith we found the brethren assembled at Le Roy, fully grounded and settled.

We left before the meeting closed.—Bro. Pinney and Bywater were expected to continue it a while longer, and we hope to hear that much good has been the fruit of their labors.

We hope Bro. Pinney will give for the press, the substance of some of his discourses at this meeting; we think they would be meat in due season.

During this meeting, the duty of trying to introduce the cause into new places, or where it is not understood, was considered. Doors seemed to be open in many places, but especially at Batavia and Elmira. Bro. Bywater will do what he can for the former, and Bro. Pinney for the latter place. And as they are not able to go to war at their own charge, one brother offered to meet half the expence necessary to make the proposed effort at Batavia; and others will doubtless aid in making the trial in both places, or in other places, where a door may be opened to good. And we will here say, that if any one of the Lord's stewards has any thing to appropriate for home missions, or the introduction of the cause into new places, a favorable opportunity is now afforded for him or her to present the offering. We should serve the Lord with our substance as well as with our lips.

Bro. J. R.—Your criticism on Bro. Alling's "short time," we think should be distinctly confined to that point. But you introduce another dis-

puted question, not necessary to be discussed in order to obtain the true light on the "short time."—Sometimes in settling disputed questions, this is necessary; but we think it not so in this case.—We think direct testimony may be given to show Bro. A's mistake.

Advent Herald.

DEAR BRO. HIMES:—Your note to "Bro. Marsh," in the Herald for June 23d, needs some correction, which we hope you will make when you are informed wherein it is incorrect. You say of us, "His selection of articles from his correspondents, however, go to show that he has no scruple or difficulty in publishing the most bitter and slanderous articles against us, without note, comment, or apology." We do not see the harmony between his 'good spirit,' in his editorials, and the unfair, slanderous spirit of his selected, published correspondence. While such a course is pursued, we can have but little confidence, even in the highest professions.

We are not aware that any such communications have been published in the Harbinger. If there have, then we have erred, and when convicted of the wrong, we will make christian satisfaction.—But we cannot now think of even one such "unfair" and "most bitter and slanderous" article, which we have published. Will Bro. Himes name one, and its objectionable words, or correct his mistake? If any of our readers know of any such communication that we have published, we will thank them to point it out, that we may see and correct our error, if we have committed one; for we mean that the Harbinger shall not be made the instrument of "unfair" and "most bitter slander" of even our enemies, much less our brethren. But its correspondents, on all suitable subjects, shall have the privilege of speaking their honest sentiments, though they may cross our views, or even those of the Herald. We profess not to have dominion over the faith of our brethren; for it is by faith they stand.

Again, you say, "But after we had expended so much time, hard labor, and money, to establish the office, and a paper at Rochester, for the good of the Advent cause at the West, on a transfer of the whole to Bro. M., for the interest of the cause, we did not expect it would be perverted to other objects; much less that we, and our faithful condutors, should be placed by it in the 'Great Apostacy.'—Under such circumstances, we claim that we had a right to entreat, that he would not distract the Advent cause."

If "expending much time, hard labor, and money," gives "a right," in this case, then so far as money is concerned, a great many would have a better right than Bro. Himes; for they have spent in the cause their hundreds and thousands, while he had nothing of the kind to appropriate, and has only used what the cause has put into his hands; which has been much, and which he, as a wise and faithful steward of his brethren's, or rather his Lord's treasure, has spent for the "Advent cause." But while we commend his untiring perseverance, and faithfulness, in this great and good work, we cannot see that by virtue of these things, he is constituted the possessor of "rights," more than others, to "entreat" or "publicly reprimand."

We regret that you have been no more explicit in what you have said about the "transfer" of the whole office and paper at Rochester." As you have left the matter, we think a wrong impression will be made. It may be well to state the facts, which we request you to give to your readers.

The first number of the Voice of Truth was published in Albany. By request of Bro. Himes, but

at our own expence, it was removed to Rochester; where the "Glad Tidings of the Kingdom at Hand," had been published, but which for some months had been discontinued. Bro. Himes gave us the privilege of sending our paper to the subscribers of the "Glad Tidings," which were some over one hundred. To some of these it was sent free—others did not want our paper, so that we received but very little real profit, if any, from his old list. This is all there is about the transfer of the paper, with the exception that, at his request, we added the name "Glad Tidings" to the "Voice of Truth."

Relative to the "transfer of the office"—we assumed half the rent of the room—acted as book agent for some time without charge, but afterward had a certain percentage for our services—have paid to him all that has been realized from the sale of his books—have never received the least pecuniary aid in any way from him to assist in publishing our paper—and, finally, by his agreement, all the fixtures and things that constituted his "office" here, were appraised by a competent brother, and we paid their full value in cash to Bro. Himes.

This is all we now recollect about the "transfer" of the office and a paper at Rochester," on which you say you "expended so much time, hard labor, and money, to establish." We admit that the influence of your office in Rochester was "transferred" or turned to our account, and cheerfully acknowledge that in part it has, in a pecuniary sense, compensated for the influence our paper has given to the sale of your books, which we have advertised freely.

But enough on these matters. What we have done has been heartily done for the cause of our soon coming Lord. We regret that we have been able to do no more, and to do no better, that which we have done. We have nothing to boast of in this respect, but rather feel that we have been an unprofitable servant. The Lord pardon remissness in duty, and enable us to do more and better, in future, for his greatly suffering and most precious cause; that when he shall come, he may say to me, to you, and to all his faithful servants, Come, ye blessed of my Father,—Thou hast been faithful over a few things, I will make the ruler over many—enter thou into the joy of thy Lord. In view of that great reward, O, how self and our imperfect works sink into insignificance. The Lord forgive us all, if we have spoken or even thought of them boastfully.

"Two Horned Beast."

NO. XII.

"Verse 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark] To ascertain the meaning of the mark which the two-horned beast causes all orders and degrees of men in the Latin world to receive, we need only refer to ch. xiv. 11. where the mark imposed by the two-horned beast is called the mark of his name. The name of the beast is the Latin empire; the mark of his name must, therefore, be his Latin worship; for this reason, that it is the two-horned beast, or false prophet, who causes all descriptions of persons to receive it. Now it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass, and offices of the church, which ere in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word, the Latin worship is the universal badge of distinction of the Latin church, from all other churches on the face of the earth; and is, therefore, the only infallible mark by which a genuine Papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark—

"In their right hand, or in their foreheads"—Right hand, in Scripture language, when used figuratively, represents the physical power of the person of whom it is spoken; and, when applied to God, designates a signal manifestation of divine power against his enemies, and in behalf of his people. See *Ps.* xvii. 7, xx. 6, xxi. 8, xiv. 3, 4, &c. The reception of the mark in the right hand must, therefore, mean that all, so receiving it, devote the whole powers of their mind and body for the propagation of the Latin worship, and in the eradication of all they denigrate heresies out of their church. But some receive the mark in their foreheads. By anything being impressed upon the forehead, is meant the public profession of whatever is inscribed or marked upon it: see *Rev.* ix. 4, xiv. 1, xvii. 4, &c. The mark of the beast being received on the forehead, therefore, means that all those so marked make a public profession of the Latin worship; whereby it is evident to all that they form part of the Latin church. Many may be marked in the right hand, who are also marked in their foreheads; but it does not follow that those marked on their foreheads are also marked in their right hand; that is to say, it is not every individual that complies with the Latin worship, who, to the utmost of his power, endeavors to propagate his religious system. Hence the propriety of the words, "He causeth all—to receive a mark in their right hand, or in their foreheads."

"Verse 17. *And that no man might buy or sell, save he that had the mark.*" If any, observes Bishop Newton, "dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that, they are no longer suffered to buy or sell; they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the pope that he would not permit any one in his power to buy or sell any thing which he found disobedient to the apostolic see. So the canon of the council of Lateran, under pope Alexander III. made against the Waldenses and Albigenses, enjoins, upon pain of anathemas, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them. The synod of Tours in France, under the same pope, orders, under the same intermination, that no man should presume to receive or aid them, nor so much as to hold communion with them in *selling or buying*; that, being deprived the comforts of humanity, they may be compelled to repent of the error of their way." In the tenth and eleventh centuries, the severity against the excommunicated was carried to so high a pitch, that nobody might come near them, not even their own wives, children, or servants; they forfeited all their natural legal rights and privileges, and were excluded from all kinds of offices. The form of excommunication in the Romish church is to take lighted torches, throw them upon the ground with curses and anathemas, and trample them under foot to the ringing of the bells. It is in this, and similar ways, that the false prophet has terrified the Latin world, and kept it in subjection to the secular and spiritual powers.—Those interdicted by the two-horned beast from all offices of civil life, are also such as have not "the name of the beast, or the number of his name."

Famine and disease are committing such awful ravages among the peasantry of Austrian Galicia, that in almost every village a third, and in some places even the half, of the people have died.

"Men love the evil in themselves, yet no man likes it in another; and though a man may be a friend to sin, yet nobody loves the sinner."

Correspondence.

"These epistles, beloved, I write unto you; in which I set up your pure minds by way of reconviction.—*PERVA.*
—Exhort one another; and so much the more as ye see the day approaching."—*PAAUL.*

FROM SISTER L. P. HEALY.

BRO. MARSH:—Although a stranger, so far as personal acquaintance is concerned, yet I feel that we are members of the same household. I have had the privilege of becoming somewhat acquainted of late with your paper, and am rejoiced to see the spirit of the good Shepherd manifested in it. I feel that we are living in a time when we can know that Jesus is near, even at the door. We cannot look on the right and yet the left, to the heavens nor the earth, to the land nor the sea, without hearing a voice speaking in tones which reach the heart of every believer in God's word, and saying, "The Lord is coming. Yes, I believe it, and who can but rejoice! What is there to lure us here! Is not this world a wilderness! Are we not strangers in a strange land, away from our Father and most of his family? I feel like a stranger, for which I praise the Lord; and never again do I desire to recognize any citizenship here. O, I do long to see the time when the whole family will meet together—all of Abraham's children—the number of whom shall be more than the stars of heaven."

Well may the faithful children now look up, and lift up their heads, knowing their redemption draweth nigh. And O what a redemption! What has Jesus bought for me! What has not God done for us? Paul says, "If he withheld not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Jesus has given himself for the life of the world, and blessed are they that eat the bread of life that came down from heaven. Yes, our Lord and Savior, for the joy that was set before him, endured the cross, despising the shame, and I do desire the time to come when he shall experience the joy of seeing his ransomed ones brought back to the blessedness of God; when they shall dwell with him, and God himself shall be with them; when the "kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" when the first dominion shall come to the "twelve of the flock," and the kingdom to the daughter of Jerusalem. Yes, that glorious day is but just before us; but who may dwell in that holy hill! He that hath clean hands and a pure heart, and none else.

O, what must we be to stand when he appeareth? I often think of that church which will be presented "without spot or wrinkle, or any such thing;" it will be "without fault before the throne of God." Well, the Lord is preparing some to stand when he appears; but O, how few will be of the wheat that will be gathered into the garner of God, when the chaff is all sifted out. How many seem to be falling, nevertheless the foundation stands sure, and all that are founded upon the rock Christ Jesus will abide the storms, which are now blowing, or may arise.—O, let us be sure that our names are registered in the book of life, and we daily and hourly ripening for the kingdom, having on the whole armor; being dead, and our lives hid with Christ in God. Then when our Life shall appear, we shall also appear with him in glory.

Yours in hope of soon seeing the believer's Life.
LUCRATIA P. HEALY.
Brimsfield, Mass., Jan. 6, 1848.

FROM BRO. S. N. GEARS.

BRO. MARSH:—The times in which we live are momentous. Everything goes to prove the correctness of our position. Look which way we may, we see that everything proclaims, in thunder tones, that the great day of the Lord is near, and hasteth greatly. But how few there are who believe it, even among those who profess to be Adventists, if we should judge by their works. O, how little true faith do we see lived out. Well might our Savior say, "Nevertheless, when the Son of man cometh shall he find faith on the earth."

There are many, I verily believe, that identify themselves with the advent people, that are no better

at heart than multitudes that make no profession of piety; still they profess to believe in the Lord's coming. Ask them to throw some of their money into the Lord's treasury, and they complain of their poverty; or to subscribe for an advent paper, and they make the same excuse. Still they indulge themselves in many things that God's word forbids. O, what will a mere profession of religion be worth when the sign of the Son of man appears in heaven! Many, I fear, will find themselves deceived in that day. God help me to examine my own heart, and see that it is pure; for none will be saved but the pure in heart.

The Church of God in this place still look for the Lord; but our spirituality is not what I wish it was. God has done a good deal for the church in this place since '42. He has blessed us with many happy privileges. He has sent many of his faithful servants, here, who have preached the gospel to us faithfully. Bro. Bellows, who has been with us most of the time for the last two years, has left us, and gone out more extensively into the field.—He has served the church here faithfully since '44. He now feels that God would have him travel and preach. He is a good brother—may God's blessing be upon him.—We have preaching every Sabbath by different brethren, and our house is filled with hearers. My prayer to God is that some more may be saved.

Your unworthy brother,

S. N. GEARS.
North Scituate, R. I., Dec. 20, 1847.

FROM BRO. N. SAFFORD.

BRO. MARSH:—I send you enclosed one dollar, to aid your Poor Fund. The declaration is, the poor we shall always have with us, and we may do them good whenever we will. I can easily imagine, by my own feelings in view of the weekly visits of the Harbinger, with what interest a poor brother or sister will look forward to that day in the week which brings the Harbinger under their humble roof, and it may be too in a place where they have no other help to cheer them along their pilgrimages, and to aid them in understanding the great truths of God's word, and especially those truths that are peculiarly adapted to comfort God's poor, waiting, patient people, in this dark and cloudy day. I sincerely hope all those that love the appearing of Jesus will give according to their ability, and so fulfill the law of Christ.

We have nothing of special interest here. The little flock that meet in Bond street, are watching to be ready, and praying, "Thy kingdom come," and are anticipating the day of our deliverance with great delight, and most sincerely believe from the signs of the times which are thickening around us, that we are called upon to lift up our heads, for our redemption draweth nigh. And in view of the dangers that are multiplying around us, as we draw near the end, we lift up our supplicant cry to Heaven, Come Lord Jesus, and come quickly.

I am exceedingly pleased to see you exercise that charity that suffereth long and is kind towards those who would arraign you before their tribunal. After all, it is a small matter to be judged of men. Hold on, dear brother—the crown is at the end of the race.

Yours, loving the appearing of Jesus,
N. SAFFORD.
New York, Jan. 23, 1848.

FROM BRO. J. L. FALL.

BRO. MARSH:—The people in this western country remain stupid and indifferent in reference to the second advent, and rather wish to charge the low state of religion in part on the movement of the adventists, and also to the anti-slavery movement; but I have observed in some places where neither of these questions have been agitated, that a prayer meeting regularly could not be sustained—and they strongly united, both saint and sinner, to keep their church doors closed against these so-called exciting and soul-destroying, and church-disturbing subjects. There is at this time so much reading matter affixed in the world that it is to be feared the Bible is by some almost entirely forgotten, and by many slightly read. This being the case, is it to be wondered at that many professed Christians do not love the appearing of the Savior? I have felt gratified in reading the Harbinger, from the fact that it does

not shun to rebuke the unpopular sins of the day—such as slavery, war and intemperance—whilst many professed Christians pass these things by with perfect indifference. I should judge from the limited acquaintance I have formed with several of the advent ministers, that they too have lacked for time or disposition to show the house of God their sins; but have rather indulged in the thought that none of these things should concern the Christian—but to look for the immediate appearing of the Savior; which I doubt not is the Christian's duty. Yet, whilst in the probationary state, we are commanded to occupy until the Master comes—in drying up the fountains of iniquity, by healing the broken hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to elevate the oppressed and long neglected slave—that when the Master comes, he may have it to say to his servants, that have acted part of the good Samaritan in this as well as other crying evils of the day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And where Life's crystal stream is successively flowing,
And the verdure is green, and externally growing,

Where the cloths are white, cleansed in Life's flowing fountain,
Shining benignant and bright, shall inhabit the mountain—
Where no death nor dismay, neither trouble nor sorrow,
Shall be felt to-day, nor be feared to to-morrow.

I've prepared thee a home—sinner, cast thou believe it!—
And visit thee to come, O, come and receive it!
Will you come, sinner? Come! for the tide is receding,
And thy Savior will soon, and forever, cease pleading.

Will you go! Sinner, go,
Will you go, sinner? 1 Go.

Will you come! Sinner, come!

Original.

[For the Harbinger]
The Lord's Prayer.

This short but comprehensive prayer is often repeated in the pulpit, in the prayer-meeting, and in the services of the domestic circle. Yet how few there are that can pray it in the spirit and in the understanding of it; how few that are ready to hear it answered! how few that do not speak falsely when they repeat it!

Seeing that it is not a "vain thing to worship God," and that he is "jealous of his honor" and "of his glory," I deemed it not inappropriate to pen a few thoughts on the prayer that Jesus taught, for the consideration, and perhaps good, of some of the worshippers that may be engaged in it. Strong fear not, for behind your God will come with vengeance, even your God with a recompense. He will come and save you.

"You, he will come, no longer fear,
Thou' earth and hell assail,
His word attacks the promised year,
And that can never fail."

In view of his coming, remember the west.
Your brother in hope of eternal life,
F. L. MANSFIELD.

Amazon, Ill., Dec. 7, 1847.

FROM BRO. CYRUS TANNER.

BRO. MARSH—I am much interested in reading many of the communications in the Harbinger, especially those on the signs of the times. If the subject of the end of the wicked or the finally impatient must be discussed, I hope it may be done in a spirit of love. I have examined the subject some for myself, and I should rejoice and be exceeding glad if I could, or desired to, believe from the word of God, that their end was to be as tolerable as ambulation. But when I read some of the declarations of the blessed Savior, I dare not believe it. Far be it, "These shall go away into everlasting punishments," "Take him away and cast him into outer darkness, there shall be weeping and gnashing of teeth," "Where their worm dieth not, and the fire

is not quenched," "In hell he lifted up his eyes, being in torment," "It shall be more tolerable for the inhabitants of Sodom and Gomorrah, in the day of judgment, than for thee," and "The smoke of their torment shall ascend up for ever and ever." When I read these passages, I cannot reconcile them with the idea that the wicked cease to exist after the second death. But I am perfectly willing to leave them in the hands of God, knowing he will do right, and dispose of them to glorify himself.

Yours, confidently believing I shall be among those that shall be changed in a moment, in the twinkling of an eye, when the last trump shall sound.

WARREN, Pa., Dec. 20, 1847.

EXTRACTS OF LETTERS.

BRO. T. M. PREBLE, East Weare, Mass., Dec. 26, writes:—

"I am still looking for the speedy coming of the Lord, to gather his children to their everlasting home."

BRO. A. H. BRICK, Fitchburg, Mass., Dec. 27, writes:—

"I hope the Harbinger will continue to be a harbinger of the advent of the Lord of glory, and be guided by wisdom from above, and show out of a good conversation its works with meekness of wisdom, remembering that where envying and strife are, there is confusion and every evil work."

BRO. L. WILBY, Boston, N. Y., December 21, writes:—

"The truth makes us free. If our fellow men are not won to Christ by the truth, we are not to turn to preaching fables to please them. The Lord help us faithfully to declare the whole truth and nothing but the truth, till our Lord shall appear, which from the past and present signs, I fully believe will be soon, very soon."

BRO. C. F. SWEET, South Creek, Pa., Dec. 21, writes:—

"I have been endeavoring to present the evidence of the return of the Master, and I believe the truth is doing some good, and will produce fruit to the glory of God, being received into several honest hearts."

BRO. R. W. PICKARD, Niagara, C. W., Dec. 26, writes:—

"There is a little band of pilgrims in this place who are looking for the King of kings to come soon and set up his everlasting kingdom on the new earth. Myself and wife have but recently commenced to serve the Lord, and my prayer is that we may so live, that we may welcome him with joy, when he shall appear."

BRO. S. I. GREEN, Syracuse, N. Y., Dec. 31, writes:—

"Bro. Gross is with us, and is holding up the truth before the people. The Lord help him to proclaim it in a manner that it will take deep hold of the hearts of the people."

BRO. W. E. PETERS, Detroit, Mich., Dec. 26, writes:—

"There are but a very few here who are looking for the Lord from heaven; and when I look abroad over the advent ranks, my heart is made sad at the desolation that has come over them, and their disputings by the way. O, when shall these things have an end, and they that look for the Lord be one in faith, hope and love, as in former times? The Lord direct and keep us unto his heavenly kingdom."

BRO. J. M. STODDARD, Montpelier, Vt., Dec., writes:—

"It cheers my heart to hear from the saints scattered abroad, through the Harbinger, that they are so generally established in the truth. I have been fully established for five years, in the truth that 'the dead know not any thing,' and that the saints will sleep in Jesus, until he shall come and raise them to immortality and eternal life, and give them an inheritance in the kingdom of God. This is my faith and hope."

Sister J. Striker, Wheeler, N. Y., Jan. 2, writes:—

"I live where there is no advent preaching, and

nothing to comfort me in this respect, but my Bible and the Harbinger. Though '47 has passed and my Lord has not come, let us not give up our faith in his near coming; for he that shall come will come, and will not tarry."

BRO. W. WHITE, Sidney, C. W., Dec. 29, writes:—

"We like to hear much about our coming king, whose right it is to reign. The cause, as a general thing, is low in this place. May that great day come upon us as a thief."

BRO. A. TINKELPAUGH, Milford, Ind., Dec. 28, writes:—

"The brethren in this part of Indiana are few; but blessed be God, the truth presented by Bro. E. Miller has taken hold of some hearts, and they are willing the church and the world should call them "Millenarists." But many will sleep on until the fire of the great day shall awake them to their doom. That we may all be preserved blameless unto the kingdom of God, is my fervent prayer."

Notices.

BUSINESS NOTES.

- J W Roberts—The money was received, and book sent.
- W H Dow—He had paid to no. 363.
- P R Hough—We published letters generally according to the order in which they were received. Yours was published in its proper order. We never ask for or reward.
- R Miller, for books, &c.
- R Everett—The mistake was corrected.
- W Peabody, for Macneust Text, &c.

EF Meetings in Rochester are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

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Under this head we design to call our readers apprised of the number and expense of papers we send gratis to the worthy poor, together with the voluntary contributions which the benevolent may be pleased to contribute, to aid in defraying the same.

- Upon a careful re-examination of our books, we find the whole number of free papers now sent to be 360.
- Free Papers, 28c. An't per Year, at 17 Cts. a Volume, \$51.00
- Previous Donations,
- N. Bedford,
- W. Andrews,
- J. Burnett,
- J. Tewsbury,

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- D. Arnold W E Deper E Everett J Curtis — Bonshaw W Johnson A Currier J Parker C Fuller L Parks M Dickerman N Parsons A B Brigham J Barlow L Chandler J N Phelps—\$10.00
- J Burnett D Simmons A Valler J Libbey—75 Cents each. B. Hanson W Beach L Cole L Case J S Ramsden—50 Cents each. K. Andrews \$1.50.

LETTERS—B. Morley A Bentley G Freeman S Honey W H Dow F H Hough J T Hunt J Turner W Sheldon A C Judson G Woodham N Barnum W Watkins.

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Poetry.

Christian Perfection.

A PRAYER SUITABLE FOR EVERY DAY USE.

Daniel's wisdom may I know, Stephen's faith and spirit show; John's divine communion feel; Moses' meekness, Joshua's zeal— Run like thee, unwearied past— Win the day and conquer all.

Mary's love may I possess— Lydia's tender-heartedness; Peter's ardent spirit feel; James' faith, by works reveal; Like young Timothy, may I Every sinful passion fly.

Job's submission let me show— David's true devotion know; Samuel's call, O, may I hear; Lazarus' happy portion share; Let Isaiah's hallowed fire All my new born soul inspire.

Mine be Jacob's wrestling prayer, Gideon's valiant, steadfast care; Joseph's purity impart, Isaac's meditative heart— Abraham's friendship—let me prove Faithful to the God of love.

Most of all—may I pursue That example Jesus drew; In my life and conduct show How He lived, and walked below— Day by day, through grace restored, Imitate my perfect Lord! [Anon.]

APPENDIX.

Turn me, Lord, and turn me now— To thy yoke my spirit bow: Grant me now the pearl to find Of a meek and quiet mind.

With a calm and peaceful breast, Let me gain that second rest; From my works forever cease, Perfected in holiness! [Wesley.]

Miscellany.

An Unanswerable Argument against War.

BY H. C. WRIGHT.

About fifteen years ago, I was at a hotel in the city of Providence, Rhode Island. In front of the hotel was a noble elm, and under its spreading branches seats were placed for the accommodation of the guests. Here I sat one day, reading a newspaper; but the paper was uninteresting, and I threw it down, and looked around for a more animated companion. Near me sat a very old man, in the garb of the religious Society of Friends, or Quakers. He sat cross-legged upon his chair, his hands locked together on his lap, his broad-brimmed hat on his head, and his countenance calm and serene. He appeared to be lost in meditation. I looked at him for a moment, hesitating to interrupt him; but finally we entered into conversation, which turned upon the views of Friends on the subject of military defence. Thinking it would be easy to show the futility and absurdity of those views, I stated my arguments in favor of defensive resistance. He listened attentively, and then addressed me in nearly these words: "Well friend, thou believest it right to kill thy enemies in self-defence?" "Assuredly I do."

"Dost thou believe it to be thy duty to love thy enemies?" "Certainly I do."

"Then," said he, regarding me with a smile, "if thou must fight thy enemies, I hope thou wilt fight them in love."

"What do you mean by that?" I asked, sharply. "Do you mean to insult me, or are you in earnest?" "In sober earnest," replied the Friend, kindly but seriously, "I never meant to insult any one. I repeat, that if thou must fight and kill thy enemies, thou art bound, in accordance with thy own views of duty, to fight them and kill them in love."

"But suppose the country is invaded by the British or the Indians, shall I sit still and see our institutions destroyed, and our cities laid in ashes? No, I would go forth to 'kill, slay and destroy' our invaders."

"But thou must 'kill, slay and destroy' them in love."

"And suppose a robber meets me on the highway, and demands my purse or my life, shall I lamely submit to the outrage? Not I; I would first lay him a corpse at my feet."

"Yet thou must lay him a corpse at thy feet in love," quietly interposed the Friend.

I felt annoyed at my inability to answer the old man, who was thus nailing me to my absurd position. I sprang up from my seat, stood before him, and exclaimed, with flashing eyes, and voice raised to its most emphatic pitch,

"What! do you mean to say that I should allow an assassin to enter my house, to kill my wife and children, without making any resistance? No, I would plaster the wall with his brains, before I would suffer him to do so."

"Friend," said the old man, "I hope thou wilt plaster the wall with his brains all in love."

"And I suppose, if I were the master of a merchant vessel at sea, and a pirate came down upon me, you would advise me not to resist him. For my part, I think I should give him and his crew to the sharks."

"But," said the old man, in a tone of unaltered kindness and serenity, "thou must give them to be food for sharks in love, for thou hast acknowledged it to be thy duty to love thy enemies."

What could I reply? The old man had brought conviction to my mind. I reflected for a moment, and then said, "Well, my good friend, you have God's poor, waiting, patient people, in this tianity or military defence. I clearly saw that the appearance of Jesus with these swords and guns, battles and bloodshed, are inconsistent with Christian love."

Districts in Purgatory.

In a lecture against Popery delivered in the city of New York not long since by Dr. Brownie we heard the following fact related:

A woman and two children called on a lady in Broadway, to ask alms; the woman was dressed in black, and said that she was left a widow with these children she had accompanying her, in distressed circumstances, and she urged her request for alms with considerable earnestness. The lady informed her that she could give her no money, but offered her food and articles of clothing, if she might need them. But these would not do, the widow wanted money, and she insisted so earnestly, on the gift of money, that the lady asked her into the house, and entered into conversation with her, when she heard the following story:

"My husband," said she, "died a few weeks ago, and since that time I've had no peace. Priest—called upon me soon after, and reproved me for not paying over to him the sum of money necessary for his release from that place of torment. I asked him how much that would be. 'O,' said he, 'we have different prices for different souls—for saying mass for some we have one hundred dollars, for others, fifty, and for others less. The least sum I can accept for praying the soul of your departed husband out of that place of torment is twenty-four dollars.' And now he gives me no peace, because, you know, I have not the money, and what can I do for the soul of my poor husband!"

The lady took a Bible and handing it to this afflicted woman, said to her,

"Here, take this Bible, and go to the priest you speak of, and request him to fold down a leaf on that place which teaches the doctrine of purgatory, and then you bring the Bible immediately back to me, and I will give you the whole amount you want,

to pay for the praying of your husband out of that place of torment."

The poor Romanist was delighted at this proposal. She took the Bible and made off in great haste to the priest.

But she was not gone a great while; she soon returned more sorrowful than before. She told the lady in great distress, that she carried the Bible to the priest and informed him how he could put her in the way of obtaining the whole amount necessary to procure the release of her husband's soul from the torment of purgatory; but alas! instead of turning down a leaf in her Bible upon the place where it teaches the doctrine of purgatory, he flew into a violent rage, and ordered her from his presence, saying,

"See that the twenty-four dollars are forthcoming or I'll put you under penance for having in your possession that heretical book, and your husband shall never be released from purgatory, till the money is paid down; and mind you, no other Priest but myself can pray him out, for he is in my district!"

brother—may God's blessing be upon him.— have preaching every Sabbath by different brethren and our house is filled with hearers. My prayer-God is that some more may saved.

Your unworthy brother,

S. N. GRAYS.

with Scituate, R. I., Dec. 20, 1847.

FROM BRO. N. SAFFORD.

MARSH.—I send you enclosed one dollar, to our Poor Fund. The declaration is, the poor all always leave with us, and we may do them whenever we will. I can easily imagine, by my feelings in view of the weekly visits of the poor, with what interest a poor brother or sister look forward to that day in the week which the Harbinger under their humble roof, and it is to be in a place where they have no other help than among their pilgrimages, and to aid them in understanding the great truths of God's word, and those truths that are peculiarly adapted to the poor, waiting, patient people, in this tianity or military defence. I sincerely hope all those swords and guns, battles and bloodshed, are inconsistent with Christian love."

have nothing of special interest here. The book that meet in Bond street, are watching to see, and praying, "Thy kingdom come," and anticipating the day of our deliverance with delight, and most sincerely believe from the times which are thickening around us, we are called upon to lift up our heads, for our Zion draweth nigh. And in view of the dangers that are multiplying around us, as we draw near to the day of our supplicant cry to Heaven, Come quickly, and come quickly.

THE GOLD TUESDAY.—Tuesday, the 11th of January, 1848, will hereafter be recorded in the New England calendar, as the cold Tuesday. We learn that in Bristol, N. H., the mercury fell to twenty-six degrees below zero on that day. At Lyme, N. H., it was thirty-three below; at Hanover thirty-four; at St. Johnsbury, Vt., the mercury fell to forty, and froze; and at Franconia it froze so hard that it is thought it will require a long spell of moderate weather to thaw it.—[Boston Jour.]

The Advent Harbinger.

(PUBLISHED EVERY SATURDAY.)

JOSEPH MARSH, EDITOR & PROPRIETOR.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume VII. Number 2.

ROCHESTER, NEW-YORK: SATURDAY, FEBRUARY 5, 1848.

Whole Number 116.

Poetry.

Last Entry.

Will you go, sinner, to the highlands of heaven,
Where the storms never blow, where a long summer's given?
Where the bright purple flowers are their odors emitting,
And the leaves in the bowers, in the life breeze are flitting?
Will you go? Sinner, go.

Where the rich golden fruit is in bright clusters pending,
And the deep laden boughs of Life's fair tree are bending—
And where Life's crystal stream is incessantly flowing,
And the verdure is green, and eternally growing,
Will you go? Sinner, go.

Where the saints clothed in white, cleansed in Life's flowing
fountain,
Shining beauteous and bright, shall inhabit the mountain—
Where no death nor dismay, neither trouble nor sorrow,
Shall be felt for day-to-day, nor be feared for to-morrow,
Will you go, sinner? I Go.

I've prepared thee a home—sinner, canst thou believe it?—
And invite thee to come; come, O, come and receive it.
Will you come, sinner? Come! for the tide is receding,
And thy savior will soon, and forever, cease pleading.
Will you come? sinner, come!

Original.

[For the Harbinger.]
The Lord's Prayer.

This short but comprehensive prayer is often repeated in the pulpit, in the prayer-meeting, and in the services of the domestic circle. Yet how few there are that can pray it in the spirit and in the understanding of it; how few that are ready to have it answered! how few that do not speak *falsely* when they repeat it!

Seeing that it is not a "vain thing to worship God," and that he is "jealous of his honor" and "of his glory," I deemed it not inappropriate to pen a few thoughts on the prayer that Jesus taught, for the consideration, and perhaps good, of some of the worshippers that are praying, "Thy kingdom come." We are taught to say—

I. "Our Father."

A claim to parentage. As children generally resemble their parents in their features and actions, so if we are the children of God we will be godlike. Let us see that we bear the characteristics required before we claim God to be "our Father." Who shall decide whether I am a child of God? The Bible. What must be his characteristics? (1.) The "adoption" by faith.—Gal. iii. 26, "For ye are all the children of God by faith in Christ Jesus." John. i. 12, 13; Gal. iv. 5. (2.) The "spirit of adoption." "For ye have not received the spirit of bondage again; to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father." Rom. viii. 14, 15; Gal. iv. 6; Rom. viii. 9. (3.) You must be what some call *co-outers*. Read 2 Cor. vi. 14 to end of the chapter. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you: and will be a Father unto you, and ye shall be my sons and daughters

saith the Lord Almighty." Now if we have received the adoption, and have in possession the "spirit of adoption," and "come out" or "turn away" from those "who hath part with Infidels," then we can call God "our Father"; for "He is not ashamed to be called our God."

II. "Which art in heaven."

Here we are taught to avoid idolatry. As there are "gods many and lords many," we are to avoid the worship of all but the "true God," "who is in heaven." Too often, while engaged in solemn worship, our mind is on some object of earth. So it ought not to be. We should not pray to "be heard of men"—how can we believe if we receive honor of men? and "whatsoever is not of faith is sin." Brethren, let us not be sinners! Let us worship in faith believing the "only true God," "who is in heaven."

III. "Hallowed be thy name."

Here we are taught to avoid profanity. What is profanity? It is taking the name of the Most High in vain. Then, my brethren and sisters, let us dispense with all unnecessary and vain repetition of that sacred name, which the Psalmist calls "Holy and Reverend," seeing our Father, with whom we converse in supplications, knows all our wants.

IV. "Thy kingdom come."

Here we are taught in reference to the "kingdom." Now, if the kingdom had already come, why did our Savior instruct his disciples thus to pray? Did he teach them to pray for that which they already had in their possession? No—the grossest absurdity! But when are we to expect this portion of the prayer answered? Not until the "new heavens and new earth" are created, "wherein dwelleth righteousness," and the saints possess the kingdom, and the meek inherit the earth. Then God's will will "be done in earth" by all his intelligent creation, as all holy beings now do it "in heaven."

There are a few things that should be noticed in this connection. (1.) Are we ready to have this prayer answered? How many there are who repeat this prayer, that if it was answered, would be in an awful situation! (2.) We must understand what we pray for in order to be ready to receive the answer of our prayer. Hence, if we pray, "Thy kingdom come," we must necessarily understand what that kingdom is, so that we may be ready for its reception. (3.) The preparation or fitness for the kingdom of heaven is, first, a moral change. Our carnal mind must be subdued, and that mind be in us which was in Christ Jesus. We must possess the spirit of the "world to come"—the spirit of Christ—and be in obedience to God's will. Secondly, a physical change, which will take place at the coming of our Redeemer; if we have that spirit which raised up Jesus from the dead, it will also "quicken our mortal bodies," and they will "be

fashioned like unto Christ's glorious body."—Amen.

V. "Give us this day our daily bread."

Here we are taught our dependence for the things of this life. Then we should use them as not abusing them, seeing we are "stewards."—Some may understand this to mean the "bread of life." To this we have no objections, as it shows our dependence for either or both.

VI. "And forgive us our debts, as we forgive our debtors."

The nature of forgiveness we are here taught. Some tell us we should forgive without repentance! But does God do so? If we forgive our debtors without repentance, we ask God to do the same! Query—if God forgives without repentance, what will hinder the salvation of all men?

VII. "Abandon us not in temptation." (Camp. Trans.)

He is our Deliverer; not only from present trials and temptations, but ultimately from all evil. We too often look to finite man for assistance, when we ought to look unto Jesus, the Author and Finisher of our faith, who will "make way for our escape." Yes, he will deliver from evil, for the kingdom is his, and he has the right to reign—the power is his, and he has the right to subdue and deliver—the glory is thine, our glorious King, forever! Amen.

S. I. RONEY.

Massena, N. Y., Jan. 17, 1848.

[For the Harbinger.]

Incorpuration, Immortality, Eternal Life, NOT SYNONYMOUS TERMS.

BRO. MARSH:—Allow me to suggest a few thoughts for the consideration of the brethren, touching the scripture use of the above terms, especially, as an incontestible Bible position is of the utmost consequence at the present time, upon this and all other subjects. Small stars aid in dispelling the darkness of the night, but they were never made to be suns. So it is possible I may cast at least a ray of light on this point on which there is now a diversity of opinion. I think that Bro. Needham has approached very near the truth, and may be *wholly* correct, but I judge not, and therefore give the views I entertain.

I do not think that either two of the above terms are used synonymously between the lids of the Bible, when correctly understood. Incorpuration and immortality are used in the same connection 1 Cor. xv. 53, 54, but not synonymously, surely, else one or the other term is superfluous. Incorpuration is here put as the opposite of corruption, and immortality as the opposite of mortality, thus conveying the true idea of each term. Incorpuration is not here to be understood according to the strict English definition, for then it expresses immortality, and there would be no need of repeating the expression. Besides, the ori-

ginal (and Bro. Needham will observe it) will not bear this translation if you attach to it the English definition. The true idea seems to be this: at death, man falls in weakness, dishonor, and corruption; but they that are Christ's, at his coming, are raised in an *uncorrupted* state, sinless and pure, while those who have sown to the flesh, are raised in their corruption.

Immortality being the opposite of mortality, can convey but one idea, and that is, exemption from death—an undying, changeless quality.—This is the English definition. Eternal life is a consequence of this quality, and is the gift of God. Immortality may be given in a moment, but eternal life is an endless cycle. Eternity is only just long enough to finish the gift of God to the immortalized.

I understand the whole matter thus: man was made incorrupt, but not incorruptible. Though uncorrupted, he was nevertheless corruptible, i. e., liable to be corrupted. He was sinless and pure, consequently free from the seeds of mortality or death. In this state he was put on trial for immortality, and if he had obeyed, in process of time he would have come to the tree of life, and received immortality. Man's immortality was and is in the tree of life. This act would have made his incorruption incorruptible, and the consequent gift would have been eternal life. When man partook of the forbidden fruit, he became corrupted, and the seeds of death were sown in him, so that as MAN he really began to die, according to Jehovah's decree, "Dying thou shalt die." He would, however, have counteracted the laws of death and lived forever, if he could have eaten of the tree of life, but would have been an *immortal corrupted man*; hence the Lord God drove him from the garden. His life, and only life is forfeited. Man must die and be eternally dead, without a resurrection. But, "as in Adam all die, even so in Christ shall all be made alive." The resurrection by Christ brings every soul to life from that death they die in Adam, but every man in his own order. All that are Christ's are raised into the same incorrupt state from which Adam fell. They then have right to the tree of life; they eat and "put on immortality," then bid defiance to all death's hellish machinery, and mock the deserted grave. This is their reward, but the perpetuity of this state is the gift of God. Those who come forth in their corruption have no right to the tree of life; the angel guards the way, and they have no passport. They must die *again*, must die the *second death*; and as there is no second resurrection, must remain forever dead. None die the *second death* in Adam, or in consequence of his transgression; but for neglecting Christ's salvation.

Who then are Christ's? He is the Savior of *all men* from the death they die in Adam. All that have not sinned after the similitude of Adam's transgression are Christ's at his coming.—Amen. This must include all who have died in Adam while incapable of actual transgression.

1st. Because they must be made alive from the Adamic penalty.

2d. Because, having never sown, they surely have not sown to the flesh, and therefore cannot reap corruption.

3d. Their death was incurred by the first Ad-

am without their agency. So their resurrection to the Adamic state, is, without their agency, effected by the second Adam. "By ONE MAN came death, by ONE MAN came also the resurrection from the dead."

4th. Being thus made alive, no broken command shuts them from the tree of life: they have never *actually* sinned, and they cannot die the second death in Adam. Amen.

5th. Because the resurrection world is not a probationary state; and as all these must be made alive, they will live forever more, or die sinless and without a trial. Had all died in Adam before they had sinned in the similitude of Adam's sin, the resurrection would have saved a world; but this, from the nature of the case, could not be.

In view of these facts, Christ, says, "Suffer little children to come unto me, [such as he took in his arms,] and forbid them not, for of such is the kingdom of heaven. The majority of the kingdom will be such.

Another class who will be Christ's at his coming, are such as have sinned, and, having repented, become believers in the record God has given us of his Son. As many of such as have held out to the end of their probationary state, will be changed at his appearing into an uncorrupted state, then eat of the tree of life. The gospel of faith and repentance is to bring men to God who have become actual sinners, (the wages of sin is death), but is in no way adapted to such as have never sinned, and for want of knowledge cannot sin; hence it is said, "He that believeth and is baptized shall be saved.

But I have digressed, and will therefore close, leaving my brethren to be judges whether I speak agreeably to the oracles of God, yea or nay.

Yours, waiting for redemption,

J. TURNER.

Poland, Me., Jan. 21, 1848.

P. S. I judge that a misconception of this matter arises from the unscriptural notion that Christ saves his people from the effects of the fall, this side of the resurrection, and that by faith. This is a fatal error. "His name shall be called Jesus, for he shall save his people from *their* sins"—(by faith)—and not from the penalty of the Adamic transgression. We are all corrupted, and all must die, save the two who have been translated, and the few who shall be alive at the coming of the Lord, and there are no miraculous interpositions. We all have vile affections, and if Christians, grace controls them all, so that with Paul we can say, "I keep my body in subjection." But this vile body is not changed until the Master appears. "I will ransom them from the power of the grave, I will redeem them from death"—or change them at his appearing. "We are saved by hope" while here; but the reality is at the resurrection. I wish Bro. Needham to examine these thoughts, and if they are not correct, please set them right. Truth is my only aim. Please take each point to the standard of all truth, and closely examine, and then give us the result of the investigation. J. T.

Plato, speaking of passionate persons, says, they are like men who stand on their heads, they see all things the wrong way.

[For the Harbinger.]
The Advent Herald.

In the "Herald," for Jan. 15th, they make much resistance to the statements in a recent No. of the "Harbinger," touching their late editorials. As their feelings seem to carry them away, allow me to help their memory.

1. They seem to talk as if they did not "*discredit* a part of the Bible." Their words in relation to Ecclesiastes were—"A book which makes no claim to being written by inspiration of God, for the purpose of asserting true doctrines, though it is doubtless given for instruction, by presenting a true record of the experience and errors of Solomon, during the days of his vanity, and perhaps of his conversion. There is not a 'thus saith the Lord' in the whole book."

2. If any anti-adventist should use such language in relation to any portion of the Bible which speaks of the advent, with the design to discredit the doctrine, would not the "Herald" be bound, if they spoke at all, to say that they did "*discredit* a part of the Bible"? Would it be a sin to say what is so manifestly true? If that book has some claim to being written by inspiration, &c., then our Lord will reverse their decision.

3. Notwithstanding all their excitement and strong language against us, for uttering truth so needful to awaken the flock to their danger, they now reaffirm their offensive and offending sentiment! They say, "We objected, first, to the propriety of adopting it (Eccl. ix. 5) as an *inspired expression* of Christian faith," &c. My limits will not allow of a review; hence I only state the grand points.

4. When they venture to quote freely and frequently the unambiguous language of inspiration, concerning the creation of man as the "living soul"—that this "living soul" lived 930 years and "he died"—that "the soul that sinneth it shall die"—and that the inspired history of man's life and death harmonizes with this: then they will give proof positive of *faith* in such parts of holy scripture. This is the basis of "all scripture" touching this subject. Let them go to the root of the matter—"dig deep," and build their faith "on the rock" of God's truth, then their faith will be apparent; but while they quote any thing suited to *divert* attention from these primary parts of God's truth, relative to "the soul"—to its death and resurrection—we must deny all ground of faith, except that of blind affection or submission, ere we can accord to them what they claim.

5. Those who refuse to go to the basis of revelation for the doctrine of the advent, have been subjected to such imputation—a want of faith in God's word. They take a vague, general view, instead of a definite, Bible view! If the Advent Herald act on the same principle, in relation to other and essentially connected truths—like those of the soul, of death, and the source of "life and immortality"—they are in fact subjecting themselves to this same imputation before God and good men. Ps. vi. 5, xlix. 12, 20, clvi. 4; Isa. xli. 10, 12, xxxviii. 18, teach the doctrine of Eccl. ix. v. Are they not "inspired" to teach "true doctrines"?!

If, from the force of circumstances, some good men tolerate such a course, it is from a feeling of necessity, and yet with a deep consciousness that it is wrong—that it would be ruinous if persevered in; but they hope it will not be.—There are some who believe the inspired declaration that “THE WORD OF GOD IS NOT BOUND”—MUST NOT BE BOUND! Gen. ii. 7, 1 Cor. xv. 45, &c., is as true as the Gospels.—Amen. J. B. Cook.

Boston, Mass., Jan. 15, 1848.

Selected.

Corruptions of the Church.

AMERICAN MISSIONARY SOCIETY.

(Concluded.)

Mr. Noble inquired whether polygamy was allowed in any of the mission churches?

Mr. Phelps replied that the Report of the Committee did not assert that it was. It stated only that the Board classed it with the other sins, to be treated in the same way with them. A Missionary once brought before the notice of the Committee, at Boston, the case of a converted man who had two wives, and loving them equally well—

Mr. Stewart: He must have been a very affectionate man! [Laughter.]

Mr. Phelps: he could not consent to part with either. In that case, the man was not required by the Committee to part with either of his wives. The subject was referred back to the Missionary to decide for himself. The point was distinctly and prominently brought forward in the Address, with a view to elicit inquiry.

Mr. Stewart said he felt as though a moral bomb-shell had been thrown into the midst of the American Board of Missions, to-day, at about 4 o'clock this afternoon! What will be the consequence of this explosion in the moral world, time, the great annotator and commentator, could alone disclose. The Board and its supporters supposed they had laid up a stock of good works for eternity; but those who in their wills had laid by a good amount to propagate the unsearchable riches of Christ; those who had laid upon the altar son after son, and daughter after daughter, for this work, had now at last to learn the sum total of the whole to be, that the great man of sin has still contrived to rule and reign upon the throne of the Savior of the world. They now find that this Board is but a joint-stock concern of the errors of the old world, combined with the faults of the new. This exposure made this a day of sorrow. We see, alas! that this work of heroic devotion and enlarged philanthropy, had become entangled with moneyed alliances—with the revolting corruptions of the times. We had heard it maintained that the *lazas* were the sinners, while the men who lived under the laws, and carried them out, were guiltless. You might in this way enact a law to repeal the ten commandments, and all there is in the Bible, and out of it, that is good for any thing, and all would be well: the law alone is to blame! The sum of the proposition is, that the whole injunctions of the Bible can be subverted with complete impunity, by a South Carolina Legislature! The

answer to all this flippant casuistry, is this: the law is as passive as your cane. To make it simpler: was it ever known that a law book had stepped down from the shelf of a magistrate, and given chase to a thief, or other offender, arrested him, and brought him to justice? Such a thing had never been known, and never would be.—Some twelve persons had been hunted up, who, it was alleged, kept men as slaves, for the reason that greater evils would result to them from emancipation: and this was attempted to be used as a mantle under which the accursed system of slavery might find shelter, and as an ample shield for the course of the Board in tolerating slaveholders in churches established to propagate the pure gospel of Christ among heathen minds.—But was there one of this class who had not said to a man, or a woman, or a child—“*ΘΟΥ ΑΥΤΗ ΜΗ ΒΛΑΒΗ!*” Here it is, then, that this law, from the shelf of the judge, is called in, and, through the master's mouth, deprives the slave of all his manhood. It is the act of the master which gives vitality to the law. And yet, with this Board, it was the law, and not the master, that was the sinner! This reasoning, if he might call it such, was in use of to cheat men out of immortality. If this doctrine be true, this is an illustration: a man has stolen a pair of horses—indict the grand larceny, and let the robber go free! A man has committed Arson: hang Arson, and shake hands with the man who applied the torch! Mr. S. related the case of a slave recently murdered in New Orleans by a drunken nester, of which no notice was taken by the newspapers—no coroner's inquest held. The argument was, that the master had only destroyed his property. He spoke deliberately, when he said, that he deemed it quite probable, that in less than twenty years, it would be questionable whether the Christian religion would not be found to have suffered more from the heathenism permitted to be engrained upon it in the mission churches, than heathenism would have received benefit from the little Christianity we had carried to heathen lands. Look at a church member's slaves; part of them mulattoes; half of them living in promiscuous concubinage. The doctrine of the Board was, Say nothing of this, until you get him into the church: then purify him. The first anti-slavery sermon, after twenty-five years, is yet to be preached to the Cherokee slaveholders. If any one ought to have had religion, simple, pure, unadulterated, taught to him, it is the Indian, whether east or west. But they have all along been permitted to hold their slaves; have been admitted to communion, without reproof, in the churches of the Board. When now reproached with this sin they ask, “Why did you not tell us of this before?” The only honest answer must be, “We meant to catch you by guile”—and such guile that the poor Cherokee could only think you a polished rogue. All this has re-acted upon the Christian community. If men, who, upon conversion, were ready and willing to give up all, are coolly told by the Board, through its agents, that it is right to hold on to their slaves what are the thoughtless at the North to conclude! Can there be a greater hindrance in the way of emancipation? Look at Dr. Bacon's letter: the master must neither hold, nor buy, nor

sell a slave for filthy lucre's sake: he must keep him for the sole benefit of the enslaved: he must give him mental and moral instruction: he must give him liberty of conscience! What a delightful slaveholder is Dr. Bacon's slaveholder! I, too, would give the slave liberty of conscience, and my word for it, he would walk from his master as quick as you would from a mad dog. Mr. S. went on to illustrate the idea of holding a man in bondage for the benefit of the man enslaved, by the fact of an exemplary man holding stolen goods, for the benefit of another. Still, you would admit him to the communion! He did not do it for his own benefit! Another man possesses a good property; is an exemplary man; but when he returns home by his neighbor's wood pile, at night, he always will steal his neighbor's axe. He cannot let the axe alone: it is a constitutional infirmity; it is his “peculiar institution” to steal that neighbor's axe: yet he should be received at the communion, nevertheless! The whole clerical wit of New England theologians had been expended, to make out the case of an innocent slaveholder. Suppose, said Mr. S., there can a man be found who keeps slaves for their benefit, and not for his own: I would take him by the hand and call him brother: I would lodge the master and all his slaves in my house, eye, I would lodge them all in one bed!—as I have no doubt they could all get in.—[Laughter.] An innocent slaveholder! What a moral phenomenon—to the moral world, what a comet is to the physical creation. These men, all dressed up in black, faring sumptuously every day, tell us of their \$60,000,000 worth of cotton by which the “commercial exchanges of the country are regulated.” But is this \$60,000,000 worth cotton produced by slaves held for their own benefit? Is it not rather in part raised by the toil of the woman, who in the morning moves from her poor bed at the blast of the horn; who, while all is damp with the dews of the night, goes to the field with an infant of three months upon her arm; who lays that infant under the fence, and nurses it after she has hoed across the field and back again; to be whipped if she fails to perform the whole of the hard task allotted to her; the strong men, her brethren in bondage, who would fain assist her, prevented by a brutal overseer from doing so: this is the way that slaves are held for their own benefit, and to enable these fine, well dressed gentlemen to talk to us of regulating the exchanges of the nation by the production of cotton! If there was but one such case, instead of ten thousand, it would be a sufficient reason for the abolition of slavery.—Yet such men as Dr. Bacon are denouncing us for exposing the wickedness of the Board, while they take these lordlings by the hand. But, said Mr. S. in conclusion, the eyes of the people are upon you: your days are soon over: you will go to the judgment: and may God forgive you, for I never can, unless I see signs of genuine deep repentance.

The Cathedral of the city of Mexico was founded in 1553, and cost 1,752,000. It was ninety years in building.

It was a saying of Pythagoras, those are our friends who reprimand us, not those who flatter us,

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, FEBRUARY 4, 1848.

Questions & Answers.

BRO. MARSH—With your views respecting Christ, how do you understand such expressions as these—"All things were made by him"—"By whom are all things"—and the like. Was Christ Jesus Creator, or was he not? If he was, how then was he a created being? Again—is God the Father our Redeemer, or does that emphatically belong to the Son? How shall we understand the passage in Isaiah—"For thy Maker is thy Husband; & the Lord of Hosts is his name—thy Redeemer." &c. Is not Christ the Husband of the Church—and do not both these titles belong to Him?

Please answer these inquiries—and oblige
AN INQUIRER.

A N S W E R .

It is said, "God spake to the fathers." But how did he speak to them? "By the Prophets." It is also said that God has spoken in these last days. But how has he thus spoken? "By his Son." In the same conversation it is said, God "made the worlds." But how did he make the worlds? By his Son. Heb. i. 1, 2. It is said that God will judge the world. But how will he do it? "By that man whom he hath ordained." Acts xvii. 31. "God shall judge the secrets of men." How? "By Jesus Christ." Rom. ii. 16. God created all things. But how did he do it? By the Word, John i. 3., or by his "dear Son." Col. i. 13-16. Paul explains this matter clearly. "For though there be that are called gods, whether in heaven or in earth (for there be gods many and lords many), but unto us there is but One God, the Father, Of whom are all things and we in him, and One Lord, Jesus Christ, By whom are all things, and we BY him." 1 Cor. vii. 5, 6. God is the original, and Christ the instrumental cause. God performs his work BY his Son. This makes the matter plain.

God is our Redeemer or Savior. But how does he save or redeem? By his Son. For "he is able to save them to the uttermost that come unto God BY him." Heb. vii. 25. And God has exalted Christ, with his right hand—what for? "To be a Prince and a Savior;" or Redeemer. Acts v. 31. God saves, or redeems, BY his Son. This clearly explains this matter.

God acted as a husband to the Jewish Church—Christ was not then manifested to the world, but now that he has come, God has "given him to be Head over all things to the Church." Eph. i. 22. "For the husband is the head of the wife, even as Christ is head of the church; & savior of the body." Eph. v. 23. Hence, in whatever sense Christ is the husband or head of the church, he is such by the appointment of his Father. The Lord enable "inquirer," and him who answers the inquiries, to be among that number, who shall constitute the bride of Christ, whom he shall present before the Father, saying, "Behold, I and the children which thou hast given me." Heb. ii. 13.

"Two Horned Beast."

NO. XIII.

The number of the beast, is the subject of investigation in this article.

Some think that the number is to be found in the term of time which elapsed from the date of the formation of the league between the Jews and Romans, B. C. 135, and the fall of Paganism, in A. D. 508, which was just 666 years. This view we think incorrect, 1st. Because it is the number of his name, and not the number of years the beast

existed, which we want to know. And, 2d. It is not the number of the name of the dragon, but of another beast which we are told to count.

Another class think the number of religious sects, in the world, constitute the number under consideration. This cannot be. 1st. Because it is the number of the name, and not the number of sects, we are told to count. 2d. No one has yet had wisdom sufficient to count just 666 religious, or so called Christian sects, for the very good reason that that number has never existed. And, 3d. The sects are nowhere called the beast whose name is numbered.

It is the name of the beast or kingdom that is numbered. And by finding a kingdom, the name of which will number just 666, and if the name of no other kingdom will give this number, then we have found the kingdom which is the wicked subject of this prophecy. That "the Latin kingdom" is that very kingdom, and no other, we think is fully demonstrated, in Dr. Clarke's notes on this subject.—And as we have quoted freely from him in some of our previous numbers, we will let him speak on the question under consideration. After furnishing abundant evidence that the practice of representing numbers by letters, and names by numbers, existed in the days of the apostles, he says:

"Having thus shown that it was a practice in the apostolic age, and subsequently, to count the number in words and phrases, and even in whole verses, it will be evident that what is intended by 666 is, that the Greek name of the beast (for it was in the Greek language that Jesus Christ communicated his Revelation to St. John) contains this number. . . . The beast is the Latin kingdom or empire; therefore, the Greek words signifying The Latin kingdom must have this number. The most concise method of expressing this among the Greeks was as follows: *E Latine basileia*, which is thus numbered—

E =	8	THE LATIN KINGDOM
L =	30	
a =	300	
i =	10	
n =	6	
*g =	80	
B =	2	
a =	1	
i =	200	
i =	30	
te =	6	
i =	10	
a =	1	
666		

"No other kingdom on earth can be found to contain 666. This is then *e sophia*, the wisdom, or demonstration. A beast is the symbol of a kingdom; the beast has been proved, in the preceding part of this chapter, to be the Latin kingdom; and *E Latine basileia* being shown to contain, exclusively, the number 666, is the demonstration.

Having demonstrated that *E Latine basileia*, the Latin kingdom, is the name of the beast, we must now examine what is intended by the phrase in the 17th verse, the name of the beast, or the number of his name. Bishop Newton supposes that the name of the beast, and the number of his name, mean the same thing; but this opinion is totally irreconcilable with chap. xv. 2, where St. John informs us that he "saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand upon the sea of glass, having the harp of God." In this passage it is evident

that the beast, his image, and the number of his name, are perfectly distinct; and therefore, no two of them can mean the same thing. Hence what is meant by the name of the beast is entirely different from that intended by the number of his name. But how can this be, when it is expressly declared that the number of the beast is 666, which number is declared to be that of his name? The solution of the whole mystery is as follows: both beasts of the Apocalypse, we have already shown, have the same appellation; that is to say, the name of the first and second beast is equally *E Latine basileia*, the Latin kingdom; therefore, by the name of the beast is meant the Latin kingdom, and by the number of his name is also meant the Latin kingdom. Hence only one of the beasts is numbered; & name of that which is not numbered is termed the name of the beast, and the numbered Latin empire is denominated the number of his name, or 666, exactly agreeable to an ancient practice, already noticed, of representing names by the numbers contained in them.

Therefore, the meaning of the whole passage is, that those whom the false prophet does not excommunicate, or put out of the pale of the church, have the mark of the beast, that is, are genuine Papists, or such as are actively or passively obedient to his Latin idolatry. Those also escape his ecclesiastical interdicts who have the name of the beast, or the number of his name. By a person having the name of the beast is evidently meant his being a Latin, i. e. in subjection to the Latin empire; and, consequently, an individual of the Latin world; therefore, those that have the name of the beast, or the number of his name, are those that are subjects of the Latin empire, or of the numbered Latin empire, viz. who are in subjection to the Latin empire, secular or spiritual. All that were in subjection to the secular or spiritual power were not Papists in heart; hence the propriety of distinguishing those which have the mark from those which have the name of the beast, or the number of his name. But which of the two beasts it is which God has numbered, has been not a little contested.—

That it is the first beast which is numbered has been the prevailing opinion. On this side are Lord Napier, Whiston, Bishop Newton, Faber, and others. Among those that have supposed the second beast to be the one which is numbered are Dr. Henry More, Fyfe, Kerabaw, Galloway, Bicheno, Dr. Hales, &c. Dr. Gill and Reader assert that both beasts have the same number, and that the name is *Latinois*. Though it has been demonstrated that the name of the beast is the Latin kingdom, it is impossible, from the mere name, to say whether it is the Latin empire *secular or spiritual*; hence the necessity of determining which of the two beasts God has computed. That it is the second beast which is numbered is evident from three different passages in the Apocalypse. The first is in chap. xiii. 17, where it is said "that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." Here the name of the beast is mentioned before the number of his name, which is a presumptive evidence that the name of the beast refers to the first beast, and the number of his name to the second. The second passage is in chap. xv. 2, where mention is made of "them that had gotten the victory over the beast, and over his image, and over the number of his name." That here styled the beast is evidently the secular Latin empire; for it was to this that the two-horned beast made an image; consequently there can be no doubt that the number of his name, or the numbered Latin empire, is the two-horned beast, or false prophet. To feel the full force of this argument, it must be considered that the saints of God are represented as getting the victory over

the beast, as well as over the number of his name, which is a proof that two distinct antichristian empires are here spoken of, for otherwise it would be tautology. That the two-horned beast is the one which is numbered is further evident from a comparison of this passage with chapter xix. 20. In the latter passage the words are—"And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image." Here nothing is said of the number of his name, which is so particularly mentioned in chap. xv. 2, and in that chapter nothing is mentioned of the false prophet: the reason of which can only be, that what is termed in one passage the number of his name, is in its parallel one called the false prophet. Hence the two-horned beast, or false prophet, is also designated by the phrase, the number of his name: and consequently, it is this beast which is numbered.—But what adds the last degree of certainty to this argument is the passage in chap. xiii. 18. "Here is wisdom. Let him that hath a mind count the number of the beast; for it is the number of a man; and his number is Six hundred three score and six." Here is the solution of this mystery; let him that hath a mind for investigations of this kind, find out a kingdom which contains precisely the number 666; for this must be infallibly the name of the beast. *E LAINE BAILEIA, TUS LATIN KINGDOM*, has exclusively this number. But both beasts are called by this name;—which is, therefore, the one that is numbered? It is said the number of the beast is the number of a man; consequently the numbered beast must be a MAN, that is, it must be represented elsewhere in the Revelation under this emblem, for in no other sense can an empire be denominated a man. Therefore it is not the ten-horned beast, for this is uniformly styled *The Beast* in every part of the Apocalypse where there has been occasion to mention this power. It can, therefore, be no other than the two-horned beast, or Romiah hierarchy; which, on account of its *preaching* to the world its most antichristian system of doctrines, and calling it Christianity, is likewise named in chap. xvi. 13, xix. 20, and xx. 10, *TUS FALSE PROPHET*."

The Cause.

We are happy to say that the cause in many places is prospering. In this city, the saints are much revived, some prodigals have confessed their wanderings, and our congregations are large and attentive. Bro. D. I. Robinson is at his post, and doing well for the cause. Bro. Pinney and Bywater are trying to introduce the cause into Batavia, the county-seat of Genesee county. A good beginning has been made, and we hope to hear of much good being done. Bro. J. D. Prudden is breaking new ground in town of Clarkson, near twenty miles from this city. Quite an interest has been waked up, and the prospect of doing good was quite encouraging.

New fields, and there are many, are places where most good can now be done. We hope others will break out, beyond their old beaten paths, and see what can be done for those who have never heard the glad tidings of the kingdom at hand. And we exhort those who have long been fed with the Word and have the means to contribute *freely and bountifully* to aid in commencing the good work in new places. Our brethren who engage in this work need pecuniary aid. Who will help them?

We have cheering letters from different parts of the country, that sinners, in small numbers, are turning to God. The scanty gleanings of the har-

vest are evidently being gathered in. Steadfastness in the faith, generally characterizes the saints who are looking for that blessed hope. The Lord strengthens us all anew for the good work before us—unite our hearts more strongly in his love, and soon gather us with all the true heirs, into his peaceful and everlasting kingdom.

"THE GREAT APOSTACY."—A worthy brother sometime since suggested the propriety of our saying distinctly, that the sentiments contained in our articles on the Great Apostacy were *our own*, and not designed to be presented as the sentiments of our brethren generally. This we most cheerfully say; and wish it ever after understood, that all our sentiments which we may publish or teach, we view in the same light. We palm them upon no man, and condemn no man for rejecting them, if he can see no evidence of their being according to truth.

We have heard of no complaint, only from the Herald, and we think it should be quiet on the matter, until it shows, or attempts to do so, from the word of the Lord, wherein they are incorrect. This finding fault with a sentiment, without attempting to show wherein it is faulty, is not the better way, we think, to arrive at a knowledge of the truth.

We request all who can obtain them, to read those articles again; if they will bear a second careful reading. And when you have done this, show us your defect, if you see any—our columns are freely open to a friendly investigation of the matter.

Remember These Things.

1. When a person becomes sensitive in a controversy, verbal or written, and calls hard names, impute the motive, and assails the character of his opponent, it is a sure evidence that he either does not understand, or is not actuated by the principles of sound philosophy: for *it is not good philosophy to become angry, and do wrong, in any case.* It is said somewhere that some of the heathen philosophers considered it great weakness and folly to become angry under any circumstances whatever.—"*Soft words and hard arguments,*" are according to the principles of sound philosophy.

2. When a person indulges a bitter spirit, and deals in unkind and criminating words, he does not possess the spirit of Christ: for it teaches us to love even our enemies, and much more a brother—that love worketh no ill to a neighbor—to judge not—condemn not, and to be kindly affectioned one to another, in love preferring one another.

3. When a person yields to anger, and indulges in harsh denunciatory words, it is a sure evidence that he feels the weakness of his own cause, does not understand how to defend it, or has no better arguments to sustain it. A wise disputant will always present his best, his strongest, his most weighty and convincing evidences; and if he deals chiefly in unkind and criminating words, it is quite certain he is lacking in sound logical and scriptural argument.

Remember these things, in deciding what is and what is not truth. Never were you in greater danger of being deceived than now! Let no man deceive you! Nothing but the truth, and those who love and obey it, will abide the day of the Lord's coming.

REMOVAL.

Our meetings in this City have been removed from Shaw's block, to MINNVA HALL, corner of Main and South St. Paul-street, where they are held, as usual, three times on the Sabbath, and on Tuesday and Friday evenings.

Valuable Work.

"*COSMETAY*, and its Application to Physiology, Agriculture and Commerce. By Justus Liebig, M. D., F. R. S., Professor of Chemistry, Edited by John Gardner, M. D., Member of the Chemical Society."

This valuable work contains 54 large octavo pages, at 20 cts; and should be read by all classes of community. It may be sent by mail at a small expense. Address Fowlers and Wells, New-York.

The names of thirty-two new subscribers have been added to our list during the last week.—This is quite encouraging, and very conclusively shows that with continued and united perseverance on the part of our friends, the subscription list of the Harbinger may be raised to the proposed three thousand. Shall it be done, and in season to reduce the price of the next volume to the very low sum of *fifty cents*? It can, and will, if all exert themselves to accomplish the good work.

Remember that the terms of this volume are *seventy-five cents, in advance*, to old and new subscribers. One active agent has sent over twenty names, but no pay. We thank him for this act, but still it will never do for us to do business in this way. As a general rule the pay must accompany the names of all new subscribers.

Jan. 31st, soon after the going down of the sun, the western horizon was so lit up with the appearance of a great conflagration, that the fire-bells in this city were rung and the engines called out, before the cause of the alarm was ascertained.

If such appearances are causes of an alarm, what must be the terror that will be produced, when the heavens shall really be "on fire," in the great and terrible day of the Lord! O, sinner, prepare to meet that day, for it will surely come! It is near, and hasteth greatly!

Why does Religion still Decline?

"The low state of religion has for some time been made a topic of frequent discussion through the various channels of communication. The evangelical press in every part of our country has called the attention of Christians to the subject in almost every form in which it can be presented; and thus many thousands who profess to love the Church of God and the souls of men more than any other object, have had the desolations of Zion laid before them, and have been entreated to awake from their spiritual slumbers, seek their first love, and do their first works, and thus secure once more the reviving influences of the Holy Spirit. Synods, Presbyteries, and other ecclesiastical bodies have taken the subject into earnest consideration, professed to humble themselves before God, passed solemn resolutions, renewed their consecration to the service of their Lord, and sent down their acts to the churches and urged their members to unite with them in returning to God, and in seeking a restoration of the joys of his salvation. The ministers of Christ have also lifted up their voices in the sacred deed, showing the people their transgressions, and the house of Israel their sins. And some individual Christians have been faithful to their brethren, exhorting them to labors of love and prayers of faith. Now what is the result of all this? Watchman, what of the night? Has the morning come? Or does the night still hang dark and heavy over Zion? Here and there a single church may have discovered some glimmerings of light. But as a general fact, the church still sits in darkness, and the region and shadow of death!

"What shall be done? It is sometimes said that it is not wise to hold up a dark picture long, nor to

dwell upon a painful subject continually. This may be true in many cases, but this forms an exception. What did the ancient prophets do in a like case?—Did they cease to entreat Israel to return to God because their messages were unheeded, and the people would not return? What does God do? Does he cease to call upon his people to return to him while they continue their wanderings? When such is the fact, look out for terrible judgments. When God said to Ephraim, "Let him alone," his doom is sealed. We trust, then, that the evangelical press, that ecclesiastical associations, that ministers individually, that all who have a heart to weep over the desolations of Zion, and to pray for her prosperity, will not cease to use their efforts to bring the church at large to a sense of its condition and its guilt.—Let them not for Zion's sake, hold their peace, and for Jerusalem's sake not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth.

But why has what has been done produced so little effect? Why has the action of ecclesiastical bodies during the last year fallen to the ground as a dead letter? Take for instance, what was done by the Cincinnati Synod last fall. The readers of the Watchman will recollect the paper adopted by that body as an expression of its views and feelings;—one of the most positive and solemn documents ever adopted by any body of Christians. What has become of it? What have been the results? God has doubtless kept it in remembrance, and will bring it up in the great day. Perhaps God is yet to come of it. It is not yet too late. We hope it will be called to remembrance by the ministers and churches and laid to heart.

"Perhaps the Achan who troubles the camp of Israel has not yet been discovered, or if discovered has not been slain. Perhaps there are sins yet to be put away, that must be put away before the reviving spirit can consistently return. Which will you have—your sins and spiritual death? or holiness and spiritual life? Let each one answer for himself."

This speaks the Watchman of the Valley, for Jan. 13th. It deeply pains our heart while we read the mournful lamentation. And what adds to our sorrow is the fact that the churches are blind to the cause of their leanness, coldness and spiritual death, and consequently know not how to remove these sore evils. Scores of their ministers have covenanted to pray for the return of the spirit; the whole world have been called upon to pray for the same blessing—days of fasting and of prayer have been set apart for the same purpose; sermons have been preached and addresses published. But "what has become" of them all? "What has been the result? God has doubtless kept it in remembrance." Yes, doubtless he has; but not in order to bless with gracious answers of mercy, but to frown upon all such efforts. His TRUTH, relative to the Second Advent of Christ, has been rejected; and nothing but his displeasure can reasonably be expected. O that the people would be wise, and understand what this state of things clearly indicates, viz: that we are in the last days, when the church is turned away from the truth onto fables, and the end of all things is near.

Correspondence.

"These epistles beloved, I write unto you, in which I stir up your pure minds by way of remembrance."—Peter.

"Exhort one another; and so much the more as ye see the day approaching."—Paul.

The Cross and the Crown.

If the vision of Dan. viii. 14, has any thing to do with that of Dan. ix. 24, then there are two *immovable* points—the Cross and the Crown.—And these two periods are the data by which all

the dates encompassed within the 2,300 years may be accurately ascertained.

It is evident that the Cross must stand in the middle of Daniel's last of 70 weeks; if "in the midst of the week he shall cause the sacrifice and the oblation to cease," means that he was at that time crucified. That being the fact, then, the commandment "went forth" on the 1st day of the 1st month, 4864 years previous to that event, which must have been the first day of Abib, (Ex. vii. 9.) 453 B. C., consequently, according to Bible reckoning, our Lord was baptized on the 1st day of A. D. 30, and crucified A. D. 34, and at the true A. D. 334 *immovably* stands the Cross. And 34 years after which completes the conforming of the covenant, which fills up the 70 weeks, or 490. Then of the 2,300 years there remain 1810 years. The question arises, when will these end? Ans. At the Crown, just 1813½ years from the Cross—if Dan. xii. 12 stands corrected with Dan. xii. 13. Now add the true age of Christ, 33½ years, to 1813½, and it amounts to 1847 from the birth of Christ. Or add 453 B. C., (Abib, which answers to our vernal equinox,) to 1847 Abib, and it makes 2,300 years, which must end at the *next vernal equinox*, or according to our present mode of reckoning, the coming spring.

FROM BRO. F. M'WILLIAMS.

DEAR BRO. MARSH.—There is one doctrine which I will name (though all are precious) which you have presented faithfully in your paper, called the unconscious state of the dead and the final destiny of the wicked. Some of our brethren have looked upon this doctrine as unimportant, and its presentation calculated to divide and distract the children of God; but I differ, in the spirit of love and kindness, from this view, and think the reverse. In my estimation it is of great moment, and never was it more needed than at the present. It shows most conclusively that eternal life cannot be realized until the coming of Christ. That then alone immortality shall be given, and that Abraham, Isaac and Jacob, the prophets, the apostles and faithful in every age, are now sleeping in Jesus, not having received the promises—and cannot, according to Paul, until the whole family of the redeemed are brought together at the resurrection. Heb. xi. 39, 40.

I most solemnly believe that God meant as he said, when he said, "The soul that sinneth it shall die"—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"—"He that believeth on the Son hath life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him"—and other like sayings, too many to cite here. Otherwise, the Bible would be no revelation, and would be at the mercy and ingenuity of every designing expositor, and we might have a thousand meanings for the plainest Scripture. I solemnly believe that the Scriptures as we have them are divinely inspired and a perfect rule of faith and practice, and that I am not under the necessity of appealing to the fathers, the councils of past ages—to the Pope, any Archbishop, Bishop, Priest, Ministers, Advent Lectures, or any other man, to obtain their true sense; and but they perfectly explain themselves by comparing them.

My grateful heart has thanked God a thousand times, for raising up, in his providence, Bro. Miller, and many others too numerous to mention, to present the truth as far as they have.

It has been a matter of the greatest astonishment how any who have been instrumental in shedding light, have gone, some to the farm, some to the merchandize, and others to the corrupt organizations of the present day. Why? Because the time has passed. What time? Human time! God's time is as definite as ever it was. We have a connected chain of divine truth—prophetic events have succeeded each other in time and manner as predicted, until we are brought down to the last link in this great chain of God's making. We look on it, we have it, we

admire, adore and love its author, and if I had thousand lives I would sacrifice them all, suffering the most excruciating torture rather than fall back on the ground I occupying five years ago. I hope and pray the Lord will sustain the brethren that are in front of the battle. My love is great for them all, though some of them differ from me in the truths referred to in this communication. O that all who receive the whole truth may guard against old prepossessions, and go just where it leads them.

Your brother in patient waiting for the hope of Israel,

F. M'WILLIAMS.

Buffalo, N. Y., Jan. 9, 1848.

FROM BRO. W. MOBER.

DEAR BRO. MARSH.—By the reception of the first number of volume xvi. of your welcome and excellent Harbinger of the whole truth, I am reminded of my obligations to "communicate to him that teacheth"; hence, I herein enclose two dollars, with my prayers to Him who holds the winds in his fists and manages the storm, that you may be sustained in your arduous and perplexing task, that you may be directed by that wisdom that is from above—for truly we live in perilous times; and yet I cannot see why a friendly discussion of points of difference should make a division in the ranks of those who love the appearing of Jesus. Neither do I see it necessary for those who are ever ready to exchange error for truth, to have the coming of the Lord "postponed for ten years," that we may have time to discuss these points. But perhaps I had better cease and let those who wish, say more on this subject.

I love the truth—I love all that love our Lord in sincerity, whether they believe in trinity or unity—whatever their views may be of the state of the dead or of the end of the wicked, or whether they have as much light on the subject of our coming Lord as the Lord in mercy has blessed me with; if they bear the fruits of the spirit, they are my brothers and sisters and mothers. I love especially the advent cause, and while I have the means I shall endeavor to aid the work. I feel truly that time is short—redemption draweth nigh! Jesus is coming, and there is glory in my soul!

I would just say, Bro. Marsh, the Lord has visited Gloverville with a few mercy drops. There has been something of an awakening up among some of the professors and a few have been hopefully converted, mostly young females—but the multitude, both professors and non-professors, still remain where they were, cold, backslidden, worldly-minded, dead, careless, hardened in sin, and growing worse and worse. During this little excitement, the subjects of the coming of the Lord in the clouds of heaven, the melting elements, the judgment scenes, have not been entirely overlooked, yet held so far in the distance that they have not had the proper force—yet I rejoice in what has been done. I have wept and prayed with the weeping, agonizing penitent, and among them one of my own children, and I have had occasion too, to join with them in praise to Jesus for redeeming mercy! Praise the Lord, O my soul! Amen.

As ever yours, waiting for the adoption, to wit: the redemption of the body.

WESSON MOBER.

Gloverville, N. Y., Jan. 4, 1848.

FROM BRO. L. F. JUDSON.

DEAR BRO. MARSH.—I have recently visited Pomfret, Millville, Salem and Buffalo, and found the brethren in all these places strong in the faith and looking for the coming of our blessed Lord. Bro. Crawford is located at Millville and occasionally preaches in the vicinity. He is laboring to the great acceptance of the brethren. Many without hope are also glad to hear the word and in instances have extended invitations to him to preach to them. In the meetings I had the privilege of attending, a good spirit seemed to prevail, and believe with proper efforts, souls might be brought to embrace the Lord and rejoice in the truth. Bro. Crawford has to "labor working with his hands" to support his family. Have all done what the Lord would have them do in this matter?

When the Savior comes I am confident he will find some of his jewels in that vicinity. The Lord is ad to their numbers while the vision tarries.

In Buffalo, also, I found a good state of feeling. The congregation which is now enjoying the labors of Bro. C. B. Turner, is increasing, and the saints are waiting not indifferently but patiently, I hope, for the return of their Lord.

I believe the whole region is more accessible to the word than formerly, unless I must except the larger villages and principal towns. These, with some exceptions seem to remain much prejudiced; but in the country places the mass of the people are generally accessible. Perhaps it would be well for lecturers to bear this in mind. Is it so in other places? May it not be that in those more densely populated places where we have generally preached, the people have neglected so much light that there is less hope among them than among those in other societies? If so, then it is plain where wisdom would direct our efforts. Yours hoping, L. P. JUDSON.

Jamestown, N. Y., Jan. 27, 1848.

FROM BRO. W. WHITE.

DEAR BRO. MARSH:—The cause here is very low at present. We have had no preaching since last fall. Our prayer is that God would direct some faithful servant this way who will not shut up to declare the whole counsel of God. How thankful we ought to be that God has in mercy given us the Bible, that we may learn his love to us and the redemption wrought by his Son, and the final glory that is yet to be revealed! O blessed Lord, for his good! I love his truth and his children. I love to bear reproach of believing all that is spoken of Jesus, as well as the blessing for obeying him. It is enough for a servant to be as his Lord. If we suffer with him we shall reign with him. What though we be reviled for our hope, and be called the base ones of the earth, because we cherish the faith of Jesus' speedy personal advent I can all this injure us? No, for who is he that can harm us if we be followers of that which is good? Surely God will vindicate his truth and justify those who honor him by believing and obeying it. Let us daily humble ourselves and keep near to God and the Bible.

Yours in the bonds of love,

W. M. WHITE.

Sidney, C. W., Dec. 29, 1847.

FROM BRO. H. HOATLAND.

DEAR BRO. MARSH:—There are a few in this place who are looking for their coming Lord, and are striving to be ready to meet him in peace. Our number is greatly decreased since the tenth day movement; but notwithstanding the great sifting, I believe a remnant will be saved. The Lord has said that his "eyes are upon the sinful kingdom," and that he "will destroy it from off the earth." "I will sift the house of Israel among all nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos ix, 8, 9. The time passed by in which we expected to see the Lord coming in the clouds of heaven, and then came in, as it were, a flood of notions, false teaching and doctrine, &c., take three infinite persons to make one infinite Being or God; yet they seem not to see or understand it. Some say there are three persons and only one being—a distinction without any difference, for one person is one being, and three persons are three beings, however much it may remain a pugrum and a stranger, H. HOATLAND.

Cleora, N. Y., Jan. 7, 1848.

EXTRACTS OF LETTERS.

Bro. T. Hadley, Fingal, C. W., Jan. 3d, writes: "The Harbinger contains meat in the season to all sincere lovers of truth. I was brought from darkness to light under the second advent doctrine in '43, and I am still strong in the faith of the speedy coming of our Lord and Savior Jesus Christ."

Bro. W. Cowdery, Woodstock, Vt., Jan. 3d, writes:

"The Harbinger is a welcome messenger to us. We fully approve of its course and the spirit it breathes, and feel in duty bound to support it while

it brings glad tidings of our coming King. May the Lord support and direct you in all your trials, and keep you unto his coming and kingdom."

Bro. R. Irish, New Bedford, Mass., Jan. 7th, writes:

"I have been satisfied for a long time, that the stand you have taken in regard to the advent, end of the wicked, and other kindred doctrines, is clearly supported by Bible testimony."

Bro. L. Dudley, Perry's Mills, N. Y., Jan. 4th, writes:

"The kingdom is yet to come, with all the immortal joys we have been anticipating. Therefore let us be patient in tribulation, for the coming of the Lord draweth nigh. O let us watch and be sober, and pray always, that we may be accounted worthy to stand before the Son of man. Blessed are they who do his commandments, that they may have right to the tree of life and enter in through the gates into the city of the New Jerusalem. It is a great thing to be ready to be changed in a moment. O may we be sanctified through the spirit and truth. I have been disappointed a number of times, but my faith has never been shaken in the doctrine of the speedy advent of Christ.

"The Lord is still with us. About twenty have been converted, and sixteen baptised this fall by Bro. Sawyer and others."

Obituary.

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

DIED, in Bloomingville, on the 5th inst., Bro. JAMES BARKER, aged about 34 years.

When quite young he enlisted in the cause of Christ and lived according to his profession. He was a thorough investigator of every principle which was brought to bear upon his mind. In an early day he canvassed the doctrine of the speedy coming of our blessed Lord. He saw its truth and received it with joy; and until his death was an uncompromising advocate of its truth in all of its bearings. But a few moments before he died, he told his wife not to weep, "for," said he, "our separation will be but short. Jesus will soon come, I shall awake and we shall meet—only be faithful."

Our little society in Bloomingville has met with a great loss; we realize it. But we feel there is something for us to do. We have depended too much upon our beloved brother. May the Lord direct us in all his ways and lead his children into all truth. Sister Bailey receives the blow with Christian fortitude. I pray the Lord to sustain her in her afflictions and trials and preserve her blameless until the coming of the Lord Jesus. J. M. JUNSON.

Sandy City, O., Dec. 31, 1848.

DIED, at his father's residence in West Windsor, Vt., Dec. 4th, Bro. LOCUST P. TAYLOR, in the 29th year of his age.

Bro. Taylor embraced the gospel and found Jesus precious, the chief among ten thousand and the one altogether lovely, in the year 1842. In the beginning of the year 1843 he had the privilege of hearing the glorious doctrine of the second advent at hand. He heard and embraced the best tidings with all his heart; and while he lived, he lived worthy of the high profession he had made, adorning it with a well-ordered life and godly conversation,—healing the language of the Apostles: "Seeing ye look for such things, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." All disappointed in not seeing the King in his beauty at given points of time, yet he fainted not, but embraced the glorious promise still, "If I go away I will come again," and confessed he was a stranger and pilgrim, seeking a heavenly country. He stood firm upon the blessed promise, ready always to confess a crucified, risen and soon coming Jesus—always faithful to warn all with whom he associated of the approaching judgment, and to point all away to that gospel which alone has power to prepare us to stand in the grand and awful day. He sought the will of God for the rule of his life; consequently when sickness came and death approached, he maintained perfect submission to the will of God, feeling if called to sleep in Jesus, it

would be but a short rest in the grave before he should be awakened by the voice of the archangel and trump of God to behold the King in his beauty and be like him.

He has left a large circle of brethren and relations who deeply feel their loss, yet they may rejoice that their loss is his gain. We do most ardently hope and pray that parents, brothers and sisters, and all who have been blessed with his faithful exhortations, will heed the voice of warning that they may be prepared to meet him who though dead yet speaketh.

His funeral was attended by a large concourse of people, who listened attentively to a discourse, by the writer, from Rev. xiv, 13.

Though death has frequently entered our little tried band, and borne from our midst dear and faithful ones who have been with us looking for our King, yet we rejoice that the tyrant will not always reign and triumph over the just! no, thank God! He whose right it is will soon come and swallow up death in victory! W. H. Dow.

Notices.

BUSINESS NOTES.

Z B Wason—Both are credited on book No. 321. J Moffat—Paid to whole No. 272. E Rowell—He commenced with No. 9, Vol. 12. We can not give where a mistake has been made, for our King, yet it may have been so. According to our books, your previous remittance paid as follows: N. R. T. No. 291, A. G. S. 212, D. P. 212, L. G. 215.

APPOINTMENTS.

Bro. Himes and Hale appoint to preach at West Troy, Feb. 20; Utica, Feb. 23-27; Clinton, March, 1-5; Syracuse, March 8-12; Auburn, March 15-19; Buffalo, 22-26.—(Advent Herald.)

Our Meetings in Rochester are held in MERRICK'S HALL, corner of Main and South St. Full notices, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

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Under this head we design to keep our readers apprised of the number and expense of papers we send gratis, to the worthy poor, together with the voluntary donations which the benevolent may be pleased to contribute, to aid in defraying the same. Free Papers, \$36. Am't per Year, at 75 cts a Volume, \$12.00 Previous Donations, \$8.46 R. C. Williams, 20 Subscribers at East Durham, 1.50 B. York, 17—10.43

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Poetry.

No Tears in Heaven.

What if our bark o'er life's rough wave
By adverse winds be driven,
And howling tempests round us rave,
There are no tears in Heaven.

What though affliction be our lot,
Our hearts with anguish riven,
Still let it never be forgot
There are no tears in Heaven.

If sweetest joys here vanish all,
And fade like hues at even;
Our brightest hopes like meteors fall—
There are no tears in Heaven.

The mourner sad, who down'd in grief
Hath long in sorrow striven,
Shall find at last a sweet relief,
Tears wiped away in Heaven.

Thou, God, our joy and rest shall be,
And sorrow far be driven;
And sin and death forever flee
The tearless courts of Heaven.

There from the blooming Tree of Life,
The healing fire is given;
Yes! There shall cease the painful strife—
There are no tears in Heaven.

Miscellany.

"Seventy Times Seven."

A converted Spanish monk, named Ramon Monsalvage, has become a colporteur. Among other interesting facts, he narrates the following: "Among the six hundred Spaniards whom I visited in Montpellier, and to whom I offered the Word of God, there was one, a man of distinction and wealth, who had served in the army, and now lived in retirement. One day, I went to the house, and told him I had taken the liberty to call and offer him the Word of God. 'Ah!' said he, 'I know you; I have heard of you. You are a worthless fellow.' 'Very true,' I replied, 'I feel that more and more; and this book has taught me what I am, and who is that Savior whom I needed. And it has afforded me such consolation and instruction'. He did not allow me to finish, but in his fury gave me a violent kick, and drove me from his house. I went away; but the next day I returned. I had hardly time to state my object, before he raised an umbrella which he had in his hand and struck me a heavy blow on the head. I turned away, and went back. The third time I had no better success; the fourth, fifth, sixth, and so on to the fourteenth time, I repeated my visits; but I must own that I trembled each time as I mounted his steps, expecting to be loaded with contempt. The last time, enraged at my perseverance, he gave me a blow which threw me down, and injured me so as to force me to remain in my room for several days. On the first day I could leave the house, having heard that the wife of him who had repulsed me so often was sick, I again resolved to visit him. On my way to his house, I met him in the street. 'Senor,' said I, 'I have heard bad news.' 'What news?' returned he in a tone of contempt. 'That your lady is very sick.' 'What business is that of yours?' 'It is my business, Senor, for I wish to pray with her. Will you not accept this book for several days, which has given peace to my soul, and will give peace to yours if you receive it?' Then to get clear of me, he took the book, paid me, and hurried away. Five days after, I was in my room, and saw this gentleman coming towards the house with the Testament in his hand. I thought immediately that he came to return the book and maltreat me, and I hastily locked the door. I remained quiet, and he withdrew. An hour after, I saw him coming again, and soon perceived he had pushed a paper under my door. I took it, and read the following words: 'Sir

—though I am unworthy to speak to you if you will come to my house, my wife and I shall be glad to hear you pray for your enemies.' I took the note to my friend the pastor, who thought it imprudent to trust myself alone in his house, and I went with a pious school-master. As soon as the officer saw me, he embraced me and said, 'I have read the book to my wife, and beg your pardon for the brutal manner in which I have treated you. Forgive me.' I replied, 'Dear Sir!—It is not to me you should return thanks, but to God. Let us pray to him.' When we had done so I took the Testament and read a chapter, to which he paid the most serious attention. His wife also received me with the greatest kindness. 'There is one thing,' said the officer, 'which I wish you to promise me: that is, if you ever again offer that book to a monster like myself, who repulses you fourteen times, go again a fifteenth time to him.' What an encouragement to persevering and self-denying efforts in doing good! What an example of the benevolent and forgiving spirit of the gospel! What an instance of its power to change the heart! What a noble character was this colporteur, compared with the Alexanders and Cæsars, the Byrons and Shakespeares, the Ciceros and Platos, of this world.—*Bible Society's Extracts.*

Slavery in Kentucky.

Position of the Clergy and Laity.—A correspondent of the Christian Watchman, a Baptist paper published in Boston—by no means ultra on abolitionism—in describing his tour through the State of Kentucky, makes the following statement relative to the position of the clergy in that State on the great subject of emancipation: "That day is hastening fast. Not only has the morning star appeared, but it is becoming lost in the radiance which breaks from the rising sun of freedom. The friends of emancipation are increasing in wisdom, strength, determination and in numbers. Persons of almost every class are joining them, although with various degrees of knowledge, boldness and decision. A very intelligent Kentuckian, a zealous advocate of this cause, observed to me that it was comparatively easy to win over to his views the influence of laymen, of statesmen, jurists and others, but that the clergy seemed to be most imperious of all to the force of argument on this subject, and that those of my own denomination furnish no exception to this remark. The spirit of my informant appeared to be mild and candid, and I was sorry to be unable to refine or modify his testimony. Alas! it is too true. The ministers of Christ have hereby placed themselves in a false position in the sight of mankind, having become occupied with the discussion of the question of slavery *theological*, and in efforts to prove that it is not necessarily a sin, intelligent laymen who have been looking at that question in the lights of philosophy and political economy, have gotten far in advance of their religious teachers, and where human freedom is the theme, humanity soars above *Christi* anity."

The Primitive Faith.

The following facts are worthy of note: 1. That while the primitive Church retained her greatest simplicity of faith, and purity of life, and spirit of martyrdom, the *premillennial coming of Christ*, for the establishment of his kingdom on earth, was extensively and generally received, and used for the purposes of holy living. 2. That the very best evidences of dissent from it, appear among those who attempted to unite philosophy with Christianity, and to adapt the truths of Scripture to the decisions of human reason. 3. That it was not till Cerinthus and other heretics, had perverted and given a sensual gloss to the millennial doctrine, and the notions of Origen and other converts from Platonism, as to the nature of holiness, had undergone a very important change, that opposition to millennial views began to find favor. In the first and second centuries, holiness was understood to be, as it is in truth, the love of God and of man, regulating the feelings of men and all their senses, appetites, and actions. There was nothing felt to be sinful, but the senses and appetites, and only in their illicit and excessive exercise. But the Platonic notions of the nature and origin of evil, led the wise and learned to suppose that an evil sprung from the contact of spirit with matter, and therefore to

regard the appetites themselves as sinful, and to make holiness to consist in sexual chastity, celibacy, virginity, only to be perfectly attained by the extirpation of the appetites, and liberation from the body. It was a false philosophy therefore, against which the apostles warned the church, and which they predicted would corrupt it, that excited prejudices against the millennial doctrine, and prepared the way for its rejection.

4. That even when those prejudices, engendered by a false philosophy, had been excited, still success did not crown the attempt to get rid of millennial doctrine, till a style of interpretation was introduced, sanctioned and worked into a system, which actually rendered the sacred Scriptures useless to common people, and prepared the way for their becoming the exclusive possession of the priests.

5. And that it became necessary, on the part of the first opposers, to deny or to doubt the canonical authority of the Book of the Revelation, or practically and sceptically to reject, and to undervalue a portion of the Word of God, from the beginning admitted to be genuine and of divine authority, and especially commended to our study and valuation.—*Disser.* p. 226.

A Great Contrast.

The streets, this morning, were full of green-coated, gloved and booted men, hurrying with their red faces to their warm counting-houses and stores, and we saw a pretty young girl of the tender age of nine or ten, with her bare feet and arms, and an old sack on her thin clad shoulders, into which she was thrusting the bits of straw and dirty paper which she raked out of the gutters. Nobody stopped to gaze on the strange sight; but it is not a strange one, and that is the reason why nobody's hair stood on end at seeing it; and to see that young creature employed in such a manner, earning her poor breakfast doubtless, and then to see the well clad crowd rush past without speaking to her, and to see the tall church steeples, the great Tract Society's house, the Missionary rooms, the Bible house, and the comfortable homes into which murderers and robbers are put, was enough to make one turn a Fourierist.—*N. Y. Mirror.*

The Baptist Denomination in the United States.

The Baptist Almanac and Annual Register for 1848, gives the following grand total of Baptist organizations, ministers, members, &c., in the United States:

Ministerial associations, 564; churches, 9,888; ordained ministers, 5,577; licensed preachers, 1,195; the whole number of church members, 721,906; the number of baptisms during one year, 36,505.

In the entire world, there are said to be 13,504 Baptist churches; 8,469 ordained ministers; and 1,031,836 church members; and the number of baptisms in one year is set down at 57,055. Hence it appears, that more than half of all the Baptist churches, ministers and members, in the world, are to be found in the United States.

As ever yours, waiting for the adoption, to wit: the redemption of the body.

WESSON MONROE.

Gloversville, N. Y., Jan. 4, 1848.

FROM BRO. L. P. JUDDON.

DEAR BRO. MARSH:—I have recently visited Pom-

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 8.

ROCHESTER, NEW-YORK: SATURDAY, FEBRUARY 12, 1848.

Whole Number 216.

Original Poetry.

Aerostic.

BY JOHN SHARR.

Awake, thou voice of truth, and widely tell
Deliverance to the earth, from sin and hell;
Vain sinners warn to flee the wrath to come,
E'er desolation seal their final doom:
Now is the day to make salvation sure—
Time lingers still, but soon will be no more.

Hark! Hear the voice of signs; and mark the fear,
All hearts pervading, lest the end be near!
Redemption hastes! Saints, lift up your heads!
Behold! He cometh—from their dusty beds,
In glory to array the righteous dead,
No more to suffer, but be like their Lead.
Give joy to saints, that all will soon be well,
Earth chang'd to heaven. Sinner, where wilt thou
Return to life, make not thy bed in hell. [dwell]
Lake Zurich, Ill.

Living Water.

"But whosoever drinketh of the water that I will give him shall never thirst: but the water that I will give him shall be in him a well of water springing up into everlasting life."—John iv. 14.

O hearken, O hearken, the Savior invites
Whoever is willing in him to delight:
Receive of him water, a well which is vast,
And to life eternal 'twill spring up at last.

The spirit, the spirit, that Jesus 'till gives,
Is that that of water, which ever will live;
It dwells in a saint here, and at last it will raise
Their bodies immortal, 'at the end of the days.'
J. M. O.

Durham, C. E.

Original.

[For the Harbinger.]

Doctrine of Oneness.

It seems strange to me that it is necessary to use long arguments and the best reasoning to prove to enlightened and well educated men that it is impossible for three distinct and infinite persons to be but one person, and that it does not take three infinite persons to make one infinite Being or God; yet they seem not to see or understand it. Some say there are three persons and only one being—a distinction without any difference, for one person is one being, and three persons are three beings, however much it may be denied. It would be just as proper to say twice two are four, and twice four but two, as to say that three are one.

How many hung on the words of Christ in John x. 3, "I and my Father are one," to prove that Christ and God are one person. But Christ does not say that he and his Father are one person, nor mean so; neither can it be inferred, only by taking a single isolated passage: for by reading the context you will see he denied being God, but declared himself to be the Son of God, anointed and sent into the world.

Again, the same being, even Christ, says of a man and a woman, when married, "They twain

(two) shall be one flesh, that they shall be no more twain but one flesh," (repeated). See Mat. xix. 5, 6. Now will any say they are but one being? I think not; yet the language is as plain as the other, or as our language can make it. They are two persons and two beings, as much as they ever were, although they are one in sentiment, (or should be,) and so are God and Christ one in Spirit.

Read John xvi. 25-30. In verse 29 his disciples tell him he speaketh plainly and not by a proverb—after telling them he "came out from God," &c.

1 Cor. iii. 6, 8, Paul declares that he and Apollos are one. Does he mean they are but one being, although they are two persons? Who believes he does? yet it is just as fair to say so as to say that the Father and the Son are but one being. Now his mind was this: we are one in Christ, one in sentiment, &c.

Again, John xvii. 21, 22, Christ prayed that his disciples (plural) might all be one, even as he and his Father are one. Consequently, if some reason correctly, then Christ and all his disciples, whether few or many, were but one being, (John xvii. 21). Man and wife are but one being—Man and an harlot are one body, (1 Cor. vi. 16). Again, Paul says, 1 Cor. xi. 3, that Christ has a head or superior, just as much as man or woman has; for says he, "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

The quotations and reasons might be lengthened out to fill volumes, but it is not necessary. The fact that Christ is sometimes called by names applied to the Father, does not alter the case any more than the following ones do: Joshua is called Jesus, and Christ is called David, and Moses was called God. A. N. BENTLEY.

Greenville, N. Y., Jan., 1848.

[For the Harbinger.]

Purity.

1 Tim. iv. 12. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Every minister of the gospel ought to feel the importance of this charge, and bow to its authority as much as though it were made directly to him, from God himself, without any intervening agency. Even aged ministers need beware lest "in word" or "spirit" they give occasion for others to despise their age. Who could help despising the stage actor, if, in the public walks of life, he should attempt to copy into his conversation and habits the Bible rule for "the man of God"? Neither could one refrain from despising either youth or age, if to the profession of a teacher of godliness there be united (even occasionally) the conversation and its of th

stage actor. But purity seems to be a crowning accomplishment in the character of the Christian minister. In becoming pure he is prepared to receive that rich gift of wisdom which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

It is true that even those whom God has chosen to preach his gospel are men "subject to like passions" with other Christians: and yet it is just as true that they are required to be examples to the believers in word, spirit, faith and purity. Do they feel their infirmities and sins besetting them like thorns on every hand? Let them cry to God until the ancient promise, "My grace is sufficient for thee: for my strength is made perfect in weakness," is written upon their hearts. But in order to gain this help it must be sought with an intelligent an unwavering purpose immediately to abandon all modes of thinking, speaking or acting, which are impure in themselves or tend to impurity. God loves purity, and will not leave his servants to seek it single handed. Nay, he will not let them rest unless they seek it with all the heart. Those who willingly and faithfully feed the flock of God, being ensamples to the flock, have held out to them, one of the highest prizes in the gift of God—"A crown of glory that fadeth not away."

E. M.

Cleveland, O., Jan. 12, '48.

For the Harbinger.

Jesus Christ.

DEAR BRO. MARSH:—Little has been gleaned from history relating to the personal appearance of our coming Savior, while he was a sojourner upon the earth. I copy from a book called the Gospel Harmony, a description of the person of our Savior, as it was found in an ancient manuscript, sent by Publius Lentulus, President of Judea, to the Senate of Rome.

"Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever."—Esa. xlv. 2.

"I'll speak the honors of my King,
His form divinely fair;
None of the sons of mortal race
May with the Lord compare.

"Sweet is thy speech; and heavenly grace
Upon thy lips is shed;
Thy God, with blessings infinite,
Hath crowned thy sacred head."—WATTS.

"And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14.

THE DESCRIPTION.

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of

the immortal God. He is endowed with such unparalleled virtue, as to call back the dead from their graves, and to heal every kind of disease with a word, or touch. His person is tall, and elegantly shaped; his aspect amiable and reverend; his hair flows in those beautiful shades, which no united colors can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head; his dress of the sect of the Nazarite; his forehead is smooth and large; his cheek without either spot, save that of lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick, and suitable to the hair of his head, reaching a little below his chin, and parting in the middle, like a fork; his eyes are bright, clear, and serene. He rebukes with mildness, and invites with the most tender and persuasive language; his whole address, whether word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently; and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is very modest, temperate and wise; in short, whatever this phenomenon may turn out in the end, he seems, at present, to be a man of excellent beauty, and divine perceptions, every way surpassing the children of men."

I am your brother, waiting for that same Jesus which went into heaven, to come in like manner, (i. e. personally). AARON VERDER.

Albany, Jan. 18, 1848.

[For the Harbinger.]

"A Thorn in the Flesh."

2 Cor. xii. 7-11. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.—I am become a fool in glorying: ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I am nothing." "

"God is love"; and he says, "As many as I love, I rebuke and chasten." God visited Paul with some very severe trials in order to save him from pride. Since "pride goeth before destruction, and a haughty spirit before a fall," and since God knew the danger to which Paul was exposed, it was an evidence of pure love, that God should, as it were, thrust a thorn into the flesh of his servant thus exposed to a great sin and a great fall.

The Lord had caught his servant up, and now he must cast him down, as the potter does the clay. Ps. cii. 9, 10. "For I have eaten ashes like bread, and mingled my drink with weeping;

because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down."—Isa. lxiv. 8, 9. "But now, O Lord, thou art our Father: we are the clay, and thou our Potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity forever: behold, see, we beseech thee, we are all thy people." Men great in godliness have great afflictions. No doubt every child of God has, or has had, "a thorn in the flesh." And perhaps they are, or have been, very slow even to pray (in the true spirit of prayer, which always adds, "Not my will but thine, O God, be done.") that it might be taken away. Sometimes perhaps they will go for months or years, either openly or in heart, grieving, mourning, if not murmuring and fretting against God for his love to them.

Possibly the readers of these lines, if Christians have some very severe trials resulting from some situation or relation in life, which if they could get changed or altered to their minds, they flatter themselves they should then serve God like angels.

But it is often very hard to discern the hand of God in our trials until afterwards. Many will say, "It is the devil and wicked men who are the source of my trials. Well that is nearly the language of scripture—"a messenger of Satan"—only add "there was given" to it. The reason for the "messenger" being given is sufficient evidence that God, who is love, sent it, although it was of Satan." Now for the triumph: "Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me." B. M.

Cleveland, O., Jan. 14, '48.

[For the Harbinger.]

QUESTIONS.

Bao. MARSH:—Are you established in the belief that there will be a thousand years between the resurrection of the just and of the unjust?—If so, must not the wicked come up out of the new earth? for when God appears upon the great white throne, the earth passes away, and no place is found for it—heaven also. How is the sea to give up its dead, when in fact there is no more sea? You also believe, if I understand you, that the wicked will come up on the earth at the expiration of the one thousand years, headed by their old deceiver, and that they will come round the beloved city, which must be on the new earth of course, and that fire will come down from God out of heaven and devour them, which is their final end. Amen. If so, when are they cast into the lake of fire, which is the second death, in which they are all to have their part? Do any of the wicked die in this lake? If so, give us the evidence. Have we not a sufficient amount of evidence to prove that their punishment will be everlasting, just as long as they remain there? Please speak; for many are troubled, and cannot harmonize the one thousand years theory between the two resurrections.

One that desires the truth, and nothing but the truth. LEASUE DREW.

Pullney, N. Y., Jan. 14, 1848.

[Other duties prevent our answering Bro.

Drew now. We give his questions however, that some one who has leisure may seasonably give them the answer their merits demand.—Eo]

For the Harbinger.

Physical and Philosophical Reasonings.

Every body knows that if the various organs of the human body do not perform the offices assigned them by nature, the system will be in an unhealthy condition. All the materials which compose the human body, are manufactured by the organs of the stomach, and distributed throughout the entire system by the various organs which nature has designed for that work. Unless the machinery of the stomach is in order, it is clear that the materials thus distributed through the system will be of that nature to produce an imperfect body; and the various organs to which is assigned this work of distribution, will be able to perform a greater work than they are taxed; for nature and reason teach us that no organ of the body is capable of acting perfectly upon fluids or substances, not perfected by the first cause, viz., the organs of the stomach.

Therefore the habits of men, in eating and drinking, the kind of food, time of eating, neglect of the right kind of exercise, state of the mind, &c., is often the cause of irritation to the organs of the stomach. Hence, there are but very few men not afflicted with any complaint, but all men are more or less unhealthy, and their systems are in a more or less deranged condition. If the excretory organs are not in a perfect condition, the impurities necessarily engendered within the system, by an indiscreet course of life, will produce and aggravate disease in some part of the body. Therefore, it is of the utmost importance that the excretory or outward organs, i. e. organs of the skin, &c., should be retained in as perfect a condition as possible, if men would be free from the evils of disease; for unless the impurities of the system are permitted to pass off, disease is the inevitable result.

From years of close observation of the effects of the weather upon individuals laboring under infirmities of various kinds, viz., rheumatism, gout, nervousness, &c., &c., the writer is convinced, by arguments irrefutable, that a thorough steaming of the body has a tendency to loosen the entire system, and open the excretory organs, and thus permit the impurities to pass off.

That system of medical science which opposes the idea, that in proportion to the fierceness of the disease the blood is impure, is proved to be founded upon untenable principles, from the numerous examples and cures that are being consummated. Where do those impurities come from that are seen upon every part of the wet sheet into which the patient has been confined sufficiently long to loosen the system and open the excretory organs? It may be said those impurities came from the place where the disease was located. But if that even be admitted, (which is inadmissible,) it shows that the power of water upon the system is sufficient to draw or cause the disease to pass off from the organs of the skin; the pores, or the excretory organs. The writer is of the opinion that most of the physical ailments scientifically styled diseases, are not dis-

but which effects men just in proportion as they violate the laws of nature, and neglect to conform to those principles which will prevent the physical ailments by which many are afflicted. If men do not conform to the laws of nature, this principle of mortality will locate itself upon the weakest part of the system. Hence in all families, each member is afflicted with some ailment, but not all alike. If physicians were more anxious to teach men the art of preserving health, there would be less need of their medicine. The most perfect system of medicine is evidently that which is the most simple. Perhaps none of those cases, but a *disease*, to which all men are subject, ailments often denominated diseases are incurable, however aggravated. Contagious diseases or plagues, such as the cholera, small pox, black tongue, and numerous other diseases, are exceptions to what are generally termed diseases.—Consumption, and like complaints, are evidently not so incurable as they are represented to be.

QUESTIONS.

Selected.

The Deluge of Wrath to the Impenitent.

INSENSIBILITY OF THE WORLD TO THE WARNING VOICE OF CHRIST.

If the prospect of the future be bright and consoling to the true Christian, so ought it to be dark and oppressive to the unbelieving and impenitent. The glory of God will receive its twofold manifestation in the awards of justice, and in the gifts of mercy. The time of vindication at length will come. During many a long year, the name of Christ has afforded occasion to the exercise of mockery, contempt and superstition. Recognized in the theory of society, whether political or ecclesiastical, he is practically despised; and the principles of worldly policy supersede his councils, and nullify his decisions. The majority of nominal Christians are utterly careless of their responsibility to his tribunal, and expect the course of the world still to proceed in the same manner as it has done from age to age. In vain the Scriptures announce a limited period to the forbearance of God; in vain they call for repentance, and faith, and godliness; in vain they proclaim a day in which God will judge the world in righteousness, by that august Ruler, "whose goings forth are from everlasting, whereof God hath given assurance unto all men in that he hath raised him from the dead." A deathlike torpor and incredulity rests upon the human soul, and all the judgments and mercies of the Almighty make no impression. In private life, tear chases tear, and death succeeds to death; but no man learns wisdom, save the despised saint whom God deigns to enlighten and to bless. In public life, wars and commotions, pestilence and earthquakes, anarchy and blood, attest, during successive centuries, the controversy which God has with national impiety; but national reform, humiliation and godliness, are conditions of public life unseen, unheeded, and unheeded. If there be a zeal for social rights, for mental freedom, for commercial greatness, for intellectual progress, it pauses short of the claims of God. Secularity pollutes the church; and while civil policy ex-

pands the enactments of legislation to the multiplied interests of the citizen, it contracts their influence over the acknowledged rights of God. On this matter of human action, man is everything—God is disregarded: his name, indeed, is upon the tongue, and his authority is registered upon the page of the public liturgy; but his will, his decisions, his warnings, and his promises, are mere matters of cold speculation or occasional excitement. Only in the day of sorrow, sickness or death, there may be a transient reference to the mercy of God; but it is the refuse offering which the world will no longer ask for, nor receive—the approaching day of Christ, the results of his incarnation, his connection with mankind, the responsibility to him incurred by talent, wealth, influence, rank and power.

These ideas are all rejected as illiberal and enthusiastical. The secondary interests of man chase away his primary necessities from his sight, and three score years of life are preferred to eternity; the care of the body is preferred to that of the soul, and the applause of man is deemed a brighter heritage than the enduring approbation of God.

It appals the thoughtful mind to contemplate the fearful upshot of this state of human things. The day of God approaches, but where is the preparation for his advent? When our Almighty Redeemer foretold his return to the world again in which he had been rejected, he said to his sorrowing disciples, "Let not your hearts be troubled. In my Father's house are many mansions. If it were not so, I would have told you.—I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also," (John xiv. 2, 3). "And while they looked steadfastly towards heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come again in like manner as ye have seen him go into heaven," (Acts i. 10, 11).

The Savior also announced the very manifestation which we witness, of incredulity and contempt—"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." The flood came on the world unexpectedly, although the theme of incessant prediction. During one hundred and twenty years did the warning voice of God utter its mournful accents, and entreat a cessation in the work of ungodliness and sin. The warning accents were scattered to the desert air; they reached no rebel heart of man. The shortness of time, the approach of death, the brooding darkness of the gathering storm, interrupted not the course of sensuality, the progress of licentiousness, nor the noise of mirth. "They ate, they drank; the harp and the viol, and tabret and melody, were in their feasts. They formed alliances, they built up many dwelling places, they coveted individual and national revenue; but they regard-

ed not the work of the Lord, nor knew the operation of his hands." They ridiculed the prophetic record; they smiled in idle scorn while the prophet built and surveyed his ark, the appointed refuge from the approaching wrath; but the insensibility of man delayed not the purpose of God; the neglected warning cancelled not the recorded purpose; the mirth of the criminal arrested not the hand of the executioner. The horizon blackened, the tempest burst, and the human population lay buried beneath the waves. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not be destroyed. The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever," (Dan. vii. 13, 14, 18).

And so shall it be, we are told by infallible authority, in the judgments of the last days. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image: these both were cast alive into the lake of fire and brimstone," (Rev. xix. 20). This event approximates to the great crisis, to the binding of Satan, the first resurrection, the reign of the glorified triumphant church on earth.—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, and they shall reign with Christ a thousand years," (Rev. xx. 6).

Notwithstanding the same warnings and denunciations from infallible authority, still the same insensibility, the same licentiousness, the same preference of sensual to spiritual joy, the same complacency in ungodly gratification, the same oblivion of justice and mercy, the same contempt of divine law and attachment to human schemes, will characterize the period of time proximate to the second advent of Christ, as characterized the period antecedent to the terrific flood of Noah. It would be an awful employment to portray to the mind, with any historical accuracy, the tremendous alarm which must at length have seized the world, when the long threatened judgment actually commenced; when the torrents of the skies, and the tides of the ocean, united their fearful strength, and, by successive ravages, marked out a storm unlike the wintry desolation of other years; a storm directed by the same Almighty hand which had hitherto restrained the furious elements, and made them subservient to human welfare. Creative power was now charged with retributive indignation, and the arm of God now shattered the schemes of man. The business of earth at length paused, the din of pleasure ceased, the strife of individuals was suspended, the politics of nations were arrested. All classes of society mingled together, appalled by a common ruin; landmarks of property were annihilated; armies were useless, wealth but a name, and science a delusion. The avenging scourge of Omnipotence passed over the whole earth, and no criminal remained

behind to tell the tale. Conviction came too late; remorse could be no substitute for repentance; the hour for contrition was forever gone. What a solemn reflection this to a thoughtful mind, that in this dreadful destruction, not one escapes but the despised and fanatical ark-builder and his family, as he was looked upon by the ungodly world.—*Elisha Putnam.*

(Concluded next week.)

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, FEBRUARY 12, 1846.

OUR WANTS.—We want, and must have soon, some over two-hundred dollars, to pay for the paper on which the Harbinger is printed. Don't forget nor neglect this matter.

The Christians.

This young and once pure Bible people, are rapidly following the older sects in the degeneracy and infidelity of the times. But for us to accuse them thus, would be thought to be uncharitable, we will therefore let the Christian Herald, one of their own papers, bear testimony in this case. In the number for Jan. 27th, one of its editors says:

"Infidelity has 'put on the livery of heaven,' and is walking abroad among the Christian churches, as a *refined christianity*. What do we mean to do about it? Do you say, Give them the Bible, if they receive it, is it enough? They have no objections to this. They say they do receive the Bible; and, as a certain person said in a public meeting, in Boston, so they will say, 'I read the Bible as I read any other book; what commends itself to my understanding, I receive as truth; and what does not, I trample under my feet!' Receive the Bible!—Yes, and as a certain Unitarian preacher once said, so they may affirm—*I do not deny the inspiration of Paul and Peter, but I affirm the inspiration of all other men!*" Or, as another gentleman of the same school once said in my hearing: "*We do not receive the ipse dixit of Jesus Christ for authority, but we go further back, to the original scripture written on every man's heart!*"

We have seen some and heard of much of this "refined christianity," or "infidelity" among some of their ministers, especially those who have received their faith at the Meadville school, or Unitarian and Christian's minister faculty. One of the graduates of this school, E. G. Holland, called on us. In our friendly conversation, we detected in him some of this "infidelity," and kindly told him that he was spoiled by German Neology. He thought not. We told him we would test the soundness of his faith, by asking him to tell us the meaning of his plain text, "Blessed are the meek; for they shall inherit the earth." Matt. v. 5. He readily replied, "*They shall be happy.*" Thus spiritualizing away the real inheritance of the saints to a mere state of a disembodied spirit: for the resurrection of the body, and its kindred doctrines, are, by this neology, all explained away in the same manner.

But how does the Herald propose to correct, and in future avoid this "refined christianity," this "infidelity"? By defining the doctrines of the Bible, believed by the Christians. Or, in plain English, by making and introducing among them, a *little creed!* This we see is now a leading topic of discourse of the Herald. It is true, the Palladium and other of their papers, do not yet countenance this creed-making principle, but still they are loud in their praise of the Meadville school, from whence

some of this refined christianity, this infidelity flows.

Our heart is deeply pained at the great and rapid apostasy of this once pure people. Like ancient Israel, and the surrounding sects, they have departed from the fountain of living waters, and have hewed, or are endeavoring to hew to themselves broken cisterns which can hold no water. May the good and pure among them escape the snare that is being laid by their leaders for their unsuspecting feet, assume their former Bible position, receive and walk in the truth, that they may inherit the earth when Christ shall come, and make it new, and fill it with the glory of God.

Denominational Courtesy.

"We regard it as one of the most auspicious religious signs of the times, that the various Christian denominations are manifesting towards each other much more of that spirit of urbanity and good neighborhood, which is clearly required by the principles of politeness and the precepts of the gospel. An illustration of this fact recently occurred at Waltham. The Orthodox Congregational Society in that town, under the pastoral care of Rev. John Whitney, had occasion to repair their house of worship, and the Methodist society kindly invited their Congregational brethren to worship in their house, while the repairs were in progress. The invitation was accepted to the satisfaction of both parties, the pastors of both churches alternately officiating.—As an expression of gratitude for the Christianity of their Methodist brethren, the Orthodox society have presented them with a very handsome Bible for the use of their pulpit. It is indeed refreshing to see such a truly Christian spirit, instead of a sectarianism and bigotry, which often drives asunder those who love and trust in the same Savior."—*Albany Spectator.*

Wonderful! exceedingly wonderful!! and something new under the sun, for two religious and orthodox denominations to possess so much of a "truly Christian spirit," as to worship together in the same house, long enough to make some repairs, and not really quarrel! No wonder such a rare and unnatural occurrence "is indeed refreshing" to the "Spectator" and the divided sects, who are strangers to such "refreshing" things. Surely their millennium must have commenced, or is just ready to dawn upon them!

But to be serious, this very act, and their acknowledgement that it is right, is a tacit admission that their divisions are wrong; for if it was a truly Christian spirit that united these two churches, for a short time, it is truly an anti-christian spirit that has divided, and still divides the sects. If it is right for them to unite, then it is sinful to keep up their party distinctions; but if divisions are right, then it is sinful for them to unite. We would that they could be made to see the inconsistency of their position. And remember that the word of God condemns all of their unholy sectarian divisions, and denominational distinctions; and recognizes none as the true church of Christ but those who are one, even as Christ and his Father are one. John. xvii.

Religious Instruction of the Slaves.

"A writer in the Richmond Watchman, in urging the duty of imparting religious instruction to the Slaves, says:

"Southern Christians are, we believe, fully impressed with the great importance of affording religious instruction to our colored population. We cannot shut our eyes to the fact that there are, at our very doors, and in our families, heathen,—or

human beings, many of whom are almost, if not entirely, as ignorant of the great truths of Salvation, as the Sandwich Islander. We all agree, that we are without excuse, if we neglect the souls of our Servants. And yet there are few practical duties more difficult to perform, and while our brethren of Georgia and of other parts of the South are doing something and efficiently, in this work, yet, in other portions of our country, we have accomplished but little besides acknowledgement by Ecclesiastical Minute of the duty of Masters in this regard.'

"In the same number of the Watchman it is stated that Rev. Mr. Vaughan, Presbyterian, has entered with much zeal on the duties of missionary to the colored people of Prince Edward and Cumberland counties in the same state."—*Alb. Spectator.*

What an admission for Southern Christians!—Their work at home, at their "very doors," and in their "families," has been, to make "heathen," who are "as ignorant of the great truths of Salvation, as the Sandwich Islanders"! But abroad they have labored to convert to Christianity the heathen? But what have they done? According to Dr. Lafon, they have, in forty years, made about *seventy-five thousand* heathen, annually, at home, where they have converted to their sectarian christianity, one thousand, in heathen lands! But show their smitten consciences, or their covetousness, makes them talk about "doing something" to convert "the souls of their servants," the "heathen," at home! And what is that "something," which they propose to do?—Why, of course, convert "the souls of their Servants" to the Lord Jesus, that their bodies may be made more submissive to their will, and more profitable to their interest, may demand a better price in market, and when worn out here, their converted souls may with theirs be admitted into the kingdom of glory, where they will need no more of their unrequited toil!

This, we believe, is the true light of this hypocritical work: yet Northern editors, ministers and churches, look upon it as something very gracious and kind to the poor, down-trodden slave; when in fact it is only calculated to enhance the interest of the slaveholder, and add to the chains of the slave; for it is designed to make the slave believe that the Bible sanctions his bondage; and at the same time make him an humble and truly obedient christian slave! We pray however, that the work may be overruled and blessed to the salvation of many who now groan in bondage.

Case in Society.

The Christian Sun, a paper published by the Christians in North Carolina, copies the following from the Boston Watchman:

"Our principles as Christians, as well as the institutions of our country, should lead us to regard intellectual and moral worth as the object of respect, whether its possessor be rich or poor, learned or unlearned, a member of Congress, or an humble shoemaker."

Paul says, "There is neither Jew nor Greek, bond nor free, male nor female: for ye are all one in Christ Jesus." Gal. iii. 23. Can the editor of the Sun say the same, or does he make an exception of the colored bondmen? What do you say to this, Bro. Kerr?

It is said that "Mr. H. Grattan stated in the British Parliament, that one hundred and fifteen thousand nine hundred persons starved to death in the late famine."

Who can look upon this great suffering and mortality in any other light than a sore judgment of the Almighty? None but the ignorant and sceptical,

As well might we doubt the destruction, by the Lord, of the hundred and eighty-five thousand of Sennacherib's army. The Lord is holding a fearful controversy with the world, and it will soon end in the destruction of all who continue to close their ears and harden their hearts against his reproofs.

THE CAUSE.—A letter from Bro. Bywater gives the cheering intelligence that his and Bro. Pinney's labors are being blessed at Batavia. A deep interest in the doctrine of the kingdom near, &c., has been waked up there. Some have confessed the truth, and a number were seeking the Lord. Bro. Bywater's and other cheering letters may be expected next week.

An increasing interest is being manifested in the cause in this City. Our meetings are now being held every evening, and we hope great good will be the result.

The Lord is at work among his people in other places, for which we thank his holy name. Let us all engage anew in the work of saving sinners from the wrath to come. Soon our labor will be ended, and if faithful to our God, the reward will be a crown of righteousness at the appearing of Christ.

“The *Le Roy Gazette* says the Adventists or Millerites have been holding a protracted meeting in that village, which has been well attended. It appears that May next has now been fixed upon by these people as the time of the Second Advent, when, according to their calculations, the world will be just 6000 years old.”—*Rock, Dem.*

“The *Millerites*,” so called, in *Le Roy*, and elsewhere, have not “fixed upon May next,” nor any other precise definite time for the Second Advent of Christ. We were at the meeting in *Le Roy* until Sabbath evening, and know whereof we affirm.—The general belief of our brethren now is, that the coming of the Lord is emphatically near.

“We acknowledge the receipt of “*The Crisis, or Last Trumpet*,” by E. Putnam, Albany, N. Y. A well executed book of 319 duodecimo pages. It contains many good things—and some hard sayings about “*Millerism*.” The article on the Deluge of Wrath to the Impenitent, which we commence publishing on another page, is valuable. The aged author will accept our thanks for the work.

“The *New Testament against Sectarianism*, by A. Ramsey, Pittsburgh, Pa., a pamphlet of 27 duodecimo pages, is received. From a hasty glance we think it a valuable work, and design to give extracts from it to our readers soon.

Removal.

Our meetings in this City have been removed from Shaw's block, to *MIRRAVA HALL*, corner of Main and South St. Paul-streets, where they are held, as usual, three times on the Sabbath, and on Tuesday and Friday evenings.

To Correspondents.

L. R. Haskins.—Personal difficulties can seldom be rightly adjusted by a public controversy, or a published statement of the case by the parties. The Bible points out a better way. We recommend you and all others when necessary to pursue it. See *Mat. xviii.*

A. N. B.—We cannot see that an answer to those questions is necessary. The burthen of the preaching and of the writings of the apostles, on this point was to prove that he is the *Son of God*, the promised Messiah, and the true heir to David's throne.

S. I. R.—Your ink is so adhesive that it has been with difficulty we have opened your letters, in doing which they are rendered very difficult to read.—Please use a different ink, and accept our thanks for your valuable communications, and continue your favors.

Advent Herald.

DEAR BRO. HIMES.—I wish to correct the mistake which I am confident you, and perhaps some few others, are laboring under, relative to the character of my articles on the “*Great Apostacy*.”—Doubtless you now think they are unkind towards you; and sectarian and proscriptive in their character. But would you read them again with care, I think your feelings in reference to them, would be much relieved. Your having so repeatedly, of late, expressed your disapprobation of those articles, led me to think it possible that they might be exceptionable in point of brotherly kindness. But on looking them over again, I find no such defect in them. That you and others may see your mistake, and that the important truths those articles contain, may be more fully understood, I will, I repeat, republish the last one, which comprises a short summary of the sentiments contained in the whole series, and which shows the kind spirit in which they were written :

GREAT APOSTACY.

This number must close our remarks for the present, on the great apostacy of the church. We have named certain fundamental points in the doctrine and practice of the Bible, from which the sects generally have departed. That the whole matter may be readily grasped by the reader, we will now give a condensed summary of the points specified, with such closing remarks as the nature of the subject seems to demand. The sects have apostatized—

1. *From the true doctrine of the being of God.*—They hold that he is without “body, parts or passions,” while the Bible clearly reveals him to be a person, to whom is ascribed love, delight, pity, and all the holy passions in their infinite perfection.

2. *The unity of God.*—They hold that he exists in a trinity of persons or substances, while the Bible incontrovertibly reveals him to be one indivisible being.

3. *The locality of God.*—The sects hold that he has no definite locality; while the Bible abundantly proves that he is located in heaven, from whence we look for the Savior, who is now at the right hand of God.

4. *The attributes of God.*—The sects hold that wrath, vengeance, or vindictiveness was the principle in him which called for the death of his Son; while the Bible plainly tells us it was his “great love”—that God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have eternal life.

5. *The character of Christ.*—The so called orthodox sects hold that Christ is the “very and eternal God,” but no truth is more clearly and abundantly taught in the Bible than that he is the *Son of God*.

6. *The nature of Christ.*—With few exceptions they hold that Christ possesses “two whole and distinct natures, human and divine.” Whereas, the Bible teaches no such doctrine, but that the nature of Christ is *one, holy and divine*.

7. *The death of Christ.*—The majority of the sects hold that Christ died “to reconcile the Father unto man” but the Bible says he died to reconcile man unto God.

8. *The atonement.*—With few exceptions, the sects view the atonement in the light of a purchase, or paying an equivalent, satisfying justice, appeasing the wrath of God, &c.; whereas, the Bible tells us, “by grace are ye saved,” by the grace, love and mercy, and not by the wrath of God.

9. *The Pre-millennial Advent of Christ.*—The sects generally hold that Christ will come spiritually only, before the Millennium; but the Bible clearly teaches that he will literally and personally come before the ushering in of that day.

10. *The objects of the Second Advent.*—The sects generally believe that if Christ ever shall come, he will remove the saints far away from this earth and then forever annihilate it; but the Bible teaches that when he comes he will raise the dead saints, change them and the living ones to immortality—destroy all the ungodly, cleanse and make new the earth, and set up his kingdom on it, which shall stand forever.

11. *Time of the Advent.*—The sects hold that nothing can be known on this subject; but the Savior has said, speaking of the signs, “When ye see all these things, then know that he is nigh, even at the doors.”

12. *Character of the Holy Spirit.*—The sects generally hold that the Spirit is “the very and eternal God,” whereas the Bible tells us that it is the Spirit of God.

13. *Personality of the Spirit.*—With few exceptions, the sects believe in the personality of the Spirit; but the Bible nowhere calls it a person, but compares it to water, or oil, with which Christ was filled and anointed, and which God gives to all his children.

14. *Work of the Spirit.*—The sects hold that the work of the Spirit is to enlighten the world without the direct aid of the written Word; but the Bible tells us that “faith comes by hearing, and hearing by the word of God.

15. *The Bible.*—The sects without an exception say, if not in word, by their practice, that the Bible is not a perfect rule of faith and practice; but the Bible declares that it was “given by the inspiration of God—that the man of God may be perfect, thoroughly furnished unto all good works,” and that the “law of liberty” is “perfect.”

16. *The Church.*—The sects, “Adventists” not excepted, call the church after the name of men, and abstract gospel and philosophical principles; whereas the Bible calls it “*your church or son*,” and says that he is a jealous God and will not give his glory to another.

17. *Foundation of the Church.*—The sects have organized their party churches on creeds, platforms or foundations of human invention; but the Bible says, “*other foundation can no man lay than is already laid, which is Christ.*”

18. *The doctrines of the Church* are numerous, conflicting, and highly pernicious in their dividing influence over the scattered flock of Christ; whereas the doctrine of the Bible is *one, pure, sound*, and calculated to unite all who receive it in the bonds of peace, and is able to make them wise and save them in the day of the Lord Jesus.

19. *Laws of the Church.*—The sects, though they profess to be guided by the law of Christ, have, nevertheless, made laws of their own liking, for the government of their respective parties; they say that the law of Christ is not perfect; but the Bible declares that “*the law of the Lord is perfect*”—is a “*perfect law of liberty.*”

20. *Union of the Church.*—The sects say by precept and example, that party church or sectarian distinctions are right; but the word of inspiration says that those who thus divide are “*carnal and walk as men.*”

21. *Spirit of the Church.*—The sects are evidently influenced in their party organization, by an unfriendly, unkind, proscriptive and selfish spirit towards each other. The spirit of *war, of slavery, of the world, of pleasure and pride*, are also tolerated among them; whereas the Bible says, “*If any man have not the spirit of Christ, he is none of his.*”

22. *Organization of the Church.*—The practice of the sects in organizing churches in the manner they do, is contrary to the precepts and examples of the New Testament—consequently is wrong.

23. *The practice of the Church.*—The manner the sects receive, send with, and expel members, is contrary to the practice of the apostolical Church; also the numerous moral, benevolent, missionary, Bible and tract societies, with all their human appendages, and mammoth machinery, are fearfully opposed to the truth and the simplicity of the primitive order of the church.

24. *Places of worship.*—The pride, extravagance and vain show of the sects in their places of worship are a wide departure from the Christian economy and humility of him who was born in a manger.

25. *Worship of the Church.*—The worship of the sects is cold, formal, mechanical, and in many cases performed with pomp and outward show, and by the sinful and vain; while the worship of the true church was "in spirit and in truth."

26. *Associations of the Church.*—The very existence of the sects seems to depend upon their association of churches, ecclesiastical conferences, synods, assemblies, &c; whereas such combinations were unknown in the early days of the church, as every historian well knows.

27. *Character of man.*—The sects hold that man has an immortal soul, or that the real, intellectual man is immortal, and never ceases to be a conscious being; but the Bible says that man is "mortal"—the day that he dies "his thoughts perish"—"that the dead know not anything"—and that the sinner shall be "destroyed," and "be as though he had not been."

28. *The resurrection.*—Though the sects nominally hold to a resurrection, nevertheless their opinions (it can't be called faith) are unintelligible and confused, and recently unbelief in the resurrection altogether has been fearfully gaining ground among them; whereas the Bible tells us, "If the dead rise not, they who have fallen asleep in Christ are perished."

29. *The reward of the Christian.*—The sects generally hold that the saints will be rewarded with eternal life and blessedness in a heaven somewhere "o'er yonder sky"—"beyond the bounds of time and space"; but the Bible says they "shall reign on the earth"—the New Earth, in which righteousness will forever dwell.

30. *The reward of the wicked.*—The sects generally hold to the eternal torments of the wicked;—while the Bible says they shall be destroyed, consumed, burnt up, &c.

If in either of the foregoing specifications we have been mistaken, it will be our highest pleasure to be corrected, for it is not in our heart to do the least injustice to any person or people; but we feel very confident that what we have said of sects in this case, is abundantly true, and if so, then fearful indeed has been their apostasy from the truth of the gospel. Their moral corruption is deep, and they hold, at this very time, the position that the word of inspiration predicts the church would sustain in the last days, viz: "turned away from the truth unto fables."

With these deeply painful facts existing all around us, and with a knowledge of the fearful doom of all who are not the true children of God, we cannot hold our peace and be justified before him whom we serve and expect soon to meet. We have therefore, in the spirit of kindness, but plainly, endeavored to discharge our duty in this case, hoping that some at least among the sects may be led to see their apostasy and turn again unto the truth—"that some who have never been brought under their pernicious power may be guarded against being caught in their deceptive snares"—and that those who are looking for the coming of the Lord may see in this apostasy the certain fulfillment of the word of prophecy concerning the church in the last days, and thereby have their faith strengthened in the near coming of Christ that they may endure unto the end, and be saved in that day when the Lord shall come and try every man's work.

Now, Bro. Himes, if you or any other one, will show from the word of the Lord wherein this article, or either of those of which it is a summary, is unkind, unchristianlike, especially towards yourself, or not according to the doctrine of God, I will most cheerfully acknowledge my error. I do not wish to invite nor provoke a controversy, though I do not fear one; but I do desire to hear no more complaint about the articles on the 'Great Apostasy,' until a willingness is manifested to show wherein it is thought they are defective. You certainly will most cheerfully endorse, at least, a part of the sentiments those articles advocate, and I think, on carefully reviewing them, you will find them less exceptionable than you now suppose they are. You surely will see that they nowhere design to rank you nor any other individual among "apostates and enemies of God." No, no; this was not the remotest object

of those articles. But, as we have said in our concluding remarks, our object was to show that the "moral corruption" of "the sects" is "deep"—and "that those who are looking for the coming of the Lord may see in this apostasy the certain fulfillment of the word of prophecy concerning the church in the last days, and thereby have their faith strengthened in the near coming of Christ."

Let us try to agree as far as we believe alike, but where we honestly differ, let us do it in christian love, "endeavoring at all times to keep the unity of the spirit in the bond of peace."

Correspondence.

"These epistles, beloved, I write unto you; in which I set up your pure minds by way of remembrance."—*1st Pet.*
"Rebuke one another: and so much the more as ye see the day approaching."—*1st Pet.*

FROM BRO. H. CORNELL.

BRO. MARSH:—Located as we are in a dry place and weary land, where not a traveling brother or sister ever yet gave us a call, and where no one who is now looking for the coming of the Son of man nigh even at the doors, ever yet heard the subject discussed, except among ourselves to comfort one another with the words of the Bible, and the soul-nourishing instructions of the Harbinger; we fully believe that our beloved brethren having greater privileges can have at most but a faint conception of the conflicts, tears and temptations, we are called to endure.

It has ever been my choice to preach where Christ was not named. For some two months past there has been an unusual anxiety to hear Bible expositions on the advent and other subjects discussed in the Harbinger. By night or day, bad or good weather, the houses are crowded. So far there is encouragement. But alas for this world! It is overflowing with preachers who have a form of godliness, but bend their whole force against that doctrine that gives it power. On hearing of an awakening in any place, they immediately leave their stations and appointments and come creeping into houses. Presbyterians, Baptists, Universalists and Methodists, are all made friends together against the coming of the blessed Jesus, and tell the awakened sinner that the great day did come as a snare upon all them that dwell on the face of the whole earth when Jerusalem was destroyed. The unavoidable conclusion is, that the command of the Savior to be ready, does not apply to people now living, and the unregenerate and lukewarm are composed in sleep and slumber, lulled by the doctrine of peace and safety. As James and Jambres withstood Moses, so do these reject the truth—allure those that were clear escaped from them that lived in error. Such are trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. And no marvel; for in Paul's day Satan's ministers were transformed as the ministers of righteousness, we have greater reason to look for such things in these still more perilous times.

That the various protestant sects have fallen away they generally admit. They also believe that they were once enlightened, and tasted the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come. We cannot think they will be renewed again to repentance. It is often observed that of late they attempt but little Bible examination, either in their preaching or periodicals. To encounter, single handed, such a flood of spiritual wickedness in high places, we need the whole armor; but we are in still greater danger from the entreaties of dear and near friends, who are trombling for our influence and usefulness if we do not

walk (or sit still) with the nominal church. In the midst of our trials we derive much comfort from the numerous communications weekly brought by the Harbinger. We think it cheap way of corresponding.

We think it a matter of much importance for some one to show from the Bible how often we should observe the Lord's Supper. If it is left discretionary, it must in that respect differ from all other institutions in the book of God. A very little investigation would effect entire harmony on the subject.

Yours in the blessed hope,

H. CORNELL.

North Plains, Mich., Jan. 8, 1848.

FROM BRO. G. DILLABAUGH.

BRO. MARSH:—The cause of religion is very low in this section. The nominal church seems to be "twice dead and plucked up by the roots," yet the humble few that heard and obeyed the cry—"Come out of her, my people," though weak in point of numbers, are strong in faith, and are striving for a kingdom, and I trust are those that counted the cost, and enlisted during the war; and, blessed God, the victory will soon be obtained, and the saints will take the kingdom. This is the theme that fills my heart continually. It was the theme that filled the hearts of patriarchs, prophets, and apostles of old. Enoch, the seventh from Adam, with the eye of faith wrapped in prophetic fire, exclaimed, "Behold, he cometh with ten thousand of his holy ones." Assurance Job, in his afflictions, could rejoice in the patience of faith, "I know that in the latter day he shall stand upon the earth, and I shall see him," &c. Zealous Peter looked for and earnestly desired that day. Paul looked forward to the time when the saints would take the kingdom; and he says to Timothy, "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom." 2 Tim. iv. 1. He also tells him to "preach the word; be instant in season, out of season; for the time will come when they will not endure sound doctrine; but after their own lusts shall they hear to themselves teachers, having itching ears." Do the people of this generation see this time? Yes; we are the ones who see this prediction fulfilled to the very letter. "I am sorry that I cannot send you as good an account as I could wish of the Lord's cause here.—The coming of Christ does not seem to create the interest that it should. It is but a little over a year since the cry has been given here, that he who once came, meek and lowly, a babe born in Bethlehem, is soon coming King of kings, and Lord of lords, to reign with his people. My prayer is that I may appear before him, at his coming, without spot. He declares that without holiness none shall see his face.

O let us live to the glory of God, and let nothing separate us from the love of Christ. Let not disappointments move us, or persecution, or affliction, or the scoffs of those who are saying, Where is the promise of his coming? but let us rejoice that we are counted worthy to suffer shame for the gospel of Christ. My faith is that the saints will realize the consummation of their hope in a very few months more.

Yours, looking for the glorious
appearing of Christ,
GEORGE DILLABAUGH.

Edwardsburgh, C. W., Jan. 14, 1848.

FROM BRO. E. ANDREW.

BRO. MARSH:—Since my companion fell asleep, I meet with a great deal of opposition in the glorious

doctrine of the advent; yet I rejoice that that day is not far distant when I shall meet her with all God's children in the land promised to Abraham; for there is a day in prospect when all the Church will be gathered into one body in Christ, and all be like him. John says, "It doth not yet appear what we shall be, but when he (Christ) shall appear we shall be like him; for we shall see him as he is."

In reading the Scriptures, I find frequent mention of that day. In Rev. vii. 9, we read, "After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." In the last verse of the chapter we read, "And God shall wipe all tears from their eyes."

While conversing with my companion the day but one before her death, on the above promises and the resurrection, we were both filled with joy. Said I, what a blessing it is that we have been enabled to understand this truth (of the advent doctrine) in these last days. We were alone the most of the day, and talked of the things of the kingdom. I rejoice, said I, for the hope that I enjoy of soon meeting again in God's everlasting kingdom. Yes, said she, "that is my hope, praise the Lord for such a hope." She then quoted several passages of scripture pertaining to the kingdom, of which I will mention one. "And when the Chief Shepherd shall appear, I hope to receive a crown of glory that fadeth not away."—1 Pet. v. 4. She then said, "Let me rest a little and then we will talk some more." Closing her eyes she said the following lines:

"How long, dear Savior, O how long,
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day.

"His own soft hand shall wipe the tears
From every weeping eye;
And pains and groans, and griefs and fears,
And death itself shall die."

Yours, rejoicing in hope,
RUFUS ANDREW.
Boston, N. Y., Jan. 18, 1848.

FROM BRO. J. SEARS.

DEAR BRO. MARSH:—Myself and family are still part and parcel of this groaning creation, waiting deliverance, and anxiously desirous of seeing our coming Lord in the clouds of heaven, to set up his everlasting kingdom in the renovated earth.

All around us, there are scattered precious souls, here and there, deeply interested in the faith of their spouly coming King. In a late hazy journey to Iowa, I fell in with several of the scattered flock, which I hope the Shepherd will soon gather, and became deeply impressed with the importance of the missionary, for preaching the advent faith. Could our eastern brethren, some of whom at least are favored with dwelling in celled houses, travel and associate with us in our log cabins, and commune with the dear saints of like precious faith, and witness the earnestness of many desirous of knowing of the doctrine, surely we should have ample support, of those gifted and devoted brethren, who are now ambassadors in bonds.

Our papers are read with deep interest, by many besides our family, and I am doing what I feel to be duty, in response to the many calls for lecturing and conversation, on our glorious faith.

Nominal religion, among all the sects, is very low in all northern Illinois. Divisions and animosities abound, and all seem, and many confess, that

they are entirely at their wits end as to any ways or means of improvement. To us there is light. May God enable us to walk in that light, and be ready for our coming Lord. My ardent love to all who love our coming Jesus, and to all those remembered and beloved friends, who have shown me kindness for Jesus sake. I ask their prayers, that I may continue to walk worthy of their confidence, and soon meet them on the shores of deliverance. Be not discouraged. The Harbinger must be sustained.—The Lord be with your spirit.

Yours, waiting the adoption,
JOHN SEARS.
Lake Zurich, Ill., Dec. 5, 1847.

FROM BRO. T. HOWARD.

DEAR BRO. MARSH:—Bro. Pinney came here the first of January, continued one week, preached the word with power, and removed much prejudice from the minds of this community. Bro. Sweet, from Ulster, Pa., labored with us one Sabbath. There seemed to be an anxiety in the minds of the people to have the meetings continued, and Bro. Hendrick, from Hornby, came, and has been here nearly two weeks. On the 23d he baptized three.

We have seen, during these meetings, a number of backsliders reclaimed, and sinners converted, who now rejoice that they have ever heard the truth.—Bro. H. thought it would be duty to close up his labors here this evening, but a larger and more attentive congregation we have not had since the meetings commenced. When the invitation was given, as many as eight or ten rose for prayer, and the congregation manifested that they wished the meetings continued. Bro. H., though feeble in health, has concluded to stay awhile longer. Will not some of the lecturing brethren come over and help us; for we feel that many more may be gathered in!—Where is Bro. H. H. Johnson? Will not Bro. Robinson come and help us!

Your brother, waiting for that blessed hope,
THOMAS HOWARD.
Millport, N. Y., Jan. 30, 1848.

EXTRACTS OF LETTERS.

Bro. M. Chandler, Emerald Grove, W. T., Dec. 25, writes:—

"I am still looking for the blessed hope, and think we shall soon realize the end of our faith. The Lord grant it."

Sister S. Rogers, Little Falls, N. Y., Jan. 7, writes:—

"I would like to see published in a brief and intelligible manner, the evidence that the 6,000 years from creation are expired, or are on the point of expiring. The common idea is that, the birth of Jesus occurring 4,000 years from the beginning, there are yet about 160 years to pass before the consummation." [Will some one competent comply with this request?—Ed.]

Sister H. Young, Ballston, N. Y., Jan. 12, writes:—

"I have not heard an advent discourse in over 3 years, yet I have not forgotten to look for the coming of the Lord."

Sister L. Bissell, Champion, N. Y., Jan. 10, writes:—

"Another year, with all its toils and trials, has passed never to return, and we are still in the enemy's land, exposed to all his wiles and temptations, and despised and rejected by the world. Our opponents now, I suppose, think that they have gained a sure victory over us. 'Why,' say they, 'what can you say for yourself now, since '47 has passed and the Lord has not come?' You had better acknowledge you know nothing about the time, and give it up at once.' But this I cannot do, for God's word assures me that we know when the Lord is 'nigh even

at the doors,' and then tells us to watch, because we know not the day nor the hour. The Lord grant that we may be ready, lest coming suddenly we be found sleeping."

Bro. D. Johnson, Collins Centre, N. Y., Jan. 15, writes:—

"I find in the Harbinger many things new and old, which form a rich treat for every contemplative mind, and that are interesting to all who are emancipated from prejudice, and are striving to know the whole truth. For one, I like to read an occasional article on the state of the dead; because by a right understanding of this subject, we may learn the importance of the resurrection, the coming of Christ, and the everlasting destiny of all men."

Bro. C. Merriman, Akron, Ohio, Jan. 10th, writes:—

"Nothing is so unpopular in Akron as the preaching of the advent. We have had all the trials and discouragements that could be thought of. We have had no preaching for some six months, and can hardly sustain prayer meetings once a week. I greatly fear that when the Lord comes many will be found sleeping."

Bro. J. S. Beeman, Palmyra, N. Y., Jan. 17, writes:—

"I feel thankful to God for the prospect of deliverance soon. I believe the time is at hand, yet even at the doors, when the Lord Jesus will be revealed from heaven with all his mighty angels, taking vengeance on them that know not God."

Notices.

ET Bro. B. C. Chapman wishes to be addressed Detroit, Mich., care of D. B. Osborn.
ET Bro. S. Clark wishes to be addressed Russell, St. Lawrence Co., N. Y.

The Second Advent Meetings in Albany are removed from the House of Peter to "Temple Hall," 2d Door Bazaar's building, corner of State and South Pearl streets; entrance on State st., one door above Carlton House. G. NEWMAN.

Bro's Himes and Hale appointed to preach in West Troy, Feb. 9; Utica, Feb. 22-27; Canton, March, 1-4; Syracuse, March 18-19; Auburn, March 15-19; Buffalo, 22-26.—[Advent Herald.]

ET Meetings in Rochester are held in MURRAY HALL, corner of Main and South St. Fair-grounds, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

WEST INDIA MISSION.

Mr. Hall,

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Poetry.

The Pilgrim.

And who are they? that humble band,
Amid earth's tinselled show?
Who journey in a weary land,
And worship as they go!

With steadfast faith, and upward eye,
Unmoved by present shame;
They wait a glory from on high,
A Prince of heavenly fame.

They look, and yet no cloud appears,
And watch still undismayed;
Nor seem to heed the doubts and fears,
That other hearts pervade.

Weary, and yet pursuing still
The object of their love,
Affirming that he shortly will
Appear in clouds above.

While multitudes their hope revile,
And dare the threatened day;
They patiently the hours beguile,
Content to watch and pray.

Then who are they? Their garments seem
All suddenly to change!
And all their way-worn faces gleam
With radiance sweet and strange.

He comes! He comes! Their faithful King,
Enthroned on clouds of light;
And rising now with shouts they sing,
And triumph in his sight.

Christian Warfare.

* Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.
—Eph. vi. 13.

O, speed thee, Christian, on thy way,
And to thy armor cling;
With girdled loins the call obey,
That grace and mercy bring.

There is a battle to be fought—
An uphill race to run—
A crown of glory to be sought—
A victory to be won.

The shield of faith will blunt the dart
That Satan's hand may throw;
His arrow cannot reach thy heart,
If Christ control the bow.

The glowing lamp of prayer will light
Thou on thy anxious road,
"Will keep the goal of heaven in sight,
And guide thee to thy God.

O, faint not, Christian, for thy sighs
Are heard before his throne;
The race must come before the prize—
The cross before the crown.

"Sacred Melodies."

Miscellany.

Auto da Fe.

The Auto da Fe, or act of Faith in the Romish Church, is a solemn day held by the inquisition, for the punishment of heretics, and the absolution of the innocent accused.

They usually contrive the auto to fall on some great festival, that the execution may pass with more awe and regard; at least it is always on Sunday.

The Auto da Fe may be called the last act of the inquisitorial tragedy; it is a kind of jail delivery, appointed as often as a competent number of prisoners in the inquisition are convicted of heresy either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is thus:—In the morning they are brought into a great hall,

where they have certain habits put on, which they wear in the procession. The procession is led up by Dominican friars, after which come the penitents, some with san berittos, and some without, according to the nature of their crimes, being all in black coats without sleeves and barefooted, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who, over their black coats have flames painted, with their points turned downward, *flammas reversas*. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upward. After these come such as profess doctrines contrary to the faith of Rome, who besides flames pointing upward, have their picture painted on their breasts, with dogs, serpents, and devils, all open-mouthed about it.—Each prisoner is attended with a familiar of the Inquisition and those to be burnt have also a Jesuit on each hand who are continually preaching to him to abjure. After the prisoners comes a troop of familiars on horseback, and after them the inquisitors and other officers of the court, on mules; last of all the inquisitor-general, on a white horse, led by two men with black hats and green hat-bands.

A scaffold is erected in the Terreiro de Paço, big enough for two or three thousand people, at one end of which are the prisoners, at the other the inquisitors. After a sermon made up of encomiums of the Inquisition, and invectives against heretics, a priest ascends a desk near the middle of the scaffold, and having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching them, in the name of the saints, the secular power not to touch their blood or put their lives in danger.

The prisoners being thus in the hands of the civil magistrate, are presently loaded with chains and carried first to the secular jail, and from thence in an hour or two brought before the civil judge, who, after asking in what religion they intend to die, pronounces sentence—on such as declare they die in the communion of the Church of Rome, that they shall be first strangled and then burnt to ashes; on such as die in any other faith, that they be burnt alive. Both are immediately carried to the place of execution, which stands on the Ribera at Lisbon, where there are just as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in their heresy, are about four yards high, having a small board toward the top for the prisoner to sit on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder, and the Jesuits after several repeated exhortations to be reconciled to the Church, part with them telling them they leave them to the devil, who is standing at their elbow to receive their souls, and carry them with him into the flames of hell. On this a great shout is raised, and the cry is, Let the dogs' heads be made, which is done by thrusting flaming furze, fastened to long poles, against their faces, till their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last fire is set to the furze at the bottom of the stakes over which the professed are chained so high that the top of the flame seldom reaches higher than the seat they sit on, so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle, the sufferers continually crying out, while they are able, *Miserordia por amor de Dios*. Yet it is beheld by both sexes, and of all ages, with transports of joy and satisfaction. This joy is not the effect of natural cruelty, but of the spirit of their religion; for the deaths of other malefactors are tenderly commiserated and lamented. —*Godet's Misc. Tracts*, tom. 1, p. 442. *Lim. Hist. Inq.*, lib. iv.

Prayer.

Prayer was not invented; it was born with the first sigh, the first joy, the first sorrow of the human heart; or rather man was born to pray; to glorify God, or to implore him, was his only mission here below, or else perishes before him, or with him; but the cry of glory, of admiration, or of love, which he raises towards the Creator, does not perish on his passing from the earth—it re-ascends, it passes from age to age in the ear of the Almighty, it keeps the reflection of his own magnificence. It is the only thing in man which is wholly divine, and which he can exhale with joy and pride; it is an homage to

him to whom alone homage is due—the infinite Being.

The Jews.

No feature in the Christian world is more extraordinary than the disposition which is beginning to appear, after eighteen centuries of oppression and hatred, to extend to the Jews the privileges of free citizens. This has not only been done in our own country, in Great Britain and France, but in Norway orders have been issued from the throne to place them on the same footing of equality with their brethren in France.

It will be very fit for all that have entered into any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other.

Foreign Items.

LATE FROM EUROPE.

The steamer *Acadia*, which sailed from Liverpool on the 15th ultimo, arrived at Boston the last inst.

She brings news of a further decline in Breadstuffs, Cotton, and Provisions. Though the money market was easier, there had been no mill failures. The bank of England has twelve millions sterling in her vaults.

Abd-el-Kader has surrendered to the French in Algiers; Switzerland is reducing her armies; the Allied Powers still talk of intervention in her affairs; the Queen of Spain is expected to die; Italy remained tranquil. Such is a recapitulation of the political news.

IRELAND.

Notwithstanding the terrible punishments and extortion, there was but little diminution in the extent and nature of crime in Ireland.

Thrusting letters are the order of the day, and several respectable men have been arrested for writing them. The magistracy and clergy are the objects of the denunciations.

THE FAMINE.—The distress in the south and west was becoming daily more severe and appalling. A coroner's inquest was held at Kenmare, County Kerry, on the bodies of four children, who had died of starvation on the road side, having been denied food by Capt. Ommanney and the Kenmare Board of Guardians.

ITALY.

Pius IX. progresses with his constitutional reforms, to the great satisfaction of his subjects. A Ministry on a most comprehensive plan has been formed. The Ministers are to have all the State appointments, with the exception of the Cardinals and Nuncios. Twelve hundred percussion muskets have arrived from France.

The hostile feeling in Italy against Austria is daily gaining ground, and very little doubt is entertained of its complete final independence.

An army of observation is about being formed in Parma and Modena, to keep Austrian despotism in check, and the greatest enthusiasm prevailed on that subject.

The Advent Harbinger.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 9.

ROCHESTER, NEW-YORK: SATURDAY, FEBRUARY 19, 1848.

Whole Number 217.

Poetry.

"The Wise shall Understand."

BY MR. A. C. JEDDO.

Who are the wise? The blinded worldling says,
They who have toiled incessant day and night,
Conned ancient books, and gained a vast amount
Of human lore. Who speak with many tongues,
Display great skill in long and loud debates,
Gain pompous titles, and proclaim abroad
Their mighty wisdom. Truly, such must be
Crowned with the highest honors. They are wise,
This is the voice of those that 'walk by sight.'
What saith the Scripture? "Doth one think him-
Embued with wisdom—let him be a fool," [self]
Humbled in dust, that he may be indeed
Wise in the sight of God. He must begin
Even as a little child who asks for food,
And cry for knowledge; looking to the Lord,
Who gives abundantly, and ne'er upbraids:
Yes, he must seek with most intense desire,
As those who dig for ore—who search the earth
For costly treasures. He must 'cease from man,
And every vain tradition cast aside;
The 'fear of God' then shall he understand,
And find true knowledge. For the Lord alone
Can give us wisdom. From His mouth proceed
Knowledge and understanding.

Thus the proud
Who glory in their might, receive it not—
While the 'poor widow,' who from day to day
Asks and obtains her simple crust of bread,
And cup of water with a thankful heart,
Holds converse with Jehovah! and receives
Knowledge from Him eternal and divine.
A blessed ~~word~~ ~~is~~ ~~it~~ ~~that~~ ~~he~~ ~~is~~ ~~to~~ ~~be~~ ~~wise~~ ~~and~~ ~~to~~ ~~know~~ ~~his~~ ~~will~~
The fountain of true wisdom 'from the wise
And prudent' of this world, and 'hath revealed
Its glories unto babes.'

They that are wise
Shall understand the purposes of God,
And trace the knowledge of His mighty hand.
Aye, they shall watch the signs that bring us near
The last, great day—and be prepared to meet
The heavenly Bridegroom when he shall appear—
And though unknown and here on earth despised,
Shall, as the brightness of the firmament,
And stars of glory, shine for evermore
Within the blessed kingdom of our God!

Original.

[For the Harbinger.]

Answer to Bro. G. Needham's Questions
IN HARBINGER NO. 25.

1. "Had the beast of Rev. xiii. 1-10 more than seven heads?"
Ans. No.
2. "Did these seven heads symbolize the seven forms of the Roman government?"
Ans. Yes. "If so, how could decem-regal Rome, or the Empire in its ten kingdom state, be the seventh head?"
Ans. What do you mean by "decem-regal Rome"? You say "the empire in its ten kingdom state"; I should say that the empire was in that state from the rise of the ten kingdoms till some of them were overthrown, and a controlling power arose among them: but in Harbinger No. 6, I have spoken expressly against calling that state a head; and your 7th question shows that

you do not use it in that sense. But the empire was always to remain divided, after the division was once effected, according to the prophecy, "they shall not cleave one to another," and as the Imperial form was the sixth, and continued till the division, the seventh must be found within its divided state.

3. "Was not the first form 'regal'?"
Ans. Yes. "And did it not last 428 years?"

Ans. If you take the view presented in Clark's Commentary, and reckon the prophecy to begin with the Latina, it did; but if you confine the prophecy to the Roman kingdom, it lasted 244 years.

4. "If you reckon the regal form twice, in order to make out the seven heads, on that principle are you not bound to reckon the Dictatorship twice and so make eight heads?"

Ans. I do not reckon it twice; the Papal form was altogether different from any form that preceded it: it being a combination of civil and ecclesiastical rule. True, the kingdom had been broken up, and each division had a government of its own, but it exercised its power in subserviency to the general head.

5. "Is it not a fact that Rome had seven heads, or forms of government, without the decem-regal?"

Ans. Your own enumeration of the heads places the seventh head ~~in the~~ ~~divided~~ state of the kingdom. I have seen no exposition of the subject that does not place it within that date.

6. "If the seventh head symbolized Rome in its decem-regal state, what do the ten horns of the beast symbolize?"

Ans. The ten horns symbolize the ten kingdoms from their rise, till three of them were overthrown and the Papacy took the supremacy. Hence you perceive that I do not understand the seventh head and the ten horns to symbolize the same thing.

7. "In the 17th chapter, it is said of the seventh head, 'When he cometh he must continue a short space.' Has decem-regal Rome continued only 'a short space,' or has it not continued one hundred and thirty-six years longer than the three longest of the others put together?"

Ans. Having shown that I understand the Papacy to have been the seventh form, I answer as if 'Papal Rome' had been written instead of 'decem-regal Rome.' To the question. Must we necessarily conclude that the angel spoke of the time of the seventh head, in comparison with the time of the other heads? May he not have spoken of it in comparison with the whole life of the beast; or may he not have spoken of it in comparison with all time? You infer the first; I infer the last. If he spoke with reference to the life of the beast, it is 1280 years compared with 2800, reckoning from the foundation of Rome, or 1280 compared with 3028, if we include the Latin kingdom; but if he spoke with

reference to the age of the world, it is 1280 compared with 6000—certainly "a short space."

7. "Rome was governed under the following forms: 1. Regal, 428 years. 2. Dictatorship, 88 years. 3. Decemverate, 300. 4. Consulate, 280. 5. Tricunverate, —. 6. Imperial, 500. 7. Carolingian Patriate, 45. How, then, can the decem-regal be the 7th form, any more than the Dictatorship of Scylla and Julius Cæsar can be the 6th form?"

Ans. I can see no necessity, and doubt the propriety, of going to the Latin kingdom for three, or any of the forms of Roman government; yet as we are agreed concerning the 4th, 5th, and 6th forms, I shall not stop to contend about the former. We will inquire, then, did the seventh head symbolize the Carolingian Patriate, or the Papacy? To determine this I will ask, Does not the "little horn" (Dan. vii.) symbolize the Papacy? Is not the same power described in Rev. xiii. 5, 6? Does not the "time, times, and the dividing of time," of the one, and the "forty-two months," of the other, represent the same time, and show the time of its dominion? On all of these points, I think, we are agreed. We will now inquire, in what did his (the Papacy) power consist 1 or what power had he for forty-two months? Verse 7 says, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." It was, then, power over the saints and nations—religious and civil authority. The same is symbolized by the prophecy of Daniel. It was symbolized by a horn, a symbol of civil power; but it was "diverse from the rest," and the saints were given into his hand. From whom did he receive his seat, power, and authority? From the 6th (Imperial) head of the dragon.—When did this 42 months, or 1280 years rule commence? As we all agree, with the giving the saints by the emperor into his hand, and the uprooting of the stubborn horns that would not yield to his authority—in the neighborhood of A. D. 540. Here, then, we find the power of Rome, civil and religious, from the end of the Imperial power, for 1280 years consigned to the Papacy. Can there be another independent form of Roman government till this time is ended?

As to the Carolingian Patriate, from the quotation given by Bro. Marsh, in the same No. of the Harbinger with your questions, it appears that it had no claim of being an independent form, excepting during the twenty-six years from the conquest of the Lombardo till the imperial coronation; and this looks to me more like an attempt of the civil, to extricate itself from subserviency to the religious authority, with apparent success for a time, but with a final sinking back to its place, than like an independent form. That the patrians received their power from the Pope is evident from the same extract, where i

is said that they were presented "with the keys of the shrine of St. Peter as a pledge and symbol of sovereignty; and with a holy banner which it was their right and duty to unfurl in defence of the church and city."

9. "Is a change from one form back to an old form a new one?" *Ans.* No.

10. "Was not a striking characteristic of the Roman beast this, that he trod down the saints, persecuted and put them to death? Has any power done this since Napoleon's day? How, then, can you look for the fulfillment of Rev. xiii. 11-17 in the Holy Alliance, or any other power of Europe, except the harmless beast that rides an ass about the streets of Rome?"

Ans. I do not perceive the bearing of the first two questions upon the last. It seems that you do not understand from the prophecy that the two horned beast is to persecute the saints, or you would not think the prophecy could be fulfilled in a "harmless beast." If, then, the prophecy does not contemplate the persecution of the saints, why may we not look for its fulfillment in the Holy Alliance as well as in another harmless beast. True, it has been a striking characteristic of the Roman beast to persecute the saints, and put them to death. What then? The prophecy and facts both show, that during the last form of its dominion it would not do it.

These answers are submitted, hoping that they will prove satisfactory to you, and instructive to all who are interested to know the truth on this subject.

Your brother in love of the truth,

E. MILLER, Jr.

Jackson, La., Jan. 12, 1848.

(For the Harbinger.)

DEAR BRO. MARSH:—Once more our kind and Heavenly Father permits me to send you a short communication. I think we, as the ministers of Christ, should continue to hold before the world the truth as it is in Jesus, nor do I believe we are at liberty to cover up any doctrine of the Bible because some are offended at them. The coming of our Lord is so important, (and more so, when we see so conclusively that the event will so soon burst upon us,) that I have thought a brief examination of it, and other truths connected with it, would not be altogether unprofitable: for I feel myself often greatly strengthened in bringing these things to mind.—I desire therefore to present these subjects in the form of chapters, in order to bring before the mind forcibly these interesting subjects.

Bible Doctrine.

CHAPTER I.—COMING OF CHRIST.

Beloved Brethren and Friends:—

In endeavoring to present to you in the following chapters some of the most important truths of God's word, I feel deeply the need of your prayer, that God would guide me in writing upon his truth, that I may speak in accordance with the mind of the Spirit; for we need to stir up one another, that we may always be mindful of the prize, that bought for us the blessings which we now enjoy, and the inestimable inheritance we hope soon to realize.

The subjects I design to investigate are these: 1st. The coming of Christ. 2d. The events that will take place in connection with his coming.— 3d. The kingdom of God. 4th. The inheritance of the saints. 5th. The punishment of the wicked; and 6th. The state of the dead. Now although you may have studied much on these topics, and perhaps become settled, yet permit me to stir up your pure minds by way of remembrance, that you may keep in mind the glad tidings which have been set before you by those that have preached the gospel. Let us then Inquire—

1st. Is the coming of Christ a Scripture doctrine? Perhaps none of you will feel disposed to question this truth. The great point of difference is, will it be a literal, personal coming, or not? But that we may be sure, let us go to the "law and testimony, if they speak not according to these, it is because there is no light in them," Isa. viii. 20. The apostle, speaking concerning Christ, says, "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation," Heb. ix. 28. Now there is no number between one and two, therefore, as Christ came once, he will also come again, as saith the angels, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts i. 11.—

When Jesus was assigned before the high priest, he declared, "Hereafter shall ye see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven," Matt. xxvi. 64. And the Revelator says, "Behold he cometh with clouds," &c. Rev. i. 7. He that testifieth these things saith, Surely I come quickly, and the apostle responds, Amen; even so come Lord Jesus. Rev. xxii. 20. Behold I come quickly, and my reward is with me, &c. Verse 12. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, &c. Rev. xvi. 15. Paul says, there is a crown laid up for him, and not only for him, but all them also that love his (Christ's) appearing, 2 Tim. iv. 8. The man of sin is to be destroyed by the brightness of the Lord's coming. 2 Thess. ii. 8. Paul says, also, that the Thessalonian brethren turned to God, from idols to serve the living and true God; and to wait for his Son (the living and true God's Son) from heaven, whom he (God) raised from the dead, even Jesus, which delivered us from the wrath to come. 1 Thess. i. 9, 10. These and many other texts show conclusively that the second coming of our Lord Jesus Christ is a Scripture doctrine, and not only do they show it to be a Scripture doctrine, but set it before the child of God as a motive to induce him to holy living.—What! we turned to God, to wait for his Son from heaven? Is the coming of Christ to be the object of our desire? Yes, beloved, all this is true, if we take the Bible for our guide. For the great God that bringeth salvation to all men hath appeared, (margin), teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Tit. ii. 11-13. Seeing, then, that all these things (the earth, &c.) shall be dissolved, what manner of persons ought ye to be

in all holy conversation and godliness, looking for and hasting the coming (margin); or earnestly desiring, (Macknight) of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat, &c. 1 Pet. iii. 11, 12.

How different is this from what we hear from the nominal preachers of the present day. O how seldom do we hear them exhorting their hearers to be looking for that blessed hope, and the glorious appearing of Christ. How little is their conversation in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, &c. Phil. iii. 20, 21. No, no; this would not do; they might be called "crazy Millerites," "foolish," or something else. They can't bear such names! O how these reflections impress on my mind the saying, "The disciple is not above his master, nor the servant above his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore; for there is nothing covered that shall not be revealed, and hid that shall not be known," Matt. x. 24-26. We need not fear, if we are living in obedience. For all will be manifest at the day of judgment. Matt. xii. 36, 37. God will soon vindicate his truth, and bring forth those that trust in him, crowned with glory and honor; and those that have turned many to righteousness, shall shine as the stars forever. Dan. xii. 3. O ye ministers of the Most High, "Cry unto Jerusalem that her warfare is accomplished, that her iniquity is pardoned. . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." Isa. xl. 2, 9, 10. "Behold the bridegroom cometh, go ye out to meet him," Matt. xxv. 6.

Having thus briefly considered the doctrine of the coming of Christ, let us inquire—

2d. Will the coming of Christ be a literal and personal coming? Jesus was a man of sorrow, and acquainted with grief. He went about doing good. He was born of the virgin Mary, led a life of humility, suffered and died on the cross, rose from the dead; he was still the same Jesus, having flesh and bones (Luke xxiv. 39); he was seen and felt; he was a tangible being, a real person that did "eat broiled fish and an honeycomb," (Luke xxiv. 42, 43). He blessed his disciples, and was parted from them, and carried up into heaven. Then appeared beings clothed in white which said, "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts i. 11. Nothing could be more positive. No language could so much impress on the mind the reality of a personal coming again of the being that was received up into heaven, and the assurance is left to us that the Lord himself shall descend from heaven. 2 Thess. iv. 16. Besides if it was a literal Jesus that came the first time, he that cometh the second time, will also be a literal Jesus. Heb. ix. 28. The same truth is still more manifest, when we look at the

testimony of the angel that appeared to Mary.—“And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.” We think no one will be so absurd as to argue that David’s throne was not a literal throne, and a real man called David reigned on that real throne. Well, as surely as David and his throne were literal, and as sure as God promised to David that Christ should sit on his throne, as sure as the angel Gabriel told Mary the truth; yea, as sure as Christ will come at all, just so sure will he come personally to reign on the throne of David, as King over what God has always called his people Israel, the true children of Abraham by faith.

Again, all the scriptures that speak of Christ’s coming again, can be taken in no other sense than that a personal coming is meant, or no language could have more clearly expressed a literal and personal coming than that which is used in different portions of scripture. No one ever argued from the Bible alone that Christ was not a real person when he stood before the High Priest, and yet Christ said, Hereafter ye shall see the Son of man coming in the clouds of heaven. Hear again what our Lord says. “I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also.” John xiv. 2, 3. Well may we not be troubled, when we have such a promise to rely upon, nor need we let anxious fears arise, for “he that shall come will come and will not tarry.”

In concluding this part of our subject we remark—

1st. We may have the truth on any subject, but unless we practice it it will not avail anything in the great day. How often have I thought although we have all knowledge, and could solve all mysteries, yet if we lack the “one thing needful,” i. e. a faithful and obedient disposition, we might about as well not know anything about these great and glorious truths of God’s book. Deeply beloved, let us cultivate the meek and quiet disposition, and obey from the heart that form of doctrine that is delivered to us in the holy Scriptures; for if we should stop now, all our righteousness will not be remembered unto us. Ezek. xxxiii. 13.

2d. The coming of Christ is a great practical doctrine. No one who sincerely and fully believes the doctrine of the second coming of the Lord, will be likely to treat with neglect this great truth. He sees there is too much at stake. The glories then to be realized enrapture his soul, and the spontaneous gushing forth of his heart is, “Thy kingdom come. Come Lord Jesus, and come quickly.” And seeing we have reason to expect him daily, how doth it become us to live as such a manner as to meet his appropriation.—“Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh,

they may open unto him immediately,” Luke xii. 35, 36.

Yours, waiting for God’s Son from heaven,
P. B. HOYT.
Norwalk, Ohio, Feb. 5, 1848.

Selected.

The Deluge of Wrath to the Impenitent.

INSENSIBILITY OF THE WORLD TO THE WARNING VOICE OF CHRIST.

(Concluded.)

Now to this scene of utter disaster the Redeemer refers, in order to illustrate the consternation which will arrest an impenitent world, when he shall return to the earth on which he has been so long despaired. “And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of his jealousy, for he shall make even a speedy riddance of all them that dwell in the land. For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.” (Zeph. i. 17, 18; iii. 8). “For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. And ye shall tread down the wicked; for they be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.” (Mal. iv. 1, 3).

Whether, therefore, the prophetic interpretation which I have attempted to give, be correct or incorrect, the day of the second personal advent of the Lord Jesus Christ will arrive; and who may abide the day of his anger? Insensibility and scorn will characterize human society; the voice which warns will excite contempt; the hand which points, not in anger, but in love, to predicted judgments, will be met by no friendly eye; the business, pleasure, gains, and philosophy of life, will employ the world until the sign of the Son of man shall appear in the heavens, and the authority of Christ allow of scorn no more. Is it not fearful to portray that which will overwhelm a guilty world, when, too late for refusal, the cup of trembling is held to its lips!

The destruction and calamities of the last days of the gentile apostasy are delineated on the page of Scripture, with a force and energy calculated to shake to the foundation the strongest confidence of the world; but the men of this world will not read; they will not listen; they pursue the game of life, and sport upon the precipice of perdition; they eat, they drink, they buy, they sell, they plant, they build, they add house to house, they add field to field, till there be no room.

True religion is despised, and the authority of the Son of God is forgotten; but the obduracy of man cannot invalidate the claims of God.—

The records of the Omniscient, no human hands can erase: resisted or received, they hasten to their accomplishment. Would to God that the great and rich of the earth, the wise and the intelligent, the civil officers from the highest to the lowest, the clergy of all descriptions throughout the land; would that all to whom God has entrusted the use of power and influence and wealth, might remember the condition of man, and the tribunal before which he must stand; and especially would that all those who hold a controlling influence in church and state were deeply impressed with the solemn responsibility which rests upon them, lest the blood of souls be found in their skirts. And would that the mingled multitudes, doomed to toil in obscurity and poverty, might alike receive the message of the eternal word. If any human being, occupied with the details of the earth, should ponder these feeble lines, would that he might hear the warning voice, and remember the Savior of whom it speaks.—Painful indeed is it to think of a ruin which no human skill can avert; of a degradation, which no art of man can reclaim; of a waste, for which no after-thrift can atone.

“Come near, ye nations, to hear, and harken ye people. Let the earth hear, and all that is therein; the world, and all things that came forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies.—He hath utterly destroyed them: he hath delivered them to the slaughter; their slain shall be cast out. The mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their hosts shall fall down as the leaf falleth off from the vine. For my sword shall be bathed in heaven; for it is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone; and the land thereof shall be burning pitch: it shall not be quenched night nor day. The smoke thereof shall go up forever; from generation to generation it shall lie waste: none shall pass through it forever; and he shall stretch out upon it the line of confusion, and the stones of emptiness. Seek ye out of the book of the Lord, and read: no one of these shall fail; for my mouth it hath commanded, and his spirit it hath gathered them.” (Isa. xxxiv.).

Will the clergy, who are now amusing their people with smooth, pleasant things, ponder well this subject; and all who have fallen asleep under such preaching, become like those noble Bereans, and search the scriptures if these things be so, and not allow their food without chewing? As they have an apostle’s commendation, in searching for themselves whether these things be so, lest they incur guilt in neglect of conceded duty.

The foregoing views of the personal advent of the Lord Jesus Christ, I think, are calculated to reconcile the poor Christian to the struggles of the present life. The dim thought of heaven will cheer and comfort him in this struggle; but I think a simpler and more intelligible solace might reach his heart, if, when toiling in the cold shade of poverty, or groaning on the bed of ill mitigated disease, he could connect the voice, the

eye, the welcome of his Savior, with a body free from sin and pain, and in the sunshine of a world with whose scenery and usages all his thoughts are familiar. Such a solace would still be to him his heaven; but a heaven more palpably reduced to the level of his comprehension and his hopes. I should anticipate, also, from the prevalence of these views of the coming of our blessed Lord, and a far stronger feeling of Christian charity amidst the diversities of human opinions.

We expect reunion of opinion in heaven: we expect there the results of intuition, rather than of reason; we expect there to be as one family, and to share one undivided felicity; but now how powerless has been this anticipation, hitherto, to ally or to smooth the ruggedness of religious controversy! What barriers still exist against the coalition of human feelings, amidst the diversities of sect and church! Heaven is a place, distant, unnoticed, unknown. Might it not effect this hallowed work of concord and charity, to contemplate the approaching advent of the Lord; to espouse his church, in terrestrial and spiritual glory to himself! How near may be the hour, when all the contentions of the ransomed church shall be annihilated and forgotten in the accordant exclamation, "The marriage of the Lamb is come!" How near may be the time, when this renovated earth shall be under the benignant rule of the risen saints of God! "For when he shall appear, then shall we also appear with him in glory." Christians, if such you be in reality, the name and nature of God is love, and you are to be one in him. His advent may be near—You are brothers of one family, and your Father's house will soon open upon your view.—Your divisions and hearburnings will soon pass into oblivion, and the earth will break forth before you into singing: "When the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever," (Dan. vii. 18, 27), the most emphatic term that can be employed to express an eternal duration.

Now let it be borne in mind, that this kingdom of the risen saints with Christ, their exalted head and glorious king, is an unlimited kingdom: it is over the whole earth, and under the whole heavens. We are now builders in a city, which is to expand into eternal beauty and strength; but let us remember that the scaffolding on which we stand is temporary, while the communion of the saints is eternal. The speedy advent of Christ may give reality and force to this recollection, that, when our Divine Master comes, let him find us in harmony, in faith, in love, (Matt. xxiv. 44, 51).

The time is short. "The night cometh when no man can work. Watch, watch; for you know not at what hour your Lord cometh." These expressions are weighty, and they are associated with all the sensations of a human heart. They will, I think, derive an additional efficacy from the view of the millennial felicity of the new earth, (2 Peter iii. 11, 14). "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we,

according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." The apostle here associates the expectation of a new earth with the strongest motives to practical godliness. The approach of the master ought to be influential upon the fidelity and zeal of the servant.—The sudden advent of the Lord is, in his own prophecy, united to the activity of the disciple. The connection is in humble life. "Two women shall be grinding at the mill; and the one shall be taken, and the other left." Blessed is that servant whom his Lord, when he cometh, shall find so doing. To unite the thought of his advent with every present effort, is calculated to cheer toil, to dignify poverty, and to consecrate by high motives even the lowest avocations of industry and love. It would lead to that habit of mind which connects responsibility with all the conditions of life, and no faithful follower of the Lamb shall be denied the sunshine of the millennial summer. The dead shall be raised from their graves, to participate in the victory. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years," (Rev. xx. 6).—*Elisha Putnam.*

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, FEBRUARY 18, 1848.

Times of the Gentiles.

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24.

What are the times of the Gentiles! Christ says nothing in this discourse about what they are; we must therefore look to some other portion of the Bible for light on this matter. Well, to what portion shall we turn? To Dan. viii. 13, 14. But why refer to that portion of Scripture more than any other? 1st. Because, according to Matthew's account of this discourse (Matt. xxiv. 14), Christ was speaking of the prophecy of Daniel; and, 2nd. In the text under consideration, he quotes the very expression of that prophecy, concerning the treading down of Jerusalem, or the sanctuary. Dan. viii. 13 says, "How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." Luke xxi. 24 reads, "Jerusalem shall be trodden down." The question in Daniel viii. is, "How long" shall this treading down be? Verse 14th answers, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Luke xxi. 24 says Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

From this comparison, it is very certain that the "times of the Gentiles" are the two thousand and three hundred days, or years of Dan. viii. 14.—This point settled, we inquire,

Have the two thousand and three hundred days of treading down the sanctuary and the host, or the times of the Gentiles, yet expired? Certainly not; for it is an undeniable fact, that the sanctuary, or Jerusalem, is yet trodden down of the Gentiles.—When those "days" or "times" expire, according to the words of the Savior, Jerusalem will no longer be trodden down. It will then be redeemed, cleansed,

and become the sanctuary of the Lord, the capital of the kingdom of Christ, which shall be under the whole heavens.

That the two thousand and three hundred days or times of the Gentiles, are nearly closed, is a matter about which there can be no reasonable doubt. The approved chronologists of the Christian world, make them terminate, at the earliest date, in A. D. 1843 and latest, A. D. 1847. These dates are now in the past, and the only reasons that can be assigned, why the time for cleansing the sanctuary, or for Jerusalem no longer to be trodden down, are, that '47 tra-ers, has not yet closed, or there is a mistake in or commonly received chronology. If either or both is the case, it cannot, on any reasonable supposition place the end far in the future. Indeed, we are warranted by the nature of the case to defer it no moment longer.

The facts that Christ calls the two thousand as three hundred days the times of the Gentiles, &c that Jerusalem is yet trodden down, make it very certain that those days are to be reckoned a day for a year, and extend to the close of the oppressive rule of the Gentiles, or kings and rulers of this world. Therefore, let unbeliefs depart, and faith be strong joyful, and full of the blessed hope, that the coming of the Son of man in the clouds of heaven, will power and great glory, is nigh, even at the door.

First Import of Terms,

RELATING TO THE PUNISHMENT OF THE WICKED.

1. **BURN.** It is said of the wicked that "the day that cometh shall burn them up." Mal. i. 1. Mat. xiii. 30. Luke xiii. 17. Isa. xlvi. 14. Cruden defines **BURN**: "to consume, or destroy with fire." Webster: "to consume with fire; to reduce to ashes by the action of fire."

This will be the fate of the wicked: they will "be consumed with fire."

2. **CONSUME.** "The wicked shall . . . consume into smoke they themselves consume away." Ps. xxvii. 20; 2 Thes. ii. 8; Isa. l. 28; Ex. xxx. 10. According to Cruden, consume means: "to waste, destroy and bring to utter ruin and desolation." Webster defines it thus: "to destroy, by separating the part of a thing, by decomposition, as by fire, or by eating, devouring, and annihilating the form of a substance."

This will be the fearful doom of the sinner: he will come to "utter ruin." It is not even intimated that he will exist eternally.

3. **DESTROY**—**DESTRUCTION.** "Who shall be punished with everlasting destruction." 2 Thes. i. 9. And Gen. vii. 4; xiii. 10; xix. 29; Job xli. 3. Ps. xxxvii. 38; Dan. vii. 14; Zeph. iii. 6; Acts ii. 33; 1 Cor. iii. 17; xv. 26; 2 Thes. i. 8; Rev. xii. 5. By consulting these, and many other texts, you may find that **destroy**, instead of meaning to exist, means as Cruden says, "to pull down, or ruin"—or building, leveling it with the ground—to take away a thing quite, so as it be *no more*. Ours Webster defines it: "to demolish; to pull down to separate the parts of an edifice, the union of which is necessary to constitute the thing."

This looks not much like promising life, or being in any sense, condition or place, to the sinner; he will do, in plain and fearful words, threaten him with "everlasting destruction, from the presence of the Lord and the glory of his power."

4. **DEVOUR**—**DEVOURED.** "Fiery indignation which shall devour the adversaries." Heb. x. 27. "And fire came down from God out of heaven, and devoured them." Rev. xx. 9. Cruden defines **devour**: "to eat up, or swallow down greedily." Webster gives the same definition. From this view of the matter, the fate of the finally impenitent is,

be "eat up," by the fire that shall come down from God out of heaven. Surely, this does not look like eternal extinction.

5. DEAD—DEATH. "The dead praise not the Lord, neither any that go down into silence." Ps. cxv. 17. "The dead know nothing." Ecc. ix. 5. On the holy the "second death" will have no power. But the unholty, with death and hell, will be "cast into the lake of fire. This is the second death." Rev. xx. 6, 14, 15. Cruden's definition in this case is—"The separation of the soul from the body."—But Webster says—"That state of being, animal or vegetable, but more particularly of an animal, in which there is a total and permanent cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action."

Surely, this looks not much like living in a state of conscious misery, eternally. But "the soul that sinneth, it shall die," and "the wages of sin is death," and numerous other like fearful threatnings of the word of inspiration, will soon be executed on all who know not God, and obey not the gospel of Christ. They shall not see life, but the wrath of God abideth on them.

6. PERISH. "Shall utterly perish in their own corruption." 2 Pet. ii. 12; Num. xvii. 13; Ps. xxxvii. 20; cxlvi. 4; John iii. 15; Rom. ii. 12; 1 Cor. xv. 18; 2 Pet. ii. 12. Cruden's definition is—"To die, or lose life." Webster gives the same meaning.

To "utterly perish," or to "die," is not to live; hence the punishment of the wicked will be, to perish, die, be devoured, destroyed, consumed, or burned up. O, that they would seek and obey the Lord, that when he restores all things to their promised perfection and glory, they may have a right to the tree of life, eat and live forever.

To the Tried.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. iv. 12, 13.

Christians generally think their trials uncommonly severe, something 'strange' or unheard of before. In this they are mistaken; for 'no strange thing' has happened unto them: many others have been called to suffer the same, or similar, trials.

There are some things peculiarly trying to our waiting brethren now. We were once united, in peace; and, as we all supposed, near the kingdom; consequently trials of a certain kind were not expected, viz: bitter contention among brethren, especially those who have been looked upon as leaders and instructors among us. But in all these expectations we have been disappointed, and some doubtless think that these are unheard of trials, too great to bear, and, like certain hearers in the parable of the sower, are on the point of becoming offended, and turning away from this best of causes.

We truly deplore this state of things, and would most gladly remove the evils, but as yet have been unable to do it. But their existence should not distress us; for they are nothing new nor strange. The primitive saints were disappointed in their hopes: they thought the day of the Lord near.—2 Thess. ii. Judas, one of the twelve, under the direct care and teaching of the Lord, betrayed him. Peter denied his Lord. Paul withstood Peter to the face. Paul and Barnabas sharply contended, and separated on a certain occasion. The Corinthians fell into litigation and disgraceful strife, became carnal and walked as men. Philetus and Hymenius overthrew the faith of some, and the doctrine of the

Nicolaitanes and other damnable heresies were taught. Yet, notwithstanding all these, and many more like things, which sorely tried the primitive saints, the real merits of the cause of God were not thereby affected: the 'foundation of God' stood sure.

Let the tried ones remember, that they were not only to be "purified, and made white," but "tried." And blessed is he that endureth temptation; for when he is sufficiently tried, he shall receive the crown of life. Remember that the sore trials you are now experiencing, are nothing 'strange,' or new. The saints in all ages have had similar trials to endure. They should cause you to trust not in an arm of flesh, but in the living God; remembering that the errors of others do not affect the truth which you have espoused: it is of God, and will triumph, though all men reject, or depart from it. Endure, then, your trials, with patience, remembering, that if you do, they will work for you a far more exceeding, and eternal weight of glory. But if you draw back, your soon coming Lord will have no pleasure in you: you must suffer, if you would reign with him.

Our Wants.

The price of the present volume of the Harbinger was reduced to seventy-five cents, with the express understanding that payment should be made in advance. With few exceptions, payment has not been made, though we have now reached the sixth number of the volume. We very much want our dues, and it is just that we should have them. We have a heavy bill for paper to meet soon: it ought to be paid soon, but we cannot do it without borrowing the money, unless our subscribers furnish it.—This they can do at once, if they only have a mind to do it. Nearly every one can spare seventy-five cents, or what they owe, without discommoding themselves. But to withhold it, does much embarrass us. We depend on these small sums, scattered all over the land, in the hands of our patrons, to make up the large demands we have to meet. And now shall we call on them for help in vain? or will they, as they ever have done, come to our aid? The latter, we believe they will do, and do it at once.—A few weeks will determine whether our confidence is misplaced, or not.

Our Free List.

We keep adding names to our free list, but as yet but a small sum has been contributed to aid in meeting the expense. The poor should have the gospel preached unto them; but it should not be at the expense of one, nor of the few: ALL who are able should help in this good work. Look at our account of free subscribers, and the small sum we have received to aid in paying for the papers we send them, and say whether you will have a part in the matter or not. "He that giveth to the poor lengtheneth unto the Lord," and "the Lord loveth the cheerful giver." We must be assisted in this matter, or we cannot sustain the Harbinger at its reduced terms.

Exposition of Matthew i. 23.

A worthy correspondent asks an exposition of this text. It reads, "But when they shall persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come."

The coming named could not refer to any thing which took place at the destruction of Jerusalem; because, long before that event, the disciples had gone over the cities of Israel. And, for the same

reason, it could not refer to the coming of the Lord at the end of the world. It must refer to his coming to, or visiting, those cities in the days of his ministry. The preceding part of the chapter strengthens this conclusion; for it tells us that Christ was talking to his apostles, at the time of sending them out to preach; and the only reasonable supposition is, that he meant to tell them that he would soon follow them into the places they might visit.

¶ "Isa. ii. 1-4 spoken of the church in the renewed state, or of it at the present day. 7. a."

It doubtless is a prophecy of the glorious reign of Christ on the earth: for it emphatically says the "mountain of the Lord's house shall be established—shall be exalted—all nations shall flow unto it—many people shall go and say—be shall judge among the nations, shall rebuke many people—and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Certainly this is not the description of this day of war, or rather of learning war. But it is a description of that soon coming glorious day when Christ, the prince of peace, shall reign over the whole earth, when his peaceful kingdom shall be established under the whole heaven.

To Correspondents.

D. A.—Your "Extras," on the two witnesses, we think better not to be republished.

W. S.—We think it better not to publish your article, though we doubt not your statements: but in order to convince others that it was really a sign, "two or three witnesses" would be necessary.

J. Tewksbury.—The statement you call for we think it not necessary to make now; but will most cheerfully, when duty shall demand.

W. Ongley.—The letter containing the two dollars and the names of two new subscribers, was lost. It was not your fault. The names are now on our books, and the money credited.

We wish all to understand that Bro. Ongley is one of our most faithful, correct and trusty agents. His persevering labors, with those of his wife, have been a special benefit to the cause in many places. May they still meet with a cordial reception where duty may call them to go, and prove a rich blessing to those for whom they may labor.

¶ The American Missionary for the present month, states that "the whole number of fugitives in the province of Canada West is from twenty to twenty-five thousand," and that during the last season, "about one thousand" escaped, from the state of Kentucky alone, and that one of the conductors of a freight train of cars on one of the Ohio railroads had passed in his cars 160 the past season. Success attend the philanthropic work.

A. J. Davis' Revelations.

We have bestowed a little attention to the pretended revelations of the 'Poughkeepsie Seer,' said to have been given when he was in a clairvoyant state. They are printed in a neatly executed duodecimo volume of 782 pages.

This imposture is nothing more nor less than rank infidelity, and bold blasphemy, in a new dress.—"And the grand object of the whole work is, the details of the new social system." P. 553. It admits that there was such man as Moses, the prophets, Jesus Christ, and the apostles, but thinks they were no more inspired than Davis, or other reformers of other ages. It also admits that the Bible teaches many good things, which were suited for the ages in which they were written, but not for

this age; but many things which it teaches are set down as absurd and false. In confirmation of these statements, we will give a few extracts from the work. Discarding the inspiration and perfection of the Bible, Mr. Davis says:

"I have but a few more remarks to offer concerning the Bible, and these are as follows: It does not teach that pure morality which belongs to the nature of man, and which will result from a superior condition of the race. From this remark must be excepted a few incidental expressions said to have been used by Jesus—such as 'the Golden Rule,'—which was comprehensively taught six hundred years before, by Confucius, the Chinese philosopher.—Again: It does not prove immortality; neither does it teach the mighty truths contained in the successive spheres or degrees of future existence. Nor does it even present any substantial proof of the transition from this rudimental condition, to a higher degree of material and physical organization; or in other words, it does not demonstrate a resurrection to a future life. Nor does it anywhere present one proper conception of the constitution, character, greatness, omnipotence, and majesty of the Divine Mind. Nor does it do justice to his works, except in those meditations upon which I have heretofore commented. Nor does it contain one substantial proof of any unvarying law upon which to found a hope of ever being regenerated, or of ascending to a sphere of more perfect and harmonious existence. Nor does it teach that holy virtue, morality, and refinement, which should receive the name of religion. . . . Viewed in the light of history, I say, its writers should be respected, and its contents preserved. But as a theological book it should not be read; for it contains no absolute doctrine. . . . I therefore say, the book is good as a history, and would not have done the least harm in the world, had not forced interpretations been given of its contents, and had not claims been preferred in its behalf to a sacredness which it does not claim for itself, and, as I can positively say, which it does not inherently possess." pp. 558, 559.

If this is not barefaced falsehood, bold infidelity, and daring blasphemy, we know not what it is.

P. 575. Speaking of Jesus, Mr. Davis says,— "Then, I say, if Jesus, from a conviction of his judgment, made any actual distinction, such as the language attributed to him would indicate if literally understood, he must be numbered with the ignorant and uneducated, who occupy no very high position in the sphere of thought and wisdom." Again,

P. 576. "Whoever says, then, that Jesus used such expressions [as are recorded in the New Testament] in a literal sense, as is generally taught by theologians, virtually charges him with being an impure and unrighteous man. But he who believes not these things, may consistently admit Jesus to have been a good man, and a natural philanthropist. . . . I perceive it is proper to affirm, that this language was employed by Jesus to convey his conceptions in a style suitable to be understood by the multitudes who listened to his preaching. The language presents no particular principles capable of being applied to the world at the present day. And indeed it would be a mark of wisdom, and a good sign of a mental resurrection from ignorance and superstition, if theologians and commentators would discard all further effort to draw instruction from those illustrations that were only useful nearly two thousand years ago."

"In respect to the origin of the account concerning the ascension of Jesus, it is at the present time not important that I should enter into particulars; especially as former comments lead to a solution of this question, and also exclude the possibility of such an actual occurrence. . . . The account given of

his birth sprung from an unfavorable report in the neighborhood where Jesus was born, concerning his illegitimacy. . . . The alleged prophecies concerning him, quoted from the Old Testament, were not originally intended to be thus applied; but they were cited by the biographers of Jesus because they had a seeming appositeness to some of the circumstances of his life. . . . The accounts given of miracles also derived their character from the customary use of language in those days."

These quotations are sufficient to show the decidedly rank infidel character of this far famed wonderful book; the contents of which are said to have been revealed by the *inoffensive* and *illiterate* Davis while in a clairvoyant state! Every body with half an eye can see that Davis was not the author of these blasphemies—there is too much studied design in the work for this admission. That he has been made the tool or passive instrument through which some unprincipled, wicked, designing infidel, or socialist, has operated, we do not doubt. The whole affair is a piece of arch deception, of these last days of perils, well calculated to deceive those who do not make the living God their refuge, and strong defense. Christian, beware! remember, if possible, 'the very elect' will be deceived.

Those who have requested answers to certain questions, will bear with our delay. We designed to have noticed them before now; but other more important duties have prevented. Such things we consider of a private or individual character, and never attend to them to the neglect of duties of a public or general character.

New subscribers are slowly being added to our list. Over twenty have been received since we last noticed this matter, and cheering promises of more are being received from different quarters.—Slacken not the hand in this work, but press onward, and the proposed thousand can and will be obtained.

Bro. D. L. Robinson has recently held a number of highly interesting meetings in Parma, about fourteen miles from this City. One professed faith in Christ, and a number rose for prayers. And interesting state of things was being witnessed also in Clarkson, where Bro. J. D. Prudden has been laboring.

Our closing remarks on the Two-horned Beast have been necessarily deferred; they may be expected next week.

Several cheering letters which were designed for this number, are necessarily deferred—they will be cheering to our readers next week.

"The Herald of the Future Age" has not been received for a long time. Please send, one or two of the back numbers.

Correspondence.

"These epistles, beloved, I write unto you, in which I stir up your pure minds by way of remembrance."—1 PETER.
"Exhort one another: and so much the more as ye see the day approaching."—PAUL.

FROM BRO. J. C. BYWATER.

DEAR BRO. MARSH:—Bro. Pinney and myself are still in Batavia, preaching the glad tidings of the kingdom, and many bless God that we came here, while others are full of wrath and indignation against us, and those that receive us; and among this number the ministry are chief and head. Yes, judging from their acts, and from what they say, they would doubtless be among the first who would lend their influence to drive us out of town. But,

glory to God, the truth is cutting its way through all opposition, breaking in upon the right and left. Quite a number have been converted, and five were baptized last Sunday, and more will go forward soon. The interest is still rising. We did think of closing our labors here last Sabbath evening, but there was so much interest among the people to hear still further, and so many on the point of submission to God, that we concluded to stay still longer. Our brethren have engaged a hall for a year, and are determined to drive the matter through.

The Methodist minister gave his church a tremendous threshing, last Sunday, for coming to hear us, and some of them feel very sore. What will be the result I can't tell, but I hope in God they will strike for freedom. Oh, how cruel to see the havoc that is made of God's blessed word, by the ministry, rolling the clear waters and stamping the rich pastures under their feet, and thus starving God's sheep and lambs to death; and then, because they, in their hungry and starving condition, happen to find a fruitful field and a fat valley where they can satisfy their famishing souls, the shepherds must go to pouncing upon and lacerating them, most unmercifully. Let them be assured that God will have a controversy with them for all this, and soon there will be a howling among the shepherds and the principal of the flock. Read the 84th chap. of Eze.—The Lord will deliver His flock out of their hand. Pray for us, that the Lord may carry forward his work here, until all his people are gathered in.

Yours in hope

J. C. BYWATER.

P. S. Brethren here are not able to help us much, consequently we shall have to depend upon our brethren from abroad for this,—but, praise the Lord, I have no fears about it. J. C. B.

Batavia, Feb. 15, 1848.

NOTE.—Let the Lord's stewards remember the wants of these servants of his, and help them in this good work. We will forward to them any sums that may be sent to us for their benefit. Ed.

FROM BRO. S. EVERETT.

DEAR BRO. MARSH:—Union in the truth is very desirable in this trying time. Let us not only be kind in word, but also in spirit and in conduct. Open rebuke is better than secret love. Severe reproof has often done me good. I hope the brethren will bear with one another in love. We love to read the Advent papers. But I love to go to the fountain of life and truth. I hope the editors of the Harbinger and Herald will soon be perfectly united in the great "things of the kingdom of God," as heretofore. I have been a reader and a patron of both papers for years, and am still; and I am sorry to see brethren stop their paper because they differ from the editors on some points. The editors are fallible men, and liable to err as well as ourselves, and need our love and sympathy, and our prayers. The Lord give us all much of that "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James.

I love to hear from the West as well as the East, from Bro. Marsh and from Bro. Himes too. We are all brethren. Let us see to it that we will not fall by the way. Having, I hope, candidly examined the points of difference, and changed my views, as far as I found them not in accordance with scripture, I am still a learner. But I am more than ever convinced of the coming of the Lord near at hand, the glorious resurrection of all the righteous dead, the wonderful and glorious change of the living to immortality at the last trumpet, the glory of the Savior, with him and like him, the cleansing of the sanctuary, the purification of the earth by the destruction of the wicked out of it; then the kingdom of God under the whole heaven, all the saints gathered into it, enjoying the full vision of glory everlasting; eternal life, the second death for the wicked. These are the great things of the kingdom in which we may be, and I hope are united. But in secondary and less prominent points, I think we should speak with caution, and not be too confident. When the "King of kings, and Lord of lords," comes, he will make it all right. Let us be kind to the sects, and by all means save some. There are children still

among them. Let us be kind as well as faithful, and save some of them. Lord, be merciful to all thy people in this perilous time. Bear with me, dear brethren, in love.

I am yours in love,

SAMUEL EVERETT.

North Leverett, Mass., Jan. 14, 1848.

FROM BRO. N. W. SPENCER.

DEAR BRO. MARSH:—The Lord has done great things for us, for which we feel to praise his holy name. The solemn cry, "Behold he cometh," was sounded in various places in this region in the winter of '42 and '43, and many "took their lamps and went forth to meet the Bridegroom;" but while he has tarried they have all slumbered, and the greater part are asleep. Not one of God's servants remained in this county to give me tidings in due season, but numbers to cry peace and safety have. The result has been almost all who were once looking for that blessed hope, have given it up and united with the different sects, and become more sceptical than those they have joined!

The few who still continued to look had become almost discouraged through their many trials, when it pleased the Lord to send one of his servants, Bro. Daniels, from Mass. He came here in October. He took the "Old Chart," and commenced lecturing in an adjoining town, in a neighborhood where they had never heard. The result has been glorious. A number have been hopefully converted to God—backsliders have been reclaimed, and the saints quickened and made to rejoice. A number have been called out of a lukewarm church. Some who embraced the truth in '43, but had given it up and scoffed at those who did believe it, have found repentance, and are now rejoicing in view of the speedy coming of Jesus. Six willing converts have followed their Savior in the ordinance of Baptism—stronger and happier ones I never saw. In short, I think this work equals, yea, excels that of '43. O praise the Lord!

Our meetings are spiritual; the truth is spreading; prejudice is giving away, and many are searching the Scriptures to see whether these things are so. God is preparing his children for glory, their home. Who of God's servants will come and break to us the bread of life? Will Bro. Bywater come and help us? I gave me some encouragement when at Homer last fall. The way is open now, and I think much good might be accomplished. Truth is mighty and will prevail. What we do must be done quickly.

Your brother, expecting to see Jesus soon, and to be made like him.

N. W. SPENCER.

German, N. Y., Jan. 11, 1848.

FROM BRO. E. B. BROWN.

DEAR BRO. MARSH:—I would just say, for the benefit of the saints in other places, that the glorious cause of the coming King is rising in interest with the brethren in this place. Though everything is not just as it should be, yet the cause is on the advance. Bro. R. V. Lyon has recently spent a few days with the brethren here; and his labors have been owned and blessed of God.

It time continues, I hope to visit the brethren in the west again next spring. My health is still quite poor, but I trust is, on the whole, improving. I hope for deliverance, and an eternal weight of glory, before spring; and feel somewhat as if I shall have it. O how blessed it will be when we all get home! May the Lord send and sustain you, in all your troubles. O, I do feel pained in my very soul when I see a hard spirit manifest among the brethren. What! the disciples of Jesus—citizens of the blessed kingdom—fall out by the way, just at the door of their Father's house. I rejoice to see the good spirit you have ever seemed to manifest towards those who differ from you. May you be "kept

by the power of God through faith unto salvation." And may the spirit of Jesus dwell in the hearts of all who look for his coming. Without it we are none of his.

Yours affectionately, in great haste,
B. B. BROWN.
Woodstock, Vt., Jan. 6, 1848.

Life at Home.

"Tune—"Life on the Ocean Wave."
(REARRANGED BY REQUEST.)

A life in the future world,
A home that shall never cloy;
A home where the saints shall sing,
And swell the rapturous joy.
Here, the whole creation groans,
With sighs and plaintive moans;
Lord, let thy kingdom come,
And gather the faithful home.

CHORUS.

The Prophets sought this home,
But died without the sight;
As pilgrims here they roam'd,
And never saw the light. [light.
The light, the light, they never saw the

Great God, in mercy hear
The remnant now they cry;
Compassionate their tears,
And save them lest they die.
Now let the trumpet sound,
And all the saints awake,
And with bright glory crown'd,
The new possession take.

There on those flowery plains,
Our spirit ne'er shall tire;
But in melodious strains,
Redeeming love admire.
Come Jesus, quickly come,
Nor let thy car delay;
O, speed thee down the skies,
Come, Savior, come away.

O, let the North give up,
The East and West obey;
The South her daughters bring,
Thy sons from far away.
Let the earth give up her slain,
The sea resign her dead;
And all the saints appear,
Triumphant with their Head.

CHORUS.

The Prophets sought this home,
But died without the sight;
As pilgrims here they roam'd,
And never saw the light. [light.
The light, the light, O, let them see the

FROM BRO. S. G. CLARK.

DEAR BRO. MARSH:—"The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

It may be that the dear friends in Christ would like to know how their unworthy Bro. Clark is getting along. Well, I can say that by the grace and mercy of God I continue until now, striving to do the will of him that sent me to proclaim the truth of the gospel of Christ. It is my meat and drink to do the will of my blessed Lord and Master. Although I often get weary and am most worn out in body in the way, yet I am not weary of the way, for the ways of wisdom are ways of pleasantness and all her paths are peace; and I can say of a truth, great peace have they who love the law of the Lord—they shall hold on their way—they are like trees planted by the rivers of water, that bringeth forth fruit in their season.

I am about finishing up my labors in this place. I have been engaged in a protracted meeting with Bro. Wright, Baptist preacher, and the Lord of hosts has been with us in great power. The army of the Lord has been upon the field of battle in warm action against the Devil and his army eighteen nights and fourteen days, and all the

while the victory has been on the side of Zion. The army of Satan has suffered a great loss. I should judge that most of his army in this part of the battle-field have been wounded, and about forty killed. But our King has not only manifested his power to kill but to make alive also. I think I can say that I never saw a work move on so much like the order of heaven as the work in this place.

I came into this place last spring and commenced a course of lectures two miles from this meeting. Bro. Wright attended and wished me to make it my home at his house. He wished me to preach on the advent subject in his church, and I complied with the request, and now in the protracted meeting he and I have joined hand in hand, and I know the Lord has been with us. Bro. W. believes in the speedy coming of Christ, although with the Baptist church, and he will preach his faith. The general motives presented why sinners should repent have been, the speedy coming of Christ to judgment. Those who have been converted have been from the old man of seventy years down to the child of twelve, and they all come out strong in the Lord.

Yesterday I preached to a large congregation on the subject of baptism, after which we repaired to the water in a procession, attended with the choir, singing the glorious praises of God, and I baptized five by planting them in the likeness of the Lord's death. Bro. W. baptized four and there are some thirty to be baptized. The work is yet going on. Some are under conviction, and I think about all in the place are wounded. God grant that they may die and be brought to life in Jesus Christ. The Lord willing, I shall preach here to-morrow evening, and then I must start for Fred-ric, and from thence to Jackson. My health has been so poor that sometimes I have thought I must give up preaching, but I should like to continue in the field if it is the will of the Lord. Most of my time has been spent among the poor, and I have needed a horse to travel with, and have not been able to get one. I think my labors have been too hard for me, but I am willing to spend and be spent in the work of the Lord. I hardly know what to do. Sometimes I think I will stop preaching and go to work with my hands, and so get me a team; but I don't wish to do wrong, nor act the part of a Jonah, and the western field is very large, and there are very many who wish to hear the truth. I hope you will pray for me, that God may direct my steps. I yet love the coming of Christ—time is very short—what is done must be done quickly—and I am looking for the blessed Lord to come quickly; even so come Lord Jesus. Amen and amen.

Yours in Christ, S. G. CLARK.

Macomb, Mich. Jan. 17, 1848.

FROM BRO. D. B. WYATT.

BRO. MARSH:—The scenes of this world are rapidly drawing to a close. The sealing of the virgin and the completion of the number of God's dear elect, will soon, yea, very soon, be consummated. I think often of your labors in the vineyard of our common Lord. Of the zeal, courage, and moral decision, necessary to a faithful discharge of your editorial and ministerial duties. They must be laborious, incessant and arduous. Mine also are of the most trying and laborious kind. They extend over a wide-spread field, with very few kindred associates. But the grace of God has hitherto been sufficient for me, and some, yea, many precious souls have been brought I trust, to Jesus Christ and him crucified; and also to know the spirit and power of his resurrection, which will soon be witnessed.—How important to have on the wedding garment, washed white and clean, in the blood of Jesus, from every spot of moral defilement and every wrinkle of self-righteousness, that we may be ready and waiting to "hail the glad day."

The evidences clustering around the ensuing

Spring, are, I think, ominous and highly important. We shall probably witness the coming of the Lord. And although sinners and formalists have spoken with derision concerning our disappointments, and have held us in contempt for our continued confidence and hope, yet I tell them that the Savior will come too soon for the unprepared, and when the snare finally springs upon them, they will cry, "Tis now too late—I am not ready, and am lost forever!"—O, that sinners and all the unprepared, might remember and lay it to heart, that it is the last call of mercy that lingers for them. Amen.

Yours in truth and love,
D. B. WYATT.

Moira, N. Y., Jan. 19, 1848.

FROM SISTER P. BLOOD.

DEAR BRO. MARSH:—My heart is with the Advent cause, and I truly sympathize with all those who seem to be placed in the forefront of the hottest battles (as I consider editors and publishers to be, in these perilous times). We have a little band of Advent believers here, who love to meet and converse on the glorious subject of our coming King, and our faith will not waver while we are daily witnessing so many additional evidences of it.

I am pained to see our professed Christian world so fearfully torpid on the subject of the prophecies. I am often reminded of the fable of the dog in the manger, who would neither eat himself nor suffer others to. If our opposers would search the Scriptures and give us a more reasonable explanation of them than we already have, we would look at it but they confess they do not know or understand them. I think Isaiah's prophecy is now fulfilled: "They are drunken, but not with wine, they stagger, but not with strong drink, for the Lord hath poured out upon them a spirit of slumber."—What else could have induced our government to invite a Roman Bishop into their house to preach to them. But, as Bro Needham says, it is an astounding evidence of the corruptions of the times.

That the Lord may sustain and strengthen you through all the trials of these last days, is the prayer of your unworthy sister in Christ,
PHYLLIDA BLOOD.

Manlius, N. Y., Jan. 14, 1848.

FROM BRO. J. M. JUDDSON.

DEAR BRO. MARSH:—I have had the blessed privilege of holding forth the truth recently to a large and attentive congregation, who had never before heard a "Millerite." I did wish that Bro. Robinson, or some other able brother, had been in my place—good might, and probably will, be done. But I am only called upon to improve upon that which I have. And, God giving me grace, I will not hold my peace, but cry aloud, and spare not, and so much the more as I see the day approaching. Pray for us.

Yours, in the bonds of peace, waiting for the Lord Jesus to be revealed in the clouds of heaven,
J. M. JUDDSON.

Sandusky City, O.

EXTRACTS OF LETTERS.

Bro. A. Coons, Freehold, N. Y., Jan. 31, writes:—

"There are a few in this place who are still striving for the faith once delivered to the saints, loving the appearing of Christ, and mean by his grace to hold fast the profession of their faith until he shall come. Go on, Bro. Marsh, in the strength of the Lord, and give give us the truth; for it makes us free."

Bro. C. Crawford, Casada, N. Y., Jan. 31, writes:—

"We had a blessed meeting last evening at my house. The church in this place came in and we had a melting season. Backsliders wept and confessed. Let us give God the glory for every token of sin. My hope is good."

Sister N. Pearson, South Woodstock, Vt., Jan. 10, writes:—

"I fully believe in the views presented in the Harbinger, on life and death; and my hope is, in the resurrection, at the appearing of Christ."

A brother, whose name and address we must not give, only that he lives in a slave state, under date of Jan. 24, writes:—

"I have been some time fearful of the consequence of taking the Harbinger, while extracts from Mr. Foster (on slavery) were being published; as to do so subjects us to a penalty of ten years imprisonment at least, *tremat* at farthest!"

[By this worthy brother's request we have discontinued his paper, with an ardent prayer that the evil he fears will not come upon him, and that he will soon be fully and eternally emancipated by the Lord of glory from the unjust and oppressive laws, which now rob him of heaven's dearest bought rights, viz, liberty to read, and think, and speak, and serve God according to the dictates of his own conscience.—EDTORG.]

Bro. L. Willey, Bolton, C. E., Jan. 20th, writes:—

"There has been a revival among the backsliders in Barnston, under the labors of Bro. Cummings.—It is said the work was attended with the power of the Lord."

Bro. J. Lewis, Williamsburg, L. I., Jan. 26, writes:—

"The brethren here are strong in the faith, giving glory to God; and in Brooklyn and New York the cause is gaining ground. Last Sabbath, Bro. Jones baptized nine happy souls, in testimony of their faith in the resurrection of the dead. On the evening of Sabbath, a week since, a doleful sound was heard in the air, which at the time very much alarmed the inhabitants here and elsewhere. I have conversed with many on the subject, and all agree that the sound was in the air, and appeared to be exactly over every body's head. It was heard in Brooklyn, Williamsburg, and New York. For further particulars, see the New York Sun for Jan. 21. [Please send us the paper.—Ed.] My faith was never firmer than now. I think if some efficient minister would come and labor with us, he would find a support, and do much good."

Bro. C. F. Sweet, Ulster, Pa., January 25, writes:—

"I have been at Millport with Bro. E. R. Pinney. Much truth has been presented to that people, and I think the prospect was favorable when I left. May the good seed fall into good soil, in my prayer."

Sister T. Griswold, Homer, N. Y., Jan. 29th, writes:—

"There are many in this place who hunger and thirst for the truth. I wish we could have preaching again: I believe there might be great good done."

Sister R. Hollister, Canandaigua, N. Y., Jan. 30, writes:—

"Bro. Pinney has been here, and endeavored to arouse the attention of the people to the great subject of Christ's coming. I think if they do not believe from the evidence which he presented, they would not be convinced, though Daniel should rise from the dead, and tell them that the time is near, when he, with all the saints, will stand in his lot 'at the end of the days.'"

Notices.

REMOVAL.

Our meetings in this City have been removed from Shaw's block, to MINERVA HALL, corner of Main and South St. Paul-streets, where they are held, as usual, three times on the Sabbath, and on Tuesday and Friday evenings.

BUSINESS NOTES.

W Ogleby.—The bill sold for only \$125.
J. T.—Your letters are very acceptable—hope you will continue to inform us on all such things. The Lord guide us in this hour of trial.

A. Woolver.—It was received, and the dollar just received pays to Whole No. 228.
Wares Burnham—Your old acct's was \$2.42. You now pay to whole no 948.
Wongley, on books, \$2.50.
E. Miller, on books, \$2.00.

APPOINTMENTS.

FOOTNOTES.—Bro. Hines' appointments are postponed one week. They will take place as follows:—
West Troy Sunday, Feb. 17th—evening.
Little Falls " " Feb. 18th—evening.
Utica Wednesday, March 1st—to continue to the 15th.
Clinton Wednesday, March 8th—to the 15th.
Syracuse " " 15th—to the 19th.
Adirondack " " 22d—to the 24th.
Buffalo " " Wednesday, March 29th—to Apr. 2d.

OUR FREE LIST.

Under this head we desire to keep our readers apprised of the number and expense of papers we send free, to the worthy poor, together with the voluntary conditions which the benevolent may be pleased to contribute, to aid in defraying the same.

Free Papers, 368.	Am't per Year, at 75 cts. a Volume.	\$515.00
Previous Donations		\$10.00
W M Palmer		25
H Purdy		1.00
B Brown		1.50
A B Rollins		1.50
J Brown		1.00
J Rootrooks		1.00
C Temple		1.00
E C Mearns		1.00
J Spaulding Jr.		1.00—51.20

The Second Advent Meetings in Albany are removed from "the House of Prayer" to "Temperance Hall," 3d floor Mearns's building, corner of State and South Pearl streets; entrance on State st., one door above Carlton House. G. NASSAW.

17 Meetings in Rochester are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

REMITTANCES TO THE HARBINGER.

C Beckwith & Cooper H Purdy A Tuttle G Durkin A Woolver C McCurdy S Study J Rubin G Crottwille S Allen J Brown J D McHenry C B Temple 208, J Spaulding Jr.—81 each. J Young T McMillen W M Littlewood J Allen W M Palmer W Fieldhouse J Hieseman J Denabow A Page J Hatch P Carter S Small J L Woodman—75cts. each. C Lattawood W Mitchell J Merril J Brown A English—50cts. each. J Purdy H Brown O Cooper—50cts. each. E Tompkins J Ordle—81 each. J Rootrooks W Furness—1.50. G Hill W Burnham—83 each. F Hall \$2.50.

LUTHERANS:—J Prudden M A Rannels H Barringer B. H. Y. Rogers A P. Freeman A. Donham J. H. Povey J. H. Wall W. Bennett W. Ingalls R. D. Bywater J. B. Cook C. Rhine.

LATE PUBLICATIONS

FOR SALE AT THIS OFFICE.

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No. 1.—The Sec. Advent Introductory to the World's Jubilee. Price, 75¢ per hundred; 37 1-2 cts per doz.; 4 cts. single.
No. 2.—A History of Prayer & Watchfulness in the Prospect of the Lord's Coming. Price, as above.
No. 3.—The Lord's Coming a Great Practical Doctrine. Price as above.
No. 4.—Glorification. Same price.
PAMPHLET CATECHISMS—From the Writings of the Fathers.—Compiled by J. Mearns. Several hundred copies on hand. Price, 63¢ per hundred, 4 cts. single copy.
THE VOICE OF GOD: or an Account of the Unparalleled Plagues, Hurricanes, Floods and Earthquakes, commencing with 1816—Also, some Account of Pestilence, Famine, and Increase of Crime. Compiled by T. M. Preble. Price, 12 1-2 cts.; 63¢ per hundred.
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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM;—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 10.

ROCHESTER, NEW-YORK: SATURDAY, FEBRUARY 26, 1848.

Whole Number 918.

Original Poetry.

For the Harbinger.

Be Thou our Help.

When earth and hell, O Lord, combine,
Thy people to oppress,
Then comfort by thy precious word,
And with thy spirit bless.

In every battle with our foes,
Be thou our strength and stay;
When snared our waiting feet beset,
Help us to watch and pray.

And while iniquity abounds,
And evils fast increase,
From strife help us to stand aloof,
And choose the way of peace.

Soon will our God, with might and power,
From heaven to earth descend,
Soon will the trumpets' awful voice
The controversy end.

H. B.

Selected.

Bro. MARSH:—I have before me a tract published for the Religious Tract Society, London. I think an extract from it weekly would be interesting and beneficial to the readers of the Harbinger. If you are of the same mind please give it a place in your columns.

Yours, &c.,

S. I. ROBERT.

Massena, N. Y., Feb. 7, 1848.

"The Search for Sin, AND ITS IMPARTIAL TRIAL IN THE ISLE OF MAN."

"Let us search and try our ways."—Lam. III. 40.

The first part of this advice is to search. We know that when any one has offended the laws, he ought to be pursued and brought to justice; and, surely, the principal malefactor, and one who does harm to every person, is Sin. This is a notable thief and robber: he robs God of his honor, and man of God's favor; he stole from angels their excellence and glory, and from our first parents their innocence and happiness. He is also a murderer: he slays the hoary head, and kills the tender mother with the new-born babe; regarding neither sex, age, nor condition. He is so strong, that he commands the reason, controls the will, tyrannizes over the affections, and leads captive the whole man. He smothered conscience for speaking, hardens the heart for feeling, clouds the judgment from discerning, stops the ear from hearing, lames the feet from walking in God's ways, benumbs the hands from doing acts of charity, and makes the tongue to falter in speaking of truth and holiness. He is, therefore, to be carefully avoided, that he do no person a mischief; and diligently sought out, that he may be brought to justice.

That he may be guarded against and taken, a watchman has been appointed, whose name is Godly-jealousy, who has also two assistants—one

is Love-good, a zealous fellow for God and holy duties; the other is Hate-ill, an angry fellow, and of a fierce countenance against Sin.

The place where these are set to watch is called Soul-town, a town of great resort, a thoroughfare never without ill motions passing through it, and many of them take up their lodgings at the common hall, the Heart. This town is very spacious and large; for, besides many by-lanes and out-corners, there are four great streets—Sense-street, Thought-street, Word-street, and Deed-street; in some of which this wicked fellow, Sin, and some of his companions, are generally found wandering.

When the watch is set, these watchmen have a charge given them, which is this: "Keep thy soul diligently"; also to have a careful eye to the Inn, and "to take heed, lest at any time there be an evil heart of unbelief, in departing from the living God." They are also commanded to "exhort one another daily, lest their hearts be hardened through the deceitfulness of sin."

As soon as the thief, Sin, is perceived, the watchmen make a hue and cry after him; and they know well how to describe him, because, by the law of the Ten Commandments comes the knowledge of Sin. And the hue and cry thus set up, is carried on by the Spirit of supplication, crying mightily to the Lord for grace and mercy to help in time of need.

There are certain villains who endeavor to deceive the watchmen while they are carrying on the hue and cry, in order that Sin, in the meantime, may seek shelter and escape. One of these is Mr. Outside, a fellow that will come to church, keep Sundays and holidays out of form and custom, without desiring or obtaining any effectual blessing, or keeping his thoughts and affections from worldly business and advantage. He cannot abide after meditation, or Christian conference; and if he knows of any who meet together for this purpose, he is ready to send the hue and cry after them, as against Schematics and Enthusiasts. He is, in truth, a vulgar ignoramus, and a besotted adversary. Another of these is Mr. Worldly-wise, but he is a very fool to God, and a self-conceited earth-worm. He despises the wisdom that is from above, and is ready to send the hue and cry after it, as after foolish and doting simplicity. The third is Mr. Lukewarm, who is a time-server, a Jack on both sides; he speaks highly in praise of moderation and discretion, but is quite indifferent to all that is really good. He cannot endure godly zeal, but would have it pursued as fiery and mad-brained rashness. The fourth is one Libertine, a very licentious and wicked fellow, who cares for nothing but how to enjoy himself with sensual pleasures.—Religion with him is only state policy, and he sends the hue and cry after it, as against very hypocrisy. The last is Mr. Scrupulosity, a very unsocial and snappish fellow, who makes more

sine than the law condemns, and lives upon fault-finding. Weak-apprehension is his father, and Misunderstanding his mother, and an Uncharitable-heart his nurse. This is a rigid and censorious adversary. All these endeavor to mislead the pursuers of sin, and to set them to apprehend eminent virtues for vices. The subtle villain, Sin, uses also several shifts whereby he may make his escape from the watchmen. Sometimes he counterfeits the habit of an honest man; as Ananias and Sapphira, who made a show of liberality, while they were keeping back part of the price of their possessions. He alters his name; and so Drunkenness escapes under the name of Good-fellowship; Covetousness, under the name of Good-husbandry; Filthy talking, under the name of Merriment; Pride-of-apparel, under the name of Decency-of-dress; Revenge, under the name of Valor; and many such like foul vices do thus deceitfully hide themselves, and so escape being apprehended.

(To be Continued.)

The New Testament against Sectarianism.

BY ABRAHAM KAMERY.

Ist. The church of the living God is not a sect or section of Christians, cut off by any denominational organization. All sects and denominations lack one essential characteristic of the church of God, hence no sect on earth is acknowledged in the New Testament by God to be his church.—Neither is there a text in the New Testament, referring to the gospel dispensation, in which such acknowledgement is implied. Do you ask what that characteristic is? We answer, it is the position of the church of the New Testament, which is *only one*, and that one is not occupied by any denomination under heaven. Consequently, the position of God's church is in no sect at all, out of all sectarian organizations.

Position is essential to the existence of man-made churches or organized sects and denominations. I will prove this: the great Romish sect cannot exist without its peculiar church position. The church of England cannot exist as such without the position peculiar to itself. Let the Presbyterian sect take the position of the Methodist sect, and they put their church out of existence. Thus we see that the position of every sectarian organization is peculiar to itself, and without which it could have no existence. If then man-made churches cannot exist as theirs, without their respective denominational positions, neither can God's church exist out of the position peculiar to it; and that position is out of all man-organized churches or sects. We admit that there are carnal babes in Christ, standing in sects—1 Corinthians, second chapter, begin at first verse, read first four chapters of the same. But the New Testament does not allow us to admit, that they are in the church position of God's

church; you cannot (even if you are as good as Barnabas) be in the Methodist and Presbyterian sect at the same time; and this is as easy as it is to be in the position of the church of God, and church of the Methodists both at the same time. "The church of the living God, the pillar and ground of the truth," is unlike any and all other organizations. God has never empowered any man, nor body of men, to organize his church. That is a work which the great Head of the church has retained in his own hands.—"Upon this rock will I build my church," &c. "The Lord added to the church," Can you read in the Testament that he, the Lord, ever added one soul to any sect or denomination? From Rome down to the Mormons, you cannot. Thus far we see that God is against the mere existence of all sects and denominations under heaven.—Now, if you were absolutely opposed to your neighbor's building a barn or garner to put your wheat in, would you not object to his putting it in, and calling it our wheat? But God is opposed to your gathering his people into your churches. Read the Savior's all impressive prayer in the 17th chapter of St. John, a little before he suffered, and then hear St. Paul: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." &c.—"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together (not apart as sects), in the same mind and the same judgment." Read on, first four chapters of I Corinthians.—The above quotation is in Rom. 1. 17. "Perhaps we might weary your patience with quotations from the New Testament, which show nothing but God's disapprobation to sectarianism. To avoid this, I will here simply say, that the whole weight of the New Testament is opposed to the positions of all sects and denominations under heaven, and must be, of course, opposed to all their peculiar machinery and practice.

I will now briefly show farther the New Testament, or which is the same, God against the practice of man-made churches. And first let us throw open the doors of every human organization, from Rome down to the Mormons, and see them taking members into those churches of theirs. Now turn to the New Testament, and see if you can find one single one of these churches' doors in that book of God. You cannot. You know that no soul can become a member of any sect under heaven, unless they join it by going in at its peculiar door; hence, joining them is the secret and substance of all their tests of fellowship. Now, the only door of the church of God is Jesus Christ. "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture;" John x. 9.—"Who dare say that those who enter in by this door are not members in particular of the body of Christ, or the church of God? "Which is his body the fulness of him that filleth all in all."—Now the Holy Ghost has, in the Testament, particularly taught us, that this body (Christ's) is one, can be but one. I will quote but little of his teaching on this subject. 1 Cor. xii. 11, "For as the body is one, and hath many members, and

all the members of that one body, being many, are one body, so also is Christ, for by one spirit are we all baptized into one body." Read the chapter through. Nothing is plainer than that the church of God is but one body, and that body Christ's only. Then it cannot be the Presbyterian body, the Methodist body, or Baptist, Mormon, Roman Catholic, or any other body. If the church of God is one body only, it has one door only. Now, inasmuch as Christ's body differeth thus from the sects' body, his being a unit and theirs being many, the doors differeth as widely, it follows, as a matter of course, that there is but one church position under God's approbation, and all the rest under his displeasure. But if the church of God can have but a unitary position, it follows that it can have but one table, we mean one Lord's table, or the Lord's supper. Then the tables, from Rome down to the last man-made church or sect, are as far objectionable as are their churches and sect doors. The Lord's supper is for all God's people, but the sects' tables are for their people, or, at the farthest, for one another. Now, please search the New Testament, and see if in it you can find the table of the Lord set by, and for the use of any sectarian church under heaven. You cannot; and the masters over sectarian tables seem, some of them sometimes, to see and feel this; hence, they say it is not our table; but this is not true, whether they say it ignorantly or not, because they set as masters over it, as they do over God's heritage. Are there not as many tables as sects, and is not each table somewhat peculiar to each sect?—Does not all the world (where the sects are with their tables) know that every sect has its own table? Take an instance: In a small village where there may not be more than a few dozen of professors of religion, and perhaps less possessors, is seen the tables of the Baptist Methodist and Presbyterian sects; and who can deny, seeing they, as all other sects, have a possessive relation to their churches, they have a possessive relation to those tables also, in the nature of things. It cannot be otherwise, however much they may deny it or try to cloak it. Now, we never hear a single named saint in all the New Testament using the phrase, "our church," nor door of our church, neither do we ever hear a single name in God's book, saying our communion. They understood those great subjects, or Paul at least has showed that none but God can have a possessive relation to God's church, and to the Lord's supper. Hence, he says to those of the church of God at Corinth, "Is Christ divided, was Paul crucified, or were you baptized in the name of Paul?" as much as to say, if you take a sectional possessive relation to the body of Christ, you practically divide Christ (for the church is his body); their being for Paul went far to rob Jesus of the glory of his crucifixion, and to give it to Paul; but Paul teaches them, and all sects, that they cannot, without sinning against God, inasmuch as none of them were baptized in the name of Paul, but in the name of the Father and of the Son, and of the Holy Ghost, an overwhelming reason why even Paul, Apollo or Cephas dare not have such a position to the church of God as is expressed by the phrase (in common use among all sects), our church. Is it

not clear that the church is so God's that it dare not belong to any man or body of men? To the church Paul says, "Ye are Christ's and Christ is God's."

But, farther, we may see God against the sects or sectarianism, with regard to the churches' rule of faith and practice. 1. It seems to be right that whoever makes or organizes a church, should make a rule of faith and practice for it; and it makes but little difference whether men make their churches or creeds first. Perhaps some have made their creeds before their churches, and others afterwards; and some may have mixed the work according to the extension of the sects. This would likely be the case with sects of a national character. But be all these things, growing out of the liberty to organize a sect, any sect and all denominations. But it is a privilege proceeding from no other source. But all the world, which has or will have human organizations as its church position, must have man-made creeds. We insist that it is necessary; and the fact that all sects have either a written or unwritten creed, with a double set of rules, one to obey themselves, and the other to defend their faith, proves this. But the sects cannot exist as they are, without an inseparable connection with their respective creeds. The following may serve to illustrate and prove this. Suppose the Presbyterian sect were to take the Episcopal Methodist Discipline, and conform themselves to it in church position and practice, their sect by this would be annihilated.

The necessity of every sect having, and walking according to, its own peculiar creed is absolute, (if they will be and remain what they are). You know that every sect is identified in a church position and practice, with its discipline, creed, or whatever. Now, I will allow every sect to say (for to be consistent they must), that their church is conformed to their creed, or that their creed is conformed to the position and practice of the sect it represents. Now I will ask a fair question. If these things are so concerning all man-made or organized churches, does it not follow that God's church is identified with God's book, in its position, faith and practice? But we have God's book in our hands, and do see his church in it in its unit position and practice.—And we do see in the Testament that God only approbates it in that oneness of church position and mutual faith and union practice. Now, if "Jesus Christ is the same yesterday, to day, and forever," and if God Almighty changes not, he only can approve his book as the only rule of faith and practice for his church—then his church must be positioned by his book; nay, it is positioned in his book, "and may be known and read of all men." I will say again, that in that book we do see God's church out of all sect or man-organized churches on earth. Surely God is against all your man-made creeds.

Thirteen Years' Work for a Bible.

In the year 1872 the wages of a laboring man were less than 4 cents a day, while the price of a Bible at the same period was about \$1.80. A common laborer, in those days, must toil on industriously for thirteen long years, if he would possess a copy of the word of God! Now the earnings of half a

day will pay the cost of a beautifully printed copy of the Sacred Oracles. What a contrast! What an illustration of the power of the press!

Original.

[For the Harbinger.]

A Clue to the Time of the End.

NO. IX.

"In October, 1805, during the course of the Austrian war, the French troops seized upon Ancona, the most important fortress in the ecclesiastical dominions; and the remonstrances of the Pope against this violent invasion were not only entirely disregarded, but Napoleon, in reply, openly asserted the principle that he was Emperor of Rome, and the Pope was only his viceroy. 'All Italy must be subjected to my law; your situation requires that you should pay me the same respect in temporal which I do you in spiritual matters. Your holiness must cease to have any delicacy towards my enemies and those of the church. You are sovereign of Rome, but I am its Emperor. All my enemies must be its enemies. No Sardinian, English, Russian or Swedish envoy can be permitted to reside at your capital.' The haughty and disdainful terms of this letter, and the open announcement of an undisguised sovereignty over the Roman States, first opened the eyes of the benevolent pontiff to the real intentions of the French Emperor; he returned an intrepid answer to the conqueror of Austerlitz, that he recognized no earthly potentate as his superior. 'Your majesty,' said Pius VII., 'lays it down as a fundamental principle, that you are sovereign of Rome; the supreme pontiff recognizes no such authority, nor any power superior in temporal matters to his own. There is no emperor of Rome: it was not thus that Charlemagne treated our predecessors. The demand to dismiss the envoys of Russia, England and Sweden, is positively refused. The father of the faithful is bound to remain at peace with all, without distinction of Catholics, or heretics.'—Pius XII. to Napoleon, March 12th, 1806. And from that hour may be dated the hostility which grew up between them."

Now every candid reader must understand that although Napoleon claims at this time sovereignty of Rome, still it was merely an assumption of a right that he did not in any sense whatever possess; that this assumption of right did no more give him possession of Rome, than such a pretended right would have given him to the throne of the British Empire. Had the Pope been possessed of power sufficient to have contested this right successfully with Napoleon, he might with as much propriety claimed the sovereignty of France, and to have endeavored to frighten the French Emperor into quiet submission. Napoleon knew that the Pope was weak, and that he was strong; that he could destroy the power of the Pope, and chose to endeavor if possible to frighten the Pope into submission by threats, rather than at first to compel him to submission by the force of arms.

"Napoleon, so far from relaxing in any of his demands, was only the more aroused, by this unexpected opposition, to increased exactions from the Holy See; his troops spread over the whole

papal territory; Rome itself was surrounded by his battalions; and within half a mile of the Quirinal palace, preparations were openly made for the siege of Gaeta. Pius VII., however, was unshaken in his determinations. 'If they choose,' said he to M. Alquier, the French envoy, June 11th, 1806, 'to seize upon Rome, we shall make no resistance, but we shall refuse them the entry to the castle of St. Angelo. All the important points of our territory have been successively occupied by their troops, and the collection of our taxes can no longer bring any imports in the greater part of our territory, to provide for the contributions which have been imposed. We will make no resistance, but your soldiers will require to break open the gates with cannon shot. Europe will see how we are treated, and we shall at least prove that we have acted in conformity to our honor and our conscience. If they take away our life, the tomb will do us honor, and we shall be justified in the eyes of God and men.'" Allison III., p. 281. J. D. PAUDDEN.

[For the Harbinger.]

Letter from Bro. I. Merriam.

DEAR BRO. MARSH:—I have recently been thinking how much more ready spiritual people are to believe in the literal, personal and triumphant reign of Christ on the renovated earth, together with the proximity of that event, than those whose lives are worldly and sensual. Why is it that those who have been eminently spiritual, particularly in the purest age of the church, have looked forward, with such intense interest, to the consummation? Such have been "taught of God." With him the past and future are ever present; and, by consequence, the scenes of "that day" are passing before the divine mind as an ever present reality.

When an astronomer views the heavens from the height of his observatory, with a cloudless sky, his position is favorable to the observation of celestial phenomena. But when enveloped in the fog and obscurity of the valley, or when the heavens are overcast, the glories of telescopic vision are concealed from view. Thus the higher we rise above the mists and vapors of earth, soaring on the wings of faith and love towards the throne, the nearer will our point of observation coincide with that of the divine mind; and the more pure and serene our moral heavens, the more visible and distinct will celestial objects appear. From such a position, the telescope of faith, by its space-penetrating power, brings scenes of futurity present to the eye. The towering hills that are "round about Jerusalem" rise in grandeur and sublimity, like the eternal battlements of Jehovah's strength; and a landscape of surpassing grace stretches along the distant horizon, with all the charms and loveliness of Eden's bowers. While the eye is fixed, with all-absorbing interest, on "scenes surpassing fable, yet true," the flaming lines of light from the New Jerusalem, the bursting glories of the heavenly scenery, come darting, streaming, blazing into the mind with overpowering charms. Bless the Lord, O our souls, and all that is within us, praise his holy name, for such prelusive sunbeams of heaven's resplendent day.

I wish to say a word in regard to the beloved brethren and sisters of Concord, N. H., whom I have recently visited. They have been afflicted with the loss of one of their dearest brethren, Bro. Cotton Brown; and his mantle of eminent piety seems to have fallen on his beloved companion, and the bereavement been sanctified to all of "like precious faith." Their meetings are cheered up with the Savior's presence in a remarkable degree, and at no time, since the passing of the memorable tenth, have they risen to so high a point of spirituality and enjoyment.

One word more, in regard to the Harbinger and Herald. I have thought some points of scriptural truth were evolved by the Harbinger, that were not presented by the Herald; but although my sympathies are with you in regard to doctrines, yet I would say, *let there be no strife between brethren.* The world will never be convinced of the truth of the glorious doctrines of the advent faith by their contentions. It must be the melting power of Christian love, that will flash conviction upon an unbelieving world.—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Yours, in Christian love,

I. MERRIAM.

Northwood, N. H., Jan. 26, 1848.

[For the Harbinger.]

State of the Dead.

I am glad to hear the Harbinger speak out on several subjects that to me are of great importance, viz., the end of the wicked, and the intermediate state of the dead. The position yourself and many others have taken on these subjects, as set forth in the Harbinger, I think, is according to truth. How I could have read my Bible as long as I did, and not discover the true light on these points, is somewhat astonishing. But I have become fully established, that the wages of sin is death—not eternal life in misery, but the opposite of life, which is death.

Speaking of the end of the wicked, the apostle says, "They shall utterly perish in their own corruption." The Psalmist says, "The enemies of the Lord shall be as the fat of Lambs," and Malachi, that "the day will come that will burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble," and that they will be burnt up root and branch.

That the dead know not anything, until the resurrection, is a clearly revealed truth. We are told that David is not ascended into the heavens. Paul did not expect to receive his crown until Christ should appear. The same apostle has exhorted his brethren in the ministry to diligence, and a right discharge of all their duties, as overseers of the flock, assuring them that when the Chief Shepherd should appear, then they also should appear with him in glory. He also, speaking of the ancient worthies, says, "They all died in faith, not having received the promises, God having provided some better thing for us, that they without us should not be made perfect."—Again, he says, if there is to be no resurrection, "then they that have fallen asleep in Christ are

perished." Job, in speaking of death, says, "Man lieth down and riseth not till the heavens be no more; they shall not awake nor be raised out of their sleep." Again says our Lord, "The hour is coming when all that are in their graves shall hear his voice and come forth," &c. Again, "They that sleep in Jesus will God bring with him.

I am aware that those that are opposed to the above sentiments, contend that it is the body that sleeps in the grave, but let it be remembered that it refers to the whole man.

ISAAC BLANCHARD.

Florida, Mass., Jan. 6, 1848.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, FEBRUARY 20, 1848.

"Two Horned Beast."

NO. XIV.

In concluding our remarks on this subject, we propose to give a brief summary of the sentiments contained in our preceding articles, that they may be more readily comprehended on the whole matter under discussion.

1. The seven-headed beast in Rev. xiii. we think symbolizes the fourth earthly kingdom of prophecy, from the time Rome was divided into ten kingdoms, to the destruction of all earthly governments, by the Son of man at his second appearing.

2. The seven heads symbolize the seven forms of the Roman government, viz: "Regal power, The Dictatorship, The power of the Prators, The Consulate, The Triumvirate, The Imperial power, and the Patriarchate."

3. The man that was wounded to death and did live again, is symbolical of the regal or kingly form of the Roman government, which was slain or put down by the power of the sword, but was again revived, now lives, and will exist until the King of kings shall come to reign forever.

4. The two-horned beast symbolizes the ecclesiastical power of the Roman church, or as Dr. Clarke thinks, the "Latin clergy, ANGOLAN and SECULAR." These have exercised all the power of the political ten-horned beast, have done many wonders in his sight; have caused to be made the image of the beast, and been the means of putting to death all who would not worship the image of the beast.

5. The image of the beast is symbolical of the Pope of Rome.

6. The name of the beast is, The Latin Kingdom, and the number of his name is the numerical value of the letters in this name, which Dr. Clarke conclusively shows, is six hundred and sixty-six.

This very imperfect synopsis of what we have written in our recent articles on this subject, must suffice for the present. We have written under very forbidding circumstances, and doubtless shall on reviewing what we have written, see cause to make some corrections; but, as a whole, we feel that we have presented the truth on this matter. We see not a valid objection that can be raised against the general view we have taken. This we cannot say of any other theory with which we are acquainted. The one we have given is simple, and easy of comprehension, and is in perfect harmony with the prophecies of Daniel and Paul, on this subject, and in strict accordance with well known historical facts, consequently must be correct.

The practical good we should derive from this whole matter is, 1st. Our faith should be greatly strengthened in the prophetic word; for in this case

numerous facts show that it is true. 2d. We should rejoice in the assurance that the day of the saints' deliverance from gentle rule, and papal domination, is near; for undeniable facts show that this and other prophecies relating to their entire history, are nearly fulfilled; their day of oppression and blood is nearly closed, and the day of glory is just about to dawn. And we should be loudly admonished to keep ourselves free from all the influences of the beast, and constantly ready to meet our coming Lord and King.

Work of a Reformer.

What is it? To make men better—is the ready answer of all understanding persons. But how shall this work be done! is a question on which men differ. Some think it is to be accomplished "only by exciting a hate against what they dislike; others, by creating love to what is good. The former only pull down; the latter build." Each of these ways we think is alike defective; but unite them into one, and they make a perfect rule of action. Hope and fear are the two great motives which move men to repentance and holy living. Take away either, and the sinner will not reform. But bring both properly to bear upon his mind, and he will amend his ways. "Pull down" a man's sinful and rotten fabric of religion or morals, and "build" or show him a better one, and he will be more likely to take shelter in the house built upon the rock of truth, than if but one of these acts had been done.

But what do the Scriptures teach us on this important matter? "I will overturn, overturn, overturn it," says the Lord. Eze. xxi. 27. This has been, and will be, a work of his, in reference to all wicked powers, until he shall come whose right it is, when the waste places of Zion, or the kingdom, shall be builded, or set up under the whole heavens.

The work of Jeremiah was "to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. i. 10. All the patriarchs and prophets had a similar work to perform; for doing which many of them suffered persecution and death, as Paul tells us in the eleventh chapter of Hebrews.

The work of Christ was to "root up" every plant which his Father had not planted, and to lay the sure foundation for the salvation of a lost world. All who are acquainted with the history of his ministry, know very well that the cause of his persecution and death, was on account of his exposing, rebuking, and pulling down the popular and corrupt doctrines, theories and practices of the proud church of those times. This was a part of his work—another part was to preach the lovely gospel, or glad tidings of the kingdom.

The work of the apostles was like that of their Master. Hence Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 12. Noble, worthy, and valiant reformers! But their fearless, uncompromising course cost their lives, but secured to them a crown of glory, in the world to come. Let us imitate them, in this day of corruption in high and low places, within and out of the church, that we may share in their exceeding great and glorious reward.

The work of Luther, Fox, Wesley, Whitfield, and every reformer that is worthy of the name, has been to wage an uncompromising war against the cor-

ruptions of the age in which they lived, and to show the people the truth, the more excellent way.—What would any of the reformers of ancient or modern times have accomplished, had they simply dwelt on the "beautiful and lovely," and not attempted to "pull down" that which was "putrid and odious"? Comparatively nothing. And, let alone the crying sins of this degenerate age, and preach nothing but "beautiful and lovely" things, and the church and the world will slumber on in their sins and blood under our ministry, or laud our performance. But if we lay the axe of truth at the root of the tree of iniquity, or grasp the pillars of their false hope and corrupt theories, like Jeremiah, to "pull down and to destroy" them, our fate, if not to be cast into the filthy vault of the dungeon, will be to bear the contempt and odium of being a disturber of the churches and the peace of community.

The way to reform men now is, and ever has been, to show them their sins in a faithful manner, and then point them to the fountain of salvation, in which to be cleansed from all their pollution. The Lord make us all successful in this good work, that when he shall come, he may say unto us, Well done, good and faithful servant, enter thou into the joys of thy Lord.

"The Wise shall Understand."

Understand what? The principle of godliness in the heart, is the ready answer of many. But Daniel says, "I understood not." Were not the principles of godliness understood by him! Certainly not, if they were what the wise were to understand. What, then, were they to understand? By consulting this chapter (Dan. xii.), and the preceding ones) it will be clearly seen, that the time when the events predicted should take place, is what they would understand; no other reasonable interpretation can be given, or meaning attached to the expression under consideration.

But was not Daniel a wise man, and more capable of understanding the time than any one in this day! True, Daniel was a wise man, but wise as he was, he could not tell future events, only as they were revealed unto him, and as certain events were to mark the commencement and termination of certain times named in the prophecy, and as those events did not occur in Daniel's day, of course he could not understand when the times would commence and terminate. But those not as wise as Daniel, living after the occurrence of the events which marked the commencement of those times, and knowing how to reckon prophetic time, could understand the matter, and very accurately calculate when those times would end.

But how accurately were the wise to understand! The angel does not tell Daniel this, hence we are left to infer on this matter, unless some other portion of the inspired word will give us the light we need. Matt. xxiv., we think, gives us this light. Christ, in speaking on this very subject, the standing up of Michael (Dan. xii.), or his own second coming, says, "Of that day and hour knoweth no man." &c. Hence the wise were not to understand as definitely as this. "But when ye shall see all these things, know that he is near, even at the doors." This is then as accurately as the wise were to understand.

Do the wise thus understand the time of the second advent! We unhesitatingly say they do; for the most convincing fulfilment of prophecy, historical and chronological, and of the signs, too numerous to mention here, prove beyond successful contradiction, that the coming of the Lord is near.—This great and glorious truth, we believe the wise now understand, and are trying every moment to be ready to meet their Lord. But none of the wicked

understand these things. They are blind to the signs of these fearfully momentous times. As it was in the days of Noah, they know not that sudden destruction is just before them, hence our warnings are idle tales to them. Deluded mortals! O, that they would prepare to stand when the Son of man shall appear. Christian, beware, lest, like the foolish sinner, you become unwise, cease to watch and pray, and so that day come upon you as a snare, to your everlasting destruction. "What I say unto you, I say unto all, *Waxm,*" is the warning of your soon coming Lord.

Singular Inquiry.

A correspondent from Massachusetts inquires—"I should like to know whether you have withdrawn from the congregation in your place—and whether you have any intercourse with Bro. Robinson—or attend the Advent meetings in Rochester? A certain man gave me a call awhile ago, while on a 'tour of observation,' and said such were the facts, besides many other things too numerous to mention."

Your informant is mistaken in every specification, in every sense of the word. And we are happy to say, that from the time we became identified with the cause in this City, we have never felt a deeper interest in its prosperity than now; and it is highly gratifying to say, that notwithstanding a difference of opinion on the state of the dead, and the punishment of the finally impenitent, may exist between Bro. Robinson and myself, yet, unbroken, and undisturbed, and warm friendship and christian love, have reigned between us, and we trust will continue to reign until perfected in the kingdom of God, where it will never cease.

The Lord show the author and publisher of such reports, his folly, and in future guide him in the way of truth.

The cause at Batavia, the county-seat of Genesee Co., we trust has become, through the persevering labors of Bro. Pinney and Bywater, and the power and blessing of truth, permanently established, in spite of the organized and settled opposition which has been arrayed against it. Saturday evening and Sabbath last we spent in that place. Our meetings were well attended. A number (some young converts) spoke of their faith and hope, and the goodness of God in their salvation, and their settled purpose to endure unto the end. On Sabbath Bro. Bywater baptized two happy souls, making in all seven he has baptized there since this good work commenced. More were expected to attend to the same duty the next Sabbath.

Our brethren have permanently taken a convent-hall, which will seat about three hundred, where they design to continue their meetings. Bro. Bywater or Pinney is expected to preach to them on the Sabbath, at least for the present, if not steadily. At the same time, however, they design to extend their labors into other new places, as doors may be opened to hear the Word.

As not many of the rich of this world have embraced the faith, at Batavia, and probably will not where Bro. Pinney and Bywater may labor, it will be necessary for them, in order to go forward with the good work, to receive assistance from abroad. We say, therefore, to those who have anything to give for this purpose, it will be thankfully received, and we think appropriated to the good of souls and the glory of God. Your offerings, when most convenient, may be sent to this office, and we will forward the same to those for whom they are designed.

There is evidently an increasing desire in many places to hear on the doctrine of the coming of Christ, and its kindred doctrines; and every lawful effort possible should be made, to meet these important demands of the perishing multitudes around us.

Let us all awake to renewed action. What we do must be done quickly; for soon the Master will come.

We are informed by the last No. of the Herald that in consequence of an affection of the organs of his voice, Bro. Himes has been under the necessity of indefinitely postponing his western tour. We also learn by the same paper that Bro. Wm. Miller is very severely afflicted with sore eyes, so that he has for some weeks been unable to read or write. Soon our afflicted brethren, if ready to meet their Lord, with all his faithful servants and children, will enter that happy land, where the inhabitants will not say, I am sick, where the tongue of the dumb shall be loosed, the eyes of the blind see, and where there shall be no more sorrow; for these afflictions shall then have forever passed away.

The names of about twenty new subscribers were received last week. Thanks to those who obtained them. Be not weary in this work, and though it prosper slowly, by the blessing of God, the object before us will be attained.

The article headed "The New Testament against Sectarianism," was not carefully read before it was in type. Its sentiment is good, but its order is confused. We shall endeavor to be more careful in our selections in future.

The Resurrection.

The following beautiful and striking thoughts are from the pen of the late Dr. Mason:—

Whoever have been the disputers about other doctrines of Christianity, no man can deny that it teaches the resurrection of the body. The very ghosts of hell, in the shape of that unhalloved philosophy which fritters away its most precious truths into Eastern metaphors and Jewish allegories, have not ventured to tamper with the faith of the resurrection. This stands confessed a Christian peculiarity.

This clay which we commit to the grave under that universal sentence, Dust thou art, and unto dust shalt thou return, will be quickened again, and resume, even after the slumber of ages, the organization, the lineaments, the expression of that self-same being with whom we were conversant on earth; otherwise it were a new creation, and not a resurrection; and will be re-animated by the self-same spirit that forsook it at death; otherwise it were a new being altogether, and not the one with whom, under the form, we held sweet communion in this life, and walked to the house of God in company.

The body will be raised under circumstances and with properties suited to the new state of being and action on which the saints will enter. God shall bring them with the Lord Christ. They shall be found in Christ's train. They shall be adorned with Christ's likeness. "Beloved, it does not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." The change requisite for this exaltation shall pass upon their body without destroying its sameness; as flesh and blood it cannot inherit the kingdom of God. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" fit for the occupations and enjoyments of the heavenly world.

But how are these transformations to be effected? How? By the same Power that calleth things that be not, as though they were. God shall bring his own energy to bear on Jesus Christ. This is our sort of answer; we cannot open my eyes to the objections of unbelief. We are upon too high ground to stoop to the caviller who marshalls his ignorance and inability against the knowledge and might of God.—Let him puzzle himself with his theories about personal identity; let him talk about one part of the body interred in Asia, another in Africa, and a third in Europe; let him ask as many questions as he can devise about limbs devoured by ravenous animals,

and become by nutrition a part of their bodies; which bodies again have passed, by the same process, into the flesh of other animals; and these, in turn, consumed by man, and incorporated with the substance of a new human body; let him ask such questions and ten thousand like them. Has he done? "Dost thou not therefore err, not knowing the Scriptures, nor the power of God?" It will be time enough to plead thy difficulties when God shall commit to thee the raising of the dead. For as it is, it is sufficient that he who rears up the living blade from the rotten grain will be at no loss to rear up an incorruptible from a corrupted body, through what forms and varieties soever it may have passed.

The main question, however, is not what Omnipotence can, but what it will, perform. That God should raise the dead, if it so pleased him, will not appear incredible to any sober man. But what proof have we that our faith on this head is not fancy, and that our hope shall not perish? The best of all possible proof. We have, in the first place, the Divine promise. God has engaged to raise his people up by Jesus, and to present them together with him. Jesus himself has said, "I am the resurrection and the life; he that believeth on me, though he were dead, ye shall be live, and he that liveth and believeth on me shall never die." A thousand scientific demonstrations are not equivalent, as the ground of our confidence, to one word of him who cannot lie. And so we will find it to our last extremity.

Correspondence.

"These epistles, beloved, I write unto you; in which I stir up your pure minds by way of remembrance."—1 Peter.
"Exhort one another: and so much the more as ye see the day approaching."—1 Tim.

FROM BRO. S. CHAPMAN.

DEAR BRO. MARSH.—Being shut up in this place, I wish through this medium to say a few words to the brethren of the household.

We left Wolcott, Wayne Co., five weeks since, to attend the Conference at Seneca Falls, expecting when the Conference closed to return and complete our labors in that section, where I am happy to say the Lord has been carrying on a glorious work for a few months past. Like Caleb and his companion (Num. xiii. 26, 27), we carried to the Conference not only a favorable report of the same, but for the comfort and encouragement of the household, we took with us also some of the "fruit of the land," among which were two individuals, viz, Potter and Pool, who had recently been converted from infidelity to Christianity, and also the "blessed hope." This truly added much to the interest of the Conference, as all the brethren will testify. Respecting the Conference, I suppose Bro. Pinney has given a particular account. I will therefore only say, the season was truly refreshing to the saints. Sinners, and even infidels, by the same means, were made to tremble; some of whom we confidently hope and expect to meet in the kingdom. Prejudice was removed from many minds; and the Lord, we trust, was glorified.

From the Conference (it being excellent evening) we went to Syracuse to perform a little business and see the brethren, expecting in a few days to meet our arrangement as above. From Syracuse we came to this place (on Friday, 14th inst.), to spend the Sabbath with this people, and then proceeded to our field of labor. But the snow fell us entirely, since which it has been impossible for us to leave with our present mode of conveyance. But we feel measurably reconciled to our condition, perceiving that the time has been improved to good advantage. On Saturday evening, 15th inst., the brethren, and a few of their neighbors, convened at their "little sanctuary," and enjoyed a precious season while listening to the word, and mutually comforting one another in exhortation. The following Sabbath was a day of peculiar interest with the

brethren. Being hungry they feasted on the word. Considerable interest being awakened in community to hear on the subject, we continued our meetings every evening in the same place until it became too small for us. On Thursday evening last the Union Hall was procured, which is calculated to seat from three to four hundred persons. It was nearly filled the first evening; and our number continued to increase till Sunday evening, when the house was filled to overflowing, most of whom listened with respectful attention to the word. Prejudice has given way to the force of truth, and a deep impression is produced on many minds. Some have been disposed to scoff, and say, "Where is the promise of his coming?" These have been the most effectually silenced and restrained through the influence of two or three of the most intelligent citizens, who in fact are Infidel and Universalist in sentiment. They say to the disturbers of our peace (many of whom, I am sorry to say, profess to be friends of Jesus), "If your Bible be true, this doctrine which you oppose is likewise true; for surely it has been conclusively proved in your hearing." One of those individuals called on us, and respectfully solicited a copy of our quotations. Two or three of the ministers in the place have stepped in occasionally and listened to the word, and have, as we learn, spoken favorably of what they heard; and yet we fear they will continue to preach another doctrine.

One evening, after we had spoken at large on the subject of the resurrection, Mr. A., a Methodist minister, arose and asked several questions, "for information," which, as he informed the congregation, were answered to his satisfaction; and which served still further to shed light on the subject for the benefit of others. Last evening we gave our concluding lecture at the hall; and notwithstanding a temperance lecture, and a public ball in the place (each interesting of course their adherents), yet our place of worship was well filled, and solemn attention was paid to the word, while we occupied at least two hours in expounding Dan. xi. and xii.

The brethren here are revived, some backsliders have been reclaimed, the church is enlarged and greatly strengthened. This evening we return with them to their usual place of worship, having invited all the anxious and serious minded to meet with us, and freely communicate to each other their feelings. I expect the Lord will meet with us, and make it a joyful season.

We intend to return and be with the church in Wolcott next Sunday, if the Lord will, snow or no snow. Expect to remain in that section about two weeks, and then visit and perform more labor in St. Lawrence Co. Pray for us, dear brethren and sisters, that in all things we may be led by the Spirit, now while the last days of time are falling, and with you meet a welcome reception when the Lord cometh to avenging his own elect. Will the dear friends continue correspondence with us, remembering that "cold water" is very reviving "to a thirsty soul."

Truly yours in the blessed hope,

S. CHAPMAN.

Liverpool, N. Y., Jan. 26, 1848.

FROM BRO. J. D. FRUDDEN.

DEAR BRO. MARSH:—The Lord is doing a good work at this place. Some six or seven have found Jesus as an all-sufficient Savior, not only to forgive their sins, but to cleanse them from all unrighteousness, and are now rejoicing in the love of God.—Four or five more confessed their sins and owned Christ, last evening, from whom I have not heard since, but hope that they have found Jesus as their Savior. The Spirit of God is at work upon the hearts of the people with great power; and I hope

to see more yet come into the liberty of the children of God.

The blessed Spirit has been with us in every deed, so that I have been enabled to speak the truth, in the demonstration of the Spirit, and with the Holy Ghost. To God give all the praise and glory. I have met with the most bitter opposition from professors of religion. A Methodist minister, being unable to overpower me in argument, undertook to assail my character, and thus stop the good work that had begun under my labors, by demanding my testimonials of ministerial and Christian character. But all in vain; for that God whom I serve, was pleased to manifest the power of the Holy Ghost in my heart and in the hearts of my hearers, so that it was manifest to those who felt disposed to listen to my teachings, that I was sent of God. I have been watched, and every attempt has been made to catch me in my words, but all in vain. The opposer has often come to me with a bold confidence of victory, but to stand back, agast, at the power with which all objections have been swept away by the truth of God; but to God be all the glory. I am more and more satisfied that there is a great lack of faith and the power of the Holy Ghost among us as a people. Our preachers ought to be men like Stephen, full of faith and the Holy Ghost; and if lacking on this point, they ought not to rest for one moment until they are fully furnished for the work of God. There is also a great lack in preaching Bible holiness, and practicing it in our lives. I feel to weep, not only when I see the desolation reigning among the sects around us, but at the fact that presents itself on every hand that the mass of the Adventists are asleep—are not walking in Christ as they received him, by faith and obedience; but are contenting themselves with living short of that holiness that God requires of us all, to be pure even as Christ was pure, to be holy as God is holy.

Your brother in Christ,

J. D. FRUDDEN.

Clarkson, N. Y., Feb. 8, 1848.

FROM BRO. W. PRATT.

DEAR BRO. MARSH:—We have arrived to an important crisis in the history of the Advent cause; and what will be the result, time alone will determine. The cause of God is wounded, I think, much, even in the house of its professed friends. I believe this cause is the Lord's, and our God will take care of it; yet while we are interested in the best of causes, and the Lord has declared even the gates of hell shall not prevail against it, the cause may suffer much in its advocates in various ways. I will mention some, among many, in which I think the cause at the present time suffers much.

1st. Men, or any body of men, may hold the truth, and publish it far and near, even give "all their goods," and their "bodies to the flames," for the sake of it, and after all disgrace the cause, and do more hurt than good, by being void of the Spirit of our blessed Lord. This position some may think is incorrect, by saying, Whosoever hold the truth have the spirit, for the truth and spirit go together. This is not always the case, for men in the days of the apostles held the truth in unrighteousness, and can such have the spirit?

Again, there is such a thing as grieving or quenching the Spirit, all will allow; and I think it may be grieved away even when contending for the truth, if we do it with a wrong spirit, and do much injury to the cause of truth. I think all are satisfied that this has been the case, to some extent, among those looking for the Lord, and many kept back from embracing the truth, others turned away, and the Lord only knows to what extent this has gone and the injury it has done. The judgment, I fear, will reveal a sad picture on this point. Brethren, it is not enough for us to hold the truth, or to make great sacrifices to spread it far and near to save souls to be ready for the judgment; but, we must do it in the spirit of Jesus; for unless we have his spirit we are none of his. Paul gives us a good example in

Acts xx. 31. He warned men day and night (with an unfeeling heart, or a censorious spirit? No) with tears. My Lord, where are the Pauls in the nineteenth century?

Again, some seem to think that opinions are all that constitutes a disciple of Christ; and if only orthodox in their views, or believe as they do, it is enough, with moral acts. I fear many will in this view go to the judgment, having a good theory and profession, or what Paul calls a form of godliness, yet destitute of the power that will save them.—Multitudes, no doubt, in the judgment day will be found in this state. What a wretched state that will be! Lord, save the reader from it. Amen.—All that would have the power of godliness with them, must keep low at Jesus' feet, and have living faith, which will enable them to put off the old man with his corrupt deeds, and put on the new man, Christ Jesus.

3d. It would seem, by looking around, that there is a disposition to magnify small things or faults, and make them appear much worse than they really are; and instead of heeding the word of the apostle, "bear the infirmities of the weak," or "one another's burdens," or having that charity which "bareth all things" there appears to be a disposition to crush the weak and destroy the confidence of the brethren in them. This is not as it should be; it is destructive to souls; and many humble, godlike children are suffering, by misrepresentation, or reporting and not sniffing things to others which should be overlooked, and not mentioned at all, unless to the individual concerned. Brethren, ought we not to be exceeding careful on this point, for fear we may "devour one another," and consume one another? I think it would be well for one and all, lecturers and brethren, to turn over a new leaf, and shut this gate forever; and hereafter resolve, if we cannot say any good of a brother, and have no evidence to disellowship him (if so, take gospel steps; go to him, and not to others), put the bridle on the tongue and be silent. I think, if this step is taken, it will disarm the devil of one powerful weapon, which has been used to good effect on his part among Adventists.

4th. There has much been said about division through the papers of late, on the account of different sentiments held among us. It is certain this will be effected if there is an alienation from the love of God. But as long as the love of God is the ruling principle in our hearts, and doctrines are discussed in the spirit of Jesus, with an eye single, I can see no reason for a division; nor do I believe there ever will be one, when in this state. I think, and honestly believe, that all divisions among the followers of Christ have their origin in a departure from the love of God. This all will readily see. The love of God does not, no never, cause a division among those that have it; but will cause us to love one another with unfeigned love, and nothing can separate such pure hearts. We may hold different sentiments, and discuss them in the love of God, and the strong tie will still exist; and I venture to say, there is not a meek and Christ-like soul in the land that thinks of loving any brother less because he does not see on all points like himself. Wherever it is the case, it is certain that soul is not in the love of God. Now let every one that does not feel that same love for his brethren (on the account of different views) as he did in '42 or '43, examine his heart, and he will find it is not so full of the love of God as thou— that he is not living so faithful and holy; and thus in a measure departed from the love and spirit of truth.

If this view is correct, and a want of the love of God is the origin of division among brethren, it is very necessary that we all see to it that our hearts are right in the sight of God; then division and strife will be kept outside of the camp, and love and peace reign within. God grant it. Amen.

5th. There is a great departure at the present time from the revival spirit, all must allow. In past days souls were not converted unless there was an interest, and a deep interest, felt in the welfare of our fellow men. That interest to a great extent is lost, and how can we expect to see the work go forward, unless we are as much interested as in days past? We cannot. If there are souls that can be saved (and we do not doubt it), shall we have less interest in them now than in past days? If we have, is there not a cause? Is there not something wrong in our hearts? Brethren, let us try to find where the wrong is, that while time does continue,

we may, under God, save all that can be saved. I think the wrong may be found even in ourselves.—Lord, breathe upon us the Holy Ghost. Brethren, let us pray more earnestly than ever for God's quickening Spirit, for without it we can accomplish nothing, with it we can labor in faith and power, and God will be glorified.

I have mentioned some few things which I think affect us much; and wherein I am right, the Lord help us to conform to the rules I have given, and by so doing honor our God. Let us recollect, if we bear much fruit, it will be by our keeping in the love of God; and if we are like a city on a hill, it will be known by our holy lives, and unfeigned zeal, and faith, and oneness; and if more souls are saved, it will be done by more consecrated life. Amen.

Your brother in tribulation,
WALTER PRATT.
Strabridge, Mass., Feb. 5, 1848.

FROM SISTER T. A. ROBBINS.

DEAR BROTHER:—Truly ours is a blessed hope: that soon, very soon, he who is our life shall appear, and his saints also shall appear with him in glory, and still more, see him as he is, and be made like him.

I long to see that glorious day. I can truly say, with the poet, "I love this Advent doctrine," and an willing, and esteem it a privilege, to be accounted worthy to bear reproach for the truth's sake. Yet I fear many times lest my heart should be over-charged with the cares of this life, and so that day come upon me unawares.

This world with all its fleeting show is not the world for me; my treasure is not here, and I pray it never may be: I want a treasure in heaven, that will be durable.

O, for that grace which will enable me to resist the devil in every form. I want all of that mind which was in Christ, to enable me to live consistent with the gospel. I want to be dead to the world, and have my life hid with Christ in God.

Since we came to Illinois, we have not had the privilege of meeting with those of like precious faith, except the little company that came with us, and that not very often, for we are much scattered at present.

We met with the friends in Buffalo, when on our way to this place, and it was a profitable opportunity to me. Since that time I have not found one that was looking for and loving the appearing of the Savior; and but very few that have ever heard on the subject of our blessed hope at all; but have heard enough about it to be filled with prejudice, and, what to them is argument, against the doctrine. Others, even many, would be glad to hear the reasons of our hope. The harvest truly is plenteous but the laborers are few. My desire is that the Lord would send efficient laborers into his vineyard, that would not hold their peace day nor night, until he shall establish Jerusalem a praise in the earth.

We have the papers to read, the Harbinger and Advocate, for which I feel thankful: they take the place next to a good conference meeting. I should feel lonely without them. May the Lord put into the hearts of his children, that have the means, to sustain them until the Master appear, is the prayer of your unworthy sister in Christ,

TERESA A. ROBBINS.
Henderson, Ill., Jan. 8, 1848.

FROM BRO. I. R. GATES.

DEAR BRO. MARSH—I am now in this city giving a course of lectures, and am nearly through. The cause is in a very sound and healthy condition under the judicious and energetic labors of Bro. Farnett. I have given nine discourses, which have been listened to with marked attention by large and attentive audiences.

On my way here, I stopped at North Attleboro and Wrentham, and spent a week. Elder J. S. White ministers to the little flock. They are striving to keep the unity of the Spirit in the bond of peace; and I assure you it is no hard matter when brethren love one another as they do at Wrentham and Providence.

I closed my labors at Wrentham after giving eight discourses, which were listened to with very deep interest. Elder White is doing well for the cause,

and is highly esteemed by the flock of his charge. I expect to close my series of meetings in Providence to-night, preparatory to my going to North Scituate, where I expect to commence on Thursday evening next.

As ever yours waiting for Jesus,
I. R. GATES.
Providence, R. I., Feb. 1, 1848.

The Signs.

If the darkening of the sun and moon, and the falling of the stars, in Matthew, Mark and Luke, "and the sun became black as sackcloth of hair," and the moon became as blood; and the stars of heaven fell upon the earth, even as a fig tree casteth her untimely fig when she is shaken of a mighty wind," in the Apocalypse, refer to the same events, and are the great signs in the literal heavens of the coming of the Lord, why is the shaking of the heavens in the evangelists thought to be of an entirely different character from the departing of the heavens in the Revelations?

In Matthew and Mark, the shaking of the powers of the heavens is, beyond all controversy, the fourth great sign in the heavens. Why then is the same sign in Luke so understood and construed as to make it the cause of signs, and not of itself any visible sign at all? It appears that all the signs were given in mercy to mankind, especially to God's waiting people. The first, or when these things begin to come to pass, was to give the assurance that our redemption draweth nigh. The intervening signs, to strengthen and confirm our faith and hope; and when "we shall see all these things, know that it is near, even at the doors." Now we may conjecture that we have seen an effect of the shaking of the powers of the heavens, but who can say in truth that they have seen this sign! Here faith is to be swallowed up of knowledge. We shall no longer need to take heed to the sure word of prophecy, but shall know; though the sun will not be risen, yet the day will have dawned, "and the day star be risen in our hearts."—When we know that a friend of great dignity is at our door, our heart beats high with interest; but when our King and Judge, the great Mediator and Savior of lost men—our Savior and friend gives us the token that he is "at the doors," all earthly objects will, must die away—all kindred hearts be raised to the expected one.

Well, such a token seems to be necessary, and is in mercy promised to the waiting few—to the little flock. The powers of the heavens shall be shaken; then know—ah! Not that the Savior will come in an indefinite number of years in the future—the former signs have taught us this—but that he is "at the doors."

Then is not the shaking of the powers of the heavens a sign that he is at the doors? (and whatever the sign of the Son of man in heaven may be, whether it will be the rays of light and glory that will proceed from his person, or the fiery stream of Daniel, or the thousand thousands of ministering attendants, I cannot say; and is not the departing heavens, in the events of the 6th seal, the opening of the doors, bringing to view the throne and him that sit therein, as in verse 16, to the terror stricken inhabitants of earth?)

Please read, in this connection, Acts vi. 56; Isa. xii. 18; Joel iii. 15, 16; Haggai ii. 6, 7; Heb. xii. 26, 27.
H. C. ROBBINS.
Westford, Ct., Jan., 1848.

Obituary.

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

BRO. MARSH—Our beloved brother, GEORGE MOORE fell asleep in Jesus on the 7th of Oct. last,

after an illness of one year and eleven months, aged 45 years and two months.

He bore his affliction with great patience, and died in full triumph of faith of having a part in the first resurrection to immortality and eternal life. His funeral was attended by a large assembly of friends, who deeply felt the loss. Previous to his death he requested Bro. Pettit to preach on the occasion from the words, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." Job. xix. 25-27. From which Bro. Pettit gave a very appropriate and affecting discourse.

Your brother in the Lord,
HENRY J. SWEARS.
Ameliaburg, C. W., Jan. 29, 1848.

Notices.

BUSINESS NOTICES.

M. W. Yager—We have no recollection of anything being paid, for the paper, when you were here, neither did we anything credited, at that time, on our books. We conclude therefore that we were correct.

B. Morley—On book acct, \$2.00. Balance is \$2.00.

OUR FREE LIST.

Under this head we desire to keep our readers apprized of the number and amount of the paper, to the worthy poor, together with the voluntary donations which the benevolence may be pleased to contribute, in aid in defraying the same.

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Free Donations,

Bro - Young

B. V. Yates

J. Wright

J. Underhill

REMITTANCES FOR THE HARBINGER.

We feel sorry to hear of the death of Bro. H. H. Baldwin. T. C. Armstrong, D. Lord, M. Baber, Mrs. Gerrit Smith, W. H. Simmons, A. J. Correll, I. Adair, T. Williams, \$1.00 each. J. S. White, \$1.00. J. W. Foster, \$1.00. S. H. Russell, \$1.00. North B. G. Mott, \$1.00. J. Underhill, \$1.00. K. Kelly, \$1.00. S. Taylor, \$1.00. J. W. Townsend, T. Hartford, J. C. Browne, \$2.00 each. A. Veeder, N. W. Spencer, \$1.00 each. P. Burdick, \$1.00. J. V. Hines, \$2.50. B. Hutchinson, \$1.00. J. Gibson, \$1.00. J. W. Gibson, \$1.00.

Lecturers—G. M. Spencer, S. W. Holman, J. Weston, J. S. Schoonhoven, O. P. Frazier, L. Morgan, C. H. Newman, A. N. Bentley, R. R. Finney, F. Hough, I. Leslie, E. T. Hastings.

SECOND ADVENT MEETINGS.

EP Meetings in Buchanan are held in MINNERS HALL, corner of Main and South St. Full-course, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's Supper will be administered in the afternoon of the first Sabbath in every month.

EP Second Advent Meetings in Albany are held in PEARSON HALL, 34 South Street, building corner of State and South Streets; entrance on State-street, east door above Clarke House.

EP The Advent congregation in New-York, which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 21 Bond-street (two doors from Rensselaer), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

LATE PUBLICATIONS

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Second Advent Library—New Series.
No. 1.—The Book. Advent Introductory to the World's Jubilee. Price, 75 cts. per hundred; 7 1/2 cts. per dozen; 4 cts. single.
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No. 3.—The Lord's Coming. Price, as above.
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BROOKS SIX BRASSES—Are the Wicked Immortal, also, Have the Dead Knowledge? We have just received 100 copies from the author. Price, 15 cts.; \$10 per hundred.
ANALYSIS OF GOSPELARY—By B. W. Bliss. We have a few copies. Price, 50 cts. each. \$5 per hundred.
WARRANTER'S LIFE OF THE TWO WARRIORS—comprising the early history of Methodism, &c. Price, \$1.
"THE SIGN OF THE PROPHET'S CROSS"—A Sermon by Chas. Beecher. Price, \$1.40.
WARRANTER'S PICTURES—Demonstrating the Rapid & Universal Spread and Triumph of Roman Catholicism. Price, 15 cts.; 10 cts., discount by the quantity.
PROGRAM AND PLAN OF THE WORLD'S CONVENTION FALLING OCTOBER, 1848.
Also, an Account of Advent Books, Bibles, Catechisms, & Macknight's Testament, binding, covers, &c., &c.

Poetry.

Preach the Truth.

Fear ye not the face of lay—
Preach the truth—
It will spring another day,
If you're faithful,
And the holy word obey.

What if scorning men oppose?
Preach the truth
To your friends and to your foes:
If you're faithful,
These will yield as well as those.

With the message from the skies,
Preach the truth
To the foolish and the wise—
If you're faithful,
Vice will sink, and virtue rise.

If men hear, or men forbear,
Preach the truth;
Truth is never lost in air:
If you're faithful,
You a crown of life shall wear.

Miscellany.

Correspondence of the Saturday Courier.
Extraordinary Phenomenon.

Forest Hill, Ark., Dec. 13, 1847.

Dear Sir:—One of the most extraordinary circumstances transpired immediately in this neighborhood on the 8th inst, perhaps, that has ever been witnessed on this side of the moon, which I hasten to communicate to you.

About a quarter past 3 o'clock, P. M., the sky, which a few minutes before and during the whole of the day had been perfectly clear, became suddenly overcast with a most awful darkness: the clouds, (if they were clouds) whirled in the strangest contortions, and presented the appearance of a solid force, lighted from above with the red glare of many torches—though this lurid appearance did not seem to reflect through nor penetrate the cloud, so as to impart any light to the under stratum of the dark mass rolling above, but seemed to be absorbed, and was only visible through the semi-transparency of the portions rolling below.

Whilst hundreds of spectators in our little village were spell-bound in dreadful suspense, the most tremendous explosion that ever defensed the ear of mortal, emanated from above, shook the earth upon which we stood, and caused such a rocking of the houses that the new bell on our village church tolled three several times, which, as may readily be imagined, contributed to the general consternation. Immediately following, or rather accompanying the explosion, a fiery mass, which appeared, whilst in the air, to be about the size of a hoghead, descended with all the rapidity of lightning, and fell about twenty feet on the east side of a cotton gin, which stands just at the outskirts of the village—and in less than twenty minutes the clouds had disappeared and the sky was as serene, and the sun shone as brightly as it had done all the forepart of the day!

When we repaired to the spot where the body had fallen, an excavation, or rather a hole was discovered, which was exactly round, and measured 3, 2, 3 inches in diameter, and 8 feet deep, at the bottom of which was a black mass, which was yet so hot that when water was thrown on it, it hissed like hot iron. After considerable labor, in which all our citizens participated, we extruded from the place a solid mass of something which was about as heavy as so much rock, completely encrusted with a black coat, which smelled like sulphur.

The most astonishing of all in that the mass presents the exact resemblance of the bust of a human being—or rather it would be supposed to be a stone idol, executed by some barbarian sculptor in early pagan ages.

Such a circumstance is truly astonishing to every one who had witnessed it, and had it descended a few centuries ago, or fallen among any portion of the heathen world, it would no doubt have been re-

garded as the descent of a god—but many of our citizens regard it as a meteoric substance, and the only thing which seems to puzzle the most learned among them, is its shape.

Yours in haste,
HENRY HICKS, P. M.

Correspondence of the Rochester Democrat.

Burning of the White Dog.

In my last I promised a detailed account of this interesting ceremony as witnessed by myself. As it was to commence at sunrise, I engaged the services of an Indian interpreter the previous evening, and as soon as the "grey dawn" appeared we were upon the ground. The spot selected for the ceremony was in front of a house of a leading chief.—The preliminary preparations had already commenced. An altar of common fire-wood had been made and fire had been set to the tops of it. After the flames had made considerable progress, the Prophet took the dog from the cross where it had been suspended and placed it upon the altar exclaiming as he did so, "Guah!" "Guah!" in a peculiarly deep guttural tone. He then commenced a sort of chant in which several other Indians occasionally joined, and when this had continued several minutes, the head chief came forward, holding in his hand a little pouch filled with sacred "Oyung-wa" (tobacco), and, in a firm and modulated voice, spoke nearly as follows, throwing a small portion of the tobacco into the flames as he passed from one object to another:

"Great Spirit! Once more successive moons have brought around the period for returning thanks for the favors which thou hast so bountifully bestowed upon us during the year that has just passed. And in token of our gratitude, and in expiation of our past sins, and an expression of most fervent supplication for the continuation of thy bountiful benefactions, we have prepared, and now offer to thee this sacrifice, which we pray may meet thy approbation. We thank thee—that the destroyer has been permitted to slay so few of our number—that thy protecting hand has been over us, so that the evil spirits have not afflicted many of us with sickness. That the strawberry, the raspberry and other small fruits have supplied so much pleasant fruits. That the whortleberry and other wild shrubs, have been so abundant. That the apple and other cultivated fruits have yielded their accustomed supply. For the chestnut, the walnut, and other fruit-bearing trees. For the sugar maple which gives a pleasant liquid from which we can prepare sugar to eat with our food. For the game with which our forests abound. For the fish which swim in the water.—For the birds which enliven us with their sweet notes. For the flowers which adorn the fields and woods. For the winds which purify the atmosphere and refresh us when the summer sun pours his burning rays upon us. For the streams which furnish us nature's beverage. For the clouds which bring the rain to replenish the streams and fertilize the earth. For the three sisters,* corn, beans, and squashes, which have furnished us so bountiful a supply of food for our support, whilst the wintry winds and snows prevail. For the moon which lights the path of the hunter and the warrior, after its other sister, the sun, has sunk behind the western hills. For the sun which gives us light and heat, and causes all things to grow and produce. And, that thou hast so wisely ordered all things, that the seasons return in regular order, the sun moon and stars maintain their allotted places in the heavens, and harmony pervades all creation."

Much of the natural beauty of the address is destroyed by the translation, and I have been able to give but a meagre sketch of it. The reverential tone in which it was delivered, and the solemnity which pervaded the spectators, evinced the sincerity of the motives which prompted the sacrifice, misjudged and mistaken as the devotees of this religion are.

When the speaker had concluded, he retired to the house followed by the spectators, and when we left, was addressing them.

* So called by the Indians because they constitute a large portion of their food.

☞ The speed with which electricity travels on a copper wire, is said to be about 288,000 miles in a

second—a speed which would carry it round the world 40,000 times in an hour.

Short Patent Sermon.

Perhaps it may not be amiss to remember the Printer in my discourse. He is in a very disagreeable situation. He trusts every body—he knows not whom; his money is scattered everywhere, and he hardly knows where to look for it. His paper, his ink, his type, his journeyman's labor, his living, &c., must be punctually paid for. You, Mr. —, and Mr. —, and a hundred others I could name, have taken his paper, and you and your children, and your neighbors, have been amused, and informed, and improved by it. If you miss one paper you think very hard of the printer—you would rather go without your best meal than be deprived of your newspaper. Have you ever complied with the terms of your subscription? Have you taken as much pains to furnish the printer with his money as he has to furnish you with your paper? I have you paid him for his type, his press, his hand work? If you have not, go pay him off.—*Done, Jr.*

Hebrew Pluralism.

Gen. i. 1. "In the beginning God [in the Hebrew, the Gods] created the heavens and the earth." "Remember now thy *Co-creators* in the days of thy youth." "And the Gods said, Let us make man," &c. This pluralism is a Hebrew idiom. It is applied to God, and also to man, where only one is intended. For, from Moses to Christ, no Jew was ever found to be a Trinitarian. It is applied to the image Dagon Judges xvi. 23. It is applied to God. Ex. iv. 16. It is applied to Pharaoh [Adonim, Lords]. Gen. xl. 1. To the husbandman [owners]. Isa. i. 8. The brethren of Joseph called the prime minister of Egypt Lord [plural, Adonim, Lords, or Gods]. Jer. xlii. 30. Hence we might as well suppose that Joseph, or Moses, or Pharaoh was a being of a plurality of persons, as that God is. This plural form is applied as distinct from the Son, whom Trinitarians consider "the second person in the Trinity." "Thou lovest righteousness and the best of inquiry; therefore God, thy God [Elohim, thy Gods] hath anointed thee." Christ speaks of himself in the plural number—"We speak that we do know, and testify that we have seen." John iii. 11.

Crime in New-York.

During the last year, 14,381 persons have been arraigned at the bar of justice in the different Courts and Police Offices of this city. It is also a fact that 191 Police Officers were arraigned before the Mayor, for offences committed against our Police law, the entire number of officers in this department being 900. The enumeration of these two sets of figures, establishes the appalling statistical fact, that one person out of every twenty-six of our entire population is arrested as a criminal at some period of the year; and that of our guardians of the laws—our constables of the peace and public morals—one in every five is guilty of some breach or violation of the very laws which they are paid to maintain.—*Nat. Pol. Gaz.*

At a temperance meeting in Salem, it was stated that, within a year, the rum shops in that city had increased from 29 to 164!

The Advent Harbinger.

(PUBLISHED EVERY SATURDAY.)

JOSEPH MARSH, EDITOR & PROPRIETOR.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 12.

ROCHESTER, NEW-YORK, SATURDAY, MARCH 18, 1848.

Whole Number 921.

Original Poetry.

[For the Harbinger.]
The Last Days.

The world had sunk in slumber most profound,
E'en they who bore the precious name of Christ,
Seemed to forget that their long absent Lord
Would e'er return. Some thought, and some believed,
His came at death—or by his Spirit came.
Which never has left the world, since his latest promise
Was fulfilled, "I send the comforter."

Others, that all the world would know the Lord,
And the sin-cured earth, granting 'neath the weight
Of wickedness, became another Eden;
Not remedied by the blood which formed it first,
But, although waxing old as doth a garment,
Renew its age; and holiness prevail
As in now triumphs.

Men were thus deceived

With idle fables of their own invention—
When suddenly a cry is heard, "Behold!
The bridegroom cometh! Go ye out to meet him!"
God had moved the hearts of his dear servants
To search his Word, in reference to the end.
They found that prophecy had been fulfilled,
The signs been given, which the savior said
Betokened his appearing.

The sun had veiled his fiery face in darkness—
The moon withheld her light—the stars from heaven
Had fallen, even as the untimely fig,
When shaken of a mighty wind.
Patience and faith, with distress of nations,
All proclaim him near, whose right it is to reign.
"For as his coming by the Spirit's sufficiency,
But to dash the nations as a potter's vessel."

These facts as well attested,

But few at first to primacy it were found;
Many the truth with joy awaiting to receive;
But having more than him, this present world,
Whose name they bore, they turned away, and joined
The scoffers; and, as time yet lingered long,
Inquired, "Where is the promise of his coming?"
Not counting God's long suffering salvation,
And—more—they beat the while their fellow servants,
And did eat and drink among the drunken.
Oh! fearful doom awaiting such!

But few were found in these last days of peril
To endure the fiery trials to which their faith
Exposed them. But they, who, not ashamed of Jesus,
O his words, sustained by grace divine,
Will to the end endure. O ye! the Lord
Faith on earth will find. There will be some,
Who, quickened by his Spirit, from among
The living rise to meet him in the air.

Thus precious saint! though weary, wayworn, bereft,
Lift up thine head, rejoice, redemption's nigh.
Hear thy glory, to an unfolding crown!
Gird up thy loins anew—hope to the end!
Soon the warfare will be o'er—the victory won—
Eternal life and blessedness secured!
Fight then the fight of faith—with patience run:
For soon thou'lt join in bliss the blood-washed crew,
And casting at thy Redeemer's feet thy crown,
To him ascribe salvation, glory, power!
HARRIS, N. Y., Feb. 17, 1848. E. S. B.

Original.

For the Harbinger.
The Purpose of God—No. III.

THE INHERITANCE—INCORRUPTION.

1st. What is the inheritance or kingdom of the
saints? Surely not heaven. For man never
possessed it nor lost it; consequently, has no
claim to it nor promise of it. Hence, it is use-
less to hope for it; for thus saith the Lord, "The

heaven, even the heavens, are the Lord's: but
the earth hath he given to the children of men." Ps.
cxv. 16. Then all those teachings are false,
that promise heaven to the saints for a possession,
or even their going there at death. For says Je-
sus, John iii. 13, "No man hath ascended up to
heaven, but he that came down from heaven."—
Also John xiii. 33, "Little children, yet a little
while I am with you. Ye shall seek me: and
as I said unto the Jews (vii. 21), whither I go ye
cannot come; so now I say to you." But, says
the objector, did not Enoch and Elisha go to hea-
ven? Yes; but they are exceptions to this gen-
eral rule, as they also are to the one in Rom.
v. 12, "Death hath passed upon all men, for that
all hath sinned." And says Peter, Acts ii. 34,
"David is not ascended into the heavens"; and
I know of no one more likely to enjoy that privi-
lege than the man "after God's own heart."—
Away, then, with these fables—to the law and the
testimony. Heaven is not our promised inheri-
tance nor dwelling place; but the earth.

Says Jesus, Matt. xxv. 34, "Then shall the
King say unto them on his right hand, Come, ye
blessed of my Father, inherit the kingdom pre-
pared for you from the foundation of the world."
Then, "When (ver. 31) the Son of man shall
come in his glory with all his angels, and shall re-
ward the righteous from the wicked," then shall he
give to the saints THE KINGDOM prepared expres-
sly for them from the foundation of the world.—
What kingdom is it? I answer, the earth.—
Proof, Gen. i. 26-28: the only one found in the
Bible which was prepared from the foundation of
the world. Again, those "blessed of God" are
to inherit this kingdom prepared, &c. Now
turn to Ps. xxxvii. 22. There the Spirit of Christ
tells us what that kingdom is: "Such as be bless-
ed of God (the same class before named) shall
inherit THE EARTH." Not heaven nor Jupiter;
no, but the earth. Again, Micah iv. 8, "O tow-
er of the flock (i. e., Jesus, heir and king), the
stronghold of the daughter of Zion, unto thee
shall it come, even the FIRST DOMINION; the
kingdom shall come to the daughter of Jerusa-
lem," (i. e., the saints). What is the first domi-
nion named in the Bible? Dominion over the
earth and all things in it. See Gen. i. 26. With
these plain teachings, how astonishing that any
should err. See also Ps. xxxvii. 9-11, 18, 29,
34: "For evil doers shall be cut off: those that
wait upon the Lord shall inherit THE EARTH. . .
For yet a little while, and the wicked shall not
be: yea, thou shalt diligently consider his place,
and it shall not be: but the meek shall inherit
THE EARTH." 18th, "The Lord knoweth the
days of the upright: and their inheritance shall
be forever." 29th, "The righteous shall inherit
THE LAND, and dwell therein forever." 34th,
"Wait on the Lord, and keep his way, and he
shall exalt thee to inherit THE LAND: when the
wicked are cut off thou shalt see it." Prov. ii.

21, 22, "For the upright shall dwell in THE
LAND, and the perfect shall remain in it: but the
wicked shall be cut off from THE EARTH, and the
transgressors shall be rooted out of it." Prov.
x. 30, "The righteous shall never be removed:
but the wicked shall not inhabit THE EARTH."—
Prov. xi. 31, "The righteous shall be recompen-
sated in THE EARTH." Dan. vii. 27, "The king-
dom and dominion, and the greatness of the king-
dom under (mark—not above, but under) the
whole heavens (of course all the earth), shall be
given to the people of the saints of the Most
High, whose kingdom is everlasting." Matt.
v. 5, "Blessed are the meek for they shall inher-
it the earth." Rev. v. 9, 10, "And they sung
a new song, saying, Thou art worthy to take the
book, and to open the seals thereof; for thou
wast slain, and hast redeemed us to God by thy
blood out of every kindred, and tongue, and peo-
ple, and nation; and has made us unto our God
kings and priests; and we shall reign on THE
EARTH."

Here is the testimony of all the saints in their
redemption song. With all this testimony, who
can doubt that this earth, renewed and brought
back to its original state of peace, purity, beauty
and glory, is to constitute the saints' everlasting
habitation, being the one originally possessed,
which was, through transgression of the first Ad-
am, lost; but by the second Adam, the Lord
from heaven, will soon be redeemed and given
to the saints for whom it was prepared from the
beginning. Matt. xxv. 34; Isa. xlv. 17, 18.

2d. Adam, by eating of the forbidden tree, lost
incorruptibility; and went back to dust, from
whence he came. One of the most striking char-
acteristics of man in the present state, is a uni-
versal tendency to decay. In the earliest stages
of our existence, yea, from the womb, this is
manifest; but more abundantly in succeeding
stages of life. Having passed the meridian, de-
cay arrests us in a thousand forms, and with ir-
resistible power. Our limbs gradually stiffen; the
powers and faculties of body and mind lose their
rigor, strength, and activity; our health declines;
pains multiply; feebleness and languor lay hold
of the system; and death finally draws us into
the tomb, where we are changed to corruption;
and dust. But it was not so in the beginning—
Man was made pure, having no seeds of corrup-
tion or decay in himself, and although unaffected
by external or foreign powers and substances he
might have lived perhaps forever, yet was suscep-
tible of being destroyed by them, for incorrupti-
bility is no security against external powers.—
To illustrate: A piece of pure gold, excluded
from the air and all foreign substances, would re-
main bright and indestructible forever, because
it is pure in itself, and therefore incorruptible.—
Yet by the application of acids, it will speedily
corrode and decay. So Adam, when created,
was free from all seeds of corruption and decay,

yet was susceptible of being corrupted by foreign substances. This is evident from the fact that in the day "thou eatest thereof dying thou shalt die" [margin]; i. e., such will be the effect of the introduction of the impurities of that fruit into your system that decay will immediately commence, and end in death. That this is correct, is evident from God's interpretation of the penalty in Gen. iii. 19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return." Such was the effect upon his system from eating the forbidden fruit, that in little more than 900 years he died. (Gen. v. 5). But though sown in corruption, yet in the restitution it shall be raised in incorruption. (1 Cor. xv. 42). E. R. P.

Seneca Falls, N. Y.

(To be Continued.)

For the Harbinger.
A Short Sermon.

DEAR BRO. MARSH:—Knowing that some brethren have been, and are still looking to the events which have transpired in Ireland, and some other nations of Europe, as the fulfillment of Rev. xviii. 8; and believing that there is no ground for such conjecture (for I view it as mere conjecture), I send you a few thoughts for the consideration of God's waiting children, hoping that they may be blessed in the consideration of them, and thereby fortified against disappointment—their patience amplified, and their faith strengthened to wait the coming of the great Hierarch, and the only one in the universe. Erroneous conjectures can do us no good—they always lead to disappointment, and leave us worse than they found us.

I. Who saith in her heart, "I sit a queen"?

II. What is the nature of her plagues?

III. Who will be the author of her plagues?

I. Who saith in her heart, etc.?

1. Not the Pope of Rome. The terms 'her,' and 'she,' are never applied to a single ruler, especially if that ruler is a man. It would be a perfect misnomer. Besides, a Pope might be destroyed, and yet the subject of prophecy still stand as high in her own estimation as ever. Indeed, popes have both died and been murdered, but their places have always been supplied. Cardinals are always at hand to fill the vacancy.

Again; a single ruler is never the subject of prophecy, except in special cases, or when the power which is the subject of prophecy is brought forward through its head.

2. Not the city of Rome. What if the city of Rome were destroyed, would that fulfill the prophecy? I trow not. "She shall be utterly burned with fire." Burn Rome, and what then? Burn Washington, and what then? Burn Moscow, and what then? The British tried it a few years ago; and so did Napoleon; but did they thereby destroy the government of the United States, or Russia? Let facts answer. Rome might be burnt, as many times as there have popes died, and yet the subject of prophecy remain.

3. It is the anti-Christian apostasy—the mother of abominations, and all her ungodly progeny—otherwise, Great Babylon. This power is the

subject of prophecy, in one unbroken chain, from the commencement of the 17th chapter and onward through the 18th. It is the Roman Hierarchy, or Priest Kingdom. In the 17th chapter John is taken away in vision to see that power—her judgment first by the "kings of the earth," and finally her utter extermination in a manner hereinafter considered. This is the power that figures on the great anti-christian chess-board. Destroy the Pope, or the city, and the power still remains. The one is only the head, the other the seat, of the power. The expression, "The woman is that great city that reigneth over the kings of the earth," affords not a shadow of objection to the point I am considering.—The city itself, considered as a municipality, or in whatever light you please, never reigned over the "kings of the earth," since the days of papacy. It has only been the seat of power; and in this light only, could it be meant in the prophecy. But the Roman Hierarchy—"the woman," "drunken with the blood of saints," has "reigned over the kings of the earth."

Again; it is said, "In her was found the blood of saints and martyrs, and of all that were slain upon the earth." This is not true of the city of Rome; but it is true of the Roman Church, and all her progeny (for all are her progeny who have her spirit).

Yes, but you say, "Other nations, and Pagan Rome, persecuted and put to death God's saints, how then can the blood of all the saints shed on the earth be found in her?" How can it be found in any other one power, or one city? If one objection is good, the other is. But I answer—On the principle that she is the *indorser* of all the persecutions of God's saints. It was in this light Christ told the Jews that the blood of prophets and others should "be required of this generation." "Ye allow the deeds of your fathers," No nation nor city under heaven answers the description of the prophetic pen. The Roman Priest-kingdom, alone, fills the picture.

II. What is the nature of her plagues?

1. It is said to be "death, mourning and famine." But it cannot be the death of individuals. If it were, famine must come first; and famine must be the cause of death. But the prophecy puts death first. The famine in Ireland, and elsewhere, cannot fulfill this prophecy. That has been only on individuals; and I care not if the whole Catholic population of Ireland were cut off, it would not fulfill the prophecy—the Hierarchy stands good notwithstanding.

2. What then is the nature of the death spoken of in our text. The primary meaning of *thantos* is extinction of life. When applied to a government, as in this case, it must be the utter annihilation of that government or power. This is just what God declares he will do to Babylon the Great, the mother of Abominations. Hear him: "And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all." Here is the death predicted—her utter, entire, and eternal overthrow! What follows? "Mourning and famine." But who mourn!—God tells us. There are three classes of mourners.

1. "The kings of the earth, who have committed fornication with her."

2. "The merchants of the earth, who have waxed rich through the abundance of her delicacies."

3. "The ship-masters, and all the company in ships," otherwise the sailors. These all "weep and mourn" for her.

Why so! O, there is a 'famine.' The kings of the earth "have lived deliciously with her"—been made respectable by their union with the old Jezebel. As abominable as she has been, she has, nevertheless, by her sorcerous influences, succeeded in captivating the kingdoms of the world, and subjecting them to her magic power. "They have lived deliciously with her"; but their wanton mistress has been cut off. The besom of destruction has swept her away, and no place is found for her. She has gone down into silence, and they lament for her.

"The merchants of the earth, who have waxed rich," etc. She not only allowed, but took the lead in every extravagance. With what graphic power the prophet has delineated the gaudy tinseles of earth, in which she dealt. Her insatiable pride, and love of pomp and show, has incited her to ransack earth; yet her vast, unbounded desires, could never be cloyed. To minister to her vitiated taste, has required an innumerable multitude of artisans and traffickers. They have grown rich by means of her merchandise. "Her merchants are princes." Society, wherever she rules, through all the ramifications of business, is affected by her call for the rich and gaudy trappings of her worship. But now, she is destroyed! the source of their gain is gone. Like Alexander of old "by these they had their wealth"; but there is no Paul now on whom they vent their spleen—weeping and mourning is, therefore, their only alternative.

"The ship-masters and sailors." The shipmen, who have transported her "purple and fine linnen," her jewels and "vessels of gold and silver," are out of employment—they have nothing more to do—there is a famine to them, also; hence, they weep and mourn for her. None of these classes seem to consider that judgment is coming on them, also; but their minds are wholly absorbed in the calamities that have befallen their *alma mater*. They seem, also, like Judas, when Jesus was annointed, wonderfully anxious about the waste of property. But it is all of no avail. The fiat of Jehovah has gone forth! Babylon has sunk to rise no more forever! She shall be found no more at all!

III. Who will be the author of her plagues?

Shall some paramour kingdom hate her, cast her off, and destroy her? The former they have already done; and yet she lives and waxes wanton. Shall men rise up in her own midst, turn against her, and effect her overthrow and utter destruction? Prophecy tells us no such thing. But it does tell us who shall be the author of her final and eternal overthrow. That being is Jesus Christ, the "King of kings, and Lord of lords."

There is an order and succession of events predicted, from the commencement of the 17th chapter to the 10th verse of the 18th. Some I will name.

1. Her calamities, by means of her paramour kingdom.
2. The calling out of her God's people.
3. Her renewed prosperity, until she again feels herself a queen—a married lady, who is never again to be a widow.
4. Then comes her destruction.
5. Mourning, by those who have shared in her luxuries and pleasures; and—
6. The rejoicing of the faithful wife—the spotless espoused of Jesus Christ.

Daniel's fourth beast is seen, in its last stage, with eight horns, one of which is designated as "the little horn." Daniel beholds "till the beast is destroyed, and his body given to the burning flame. From whence did that flame proceed? Ans. "A fiery stream issued and came forth from before him." "His throne was the fiery flame." No language could more forcibly depict the doom of that power. When the "body of the beast is destroyed," methinks there will be no horn left standing.

Again; it is declared in 2 Thess. ii. 8, "Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." It seems perfectly befitting that Christ himself should do the work. That Hierarchy is antichrist—has usurped the prerogatives of Christ—has thrust itself into the temple of Christ, and usurped the prerogative of Christ, to give laws to Christ's people, and govern them; and undertaken to inflict that punishment, on those who have dared to incur its displeasure, which it is the alone prerogative of Christ to do: viz., to send them to hell. Well might the pen of inspiration call it "the mystery of iniquity." But its days are numbered; and soon Jesus will come again, the Mighty Judge of living and dead; and then shall the pest of earth and ally of hell come to an end. Then shall resound plumes of victory, from the blood-roused host of God's elect, over her that corrupted the nations, and shed the blood of saints, for the name of Jesus. Then shall the blood of those under the altar be avenged. I sympathize with them, and rejoice in prospect of the day now near.

Yours, waiting to join in the shout,

G. NERDHAM.

Albany, March 7, 1848.

[For the Harbinger.]

Living Soul.

ITS MEANING—NO. III.

Those who have read No. II., and believed the inspired record of the creation of the animal kingdom, must see that the popular view of "the soul" finds no support in that record. The terms "soul," and "living soul," are first employed four times in relation to the several inferior grades of animal existences, in earth, air and sea—then in the fifth instance it is employed in precisely the same form to denote man.

The English version distinguishes man from all other creatures by the use of this phrase—"living soul." Many have thought that man's distinction and superiority consists in his having such a "soul." But such a thought could never have been suggested by the Mosaic record. An uniform translation would have ascribed a "liv-

ing soul" to the whole animal kingdom four times before it does to man once; therefore, if this term proves that man has an "immortal soul," it proves the same of all the animal kingdom!—Vermin resulting from corruption and the curse, I leave, of course.

That which proves altogether too much, proves nothing to the point; hence this idea will be abandoned by all candid inquirers after truth, as soon as they are informed.

Let us proceed with the divine record, relative to the import of this phrase, ages after creation was completed. "And God spake unto Noah and unto his sons with him, Behold I establish my covenant with you and with your seed after you, and with every [nepesh ha hayya] living soul that is with you. This is the token of the covenant which I make between me and you and every living soul [nepesh hayya] with you. I will remember my covenant, which is between me and you and every living soul [nepesh hayya] of all flesh. The bow shall be in the cloud and I will look upon it, that I remember the everlasting covenant, between God and every living soul [nepesh hayya] of all flesh that is on the earth." Gen. ix. 8-16.

The word *nepesh* is used also in Gen. ix. 4, 5; Lev. xvii. 11. "The soul of the flesh is in the blood. I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for your soul." "Surely your blood of your souls will I require; at the hand of every beast will I require it, and at the hand of man, and at the hand of every man's brother will I require the soul of man." This term occurs in the Hebrew scriptures hundreds of times. When the connection shows that it is used in precisely the same original sense, it is translated, in our Bible, both *soul* and *life*: "Behold now thy servant hath found grace in thy sight, and thou hast magnified thy mercy (said Lot), which thou hast shewed unto me in saving my life [napshu]. . . this city is near to flee unto, let me escape thither and my soul [napshu] shall live." Gen. xix. 19, 20.—Reuben delivered Joseph—he said, "Let us not kill his soul [napsho]—let us not take his life, or kill him. If men strive, &c., thou shalt give soul for soul [nepesh to hath nepesh]. Ex. xxi. 23. "Go return unto Egypt, for all the men are dead which sought thy soul." Ex. iv. 19.—"The Lord said to Satan, Behold he is in thy hand, but save his soul!" Job. ii. 8. Job said, "What is mine end, that I should prolong my soul?"

The meaning of the word here is in utter and eternal contrariety to its popular and philosophical use! Those who do really believe in Jehovah's record of man an beast, life and death, must reject its opposite as absolutely false. Whoever heard of a philosopher holding the popular theological notion! Whoever heard of a Pope, or any one of "The Great Apostasy," speak of prolonging their "soul"! Their "soul"—their "spirit," is, in their imagination, from its very nature, beyond the grasp of death—incapable of decay, or decline, or death, by the tooth of time! But Job, the upright Job; to whom there was "none like, in all the earth"—Job believed in Jehovah's view of man—his personal *life, death,*

and resurrection. Ye who believe that the life, soul, or spirit, sprouts and springs at death, from the dying body, to bloom with unceasing freshness in "the Paradise of God," listen to Job and blush with shame! There is hope of a tree, if it be cut down that it will sprout again; but man, the living soul, "lieth down" in death, and "riseth not," till the resurrection. Job. xiv. and xix.

The radical verb signifies "to breathe"; the noun signifies "breath"—animating breath.—Not that merely which belongs to living man; for God affirms it of the whole animal kingdom—"of all flesh." The word [nepesh] soul, as used in the Holy Scriptures, is the designation of a living creature, or creature. It signifies primarily, animal life, the basis of instinct, appetite, consciousness, voluntary power, &c. It comprehends the whole animal sensibilities and capabilities associated with the animated organization. Thus the soul [nepesh]—the creature is said to live, be hungry, thirsty, empty, full to loathing, polluted with unclean food, &c.—We read of a "full soul," "fat soul," "lean soul," &c. The "nepesh" is said to be in jeopardy, put to death, to die, and to be dead! "Whosoever hath slain any soul"—any person. Num. xxxi. 19-28.—"Levy a tribute unto the Lord . . . one soul of five hundred, of persons, and of the bees, and of the asses and of the sleep." God expostulates with Israel: "Will ye pollute me . . . to slay the souls that should not die, and to save the souls alive that should not live"! Ezek. xiii. 19.

Pray tell! Do you make man a beast—a mere brute! I reply from the unerring "word of God": Man was made with a superior organization—"in the image of God." He has capacities as far transcending those of the horse, for instance, as the noble horse's exceed an snail's.—He has sovereignty over all the animal kingdom—"all the earth." For him the Savior especially came. To him is re-opened "the path of life," with the promise of "glory, honor, and immortality," in Paradise restored. True, "the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God"; but man's superiority is recognized through the whole scene of Jesus' wondrous meditation. Man was the honored "head" of this creation. Is not this enough! Shall he claim to be "as God"! Shall he assume "immortality," the sole prerogative of Jehovah—or the crowning consummation of the efforts of Almighty mercy, during six thousand years! Oh, if ever angels tremble—if God is ever "wroth," it is at such pride—such presumption!

J. B. COOK.

Selected.

"The Search for Sin,
AND ITS IMPARTIAL TRIAL IN THE TABLE OF MAN."

(CONTINUED.)

All this being done, the constable goes on to the place where he knows that Sin has taken up his lodging: this place is a common inn, a harlot's house, called Mistress Heart, a receptacle for all sorts of thieves, villains, and dishonest per-

sons. This harlot's house has no less than five doors of entrance for her guests. The first is the door of hearing; the first that ever was open to let in sin, as we learn in the serpent's beginning to tempt Eve. At this door enter in lying, slandering, filthy communication, flattery, swearing, error, blasphemy, and many other sins, caused and committed by the tongue. The second is the door of seeing; at this enter in the lust of the eye, fornication, adultery, covetousness, and many others, through want of chastity and contentment. The third is the door of tasting; at this enter in riot, gluttony, drunkenness, revelling, quarrelling, fighting, and many other baneful effects of seeking to satisfy intemperate and ungodly appetites. The fourth is the door of smelling; at this enter in foolish niceties, perfumings, and other allurements to dalliance, effeminateness, and such like. And the fifth is the door of feeling; at which enter wantonness, lasciviousness, and other fruits of the flesh. These be the doors by which Sin generally enters into the heart; but original Sin is bred and born therein; and Satan's immediate suggestions are sometimes suddenly cast into the heart.

Mrs. Heart always leaves orders with her maids, that whenever Sin, or any of his relations, come to her house, they are to be introduced into her dining room; and then she is to be acquainted therewith. These maids of hers (the passions) are very vile and impudent harlots. Besides these, she has in her house one called Old-man, her husband; also a man-servant named Will, a fellow of all work, and who is ever ready to obey her commands. Mrs. Heart very soon makes provisions to entertain her guests, as she always keeps food and wine ready at hand or them. Her table is therefore quickly spread; it is called Instability, for inconstant are the thoughts of such a wicked woman. The table cloth that covers it is called Vanity; for upon instability, with such vicious guests, what can there be but vanity? The bread set on the table is the fitness of every sin's proper object, without which, actual sin can no more live than a man without bread. The salt which seasons Sin's appetite is, opportunity, for time, place, and person. The dishes of meat are three; 1st, lust of the flesh; this is served up on the plate of pleasure; and of this dish adultery, fornication, and other sins of a like nature, feed heartily. The second dish is, lust of the eye; this is served up on the plate of profit, and thereon feed covetousness, usury, oppression, bribery, and such like. Of one of these two dishes do all sins taste, except the sin of swearing; in which is gross profaneness of heart; but neither pleasure nor profit, as in other sins. The third dish is, pride of life; and this is served up in the charger of worldly estimation. This is a very unwholesome meat; it puffs up the mind with vain glory, and a love of empty titles; it is also very costly feeding. On this dish feed arrogancy, pride of spirit, love of pre-eminence, and such like, for which they are made to pay dearly. The drink which they take with their meat is, the pleasurable of sin.

Mrs. Heart's maids, and her man Will, wait on the guests at table, until after full feeding, the dishes are taken away; and, where pleasure, profit, and worldly honor have been the dishes,

vanity the table-cloth, what can the taking away be but vexation of spirit? (Ecl. ii. 11.) For it is with these as with guests at an inn, all its merriment and pleasure while eating and drinking; but when the reckoning is demanded, then they take their purses out with deep silence, and their jollity vanishes in an instant.

(To be Continued.)

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, MARCH 18, 1848.

Our Terms.

We hope our patrons who have not yet complied with the terms of our paper, will do so soon. One object in reducing its price to Seventy-five Cents was, to bring about the ADVANCE PAY system. We desire not to be defeated in this measure. Will those who are in arrears aid us in carrying it out, by remitting what is our due?

Take Heed to Yourselves.

This warning was uttered by the Savior with special reference to the perils of the times just before his second coming; as well as with reference to its general application at all times. Among the many things against which we should take heed, are the cares of this life. We are not to neglect or abandon any lawful worldly occupation, but, to 'take heed lest at any time our hearts be overcharged' . . . with the cares of this life.' The Bible nowhere forbids honest industry up to the last moment of time; but rather enjoins it upon the Christian. It condemns certain 'busy-bodies, working not at all.' Recommends all to work that they may 'provide things honest;' and declares that those who 'will not work, neither shall they eat.'

These principles are admitted to be applicable to all people—except those who are looking for the Advent of Christ. Some of this faith, and their opponents generally, have assumed, and still seem to think, that any kind of lawful work, which necessarily, and in the nature of the case, contemplates the future, is incompatible with a belief in the near coming of the Savior. Hence, making contracts for the future, planting and sowing, and building houses, have been condemned by many, and abandoned by some. But time, to say nothing about the Bible, has shown the extreme folly of these notions.

With one, and but one, exception, and that of but a few days, we have ever looked upon these mistaken notions as extremely erroneous, and pernicious in their practical tendency. We see no reason why contracts, which contemplate the future, should not be made, buildings erected, and work done, now, as at any other time, provided our *lawful occupations* and *necessary wants* demand it. If God had told us anywhere in his word, that the lawful business of the world should all, or any specified part of it, be stopped, just before the advent of Christ, then it would be disobedience to carry it on, and consequently, sinful. But, as he has given no such prohibition, but to the reverse, it is duty to go on with the business of this life, until He, in whom we live, shall see fit to stop it, by the voice of the Archangel and the trump of God.

'But, are we not told, that at the coming of Christ the people will be planting, and sowing, and building, as in the days of Noah and of Lot?—and does not this show that such things are sinful?'

True, we are thus told; but, if it be sinful to do such things, because they were done in the days of

Noah and Lot, then it must be equally sinful to eat and drink, and for the same reason; for they did eat and drink then, and they will also, at his coming.—There are two very important reasons why these things are named as being done at the advent of Christ:

1. To show us that *all* the business of the world will go on undisturbed, to the very moment of that event; consequently, the world will not be looking for it: it will come upon them as unexpectedly as the flood upon the antediluvians, or the storm of fire upon the Sodomites. Even the faithful children of God, who will be ready and expecting it as very near, will be found either innocently and quietly resting in their beds, or engaged at their lawful work in the field, and at the mill, in the shops and manufactories, and wherever duty may call them to labor. Surely, then, it will not be sinful to be engaged in any lawful business, at the Savior's coming.

2. Another reason why these things are named as occurring near the time of the advent, we think is, to mark the character of the age, that it may be known that the Lord is near. It will then be a worldly age, when the great mass will be swallowed up in the business affairs of the world: their hearts will be 'overcharged with the cares of this life.'—This is the sin against which the Christian is warned. He is not warned against any lawful occupation, but is exhorted to be 'diligent in business.'—He is admonished to take heed and not become worldly-minded, and think more of his business than he does of his God: not be so overcharged with it as to cause him to neglect the duties of the closet, the family altar, the prayer meeting, the worship of the Sabbath, works of benevolence, the study of his Bible, and other duties of the devoted Christian.—Great is our danger of being ensnared here; and in view of it, in the words of the Savior, we say:—Take heed to yourselves, lest at *any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life,* and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke xxi. 34-36.

A Short Sermon.

"That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. i. 10.

The things in heaven, named in this text, we understand to be the angels who will come with Christ at his second advent. The holy angels are to come with him, and we are told that angels and authorities, &c., are made subject to Christ. The things on earth, we understand to be the saints, who are to be gathered by the angels into the kingdom, and all become subject to the reign of Christ. Hence all things in heaven and on the earth will be gathered together in, or more correctly we think, *under* Christ. This is according to Macknight's rendering.

We infer from this text, that the saints will be scattered until the coming of Christ; for it says that they are to be gathered, in the dispensation of the fullness of times, when we understand Christ will come. Other scriptures justify this conclusion. 'And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.' Dan. xii. 7. One of 'these things' is the standing up of Michael, or the coming of Christ, at the resurrection, as the first of the chapter clearly shows; hence the people of God, or the power of the holy people, will be scattered until Christ comes to gather them into his kingdom. And he shall send forth his angels with a great sound of a trumpet; and they shall gather his elect from the four winds,

from one end of heaven to the other. Matt. xxiv. 31. This is sufficient to show that the elect or holy people will be scattered until the coming of the Lord of glory to gather them.

We also infer from this text, that the people of God, 'the things on earth;' and angels, 'the things in heaven;' have been separated, and will in the restitution again be united; hence it is said, He will gather together in one all things in, or under, Christ, both which are in heaven and which are on earth.—The Old Testament fully shows, that angels and men not unfrequently held personal and familiar intercourse together. But it is not so now. Sin has not only separated us from the face of our God, but has excluded us from the society of his immediate attendants, the holy angels. In the days of Abraham and Lot, the presence of angels was no terror to man, but as late as the birth of Christ, their presence made the beholders 'sore afraid.' Oh, how much man has lost on account of sin. But,

We further learn from this text, that these scattered members of the family of God, will ultimately be gathered together; for it says: That he might gather together in one all things under Christ, both which are in heaven and which are on earth. This very precious promise is confirmed by many other like divine assurances. 'Gather my saints together unto me.' Psa. 50:5. 'And he shall send his angels . . . and they shall gather his elect from the four winds, from one end of heaven to the other.'—Matt. xxiv. 31. 'And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.' Luke xiii. 19. Truly these are exceeding great and precious promises. And it fills the soul with heavenly rapture to contemplate their glorious fulfillment. Then the long scattered and down-trodden children of God will not only be gathered, in sweet peace and union together, but they will be united with the pure angels of God, to enjoy their holy society, and to learn heavenly wisdom from their inspired lips. O, transporting thought! And our joy will be increased beyond the power of utterance, when we realize that all this heavenly, holy and happy throng of saints and angels, will be gathered under Christ, whom they will see, love and adore, and who will forever be with them, and lead them to fountains of living waters, and be their King. God, too, will be there, and they shall see his face, and he will wipe all tears from their eyes, and forever be their God. Alleluia! let all within us praise the Lord.

Though this text does not tell us where this gathering will be, yet we are not left in the dark on this highly important matter: other scriptures plainly inform us where. They do not say it will be 'O'er yonder sky'—nor 'above the ethereal blue'—nor 'beyond the bounds of time and space,' as modern poetical and pulpit theology teaches. But they do teach plainly that it will be in the kingdom, which is under the whole heavens, on the earth, and from sea unto sea, and from the river unto the ends of the earth. But this gathering will be,

1. *In the air.* 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air.' 1 Thesa. iv. 16, 17. This will be a joyful moment to the righteous. Though one will be in the field, another in the mill, and another in the bed, or wherever duty may call, in a moment, in the twinkling of an eye, they will be changed from mortal to immortal beings, and by angels be caught away from this trembling, shaking, heaving, reeling, burning earth, to meet their descending Lord. There they

will be gathered, and safely rest on the sea of glass, or be hid in the secret of his tabernacle until the indignation upon the ungodly be overpassed. O sinner, backslider, and unprepared professor, this will be a terrible moment to you. When the righteous, the salt of the earth, are all taken away, as it was with the corrupt cities of the plain, there will be nothing to stay the devouring fire of an offended God from falling upon this earth steeped in crime. Your cries, and mournings, and bitter wailings, will not turn away his wrath. O, prepare now, while you may, to escape the fearful judgments of that great and dreadful day of the Lord.

2. *This gathering will be in the kingdom.* 'They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.' Luke xiii. 29. And Daniel tells us, that the saints of the Most High shall take the kingdom, and possess it forever, even for ever and ever. And, as this kingdom is said to be 'under the whole heavens,' and to 'fill the whole earth,' it is certain that the earth is its location; and the conclusion follows, that this gathering will be on the earth. With this view of the matter, we can see why the first gathering is in the air. The reason is, that the saints may be taken away from the earth while it is being cleansed, made new, and fitted for their eternal and happy abode. When this is effected, the earth will again bloom in all its Eden perfection, loveliness and glory. The City of God, the New Jerusalem, more grand than all the cities of the earth combined, with its diamond walls, and pearly gates, and golden streets, more brilliant and glorious than the light of ten thousand suns, will be upon the New Earth, in whose light the 'nations that are saved' shall forever walk, and into which they will ever have free access. God and the Lamb will be there; and there will be the tree of life, and the river of life, free to all who shall have done the commandments of God, in this wicked world. In a word, the earth will be full of the glory of God. And on it this gathering together under Christ will be. Happy, glorious, and greatly to be desired gathering! May we all be found worthy to have a part in that heavenly association.

We further learn from this text, that it points to a specific time for this gathering to take place: for it says, 'That in the dispensation of the fullness of times, he might gather together,' etc. All we can know about the 'times' named here, must be learned from other portions of the Bible. In it we are taught that the people of God were to be scattered 'seven times.' Lev. xxvii. That the saints were to be given into the hands of the little horn 'for a time times and the dividing of time.' Dan. vii. 25. That the sanctuary and host were to be trodden down 'two thousand and three hundred days.' Dan. viii. 13, 14. That at the end of thirteen hundred and thirty-five days, Daniel will stand in his lot. Dan. xii. 12, 13. And, that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Luke xxi. 24. Now, when these, and all other times named in the Bible, are full, then this long desired and glorious gathering will take place. Let not faith waver here: for the promise of God is sure; he will not disappoint the hopes of his people—but 'in the dispensation of the fullness of times' he will gather them together, according to his word.

Finally, we learn from the most convincing proofs that the time for the gathering named in the text, is very near; for undeniable facts show that ALL the times mentioned in the Bible are nearly full, and now being fast filled up. No one has yet been able to give any good reason why their fullness should be placed one moment in the future; but the wisest and best men of the age, of both the pre-millennial

and post-millennial schools, have given the most unanswerable evidences, that, at about this very time, this fullness is to be complete. They differ only in the nature of the event. The first believe it will be a literal gathering, in the New Earth; while the latter think it only a spiritual gathering, in this mortal state. But this discrepancy on the nature of the event, does not affect their testimony relative to the time of its occurrence. And, as they are united in their testimony that this is the time for it to take place, have we not good reason to believe that they are correct in their conclusion? We believe we have. Hence, our settled conviction is that this gathering together under Christ, in the kingdom, on the New Earth, will soon take place. We have no assurance that it will be delayed another moment. How important then that we be constantly ready to have a glorious part in this heavenly gathering.

Question and Answer.

A brother inquires, when will Isa. xxvi. 13, 14, be fulfilled? It reads:

"O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are diseased, they shall not rise: therefore haet thou visited and destroyed them, and made all their memory to perish."

We think it will be fulfilled in the new earth, under the glorious reign of Christ, and after the final destruction of the ungodly. Then the saints will sing the triumphant song of the text. Read the two preceding chapters, and you will see that this conclusion is just. We may notice this glorious prophecy at length at a future time.

Prayer.

Prayer consists not in complimenting Deity, as the manner of some is. They tell him what he is and is not—what they have been, are, and should be—and where they would be, if God had dealt justly with them! (as though he were unjust), and many such vain repetitions. Now, such praying as this is unreasonable and unscriptural, and of course useless, if not sinful. God requires no such round about palavering, when we come to the throne of his grace. He tells us to come with boldness: by Jesus Christ, and we shall obtain mercy, and find grace to help in time of need. All we need to do is, in humility, faith, and fervor, to make our simple request to God, or ask him for just such things as we need, and our desires will be granted. The Lord has given us the most perfect model, in what is called the Lord's prayer. Therefore when ye pray try and imitate it. It is just as necessary to pray with the spirit and understanding, as it is to be baptized, talk, sing, preach, think, feel and live according to the word of the Lord

Singing.

It is just as necessary to sing with the spirit and understanding, when we do sing, as to do any other commandment of God. But very much of our singing, though full of the spirit, lacks the understanding. Thus,

"They wait, even in heaven,
Inquisitively,
To see this troubled world
At peace with thee."

There are two fundamental errors here, viz: souls waiting in heaven, and, expecting to see this world at peace. The latter is good temporal millennium doctrine.—Yet we sing it, but not with the understanding. Again,

"We are traveling home to heaven above,
Will you go?"

This is a very common and favorite hymn of many, yet none of us believe that our home will be in heaven above, but on the New Earth. Hence, when we sing thus, we lack the 'understanding,' and no singing can be acceptable to God, but that which is according to his will.

There are many similar examples, which we may notice as opportunity offers. These errors we hope will, as far as practicable be corrected, that our worship may be as near as possible according to the will of God.

For a man to talk about supporting the truth, is just as foolish as for a cripple to talk of sustaining his crutches, or a glow-worm of giving light to the sun. Instead of supporting the truth, we need to be supported by it. We no more support the truth than the mariner supports the ship which conveys him across the rough billow. The ship is his support and only safety. So the truth, while we abide in it, is our sure defence and salvation.—'Thy word is truth.'

The propositions of peace from Mexico, with some trifling amendments, have been ratified by the Senate of the United States. Hence the wicked war between the two Republics may be considered near its end. In this every friend of peace and humanity will rejoice.

Correspondence.

"These epistles beloved, I write unto you; in which I stir up your pure minds by way of remembrance."—1 Pet. i. 2.

"Eat that which saith; and so much the more as ye see the day approaching."—Paul.

FROM BRO. E. M. SMITH.

MY DEAR BROTHER:—There are a great many professing Christians who follow too much after the traditions of men. They have laid aside the simple word of God, and the teachings of his Spirit, and are worshipping the manum of unrighteousness. How very few compare to the many, take the whole Bible as their rule of faith and practice. It seems to me that the religion which the Savior came to establish upon the earth has, by a majority of those who profess to know and feel it, been abused. The pure principles of the gospel have been lost sight of, and men have sought out and established systems detrimental, I believe, to the Christian religion.

The present church organization, in its divided state, is not, what it professes to be, the church of Christ; for by it the great laid marks of the Christian religion are almost obliterated, and we can see no beauty nor comeliness in her. She does indeed profess to represent Christ among men, and says too that she reflects his image. But we look, and it is the image of the world. We see selfishness and lust. We see pride and pomp; greediness for gain, and thirsting for honor. Her gold has become dim, and a stone to know and feel it, been abused. Her pure walk among the golden candlesticks. When these different establishments, then, be the church of Christ, the Bride, the Lamb's wife? It is impossible. They dishonor God, by denying and rejecting the fundamental principle of his Gospel, that very principle upon which the mighty fabric was founded. I mean, the Second Coming of Christ. For it was declared unto the apostles, that this same Jesus whom they saw go into heaven, should so come in like manner. I know that they say they believe in this doctrine. But why do they close their synagogues against those who advocate it? Facts speak louder than words. And they do indeed cast out all who embrace the principle, and to them it has become a stone of stumbling, and rock of offence.—But to those who are cast out, there is encouragement. Isa. lxxi. 5. 'Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out for my name sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed.'

If these establishments, then, are not the church of Christ, what is the church of Christ, and whose

its members? First, The church of Christ is a company of believers, who are located in a particular place, whose object, and only object, is the honor and glory of God, and the salvation of men. Each and every such individual is the temple of God, and together, are laborers with God, and are God's building; for God hath said, Ye are the temple of the living God, and I will dwell in them, and I will be their God, and they shall be my people. 2 Cor. vi. 16. Its members are not those, and those only, who subscribe to a creed, and are identified with some one of the different denominations which abound in the land. Christ says his children are not of this world. That is, they partake not of its spirit, but are dead to the world and alive to him. Again, John xvii. 14. In praying to the Father, he says: I have given them thy word, and the world hath hated them. Why does the world hate them? Because they conform not, and partake not of its follies and fashions, but have put on the Lord Jesus Christ, who is formed within them the hope of glory. Again, he prays earnestly, that his followers may be one, even as he and the Father are one.—Why should Christians be one? Because if they were united in love and Christian fellowship, and together sought to honor God, the world, the wicked ungenerate world would believe that the Savior was sent to redeem man from sin.

Do we see these traits of character exhibited by one of the different sects? No. They unchristianized, and, as a general thing, recognize not as a Christian, one who bears not their name. And there are among them envyings, strife and divisions. Paul says such are carnal, and walk as men, and are yet in their sin. If it is so—and who can deny it—these different establishments are no more the church of Christ, nor their members any more the children of God for belonging to them, than they would be to belong to the Democratic or Whig party, as they are called. But to become a member of the church of Christ, is something more than being identified with one of these establishments. It consists in embracing fully all the principles and doctrines of Jesus Christ, and in exhibiting his spirit and reflecting his image. If we do this, we are members of the body of Christ, and belong to the church of God, and of him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Now, my brother, these 'isms' are all wrong, and we have no authority in the word of God for establishing a new foundation, or in following any new leader. We have no business to follow John Wesley, Benjamin Randall, Martin Luther, nor William Miller, and with them establish a new foundation, and call it the church of Christ; for our foundation can no man lay than that is laid, which is Jesus Christ: he is the Captain of our salvation, and we need no voting by men to say whether we may stand on that foundation and participate in all its benefits. No. If we have been baptized, it has been done in the name of the Lord Jesus, and in the name of these reformers. If we are his faithful children, we have placed our feet firmly upon the rock, and stand fast in the liberty wherewith Christ hath made us free, and are not to be entangled again in the yoke of bondage, nor carried about by every wind of doctrine, by the cunning craftiness of men, who lie in wait to deceive, but we have received the truth in the love of it: that we may grow up into him in all things, who is the Head, even Christ.

How much wickedness is wrapped up in these man-made, pretended churches of Christ! How many thousands, yea millions, have gone to perdition for the want of proper instruction, who have had a name to live but were dead! They had their name enrolled on the church book, and supposed that a passport to heaven, but how many have been deceived! Their ministers have fed them upon sugar-plumb and sweet-cake, and thus lulled them to sleep, until they have taken their last sleep, to wake up in eternity, and feel the gnawing of that worm that never dies. It is the duty, then, of the real child of God to come out, and be separate, and touch not the unclean thing, that they may be truly the sons and daughters of the Lord Almighty; for the time draweth near when he whose right it is shall reign in mount Zion gloriously.

Your brother

E. MARSH SMITH.

Batavia, N. Y., March 6, 1848.

FROM BRO. J. J. DENBLOW.

BRO. MARSH:—The cause is still onward. B's Bywater and Pinney have labored here with untiring assiduity, to convince the people that the Lord's coming is near, and that he is about to establish his kingdom on the earth; that the wicked are to be destroyed by fire; that the elements are to melt with fervent heat; that the devil's lie to our first parents is still believed by the great mass, viz., "Thou shalt not surely die," but is only changed in form to a more cunning and subtle assertion—"The soul can never die;" thus burning up the the prison, and allowing the soul to escape.

These sentiments, of course, draw down the wrath and indignation of our Reverends and D. D.'s, who seem to spare no pains, if we can place any reliance on Madam Rumor, to faithfully warn their members to withhold their countenance, by a non-attendance at our meetings, declaring to them that these sentiments are "damnable heresies"; that their advocates are "false teachers"; and the church demonstrates that she can't "endure sound doctrine."

The church (if we can call the denominations the church) is truly in a deplorable state, and most surely answers to the apostle's description of it in the last days. 2 Tim. iv. 3, 4; Matt. xxii. 1-13; and as a fair parallel, read Luke x. 11-15, which plainly declares a burning day, to these rejectors of God's truth; also 3 Peter iii. The people here virtually have itching ears, and love their old fables more than a "thus saith the Lord." Their priests had much rather raise out of the churches, for if mandaments of men, than the sure word of prophecy; and give heed to fables, rather than be instructed by the word of the Lord. In short, they would all be glad to meet the Lord in their own way, and climb into his kingdom as described in John x. 1. I have not inhaled these sentiments hastily; but from a careful observation of incidents occurring, and manifestations appearing among them, which avers too much of the spirit of Antichrist.

A church built upon the Rock, has no right to fear the gates of hell, for it has the promise of him who cannot lie, that it shall not prevail against it.—Hence, I can see no reason for shutting advent proclaimers out of the churches, for if mandaments of men, like the Trojan Horse against Troy, they cannot prevail; but will only prove the stability of a church thus founded, and consequently be the means of spreading and establishing the truth.

I allude to this figure, because it was referred to by one of our clergy, as an argument why the advent proclaimers should not be admitted into our churches. Our friends, Pinney and Bywater, have been rejected by them without a hearing; and if we can place any confidence in common report, they have been grossly slandered and misrepresented. Why should they talk to their congregations against them, without a correct knowledge—without they know wherof they affirm. The apostle commands us to try the spirits, and assures us that every spirit that confesseth that Jesus Christ has come in the flesh, is of God. Then why be afraid of such spirits? They have taught nothing contrary to the word of the Lord, and nothing opposed to common sense, in my humble opinion; and if truth has ever been preached they have proclaimed it.

Yours truly, in the good hope,

J. J. DENBLOW.

Batavia, March 3, 1848.

FROM BRO. M. D. GODDENOUGH.

DEAR BRO. MARSH:—For the information of the brethren who have preached among us and are now in other fields, and some of our little band who reside in other places, I would say that we are still holding on to the blessed hope of soon seeing the blessed Jesus. Praise the good Lord, we feel some like Caleb and Joshua, able to go up and possess the land. The brethren and sisters were never in better spirits; they feel like possessing the kingdom.—There is no going back to the old establishment in Copenhagen, and joining those who continually ask the question, "Where is the promise of his coming?" We have spread all our canvass to the breeze; our colors are mast high; and the old ship is making for the harbor; and she will soon be in port. Praise God, deliverance must soon come, when Daniel will stand in his lot with all the saints. We have had preaching but one day since Bro. Chap-

man was with us last fall. We nevertheless meet together, and have some precious seasons.
Yours waiting,
H. D. GOODENOUGH,
Copenhagen, N. Y., March 10, '48.

FROM SR. T. HILL.

Bro. MARSH:—There are a few faithful souls here, strong in faith, striving for the unity of the Spirit, and expecting soon to hail their heavenly King. Yet we have trials severe. A scoffing world is trying to take away our hope; a fallen, pleasure seeking church is crying, "Peace and safety"—a temporal millennium; and would, if they could, trample our hope of a blessed inheritance forever, in the dust; yet, bless the Lord, we have a more sure word of prophecy, wherewith we do well to take heed, &c. &c. These things move us not; we know whom we have believed; for we have not followed cunningly devised fables, but the truth, which assures us that the true Israel will about victory in the land of promise, the new earth, and glory to our King in the heavenly city. I believe we shall know about these things, but the wicked shall do wickedly, and none of them shall understand, but the wise shall understand. If the good man had known at what hour the thief would come he would have watched, and would not have suffered his house to be broken up. So we see the propriety of watching that we may know, and say when he comes, Lo, this is our God, we have waited for him. We are not of this world, but pilgrims and sojourners here, and are looking for a city, and a country, that is, an heavenly, therefore God is not ashamed to be called our God. We are of the day, and not of the night, therefore we are not in darkness. Let us keep our garments, washed, and watch for our King.
Yours sister in hope of the coming of the Lord,
Theresa Hill.
Saratoga Springs, March 2, 1848.

FROM BRO. O. R. L. CROSIER.

Bro. MARSH:—Bro. Cook has been with us a few days. He came richly laden with precious truth, and greatly comforted the few believers in the blessed hope, and awakened much interest in some who have not been identified with us. We feel very thankful for his visit. We hope permanent good may result from his and Bro. Pinney's recent labors here. I feel more than ever before, the importance of publishing the great truths of the advent doctrine to all who have an ear to hear. If we can gather only two or three berries," it will abundantly compensate for all our toil. Questions of doubtful or minor import should not be advocated with most assurance, nor made most prominent. It seems to me that all classes of Advent believers hold enough truth in common to secure affectionate fellowship and concert of action. We must, while in our frail state, bear in each other some diversities, remembering that the greatest and most enduring of all gifts is charity.
Yours waiting in hope,
O. R. L. CROSIER.

Canandaigua, N. Y., March 4, 1848.

FROM W. E. BURNHAM.

Dear Bro. MARSH:—There are a few in these regions that are still striving to be as like children, as lambs among wolves, and to learn of Christ, who is meek and lowly in heart, so that they may be perfectly ready to meet the glorious soon coming Head of the church. We are yet in fervent fellowship with the blessed sentiments advocated in the Harbinger and Herald, of the speedy approach of the great Redeemer, and the setting up of his Kingdom over all the earth. May the good Lord keep us all, editors, ministers, and his saints everywhere, in the spirit of that peaceful kingdom.
Yours, in gospel fellowship,
Wm. E. BURNHAM.
Essex, Mass., March 1, 1848.

Obituary.

Died, Nov. 25, 1847, Sister JERUSA SHEPARD, in the 36th year of her age.
The subject of this brief notice in early life became interested in seeking the salvation of her soul,

hopefully embraced the Savior, and soon afterwards connected herself with the Baptist church of this place, in whose fellowship she remained until the fall of '45, when her attention was attracted by the proclamation, as given by Drs. L. E. Bates, "Behold the Bridegroom cometh, go ye out to meet him." She saw the evidence, and rejoiced with God's waiting people in the soon coming kingdom of our Lord Jesus Christ. But it was not hers to remain until the coming of our Lord. Wasting consumption, in a few short months, consigned her to the narrow house.

Her sickness, though one of extreme suffering and trial, was borne with Christian patience, and unwavering faith in a blissful immortality beyond the grave. Her testimony, up to the day of her death, was one of bright assurance of glory, immortality, and eternal life. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as other which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."
H. D. GOODENOUGH.

Copenhagen, N. Y., March 10, 1848.

Died, at Warren, Warren Co., Pa., on the 31st ult., Mr. CYRUS TANNER, in the 70th year of his age.

Mr. Tanner was born and raised in Warren, Connecticut; afterwards resided in Troy, and also at Geneva, N. Y. About 12 or 15 years since, he removed to Waverly, Illinois. His health declining, in 1817 he took up his temporary residence in Warren, where he died with an inflammation upon the lungs.

The deceased sustained unequivocally the character of an honest man and Christian. With those moral and religious standards, if he erred, it was in his ultra adherence to his views of those principles.
Thus he struggled with more than the ordinary vicissitudes of life, and finally left this state of trial in the full hope and confidence of peace with his Savior and God.
(Com.)

Died, Nov. 25, 1847, Sister LYDIA, wife of Wm. Lasher, in the 49th year of her age.

Sister Lasher has long been a pilgrim and a stranger, looking for a city which hath foundations whose builder and maker is God. She has been identified with the advent movement from first to last. She has travelled the rugged path of trial and disappointment, with strong crying and tears, amid scorn and contempt, and valiantly contended for the faith once delivered to the saints. Experimental religion and bright glory were her theme. Her prayers, and exhortations, and songs of praise, were richly imbued with the tender spirit of Jesus, and contributed much to the interest of our meetings; but they have come to an end; she sleeps in Jesus, awaiting the resurrection morn for immortality and eternal life. Amen. Even so come Lord Jesus.
H. D. GOODENOUGH.
Copenhagen, N. Y., March 10, 1848.

Notices.

BUSINESS NOTES.

H. Green—The package cost us 20cts. The one on "Future Fulfillment" we presume is all we can sell. We have, however, 1000 copies more for the 15 pricing, and ordered you 21. Is this satisfactory? Please write for our columns.
Mary Payne—The 20cts. paid to Bro. Robinson was received and credited.
Y R Matthews—It was sent to S. Thornton.
S. Thornton—Give your name on our books. Do you and Bro. Dearborn take it together? We have credited the dollar in lib. Is this right?
J B Beeman—To No. 256.
J N Gale 57.
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APPOINTMENTS.

Providence permitting, I will preach in the following places, at the times specified:—
Ulrich Sunday, March 26th.
Little Falls (evenings) Sunday, March 27th and 28th.
Cherry Valley and Lodi (evenings) March 30th and 31st.
Copenhagen, Sunday, April 2d, and evenings 4th and 5th.
Espérance (evenings) Apr. 6th and 7th.
West Troy Sunday morning and afternoon, Apr. 9th.
Albany (evening) Apr. 9th.
Springfield (evening) Apr. 10th and 11th.
Chicago (evening) Apr. 19th and 20th.
Warrensburg (evening) Sunday, Apr. 16th.
Hartford (evening) Apr. 17th and 18th.
Kent Sunday, Apr. 23d.
Brookport (evenings) Apr. 24th and 25th.
Arrive at New York Apr. 26th.
The great truths of the Holy Scriptures, concerning "the common salvation," which was "once delivered to the saints," on which all may "see eye to eye," and by which all may be edified, exhorted and comforted, will be the subject.
BYRANE, N. Y., March 10, 1848. H. H. GOSW.
P. S. Letters, &c., by mail, will be inquired for at the above place. All communications by mail may be directed to New York City and further notice, as to expect to remain there till after the General Conference. H. H. G.

EXPOSITION OF MATTHE 23—LHD. E. PINNEY has just published an exposition of this chapter. Price 25¢ per hundred, or 21¢ single copy. Address, postpaid, E. R. PIERCE, Seneca Falls, N. Y.

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SECOND ADVENT MEETINGS.

1st Meetings in Rochester are held in Stevens Hall, corner of Main and South St. Paul-street, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.
2d Second Advent Meetings in Albany are held in Tappan Hall, 2d floor Bionni's building, corner of State and South Pearl-street; entrance on State-street, one door above Carlton House.
3d The Advent congregation in New York, which formerly met for worship at the corner of Grand and Elizabeth-street, now hold their meetings at No. 37 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seekers free. Brethren visiting the City are invited to meet with them.

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[For the Harbingers.]
Bible Doctrine.

CHAPTER III—KINGDOM OF GOD.

Beloved Brethren and Friends:—

We will now enter upon the investigation of one of the most interesting subjects that can engage our attention, and one too that is perhaps as little understood by the great mass, as almost any other, viz: the Kingdom of God. The Savior taught his disciples to pray: Our Father who art in heaven, thy kingdom come: thy will be done in earth, as in heaven. (Matt. vi. 9, 10.) He also says: Blessed be ye poor: for yours is the kingdom of God. And again: Blessed are the meek: for they shall inherit the earth. (Matt. v. 5.) In considering this important subject, we will enquire,

1. *Where will the kingdom of God be located?*—Answer: It is to be under (not above) the whole heaven. 'And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Dan. vii. 27. In the second chapter of Daniel is recorded the wonderful dream which the king of Babylon had, and when none of the wisest of all his realm could make known to him the interpretation, God in his providence brought Daniel before the king, who told the king the meaning of the dream which troubled him so much. Daniel told him, that he saw a stone smite the beautiful image, which he saw in his dream, on the feet, and then was the whole image destroyed. He then tells the king the interpretation of the whole matter; it was, that there should be four great kingdoms (including the Babylonian) rise in the earth, that the fourth should be avoided, and, in the divided state of this fourth kingdom, that the God of heaven should set up a kingdom which should never be destroyed. Now, the last thing that Nebuchadnezzar saw in his dream, was the stone that smote the image on the feet, and broke it to pieces; 'and the stone that smote the image became a great mountain, and filled the whole earth.' Thus you see that the kingdom of God is to fill the whole earth; its locality is 'under the whole heaven.' We might multiply texts, but these are sufficient for the present. We will therefore enquire,

2. *How great is the extent of the kingdom of God?* The prophet says it is to fill the whole earth. When the seventh angel sounds, it is said: The kingdoms of this world are become the kingdom of our Lord and of his Christ. Rev. xi. 15. And God says of his Son: Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. ii. 8. Now God promised Abraham and his seed (Christ, Gal. iii. 16) the world for an everlasting possession, and Christ says, Blessed are the meek: for they shall inherit the earth. So that though the child of God is poor in this world, he looks forward to a time when he will inherit that kingdom which God hath promised to them that love him, James ii. 5. Let us therefore endure hardness as good soldiers of the cross of Christ, knowing that it is through much tribulation that we must enter the kingdom of God. Acts xiv. 22. Let us add one christian grace to another, and continue so to do; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Pet. i. 11. Let us now enquire,

3. *How long will the kingdom of God continue?* It will continue forever, EVEN FOR EVER and EVER. Dan. vii. 18. The kingdoms of this world are become the kingdom of our Lord, and his Christ, and he shall reign forever and ever. Rev. xi. 15. The God of heaven shall set up a kingdom, which shall never be destroyed; and it shall not be left to other people, but it shall break in pieces and consume all these (earthly) kingdoms, and it shall stand forever. Dan. ii. 44. Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.—He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Luke i. 31, 33. O hear the glorious promise of Christ: To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21. O, be faithful, and you

shall inherit these great blessings when the kingdom comes. This leads us to inquire,

4. *When will the kingdom of God come?* Paul says to Timothy: I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. 2 Tim. iv. 1. It is at the judgment that the kingdom comes. And to this agree the words of Christ: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, &c. Matt. xxv. 31-33. Then shall the King say unto them on his right hand: Come ye blessed of my Father, inherit the Kingdom, prepared for you from the foundation of the world. vs. 34. As there fore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all scoundrel (margin), and them that do inquiry. They shall the righteous shine forth in the kingdom of their Father. Who hath ears to hear, let him hear. Matt. xiii. 40, 41, 43.—After our Lord had told his disciples what signs should precede his second coming, he introduced the parable of the fig-tree to illustrate the nearness of the event when all these signs should be fulfilled.—He says: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Luke xxi. 29-31. Now all these things have been fulfilled within the last seventy years, and we know positively that the kingdom of God will soon come, besides, the four great kingdoms have arisen and passed away; except the fourth, which is split up, or divided, and we are warranted to expect that God will soon set up his everlasting kingdom. The next great question is,

5. *Who shall enter that kingdom?* The apostle has told us who shall not enter it: For this know, that no whoremonger, nor uncleanness person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God and of Christ. Now the works of the flesh are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. Eph. v. 5; Gal. v. 19-21. Let us not therefore, my beloved, labor to fulfill the desires of the flesh, but let us labor to do the will of our Father in heaven. Then shall we be permitted to reign in his kingdom, and rejoice with Abraham in the everlasting inheritance which fadeth not away. Amen.

But we are told who shall enter that glorious kingdom. Saith the Psalmist: Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. Ps. xxiv. 3-5, also Ps. xv. Blessed are they that do his commandments, they are they who have right to the tree of life, and may enter in thro' the gates into the city. Rev. xxii. 14.

Now, beloved, in the language of the apostle, I say: Be patient, establish your hearts; for the coming of the Lord draweth nigh. Jas. v. 8. Soon, ye soon, we shall stand in our lot, with Daniel, and Abraham, and all the prophets and righteous men. Soon, O glorious prospect, soon will Jesus say:—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Amen and Amen.

Yours in love,
P. B. HORT.

Norwalk, O., Feb. 22, 1848.

PEARLS FOR STRINGING.—Lay not thy heart open to every one; but treat of thy affairs with the wise, and such as fear God.—Flatter not the rich; neither do thou appear willingly before great persons.—Keep company with the humble and simple, with the devout and virtuous; and confer with them of those things which may edify.—We must have charity towards all; but familiarity with all is not expedient.—Fly the tumult of the world as much as thou canst; for we

are quickly defiled and enthralled with vanity.—We willingly talk of these things which we most love and desire, or of those which we feel most contrary and troublesome to us. But alas! oftentimes in vain, and to no end; for this outward comfort doth obstruct the inward consolation.

The Coming Savior.

He will not come a stranger
Rejected of his own,
Not his a lowly manger,
But glory and a throne!
No longer meek and lowly,
Will the man of sorrow bow,
But godlike be his triumph
And radiant his brow.

The faithful servant watching
The master will reward—
He who has treated wholly
In his unfeeling word,
At the Savior's best appearing
Will find his joy complete,
As crowned with glory, humbly
He worships at his feet.

At Jesus' longed-for coming
Angels will swell his train,
And all the sleeping faithful
Will rise and live again!
O, what transporting rapture
Will clothe the blessing throng,
How sweet the gushing praises
Will echo heaven along!

The earth restored as Eden,
The heavenly country then
Will bear no more the traces
Of the curse that once had been;
For Jesus had redeemed it
And purchased to possess—
So saints for full redemption
The author'll ever bless.

He will not come a stranger
Rejected of his own,
Not his a lowly manger,
But glory and a throne!
No longer meek and lowly,
Will the man of sorrow bow,
But godlike be his triumph
And radiant his brow.

Jesus is Near.

How sweet is the rapture that kindles the soul
When we know it is Jesus that's near!
And see by his Spirit the heavens unfold,
And the long cherished glory appear!

'Now Jesus is near, let the humble rejoice,
And the weary look up and be glad;
And the suppliant rise at the sound of his voice,
And the mourner no longer be sad.

Let the weak say, I'm strong, and the fearful no
A thought of despondency know; [more
For He comes, and the conflict with darkness is o'er
And the earth is redeemed from its woe.

The Advent Harbinger.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 14.

ROCHESTER, NEW-YORK: SATURDAY, MARCH 25, 1848.

Whole Number 223.

Poetry.

[For the Harbinger.]

The Psalms Paraphrased.

BY H. H. HAYES.

PSALM I.

Bless is the man, whose heart's delight
Is in God's law, by day and night:
Who standeth not in sinner's ways,
And evil counsel disobeyeth.

As trees by streams of water set,
Yield fruit in season fair and sweet;
God shall his deeds with blessings crown:
His daily walk with favour, own.

But the ungodly are not so:
Like as the chaff the wind doth blow,
And drive away—they shall be driv'n
Nor take the happiness of heav'n.

Sinners who make not God their trust,
Shall perish from among the just:
Shall not abide the dreadful day,
When earth and skies shall pass away.

Blessed the souls who firm remain
Unto the end, through toil and pain:
Have made the Lord their right foundation,
Peace shall be theirs, and endless bliss.

Newburyport, Mass.

From the Watchman of the Valley.

April 11, 1848.

Notes. Editors.—I have wondered many times why our music book makers should give us, in connection with their music, only two stanzas instead of all of this beautiful hymn. Thinking the third stanza not to be known generally, though as sweet as the others, I send it to you, supposing other persons may be as glad to see it as I was.

Mary to the Saviour's tomb,
Hasted at the early dawn,
Spice she brought and sweet perfume,
But the Lord she loved had gone:
For a while she lingering stood,
Filled with sorrow and surprise;
Trembling while a crystal flood,
Issued from her weeping eyes.

But her sorrows quickly fled,
When she heard his welcome voice:
Christ had risen from the dead;
Now he hid her heart rejoice:
What a change his word can make,
Turning darkness into day!
You who seek for Jesus' sake,
He will wipe your tears away.

He who came to comfort her,
When she thought her all was lost,
Will for your relief appear,
Though you now are tempest tost:
On his arm your burden cast,
On his love your thoughts employ:
Waiting for a night may last,
But the morning brings joy.

Original.

For the Harbinger.

The Purpose of God—No. III.

THE INHERITANCE—INCORRUPTION.

(CONTINUED.)

8d. Man lost right to the tree of life, by eating of which he would have secured to himself immortality; an attribute that would have rendered him proof against all powers, internal and exter-

nal—secured to him eternity of existence and dominion, and enabled him to have endured any amount of effort for any period, without in the least affecting him, or producing the least tendency to decay or death. For immortality means no more nor less than 'not subject to death.'—Did man eat of the tree of life, either before or after he sinned? I answer, No. The proof I offer, is, 1st, The word 'also,' Gen. iii. 22-24, 2d And the Lord God said, Behold, the man is become as one of us, to know good and evil;' and now, let he put forth his hand and take also of the tree of life, and eat and live forever. Therefore the Lord God sent him forth from the garden . . . and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." There could be no propriety in the use of the word 'also' had he partaken of it before he sinned. That he did not afterwards is certain, for God guarded the tree in such a way that access to it was rendered impossible. Therefore, Adam never ate of the tree of life.

2d. God says, Gen. iii. 22, 'had he eaten of the tree of life after he sinned, he would have lived forever. Surely, then, had he eaten of it before he sinned, he would never have died.' He did die; Gen. v. 6. Positionally, then he never did eat of it—he did not get immortality. We are from him—the stream cannot rise higher than the fountain; consequently it is not inherent in us—we do not possess it. How then are we to get immortality? I answer, by Jesus Christ, the second Adam, who came and brought it to light through the gospel. We are to seek for it by a patient continuance in well doing. To all such it will be given at the last trump, when Jesus comes to judge the world in righteousness, and reward every one according as their works shall be. In proof of these positions, we will now examine all the passages where this doctrine is directly treated of.

2 Tim. i. 10. "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." We see then that Christ has brought it within our reach. To him be all the glory. Amen. Rom. ii. 6, 7, will show how we are to obtain it. "God will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory, honor and immortality, (he will render—Macck. trans.) eternal life." How are we to obtain immortality? God says, by seeking for it. How shall we seek for it? By a patient continuance in well doing. Would God require of you to seek for that you already possessed? Never. Can any wicked man get immortality on these terms? Impossible. Let us then be thankful that we can obtain it on any terms, and comply with those terms, and seek the rich boon while seeking may avail. 1 Tim. vi.

16. "Who (God) only hath immortality." What can be plainer than this positive declaration of God's word. And yet we are told right in the face of this declaration that not only has God immortality, but also all men. 1 Cor. xv. 52-54, shows us when those who have sought for immortality will obtain it; which is at the last trump, when death is swallowed up, in victory. Then shall "this mortal put on immortality." Here are all the plain and positive scriptures on the subject of immortality; none of which teach that man or any part of him is immortal, but every passage contradicting the theory.

How astonishing it is, then, that such a doctrine should have been received by the church. And what a perfect fulfillment of the state of the church as a sign of the last days: "They shall turn away their ears from the truth, and shall be turned unto fables." And here is one that contradicts every plain declaration of the word, and without one to favor it. From the frequent use of the terms, 'immortal beings,' 'immortal souls,' &c., one would suppose the Bible filled with them; but on examination we find the word immortal used but once, and then applied to God. 1 Tim. i. 17. "Now unto the King eternal, immortal, invisible, the only wise God," &c. And when God speaks of man, he calls him mortal. Job. iv. 17. "Shall mortal man be more just than God?" thus harmonizing with the declaration, "God only hath immortality." Do not wonder the reformers, with Luther at their head, pronounced the doctrine of the 'immortality of the soul' a 'monstrous opinion.' Luther once said, "I permit the Pope to make articles of faith for himself and his faithful; such as that he is emperor of the world—king of heaven, and God upon earth—that the soul is immortal, with all these monstrous opinions to be found in the Roman daughter of decretals." Away, then, with these fables; "to the law and the testimony: If they speak not according to this word there is no light in them."

But says the objector, What do you do with the case of Dives and Lazarus? You mean, what can I do with the inferences you draw from it. I do not suffer your inferences or my own, drawn from that or any other parable, to contradict the plain declarations of God's word. Parables are not given to teach doctrines, but to illustrate. That this is a parable is evident from the fact that it is spoken to the Pharisees to whom all his instructions were given in parables, that 'seeing they might not see,' &c. I find no difficulty in this case; for it harmonizes perfectly with the above view. Two things are evident: 1st. The scene is laid after the resurrection.—For they are represented as alive and conscious, having eyes, fingers, tongues, &c. 2d. There is nothing between death and the resurrection.—Take the case of the beggar. 1st. He died. What next is said of him? Angels carry him

to Abraham's bosom. When do angels carry the saints? Never, according to the word, until Jesus comes. See Matt. xxiv. 30, 31. "They shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Again, Matt. xiii., the parable of the wheat and tares. They are to grow together until the harvest, at which time the wheat is to be gathered by the reapers into the barn. Christ in interpreting the parable says, The wheat represents the saints—the reapers are the angels—the harvest is the end of the world, when the angels will carry all the saints into the kingdom—Abraham's bosom. So in the case of Dives; he is dead and buried, and what next is said of him? He is in a resurrected state, with tongue, eyes, &c., in torment, and where he sees Abraham and Lazarus in the kingdom. When are the wicked raised? At the end of the thousand years. (Rev. xx. 5.)—When do this class see Abraham, Isaac, &c., in the kingdom? When Satan leads them up around the beloved city, after their resurrection, at the end of the thousand years. Then will be fulfilled the declaration of Christ in Luke xiii. 28.—Then by this same class "there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out." Thus, according to this parable, there is nothing with either class between death and the resurrection. What let do you do with his message to the five brethren? That is added to rebuke them for continually seeking signs and other evidence than the word, and to show the importance of giving heed to the law and prophets, which subject was introduced in the 3d verse preceding the parable (verse 16), and then closed his instruction on that point by saying (verse 31), "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Which shows that part of the parable is to be fulfilled here in probation, and nothing but a desire to subvert a theory could give any other view, and the same reason accounts for all the difficulties on this parable. Give up that desire and all darkness vanishes. All is clear. But suppose I could not have harmonized this parable with these plain literal declarations, and suppose there were twenty others equally difficult of understanding. Then what? Are the plain declarations to be affected or laid aside? Never. They stand and will stand immutable and forever. Let us, then, give up our theories and settle down into an unwavering belief of God's word, which declares positively man is not immortal, nor can he get immortality until the last trump, when Jesus comes and we receive the end of our faith, even the salvation of our souls. Then, and not till then shall this mortal put on immortality. Amen.

Seneca Falls, N. Y.

E. R. P.

(To be Continued.)

Useful knowledge can have no enemies, except the ignorant: It cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

(For the Harbinger.)
LIVING SOUL
ITS MEANING—NO. IV.

My last closed with a notice of the scornful interrogations, "Will you reduce man to a level with the brute?" "Does man die like a dog?" These questions are put in the tone of reproachful sarcasm. They are supposed to contain a withering rebuke, quite sufficient to shame us off from the Bible record of man's creation, and only medium of immortality. My reply, to all such haughtiness of frail mortality; is, that Jehovah will frown on that pride of man which arrogates his essential attribute. He alone "hath immortality." He only hath "life in himself"; but the believer's life is "in Christ." "This is the record, that God hath given to us eternal life, and this life is in his Son." To assume the opposite, is to charge falsehood on the Spirit of inspiration, and to assert the folly of the whole plan of redemption; for it proposes to confer, by faith in Jesus and the resurrection or translation, what the popular theory assumes that man has already in possession! Even God's children do not get immortality till the resurrection. (1 Cor. xv.)

Those who thus "exalt themselves" against God's method of bestowing immortality, "shall be abused"; for these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." These are they who "speak great swelling words of vanity."—When they tell us that all have a part of God in them, or "all have immortal souls," or distinctive, deathless spiritual beings, and that God's view, which we quote from the Bible, makes man a 'brute beast,' then God tells us what he will make of them! "Man's glory in honor and understandeth not, is like the beasts that perish." "God will have them in derision" who deride his great salvation from death—from utter "corruption." (2 Pet. ii. 12-18; Jude, 10-13; Ps. xiii. 12-20; Eccl. iii. 19-21; Ps. ii.; Acts xiii. 41, 46, 50; 1 John v. 9-12).

It is as irrational as it is unrighteous for man to assume that he has immortality, independent of the mediation of Christ—as wrong as it would have been for our first parents to have assumed that they could live and not die, without "the tree of life." If the first 'living soul' was dependent on God for the preservation of his life—if he had not 'life in himself,' but was dependent on the means appointed by God, from whom he derived his existence, then surely his fallen, dying posterity, should not assume that they are independent of the means now appointed for them to attain immortality!

What pride and presumption can equal this? Jehovah will as certainly 'confound' them, as he did the impious builders of Babel. They got the popular notion that heaven was above, by Enoch's translation; so they would not live humbly, and holly, and wait for God to take them, as did Enoch, but built a way of their own. "They said, Go, let us build a tower . . . unto heaven"! So now all those who are too proud to brook the restraints of God's grace—too much above admitting the Bible record of the first 'living soul,' because it brings them into too near

neighborhood with the rest of the animal creation—those who assume that they are too nearly allied, by the attribute of a deathless life, to the living God, to seek it in the divinely appointed 'way,' through Jesus, "shall not see life (the future immortal life), but the wrath of God abideth on" them. Their "end is death." "No man cometh unto the Father but by me," saith Jesus. Those who "climb up by some other way"—seek life on some other principle than that revealed in the gospel, he will treat as 'thieves and robbers.' (John iii. 36, x. 1-28, xiv. 6; Acts iv. 11, 12). So much for a passing scornful objection, that has reached my ear.

Let us now proceed with the Bible account of 'the living soul,' to ascertain its import. "Whoever hath killed any soul [nepesh, or person] purify yourselves." Num. xxxi. 19. "And levy a tribute unto the Lord of the men of war . . . one soul [nepesh] of five hundred, of the persons, and of the heaves, and of the asses, and of the sheep." Verse 28. If we supply the ellipsis, it reads thus: The soul of the men, and the soul of the heaves, and the soul of the asses, and the soul of the sheep! *Nepesh* designates the whole living creature, whether man or beast. It is used of the animal kingdom four times in Gen. i., before it is of man in Gen. ii. 7. The fifth time it is used in the inspired record of God's creation, it designates man. He was as much a creature of God—as dependent on God, as other creatures. He was no more 'a part of God' than other beings. His superiority consisted in his superior organization and station in the scale of being. "All the souls [nepesh] that came out of the loins of Jacob were seventy souls." Ex. i. 5. In Gen. xvi. the word is used in the same sense eight times to denote the whole animated being—the entire person. "If a man be found stealing a soul [nepesh] of his brethren . . . that thief shall die." Deut. xxiv. 7.—"If a priest buy a soul" [nepesh,] &c. Lev. xxi. 11.

Who would if he could, who could if he would, buy, or beget, or steal, a GOSPEL! J. B. C.

For the Harbinger.
THE SABBATH.

As many of the adventists seem to entertain the opinion that an observance of the Jewish sabbath, instituted in the wilderness, extends to us, and is enjoined upon Christians, I feel desirous to convey through the medium of the Harbinger a few remarks to those persons who are so much infected with the spirit of, and so deeply in love with the law.

We learn from 2 Cor. iii. 13-15, that the Old Testament is done away in Christ; and in Heb. xii. 18-29, the New Testament is commenced. Matt. xvii. 5; Mark ix. 7; Luke ix. 35. "This is my beloved Son in whom I am well pleased, hear ye him." Christ is our Counsellor, the wonderful Counsellor, and Prince of peace.—Rom. x. iv. "Christ the end of the law." Col. ii. 14, 16. "Blotting out the hand writing of ordinances," &c.

The observance of the seventh day sabbath is not one of the articles enjoined by the apostle in Acts xv. For by Christ in John xv. 10, 12; Rom. xiii. 8-10; Mark xii. 28-31; Matt. xxii.

85-40; Matt. xii. 1-8; Heb. xvii. 18, 19. The law ended in Christ. Gal. iii. 24; Rom. iii. 20, 21. We are not justified by law, but by faith.— Luke xvi. 16; Acts xiii. 38, 39; John i. 17. We are under grace, not under the law. 1 John ii. 3; iii. 22, 23. Rom. xiv. : Days and meats indifferent.

In the early state of the Christian church, it was their custom to assemble on the first day of the week to worship; but a cessation from labor was not ordered on that day. The observance of the seventh day sabbath is a Jewish ritual, the peculiar law of the Jewish policy directed to the Jews alone. This will be seen by reading, and a little reflection. On that day the Israelites abstained from every kind of work, and permitted their slaves and cattle to rest.

ELISHA M. HICKCOX.

Whitestown, N. Y., March, 1848.

[For the Harbinger.]
The Sabbath.

DEAR BRO. MARSH:—I have just read an article from the pen of Bro. I. I. Leslie, upon which I wish to make a few remarks; not to reply, but to set a few points right in which he has misapprehended my argument. I have no objection to the brother's satisfying himself with assertions, that there is no Sabbath, or that there is no way to ascertain which day we ought to keep, but I do object to his misrepresenting my article to do so, for I have not given my opinion in the case, but as thus saith the Lord, even at every step. I am not the author of the position that the Lord was crucified on Friday, nor have I labored to prove that he was, but have taken the commonly viewed opinions (and this opinion involves all the evidence extant on any day), and from this point have proved by the word of God, both prophetically and historically, that our Sabbath is the seventh day.

What if Bro. L. does say two nights and one day? It may answer for him: but I go for the word of Christ notwithstanding. He says three days and three nights, and now let magic beat, it ne'er can blast this rock. I have shown that there was three days and three nights involved in the type, and if Jesus of Nazareth was the Lamb of God, that was literally fulfilled, no matter who asserts the contrary.

The law required the lamb to be slain between the two evenings, on the 14th day of the first month. This point was between 3 and 6 o'clock. The law also required that the lamb or passover should be eaten the 14th day at even. This evening or night began the 14th day with the Jews, and must continue one night; the night that began the 15th day was two nights; the night that began the 16th day was three nights; and the morning following, the wave sheaf was offered, thus involving three nights, and the greater part of three days.

The Lamb of God has literally fulfilled this type, as is variously declared by the record. He (Christ) rose the third day, and if you begin your day with the evening, as the Jews did, you cannot reach the morning of the third day without counting three nights.

I have stated the above, solely for the sake of showing the difference between men's opinions

and the word of God, and not for controversy; if for any man can show that our Friday was not the day of crucifixion, I have no objection but if they make assertions, I cannot allow them to do it on my responsibility.

All that read the Bible account, must see that the Jews did not eat the passover until after Christ was entombed; hence, the 15th day began about the time of his burial, and was our Friday night about 6 o'clock, from which, to reach the 16th day (the day of the first fruits), early in the morning, we must go over to our Monday morning. Then, as he (Christ) arose on the first day of the week, it follows that the day before was the seventh. Amen. J. TURNER.

Hartford, Ct., March 15, 1848.

Selected.

"The Search for Sin,
AND ITS IMPARTIAL TRIAL IN THE ISLE OF MAN."

(CONTINUED.)

After supper, Mrs. Heart provides her guests with lodging; and the place they lie in, though but one room, is large enough for them all, and is called Natfurl Corruption. Herein they all lie, upon beds of impenitency, the coverings of which are, hardness of heart and carnal security, till the chief constable comes upon them and takes them all, the greater and the lesser, not sparing one of them. They no sooner see that officer than they are filled with apprehensions of God's wrath, striking them with fear through the terror of the law, which they have so daringly rebelled against, and so often broken; and for which they now see that they cannot escape death.

The constable having thus apprehended them, carries them to the justice, Mr. Well-mourned Judgment, who is learned in the law and the gospel, and is able to examine every malefactor that may be brought before him; "for who knoweth what is in man, saving the spirit of man which is in him?" (1 Cor. ii. 11). He proceeds to inquire into the name and nature of sin, the occasions of its being committed, the causes moving thereto, the kinds and degrees of sin, and the effects that have followed its several acts; and as the offenders are not bailable by law, he makes out a warrant to commit them to gaol. The chief gaoler's name is Mr. Newman. To his custody the prisoners are committed. He has three under-keepers, who are of the greatest service to him in this business. The first is Mr. Saving-knowledge; who looks to these sort of prisoners: Willful-ignorance, Error, Vain-opinions, False-doctrines, Heresies, and such like. The second is True-holiness; he looks to all the transgressors of the first table, as Atheism, Paganism, Judaism, Unbelief, Despair, Presumption, Will-worship, Blasphemy, Swearing, Sabbath-breaking, and to other sins against God's truth and holiness. The third is Righteousness; who looks to all the sins against the second table, as Rebellion, Murder, Malice, Adultery, Fornication, and to all other transgressions comprehended under these commandments.

Now, because the prisoners are sometimes very unruly, the gaoler hath some proper fetters for them; and they are these: Respect to the com-

mandments of God, holy meditations, lawful vows, fervent prayer, and conscientious practice of Christian duties. These are strong chains to keep under the body of Sin, and to keep the whole man in obedience unto God, when they are fastened on by the hammer of God's word, and the effectual power thereof, (Jer. xxiii. 29). The gaoler also looks to see that the prison itself be strong; for the prisons of some of the best keepers that ever were have been broken.—Drunkenness brake out from Noah; Rash and unadvised speeches, from Moses; Idolatry, from Solomon; Adultery, from David; Cursing and False-swearing from Peter. He therefore must see that the doors be fastened: he must lock up Taste with the key of moderation, that Drunkenness and Gluttony break not out; he must lock up Hearing with the key of examination, lest Credulity and Infidelity escape; and he must lock up Seeing with the key of chastity, that Uncleaness break not out. In the next place he must take heed that no lewd companions of Sin lurk about his prison-house, and introduce files and pick-locks therein, to enable the prisoners to make their escape. The Devil, and wicked and corrupted Reason, are very busy at this work; and the files and pick-locks they use are, Satanic suggestions, evil counsel from men, worldly and fleshly arguments of their own invention to make no conscience of sin, but to file off the bolts, and open the doors of the senses, that Sin may escape, and the gaoler be overthrown and undone. The gaoler must look, also, to the prison walls, to see that they be built with good stones and strongly cemented together.—There are moral virtues and evangelical graces, by which, as walls, our sins and corruptions are kept in; for though Master Newman lock and on the doors, yet the walls be such, the prisoners may get out. And, lastly, he must look to the foundation of the house, that it be not undermined. The true foundation of the subjection of Sin, is the power of death and the resurrection of Christ; into whom, by faith, through the operation of his Spirit and by the word, we are engrained. All these things, looked well to, the prisoners are kept safely until the time of the assizes.

(To be Continued.)

The Bible in the South.

"THIS IS A CIVILIZED LAND!"—The Boston Chronotype of the 26th ult., contains a report of the trial and conviction of Martha Christian, at the August term of the Common Pleas, for 1847, in Wood county, Virginia, on a charge of teaching a slave to read the Bible! The following is the indictment, and we commend it to the careful consideration of all who claim to be humane and Christian citizens:—

"Wood County, to wit.—The Grand Jurors empaneled and sworn to inquire of offences committed in the body of said county, on their oath present: That Martha Christian, late of said county, being an evil disposed person, on the fourth day of July, in the year of our blessed Lord one thousand eight hundred and forty seven, at Righteous Ridge, in said county, not having the fear of God before her eyes, but moved and incited

by the devil, wickedly, maliciously, and feloniously did teach a certain black and negro woman named Rebecca, alias Black Beck, to read in the Bible; to the great displeasure of Almighty God, to the pernicious example of others in like case offending, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the Commonwealth of Virginia."

Unnatural and inhuman as it may seem, the defendant in this case was found guilty, and on the next morning was brought into Court for sentence. Judge Shacklear dwelt upon the great favor extended towards her on her trial, the enormity of the offence, and the necessity of faithfully administering the law; and she was sentenced to ten years confinement in the penitentiary, and to pay the costs. The defendant's counsel immediately appealed from the cruel sentence, and the parties are now awaiting a decision in the higher Court.

Those who read this indictment cannot fail to see how ill adapted the forms and precedents of Common Law are to the demands of slavery.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, MARCH 25, 1848.

Exposition of Isaiah ii. 1-4 and Micah iv. 1-4.

ISAIAH.

The word that Isaiah the son of Amos saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares; and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord hath spoken it.

It will be seen, even by the casual reader, that here is one and the same prophecy, given in nearly the same words by two prophets. This shows that one adopted the sentiments and words of the other, or that both were divinely inspired to utter the same words about the same things. The latter

MICAH.

But in the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and all people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and shall rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord hath spoken it.

doubtless is the case; and this fact adds much to the certainty that the prophecy will most surely be fulfilled in all its specifications. In endeavoring to obtain a correct understanding of it, we shall inquire—

I. WHO ARE THE SUBJECTS OF THIS PROPHECY?

II. WHEN WILL IT BE FULFILLED? And

III. WHAT DOES IT PROMISE TO ACCOMPLISH?

These three questions we think will lead to a full investigation of all the important contents of this prophecy. And

I. WHO ARE ITS SUBJECTS?

One class of expositors think it is the apostate gentile church. They hold that it simply predicts what the 'people,' or church, will erroneously 'sit' in the last days, relative to their fabled millennium; that they will then talk much about the world's conversion, and the universal reign of peace before the coming of the Lord, when, in fact, all such notions will be fabulous and highly absurd. Now, these facts, as far as the church and its doctrines are concerned, are strictly true, but we verily believe this prophecy refers to another and very different state of things, and its application to the gentile church to be very incorrect—

(1) Because we have no authority from this prophecy, from either of the books in which it is found, nor from any portion of the Bible, to our knowledge, to justify the conclusion that the gentile church is a subject of this prophecy. Let the inquirer after truth look at the different subjects of prophecy, named in the book of Isaiah, and he will see at once that the gentiles are not the subject of the prophecy under consideration. From the 1st to the 12th chapter, inclusive, as we are repeatedly told, 'Judah and Jerusalem' are the chief subjects of prophecy. Chapters 13th and 14th contain 'the burden of Babylon.' Chapters 15th and 16th, 'the burden of Moab.' Chapter 17th, 'the burden of Damascus.' Chapter 18th has a 'wo to the land shadowing with wings.' Chapter 19th and 20th, 'the burden of Egypt.' 21st, 'the burden of the desert of the sea.' 22nd, 'the burden of the valley of vision.' And 23d, 'the burden of Tyre.' Other subjects are clearly specified in other portions of the book. And if we are to understand 'Judah and Jerusalem' to mean the Gentile church, then, by the same process of reasoning (for there is no rule for the conclusion), when Babylon, Moab, Damascus, etc. are spoken of, we may conclude that something else, which those names never signified, are meant. This would throw confusion into the clear and harmonious word of prophecy. We conclude, as the prophecy says nothing about the gentile church, it is not the subject of the prophecy under consideration.

(2) We thus conclude, because Isaiah plainly tells us, that 'the word' which he saw at this time was 'concerning Judah and Jerusalem.' The same expression is used at the commencement of the first chapter; and if in the second chapter it means the gentile church, it must mean the same in the first; and in every other place where it occurs. This no understanding person will admit for a moment; neither should it be contended that this is the meaning of 'Judah and Jerusalem' in the prophecy before us.

(3) We thus conclude from what we learn from the prophecy of Micah. In chapter 11, 12, he says, 'Therefore shall Zion for your sake be plowed as a field, and JERUSALEM shall become heaps, and the MOUNTAIN of the house as the high places of the forest.' No one will deny that this prediction relates to Jerusalem. Facts, well known to every bible student, say, that this prophecy has been most literally fulfilled, in the destruction of Jerusalem, by the Romans, and its long possession by the Turks: it has become heaps; been 'plowed as a field,' and been the place of an impure worship, like the 'high places' of ancient idolatry. Certainly, this portion

of Micah's prophecy cannot relate to the gentile church. And if not, then we ask, how can the very next verse (chap. iv. i.) refer to that church? The same subject is continued. It is only divided by the improper break of chapters. Chapter 4th commences thus: 'But, [that is, though JERUSALEM shall become heaps, and Zion be plowed as a field, and the MOUNTAIN of the house become as a high place of the forest—notwithstanding this] in the last days . . . the MOUNTAIN of the house of the Lord shall be established . . . and many nations shall come, and say, Come, let us go up to the MOUNTAIN of the Lord . . . for the law shall go forth of ZION, and the word of the Lord from JERUSALEM.'

This makes the matter as clear as a sunbeam, who and what are the subjects of this prophecy. It is not the apostate gentile church. But, as it plainly tells us, 'Judah and Jerusalem,' 'Zion,' the 'mountain of the house of the Lord,' and 'many people' or 'nations,' the righteous.

We are aware it is contended that 'Judah and Jerusalem,' in this case, are to be symbolically understood. But this is bare assumption, which is not proof, and weighs nothing in the scale of Bible evidence. We know not an instance in the book of God, where they are used as symbols; but if they are thus used in other places, it is positively certain, as we have shown, that they are not so used in the prophecy we are considering.

Carefully test what we have written, by the word of God; and let the testimony of that book decide the important question at issue. All other decisions will be erroneous, and consequently pernicious in their tendency. There is safety, peace and the reward, in no other way than the truth, and in that pleasant way they are most surely found.

(To be continued.)

Revolution in France.

Many of our readers, doubtless before this, have received the highly important news of the recent unexpected revolution in France. For the information of those who have not we will briefly state the facts in the case. The news comes to the steamship Cambria. It is said that the Royal family have fled to England. The National Guards are strongly joined by the people. Upwards of five hundred lives have been lost. The throne was triumphantly carried through the streets and burned. Everything in the palace had been destroyed. Trees have been felled, lamp posts thrown down, omnibuses and carriages overturned, and all converted into barricades. All classes of people engaged in this work with an earnestness beyond description. The people are in possession of the railway stations, and have torn up the rails. A Republican form of government has been established; and all communication with Paris cut off.

The understanding observer will most clearly recognize the hand of God in this revolution. And

1. The cause which set the mighty wheel in motion. We see no intimation, in any account we have read, that a plan had previously been devised and matured for such a work; but unforeseen and unexpected circumstances were the moving cause. This is the way God disappoints the ambition, and confounds the wisdom of man, and brings about his wise purposes. It seems that the liberal or reform party had appointed to hold their "great reform banquet" which the king unwisely prohibited on the day before it was to have been held. This highly exasperated the populace, and led to the results already named.

2. It is stated that an army of one hundred thousand strong, was in and about Paris at the time this revolution commenced. A force sufficient, under ordinary circumstances, to have put down at once

an insurrection, or a mob, got up on the mere excitement of the moment. But what does this mighty army do at this time? Why, after a weak resistance against the populace, who were without weapons, it takes sides with them, and that too without any previous agreement, or popular leader, to influence it to take such a step. He who rules the destinies of nations, must have guided in a work like this.

3. Paris had become one of the most strongly fortified cities in the world. It had but just been encompassed by an impregnable wall, mounted with seventeen thousand cannon. In such a stronghold as this, the sagacious Louis Philippe expected to secure to himself and family the proud throne of France forever. But God laughed at his plans; drove him from his throne, and caused him and his family to flee from their strongly fortified city; shot its brazen gates, and turned its own army and its strong fortresses against them, and which now bid defiance to their return. What a reverse in human affairs! Surely, God has, in this case, had the ways of men in derision.

4. Louis Philippe, by general consent, is acknowledged to have been one of the most, if not the most sagacious statesmen in the world. But now his wisdom seems to have left him; and his own imprudent act has been made the cause of his own fall, and the revolution in France. We refer to his interdicting, at so late an hour, the "Great Reform Banquet."—His wisdom and prudence would once have devised a different course; but his work of oppressive rule now seems to have come to an end; and God had used this proud monarch on the throne of France, as long as his wise purposes required; he must therefore fall, and his own folly is, by the Ruler of the world, wisely made the cause.

These things enable us to see clearly the hand of God in this work. But what will be the result of the whole affair, is a matter not so easily determined. It is our opinion that the crowned heads of Europe will not suffer a Republic to spring up in France without making an effort to put it down. And should this attempt be made, a general European war would be inevitable. But we will not speculate: God's ways are beyond the comprehension of finite mortals, further than he has revealed his purposes in his word. And from that Book we clearly see, that we are now living very near the time when Michael shall stand up, and deliver the people of God; when the nations will be angry, and the time of their destruction come; and the three unclean spirits of devils gather the nations of the earth, for the battle of the great day of God Almighty. And we shall not be disappointed, if the actual fulfilment of these, and similar prophecies, has commenced in the Revolution in France. In this, however, we are not positive. A short time will decide this important matter.

Let us be momentarily ready to have a glorious part in that Great Revolution, which evidently is very near, and which will be effected by the Lord of lords and King of kings, when he shall come to destroy the nations of the earth, and set up his everlasting kingdom under the whole heavens. "Let thy kingdom come," is our earnest prayer.

Conniving at Sin.

Speaking of the "Christian Sun," a paper published by the "Christians," in North Carolina, the "Christian Herald," a paper published by the same denomination, in Massachusetts, says, "it is located in the midst of slavery, but never utters a word in its favor; and so careful is it on this point, that no one would suppose from reading it, that its editor or correspondents knew there was a slave in America. Our charity leads us to suppose that our

ministers in that quarter regret the existence of slavery; but seeing no remedy at their command, think it the most prudent to keep entirely silent on that subject."

This we call conniving at sin. First: On the part of the "Sun;" for slavery is or is not a sin.—If a sin, then the "Sun" cannot be justified to live in its midst, and act as though no such sin existed. It should know, and let it be known, that such a sin exists, and that it has no fellowship for it. Or, if slavery is not a sin, then the "Sun" should speak in defence of the "peculiar institution." The faithful herald of truth cannot take a neutral ground, or be silent in a case like this.

Second: The "Herald" connives at sin in this case. It virtually says: Bro. Sun, although I am a thorough-going abolitionist at heart, and speak and do all I can to destroy the system of slavery; yet, Bro. Sun, I will give you the warm hand of fellowship, not knowing whether you are a slaveholder or not, provided only you so conduct yourself that no one would suspect that you "knew there was a slave in America." This is a specimen of the prevailing religion of these times: it holds denominational interest more sacred than the dearest rights of man, and most holy truths of the Bible. It connives at sin, if sectarian interest require it.

The "Genesee Evangelist."

The editor of this sheet, in his attacks upon us, has been very ungenerous and unchristianlike. We furnished for his paper a *short*, and, as he admitted, respectful correction of the foolish misrepresentations which he had made; but he declined publishing it. Thereby showing, that he was conscious of having misrepresented things, and had not moral honesty enough to allow the correction to appear in his columns. We do not suppose the deceived man really meant, maliciously, and knowingly, to publish untruths; but we do know, and clearly showed in the note which he declined publishing, that he has *stated* the truth, as to turn it into a lie, or cause it to tell an untruth. Misrepresentation of this kind, as he acknowledged, is the worst kind of lying.—May the Lord show him his folly, and give him repentance unto life: that he may stand justified before his soon coming Judge.

Fairs! Fairs!!

Some of the churches in our city have recently been holding their fairs. And from report, their gambling tables have been very splendidly furnished and liberally patronized. But the Catholic, the mother of abominations, has outdone in this case, as she does in every other, all her daughters. Her "Orphan Fair," as nearly every body here says, was a most grand affair. Everything ingenuity could invent of no real worth, was sold at this fair. Sold, did we say? Rather, gambled away! It is said that a Mexican blanket, or quilt, was gambled for, and after flogging for it from the deceived through the enormous sum of nearly two hundred dollars, it was so managed as to fall into the hands of the Managers of the Fair! Hence they not only gambled but were dishonorable and dishonest in gambling.

This is only a specimen of what is practiced at protestant and catholic fairs. And we are told that some of the Rummies of this city entered a complaint before the Grand Jury, against some of the fairs which have been held here. The Church find fault with the Rummies for making, vending, and drinking ardent spirits. But the Rummies think it no worse for them to do those things, according to, or even contrary to law, making the pretension

to godliness, than it is for the Church, under the garb of religion, and contrary to law, to carry on a species of gambling, for filthy lucre's sake. Hence, to retaliate, we suppose the complaint before the Grand Jury was made. Truly, these are strange and fearfully perilous times. Christian, take heed lest you be caught in some of the snares that surround you.

"THE TIMES WE LIVE IN," from the Herald of the Future Age, though lengthy, and in some respects containing sentiments we do not fully endorse, is, we think, an interesting document. It shows that we as a people are not alone in looking for the advent of Christ soon. Give it a careful reading; and prepare to meet the fearful crisis to which the world is rapidly hastening.

The Bible Advocate.

This paper for March 16th informs us that Bro. T. Cole has resigned his office as editor to Bro. J. Turner. Bro. Cole designs locating in Manchester, N. H., and devoting his time to proclaiming the glad tidings of the kingdom, in that and other places. He is much needed in the field, and his efficient and untiring labors will doubtless be greatly blessed of the Lord, as they have been for many years past.

With Bro. Turner's writings we and our readers are familiar. From them and general report, we judge he is a very conscientious man; an every day practical Christian; of a studious and original mind, and possessing a kind and excellent spirit; very important qualifications for his new station. May he fill it to the glory of God.

Our brethren at Batavia need help. A faithful minister might be sustained in that place and surrounding country. It is an important field. Who will occupy it as a faithful, suffering, holy and efficient minister of Jesus Christ? The Lord direct. Bro. J. D. Prudden is requested to call upon them.

PROPOSED TOUR.—Bro. Jonathan Wilson, of Gerry, N. Y., a brother in the ministry of the advanced age of about seventy-one years, proposes, the Lord willing, to visit the following places: Buffalo, Troy, Whitingham, Colrain, Greenfield, Worcester, Attleboro and Wrentham, and other places where duty may call. He thinks of commencing his journey about the 20th of May. His object in giving this notice is, that if any of the churches on his route should desire a call from him, they will make the request through one of the Advent papers. He requests the Herald and Advocate to copy.

Foreign Items.

ITALY.—Accounts from Italy state that the troops had returned to Naples.

AMNESTY GRANTED.—Austrian troops come in contact with the students at Palermo, one hundred persons were killed and wounded.

RUMORS FROM ROME that the Pope was rather holding back in his reform and had been deposed.

ENGLAND.—Rumor in Liverpool that Lord John Russell had resigned the Premiership, his budget having caused much dissatisfaction. The deficiency in the revenue was two millions nine thousand pounds, and Russell proposed to increase the income tax to five per cent for two years. Wilmer says the Ministry is doomed; that they have been defeated in several measures.

The Kaffir war is ended, all the chiefs having been taken prisoners.

The Russians had gained some advantage in China.

From the Herald of the Future Age.

The Times we Live in.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, who go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty. Whither I came as a thief"—Rev. xvi. 13-15.

The name of **RUSSIANS** was first divulged in the 9th century. Among the Greeks, the name is *Ros* is an indeclinable word. The Scandinavian origin of the people, or at least the Princes, of Russia, is confirmed and illustrated by the national annals and general history of the North. They were the brethren of the Swedes and Normans, who having been long concealed by an impenetrable obscurity, suddenly burst forth, in the spirit of piracy, from their bleak and narrow limits. The Baltic was the first scene of their aggressions; they descended upon the eastern shores, the silent abode of the Fennic and Slavonian tribes; and the primitive Russians of the lake Ladoga, paid them a tribute of white squirrel skins. These conquerors, the Russians termed *Varangians*, or Corsairs. They obtained dominion over the more inland savages as well.—After various fortunes, Ruric, a Scandinavian chief, founded a dynasty, which reigned above 700 years. His influence, by the aid of his brothers, was extended into the southern provinces of Russia; and their establishments in these regions, were at length cemented into the fabric of a powerful monarchy.

In the 10th century the Russian dominion obtains a vast and conspicuous place in the map of Constantine Porphyrogenitus. The sons of Ruric were masters of the spacious province of Wolodonic, or Moscow; and though bounded on that side by the borders of the East; their western frontier in those early days was enlarged to the Baltic Sea, and the country of the Prussians. Their northern limit ascended beyond the 60th degree of North latitude, over the Hyperborean regions, which fancy had peopled with monsters, or shaded with eternal night. To the South, they followed the course of the Borysthenes to the vicinity of the Euxine Sea. The tribes of this ample circuit, obeyed the same conqueror, and were insensibly blended into the same nation.

These tribes were the descendants of Noah in the line of Japheth. By consulting Genesis, x. 5, it will be found, that "by these were the isles of the Gentiles divided in their lands;" in the family record of Japheth are enumerated Gomer, Magog, Madai, Javan, Tubal, Mesec and Tiras. "Of these we get Gomer, Magog, Tubal, Mesec, under the same names in Ezekiel, xxviii, as followers of Gog. These are the nations that comprise Russia, Asia Minor, Tartary and Persia; all the people, in short, of which the Russian Empire is composed, or which are under its influence; they are described as under the domination of Gog, prince of Rus (the Russians), Mesec (Moscow), and Tubal (Tobolsk)."—See Hale's Analysis of Chronology, vol. i. p. 352, 357.

In a period of 190 years, the Russians made four attempts to plunder Constantinople. Their first trial was made with 200 boats. A. D. 865; they occupied the Port, but a seasonable storm, drove them back. Their fourth effort was in A. D. 1043; in which they also failed. "The memory, however, of these Arctic fleets, that seemed to descend from the polar circle, left a deep impression of terror on the Imperial City. By people of every rank, it was asserted and believed, that an equestrian statue in the square of Taurus, was secretly inscribed with a prophecy, how the Russians in the last days, should become masters of Constantinople. In our own time," continues Gibbon, "a Russian armament, in stead of sailing from the Borysthenes, has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered a hundred canoes, such as those of their ancestors. Perhaps the present generation may yet behold the accomplishment of the prediction,—of a rare prediction—of which the style is unambiguous, and the date unquestionable."

This equestrian statue of brass was brought down from Antioch to Constantinople, and was melted down when the Latins got possession of the City, Gibbon admits the fact that it was inscribed with the prediction; and declares, on the testimony of contemporaries, that it was believed. Hence the origin of

the impression even upon the Turkish mind at this day, that the Russians are to possess Constantinople.

From this historical incident, then, we take our start, and would inquire, how came the equestrian statue to be thus inscribed? We do not believe that the prediction was the result of mere political sagacity;—that some wise politician of the eleventh century, speculating on the destiny of the Roman Empire, in relation to the rise, progress and dominion of the then pagan and savage tribes of Russia, drew this conclusion as a probable consummation of the two powers. It is remarkable, that the inscriber declares when the Russians should become masters of Constantinople, viz., "in the last days." A mere political prophet would predict, that at some future time, thus and so probably would happen; but here is a hand, which writes without vagueness, and says, it shall be "in the last days." The solution of the matter appears to us to be this: The Greeks of Constantinople called these Russian invaders of their empire *Ros*. There were, doubtless, at that time, some in that city acquainted with the writing of the prophets, especially of Ezekiel; now, in these writings a people are spoken of by the term *Rosh*; what more natural, then, when these believers saw the *Ros* at their gates, than for them to say, here are the *Rosh* spoken of by Ezekiel! Then, turning to that prophet, they would read, "Gog, the land of Magog, Rosh prince of Mesec and Tubal—it shall be in the latter days, I will bring thee against my land." Comparing this with Daniel, they would find that this power, "out of the north parts," was styled the "King of the North," and that in chap. xi. 40, it was declared, that, "at the time of the end," "in the last days," "he should come against him," (the Roman King, of verse 36,) like a whirlwind, with chariots and horsemen, and many ships; and shall enter into the countries, and shall overthrow and pass over; and enter also the glorious land." Thus, identifying the *Ros* with the northern power of the last days, they were enabled to inscribe the prediction on the statue of brass, that "the *Ros* would be masters of Constantinople in the last days." Let us then look into the Word of God concerning this matter, so interesting to the believer, and so dreadfully important to the nations of the earth.—We affirm, that the Gog of Ezekiel, the King of the North, of Daniel xi. 40, and the Assyrian King of Isaiah xxxi. 31-33, are one and the same power.—This identity appears from the following considerations:

1st. Gog is the leader of *Rosh*, Mesec, Tubal, Gomer, and Togarmah of the north quarters. These are all northern tribes—tribes dwelling in countries north of Palestine. Gog is, therefore, King of the North.

2d. Gog is to come into the land of Israel "in the latter years;" and the King of the North is to enter into the glorious land "at the time of the end."—both at the same time; therefore, they must be the same power; as they both come against the same people, and at the same time. Compare Ezekiel xxviii. 8, 15, 16, with Dan. xi. 40, 41.

3d. The Ethiopians and Lybians belong to the army of Gog; and the Lybians and Ethiopians are at the steps of the King of the North, that is, they follow him as their leader. Compare Ezekiel, verse 5, and Daniel, verse 43, of the same chapter.

4th. Hostile tidings come to Gog from Sheba and Dedan, eastward, and from the merchants of Tarshish and young lions thereof, northward; so also "tidings out of the East and out of the North, shall trouble the King of the North." Compare Ezekiel, verse 13, with Daniel, verse 44, *locis citatis*.

5th. Gog is to be broken by pieces in the land of Israel, and to be buried there; so the King of the North having encamped "in the glorious holy mountain," comes "to his end there, and none shall help him." Compare Ezek. xxxix. 4, with Dan. xi. 45.

6th. Gog will fight with the Lord God, and so will the King of the North. Compare Ezek. xxxviii. 17, 18, with Dan. xii. 1.

Here, then, are six features, which identify the two powers as one and the same. We affirm further that they are both the King of Assyria of modern days, or "the time of the end," because the Assyrian is to be "beaten down," when "the breath of the Lord, as a stream of brimstone, kindles the fires of Tophet." Secondly, he is beaten down "in the day of great slaughter, when the towers fall." Isa. xxx. 25, 31, 33, compared with Ezekiel xxviii. 30; Rev. xvi. 13, Third, Gog, and the King of the North, in-

clude within their dominion the country of the ancient Assyria. Russia embraces part of it now, and when she overflows and passes over its many countries she is yet destined to conquer, she will comprehend the whole of it; which consideration indicates Russia as Gog, the Assyrian King of the North; who is to fight the great battle of Armageddon with Michael the Great Prince, who will defeat him with an utter and helpless overthrow.

Let the reader, then, remember this, the *Ros* will not only master Constantinople, in the last days; but that the Lord of hosts, even Jesus of Nazareth, will conquer them with fire, pestilence, and sword. This is the grand crisis of our age. This victory will terminate war upon the earth for 1000 years.—It will stand a monument more durable than brass, signaling the consummation of the times of the Gentiles and the introduction of a new and happier, yea, most glorious era upon the blood-stained earth which we inhabit. The development of this crowning incident in human affairs is not only at the doors, but actually come upon the world, though it does not, and cannot, or will not perceive it.

If the reader turn to Rev. xvi. he will find certain things of which we are about to treat. This chapter contains an account of the seven last plagues or visits, upon the exhaustion of which there is no more vengeance to be inflicted upon the nations for 1000 years, "for in them is filled up the wrath of God," chap. xv. 1. The first five visits or plagues are all exhausted; only the sixth and seventh are now afflicting the world. The sixth visit began before the seventh, but they will both terminate together. The sixth visit is filled up with wrath upon the little horn of the four horned goat of Daniel viii. 8-12; while the seventh is the ten horned beast of Dan. vii. 8, 11, 20, 27. In other words, these two visits represent the judgments of God which have been, are continuing, and will yet be poured out upon the eastern and western divisions of the Roman Empire, as at present constituted. And this is its constitution.—The Eastern Division is what we call Turkey; because it is that part of the Roman Empire which the Turks possess. This Division is represented by the Euphrates; because that noted river, in its whole course, flows through it; and because the Turks came originally from the region of the Euphrates. Let us, then, bear in mind that the Euphrates represents the Turkish or Ottoman Dominion, in the chapter, which is the same thing as the Eastern Roman Empire.

The Western Division of the Roman world is made up of the kingdoms of Europe, whose political equilibrium is balanced by the antagonistic powers of France and Austria, and its ecclesiastical supremacy is concentrated in the Papal throne. The politico-pontifical constitution is styled "the air." In the days of Paul, "the air" represented the pogo-pontifical and imperial sovereignty of Rome, and the Evil of that world or age, finding its potential expression through the head of empire, is styled by Paul "the Prince of the Power of the air;" the spirit that now worketh in the children of disobedience—the pagan Gentiles. He refers to the same politico-pontifical system when he says, "We wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual things of evil," or wicked spirits, "in the heavenly places," or the air. Eph. iii. 1, vi. 12. A glance at the apostle's history as narrated in the Acts and his epistles, will show us what he means by the *pneumatika tees poneeris*, wicked spirits, and the *epouranios*, heavenly places. He wrestled with the pagan authorities, with the kings, governors, generals, and magistrates of the people; men, wicked men, who belonged to the ruling orders of the empire. He wrestled with these, but not with flesh and blood, as men do when they fight with sword and spear, or other carnal weapons. "The air," then, is the Western Division of the Roman Empire, as at present constituted and explained—the Western Roman Politico-Hemispherical Atmosphere; so that whatever affects the kingdoms of Europe and their dependencies, are "the voices, and thunders, and lightnings," &c., of the seventh visit.

But, as a whole, including the two divisions, it is again segregated and represented in a tripartite manner; by three symbols, namely, the dragon, the beast, and the false prophet. The throne of the false prophet is Rome, also styled the seat of the beast.—But then there are two beasts, which must not be confounded. The one is the beast with seven heads

and ten horns, and a remarkable mouth. This represents the Western Roman Empire in its general political and pontifical aggregation. But the second Beast has only two horns, and instead of a blasphemous mouth, he is associated with an imperial image, or false prophet. These two horns or kingdoms are also imperial, namely, the French and Austrian. Though it has two horns, it has but on mouth, styled 'the mouth'; so that when it speaks it utters only the decrees of that horn which has the ascendancy for the time being. Thus, in the days of Charlemagne, the French horn spoke; in those of Charles V., the Austrian Horn; in the time of Napoleon, the French again, and now the Austrian.

The dragon, then, represents the empire attached to Constantinople; the beast, the empire of the Austrian and French horns; and the false Prophet, the Papal power. Now, the reader will observe the following things:

1st. The sixth plague of judgment is to fall upon the Euphratean Empire of the Ottoman Turks.

2d. It is to dry up their power, that is, to destroy it; for to dry up a river is to blot it out of existence.

3d. This is to be accomplished, that "the way of the kings of the East," or of the Israelites, may be prepared; so that it may be said, that the overthrowing of the Ottoman power is the preparation of a way, road, or highway; as it is written, "and there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. xi. 16.

4th. This 'way' being prepared. "Three unclean spirits, like frogs," proceed from the mouth of the dragon, the beast, and false prophet.

5th. These spirits are warlike in their influences.

6th. They are to stir the whole world up to war. 7th. The state of war developed by their agency, as well as their voices exciting to hostility, are indicated as the signs, that the Lord is about unexpectedly to appear—"Behold I come as a thief. Blessed is he that watcheth!"

8th. The wars ultimate in an invasion of the land of Israel, for Armageddon, or the plain of Megiddo, is there.

The agency of the frog-like spirits under the sixth vial, is to bring about a war in the East, which, in the course of it, will bring hostile multitudes upon the old battle ground of Asia—the plains of the Holy Land. It matters not where nor by whom the war begins, there it will end in mortal combat, between the King of Israel and the Emperor of all the Rosh (Russians).

These diabolical, unclean spirits, are to "work miracles." These, however, are not miracles such as were wrought by the apostles. They are the same kind as those which the two horned beast is said to do in Rev. xiii. 13, 14. "He doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men"; i. e. he performs wonders in war; so that "he deceiveth them (plana, causeth them to stray) that dwell on the earth by those miracles which he hath power to do." Thus, by war he compels the continental nations of Europe to cast away their gods, and submit to the image of the old Imperial Roman sovereignty. This is styled, "deceiving them, saying, they should make an image of the wounded beast." The fulfillment of this is found in the history of Charles Martel, Pepin, and Charlemagne, and their successors, kings of France and Germany.

In the Greek text, 'miracles' and 'wonders,' are the same word as that used in chap. xvi. 14. The workers of these miracles are 'unclean spirits,' akarta, vicious, wicked influences, developed through potentates of diabolical character; hence termed 'spirits of devils,' daimons, tutelary geni, or sovereign protectors. The Mohammedan sovereignty is styled by Zechariah, 'the unclean spirit'; for, speaking of the day of mourning, when Israel shall "look on him whom they have pierced," he says, "I, the Lord, will cause the unclean spirit to pass out of the land," ch. xiii. 2. Now, the Spirit of God uses the same phrase, and applies it to the Ottoman power; for, says John, "I saw an unclean spirit come out of the mouth of the dragon"—the symbol of the Constantinopolitan sovereignty. Look to the land of Israel now, and it will not be difficult to define the unclean spirit which oppresses and defiles its holiness. But this is to be expelled, and 'the Sanctuary,' or Holy, 'cleansed,' that righteousness, peace

and prosperity, may reign there, transcending the glory of the days of old.

This, then, is the paraphrase of Rev. vi. 13, 14: And I saw under the sixth vial, three vicious influences at work in the pestilential political frog pond, issuing from the Sublime Porte, the courts of Vienna and Paris, and from Rome. For they are the diplomacies of those powers, which go forth to Spain, Portugal, Sardinia, Naples, Switzerland, England, Russia, &c., to involve them in war; that by means thereof, they may be finally brought to the last great battle in the land of Israel.

This is the prediction; now, reader, behold what is actually taking place in Europe, and you will see its fulfilling staring you in the face. These political indications are the signs of the coming of the Lord which cannot be mistaken. Look not to meteors, and comets; to the sun, moon, and stars of the celestial vault; the signs of the Son of man are not there. "Learn not the way of the heathen, saith the Lord, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."—Jer. x. 2. His signs are among the nations; watch the things which their governments are doing, and you will discern the signs of these times, which are the times of his appearing. Let the still small voice of truth arrest you; a voice which emanates from the stillness of seclusion, uninfluenced and unassisted by the impassioned exhalations of fevered partisans, whose hopeful zeal outruns their knowledge of the truth.

It is not a most remarkable feature of the times, that a Roman Pontiff should become the advocate of liberty and the chief reformer of the age! All eyes are turned to him and to Austria; and they will soon look eastward at Russia and the Porte.—"What an interesting game these potentates of earth are playing! And how harmoniously all things are concurring to the winding up of the present evil age. He that contemplates them by "the light shining in a dark place," sees all things working together for good to them who are called according to the purpose of God. We long to behold these demons come to blows, for then we know that the last act, but one, of the great drama of human vanity, will have attained to the beginning of its end.

FROM BRO. E. R. PINNEY.

DEAR BRO. MARSH.—We have had a precious season here in Homer, and I sincerely wish we could have two weeks more before the Auburn meeting. Notwithstanding all the prejudice and opposition of the world, the church, and the devil, God's truth has cut its way through, backsliders have been reclaimed, sinners converted, and saints comforted. To God be all the glory! Five were known going forward to-morrow. I think the Lord has established an interest here that will be permanent. Many are rejoicing in hope of the speedy coming of the King of glory. We had this afternoon a most precious season—a melting season. The Holy Spirit came down in power, and filled the hearts of God's people so full that, like some of old, they could not speak the things they had heard, and seen, and now felt, of the glory of God. Our preaching exercises were set aside, and we felt indeed it was good to be there; and many felt to praise the God of heaven for his mercies in revealing unto them this secret.

Yours in the blessed hope,
E. R. PINNEY.

Homer, N. Y., March 20, 1848.

Notices.

Our Terms.

We hope our patrons who have not yet complied with the terms of our paper, will do so soon. One object in reducing its price to Seventy-five Cents was, to bring about the ADVANCE PAY system. We desire not to be defeated in this measure. Will those who are in arrears aid us in carrying it out; by remitting what is our due?

BUSINESS NOTES.

J. B. Mitchell—His paper has been regularly sent. Paid to 23. J. W. Cornell—Paid to no 306. M. M. McGrath—Bro. H. J. owes on last vol. 90 cts.

APPOINTMENTS.

There will be a Conference, the Lord willing, at Wilcox Corner (20 town), Jeff. co. N. Y., commencing March 31st, and hold over the Sabbath. Bro. Pinney is expected to attend.
J. WERNICK, L. E. BATES.

Providence permitted, I will preach in the following places, at the times specified—

- Utica.....Sunday, March 26th.
- Little Falls (evening).....March 27th and 28th.
- Cherry Valley and Lodi (evening).....March 30th and 31st.
- Congerswtown, Sunday, April 2d, and evenings 4th and 5th.
- Experience (evening).....Apr. 6th and 7th.
- West Troy.....Sunday morning and afternoon, Apr. 9th.
- Albany (evening).....Apr. 9th.
- Springfield (evening).....Apr. 11th and 12th.
- Chicago (evening).....Apr. 13th and 14th.
- Warehouse Point.....Sunday, Apr. 15th.
- Hartford (evening).....Apr. 17th and 18th.
- Kent.....Sunday, Apr. 20th.
- Bridgeport (evening).....Apr. 24th and 25th.
- Arrive at New York.....Apr. 26th.

The great truths of the Holy Scriptures, concerning "the common salvation," which was "once delivered to the saints," on which may "see eye to eye," and by which all may be edified, extended over the State, and in subject to all.
SYRACUSE, N. Y., March 10, 1848.
P. S. Letters, &c., by mail, will be inquired for at the above places. All communications by mail may be directed to New York City until further notice, as I expect to remain there till after the General Conference. H. H. G.

REMITTANCES FOR THE HARBINGER.

L. RAWSON B. CLARK H. TAYLOR G. EVANS A. MARSH T. F. NEWTON N. HANMER MRS N. CLARKE O. WILCOX H. DEVLIN \$2.00 each. P. WERTHEIM'S HARBINGER J. B. SWEET A. WINN H. GOODRICH \$2.00. Wm. COREY H. BROWN W. PEARSON J. WERNICK \$1.00 each.

LETTERS—W. HOPKINS E. R. PINNEY H. B. COOK J. TURNER J. J. CORNELL H. HEYER J. B. MITCHELL R. FLEES J. WENDLAND S. MARSH E. M. SMITH B. D. WYAT W. STOWEN B. PRIEST J. E. AINSWORTH E. R. PINNEY H. B. RABBITTER E. L. SCULTE.

NOTICES.

Bro B. Morley wishes to be addressed, Fairfield, Huron co. O. All orders for Bro P. Alling's Exposition Rev 12th should be directed to his office at Newark, O. They are 84 per hundred, or free to those who are unable to pay.

EXPOSITION OF MARTY. REV.—Bro. E. R. Pinney has just published an exposition of this chapter. Price 62 per hundred, or one single copy. Address, postpaid, E. R. Pinney, Seneca Falls, N. Y.

SECOND ANNUAL MEETINGS.

Meetings in Rochester are held in MINERTA HALL, corner of Main and South St. Fair-stices, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

Second Advent Meetings in Albany are held in TEMPERANCE HALL, 3d Bro Broun's building, corner of State and Third Pearl-stices; entrance on State-street, one door above Carlton House.

The Advent congregation in New-York, which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Tuesday and Thursday evenings of each week. Seats free. Brothers visiting the City are invited to meet with them.

LATE PUBLICATIONS

FOR SALE AT THIS OFFICE.

- Second Advent Library—New Series.
- No. 1.—The Sac. Advent Introductory to the World's Jubilee. Price, 50 cts.
- No. 2.—The Duty of Prayer & Watchfulness in the Prospect of the Lord's Coming. Price, as above.
- No. 3.—The Lord's Coming a Great Practical Doctrine. Price as above.
- No. 4.—Glorification. Same price.
- PRIMITIVE CHRISTIANITY—From the Writings of the Fathers.—Compiled by D. I. Robinson. Several hundred copies on hand. Price, 63 per hundred, 6 cts. single copy.
- THE VOICE OF GOD, or the Duties of the Unparalleled FEARS, HURRIES, FRODS, AND DISTRESS, commencing on the 12th. Also, some Account of Pestilence, Famine and Increase of Crime. Compiled by T. M. Preble. Price, 12-1/2 cts.; 85 per Hundred.
- STURGEON'S SIX SERMONS—"Are the Wicked Immortal?" also, Have the Dead Knowledge?" We have just received 100 copies from the printer, and for sale at 10 cts. per hundred.
- ANALYSIS OF GEOGRAPHY—By S. B. Bliss. We have a few copies. Price, 62-1/2 cts.; 65 per dozen.
- WITNESS OF LIFE OF THE TWO WELARIES—comprising the early history of Methodism, &c. Price \$1.
- "THE BIBLE A SUFFICIENT CREED"—a Sermon by Ch. Beecher. Price, 4 cts.
- STRAYERS OF FACTS—Demonstrating the Rapid & Universal Spread and Triumph of Roman Catholicism. Price, 15 cts.; distributed by the quantity.
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Poetry.

"Just as I am."

Just as I am—without one plea,
Save that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come.

Just as I am—and waiting not,
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am—poor, wretched, blind,
Life, riches, healing of the mind,
Yes, all I want in thee to find,
O Lamb of God, I come.

Just as I am—thou wilt receive,
Wilt pardon, comfort, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come.

Just as I am—thy love unknown,
Has broken every barrier down;
Now to be thine and thine alone,
O Lamb of God, I come.

Miscellany.

Causes of the Revolution.

The *National*, of Paris, some time since, in enumerating the causes of disaffection against Louis Philippe, stated that he had abused the very power that raised him to the throne, because:

1st. Since the Revolution in July, there have been about 1129 prosecutions against the public press.

2nd. There have been fifty-seven newspapers suppressed.

3d. There have been 7,110,500 francs drawn in the shape of fines from editors and proprietors of journals.

4th. There have been fourteen thousand citizens imprisoned within ten years on political charges.

5th. Last year, the seventeenth anniversary of Louis Philippe's reign, not a single political prisoner was included in the royal amnesty, although a great many common malefactors were pardoned.

6th. The prison of St. Pelagie is crowded with the responsible managers of public journals.

In addition to this, it may be recollected that about a year since the French copied from their English neighbors, the fashion of political dinners, and in a short time every town of importance in the kingdom held such meetings. These gatherings were peculiarly obnoxious to the king. They were attended by Lamartine, De Tocqueville, G. W. Lafayette, Le Dru Rollin, and many others of the most prominent men in France, and by the opposition leaders of all shades.

By the advice of Guizot, the head of the ministry, the king's speech at the opening of the Chambers contained an attack upon the banquets, while the deputies who had attended them were stigmatised as promoters of anarchy and discord.

A great banquet had been appointed to come off in Paris, which the Deputies determined to attend. The struggle then commenced, and thus has resulted as our readers have seen.—*Rock. Daily America.*

Burning of Forty-Seven Women at the Funeral of an Indian Prince.

The infernal rites at the death of an Indian prince are thus described in an extract of a letter from Franquebar in the East Indies, written by a Danish missionary. They dug without the city, where that prince who died at the age of eighty, made his residence, a large pit, which they filled with wood, ranged and piled up as for a bonfire. The corpse of the deceased, richly habited and adorned, was brought forth in great pomp, and laid on the pile; after which

the Bramins (heathen priests) kindled the fire with abundance of heathen ceremonies. The wives and concubines of the deceased, who according to the law or custom of the country, ought to die with him, appeared at the same time and walked several times round the funeral pile. They were in number forty-seven, all decked with jewels and adorned with flowers. The favorite wife or concubine carried the portrait of the defunct prince, which she delivered up to his successor, and made a short speech exhorting him to use it with moderation, so as never to let it light upon any but the guilty. Then she boldly turned her face toward the pile, and after invoking her gods, leaped into the midst of the flames. The second was the sister of a prince named Tandama, who was present at these horrid rites. She gave him the jewels she wore, and the prince in receiving them, embraced her most tenderly, and poured forth a flood of tears; but the princess without betraying the least concern, looked alternately with a steady countenance on the pile and on the spectators, and crying with a loud voice, "O King, O King," which is the name of one of their gods, she jumped as cheerfully into the flames as the first did.

The others followed her close. Some of them appeared resolute enough, but others appeared wild and dejected. There was one in particular, who being more dismayed than her companions, ran to embrace one of the spectators, who was a Christian, praying him to save her; but this it was not in his power to do, and the poor wretch was immediately tumbled into the fire.

However intrepid most of these unhappy victims appeared before jumping into the pit, the note was vastly altered when in the midst of the flames. There they shrieked hideously, and tumbled one over another, striving to reach the edge of the pit, and get out of it; but they were kept in by throwing heaps of billets and fagots on them, as well to knock them on the head as to increase the fire. When they were consumed, the Bramins drew near the yet smoking pile, and performed abundance of ridiculous ceremonies over the ashes of the poor wretches. The next day they gathered up the bones, and having wrapped them up in fine linen, carried them to a place near the late of *Barramouren*, where they cast them into the sea. After which the pit was filled up, and a temple since erected on the spot where sacrifices are offered up in honor of the prince and his wives, who from thenceforth are reckoned among the saints or goddesses.

Catholics in Cincinnati.

I wish to give you some idea of the Roman Catholic increase in Cincinnati within the last fifteen years, that is, during the time that I have been a resident here. I include in my estimate the city and its suburbs, by which I mean the thickly settled neighborhoods immediately contiguous to the corporation limits, and extending about a mile beyond them. Cincinnati, in this respect, is like Philadelphia, its corporation limits include scarcely half the population.

When I first came here in the spring of 1833, the population of the city and its suburbs was somewhat less than 30,000. It is now about 125,000, having rather more than quadrupled in 15 years. At that time the Roman Catholics had but one church and but one school, and I should think, less than 4,000 communicants, though I cannot say exactly. They now have 10 churches, and 19 schools, and 40,000 communicants, 30,000 being Germans, and the other 10,000 Irish, English and Americans. By communicants in the Roman Catholic Church, we understand those who go to confession and receive the Eucharist at least once a year, if at no other time. Here is an increase far beyond the relative increase of the population. No Protestant church has kept up with that increase. The Methodists have nearly done it, but not quite; and while the population has quadrupled, the increase of the Presbyterians (including Old School and New School, and the two Congregational churches), the Baptists and the Episcopalians have been less than 35 per cent. This was the result obtained at a general meeting of Protestant ministers, held in the city last summer. The estimate for the Episcopalians, however, I should think, ought not to go back more than 10 or 12 years.—Thus the Catholic increase in numbers has altogether outrun that of any, or all Protestant denominations.

They have also increased in nearly the same proportion in wealth and influence. The following is an estimate of their ecclesiastical property, exclusive of grave-yards:

Cathedral church and appurtenances	\$125,000
St. Xavier's "	40,000
St. Mary's "	30,000
St. Philomela's "	30,000
St. Augustine's "	25,000
St. John's "	20,000
Four other churches in suburbs	30,000
	\$300,000

The estimate I think too low. The property is actually worth \$334,000, or more.

As to schools, it is said they have 4,000 pupils every day under instruction. The Sisters of Notre Dame have a female school of five hundred pupils, more than half from Protestant families, with 20 teachers, and a property worth \$30,000. St. Peter's Orphan Asylum, 300 pupils, 8 teachers, and property \$25,000. St. Xavier's college, 50 pupils (more than half Protestant), and 15 teachers. This is the Jesuit College, and its property is included in that of St. Xavier's church above. Cathedral school, 300 pupils. Mansion on Walnut Hills, 40 pupils, property \$15,000. St. Xavier's Free School, property \$5,000. Also 19 parish schools. The above statistics were furnished me by two gentlemen, in whose accuracy and fidelity I have the highest confidence. They are estimates only, but made by those who have the best means of knowing the facts.

All the Protestant denominations together have not that amount of church and school property, nor anything near it, under denominational control.—The Methodists have a very excellent female school, and the Presbyterians are just beginning one. These two, together with the Lane Seminary and the Baptist Theological Seminary at Covington are the most that Protestants can show in the way of denominational school property. We have an Orphan Asylum which is not denominational; Woodward College the same, and an excellent system of public free schools. Such are the facts, and every thinking man can draw his own inferences. It is also a fact that the Catholic population of the city includes a large and increasing portion of its wealth, fashion and influence. I do not complain of this; I only state a fact of some interest.

(Correspondence N. Y. Evangelist.)

Duke George of Saxony, who would neither connect himself with Rome nor with Wittenberg, had written as early as the fifteenth of October 1521, to Duke John, the Elector's brother, to induce him to side with those who opposed the progress of the Reformation. "Some," wrote he, "deny the immortality of the soul; others, and those Priests too, drag the relics of St. Anthony through the streets, and throw them into the gutters. All this comes of Luther's teaching." [D'Aubigne.]

ROMAN CATHOLICS.—The Catholics in Boston number about 35,000. The whole number under the charge and supervision of the Rt. Rev. J. B. Fitzpatrick, D. D., in the States of Massachusetts, Vermont, New Hampshire and Maine, is about 80,000. Churches and stations in these four States, 77; clergymen 49. The Catholic population in the United States is estimated at 1,190,700.

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ADVENT HARBINGER.

SHOULD BE COMETH WITH CLOUDS; AND EVERY MAN SHALL SEE HIM:—AND ALL EYES SHALL WAIL BECAUSE OF HIM!"

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Whole Number 231.

Original Poetry.

For the Harbinger.
Mystic Consolation.

By Miss A. A. DORRIS.

"O'erlook ye, comfort ye my people, and to you be glad!"

Oh, how we weep, weep'd long,
Lone hearts, to-day
That ever with us stand
As if I loved to see
Words of love and cheer,
True to the cross,
Spoken by thy hand—
Oh, how we weep, weep'd long.

Heavily we come, and going
Pleading only thy;
No of thine, receive,
In thy presence here,
"To be for a season,
They were the signs
Which mark our coming,
All will when we light.

O, the blessed prospect!
Oh, how we weep, weep'd long,
Sweet the words we hear,
As if they were our own,
And a voice of glory,
"You will not be long,
Lift my heart and children,
Yes, look up—blessed.

How good it is to see
In the clouds of heaven,
Angels of earth and air,
Will to thee be given,
"O, how we weep, weep'd long,
Lift the heart and children,
Yes, look up—blessed.

How good it is to see
In the clouds of heaven,
Angels of earth and air,
Will to thee be given,
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Lift my heart and children,
Yes, look up—blessed.

REVISED BY N. Y.

Original.

[For the Harbinger.]

The Purpose of God—No. 1.

PERSONAL COMMUNION WITH GOD.

4th. Men lost personal communion with God, which must be restored.

Present to the congregation, our first parents held sweet communion with God, and being pure in heart they could rejoice in his presence. But when they had sinned, losing God in the garden, they were afraid and hid themselves. This will account for the want of love in man for Christ's appearance—these unpreparedness to meet him.

Man, in his fallen state, cannot see God and live. Hence, when Moses, a favorite of heaven,

desired to see God's glory, God said to him, "Thou shalt not see my face; for there shall no man see me and live." Ex. xxxiii. 20. But we find insight throughout the Scriptures. And is there no hope of a restoration? Yes; Christ manifested to destroy the works of the devil—"so reconcile us to God." How? "In the truth of his Son through death, to present you holy, and blameless, and unspotted, in his sight." Col. i. 21, 22; 2 Cor. v. 18-20. "God was in Christ reconciling the world to himself." Being reconciled to God and made holy, we are prepared to claim the blessing promised by our Savior, Matt. v. 8, "Blessed are the pure in heart; for they shall see God." For says the Psalmist (xxiv. 4, 5), "His that hath clean hands, and a pure heart, and he shall receive the blessing from the Lord, and righteousness from the God of his salvation." Heb. xii. 14. "Follow . . . holiness, without which no man shall see the Lord." "When that which is perfect is come, [i. e., the resurrection unto glory, honor, and immortality], then that which is in part will be done away. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. xiii. 10, 12.

"But (saith Solomon, 1 S.; ps. viii. 27) will God indeed dwell on the earth?" We answer, Yes. When? When the New Jerusalem, his tabernacle, (dwelling place) comes down out of heaven upon the new earth. For then says John (Rev. xxi. 3), "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. xxi. 3. "And there shall be no more sorrow; but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face." Yes, praise the Lord forever; "We shall be like him, for we shall see him as he is." 1 John iii. 2. We shall walk and talk with him, for says Isa. lxv. 24, "And I shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear." Again, Isa. lx. 1, "And all thy children (whose children? The children of the New Jerusalem [see context]—which is the number of all of the saints, says Paul, Gal. iv. 26) shall be taught of the Lord." O what a glorious hope! We shall range the golden streets of the New Jerusalem, and be taught by our Savior. No discrepancy of views there. No, the wayfaring man, though fool, shall not err. (Isa. xxxv. 8.) All see eye to eye.

How blessed is the man's hope, and how blessed the state upon the soul: for says John, "Many men that hath this hope in him, purifieth himself, even as he [God] is pure." O then, let us, my brethren, cherish this glorious hope. We shall see him without a sinning veil

between: for says God (Isa. xlv. 7), "He [God] will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." And "in that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. xlv. 1, 2, 4. "And the redeemed of the Lord shall return, and come to Zion (the New Jerusalem), with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xlviii. 10.—For the nations of them which are saved shall walk in the light of the glory of God which shall lighten the day forever. Praise the Lord! Praise the Lord, O my soul, and let all that is within me praise his holy name forever and forever more.

E. B. P.

Seneca Falls, N. Y.

For the Harbinger.

Our Politics.

"But ye, brethren, be not weary in well doing."—2 Thim. i. 18.

(Continued.)

There are also some, yet prominent, who reside in certain localities, professing faith in a coming Jesus, who neglect to assemble together, and who tell you, when remonstrated with, that it is useless to hold public meetings; the doctrine has been preached in their neighborhoods; the people think it is all delusion; unwholesome; and concern ourselves no more about them.—Now here is self-delusion, and practical disobedience. In proof of the latter, see Heb. x. 25. In proof of the former, just consider the fact that though the gospel was preached in 1842 or '44, six populations of the place, wherever it be, has since been changed since then: some children, then of 12 years of age now young men and young women—beginning to think and act for themselves: also persons from distant places have come to reside among you.

Oh! while there is a spark of life left in you, rouse from your lethargy. You have, in times past, sat against the safe expectation of going to the kingdom on "lowery beds of ease!" Now take heed for you be found on one yourself when Jesus comes! Don't be reclining on your sofa, when you ought to be with the two or three, or more, who have met together to speak to each other about the things of God; or when the preacher has travelled miles, perhaps on foot, laden with the truths of the gospel, and prepared to present to the people about you, can't you say away, when it is your duty to bear up his hands. And further: when he has discharged his duties in your neighborhood, and is about to visit another place, don't let him go with a cold "con-

to see us again," without offering him means of locomotion.

Just look at something here. A preacher visits a place where a few professed Adventists reside. They have not had a gathering among them for six or twelve months. They appoint meetings which are well attended—hungry souls are fed, and sinners pay attention to the word.—The time arrives for you to leave this place, to fulfil another appointment, 50 or perhaps 100 miles off. You pack up, and bid the wealthy farmer, "Farewell, Bro. —"; "Farewell," he replies, putting a shilling in your hand, when he is abundantly able to give you dollars. Well now, we don't wish this because we want your money; but to tell you your thanks. We are satisfied you are correct; and you may as well expect to be accepted by Christ at his coming with government in your heart, as if he were to find you living in adultery, or revelling in drunkenness: for these are not more abominable than idolatry, which is another word for covetousness. No; rich farmers, the Lord supplies our wants. The hearts of some rough-handed mechanic and industrious woman, the warmest with His love; and they love not in word, or in tongue, but in deed, and in truth. So, if you are determined to love your money, you and it will perish together.

But a word more about shrewdness and spiritualism. There is an error laying down of the error in their adoption. The shrewd man comes to love the world as a witness for Christ, and the spiritualist, thinking to have obtained what the shrewd man was looking for in '43 and '44, may now, his imagines, get all the good things the earth can yield him; may multiply his riches, and rejoice in his possessions, blinded by the devil with the supposition that he is now in the kingdom. So he is in a fair way of being wealthy, covetous, and sensual, when the Lord of glory comes with the reward of life eternal to his consecrated and waiting people. Take heed to yourselves!

As preachers, our duty is to proclaim the blessings of the approaching reign of Messiah to every nation; and, to seal the humankind of earth. Should the advent be distant a few years, the gospel of the kingdom must, during that time, be published throughout the world. The preaching of missionaries, sent out by the acts of this day, is not the gospel of the kingdom! If this gospel has to be preached more extensively than before, some must go forth to preach it. If, as a body of people, flag in the work, the Lord will call others in our place. And here I will just express a thought. Has not the passing by of Oct., 1844, and other parts of time, shown, in a measure, who those were that gave themselves up to God wholly and forever, and those also made a conditional consecration, merely? Have not many, since the "seventh day" movement, gone back into their former sins? One of these I will name, i. e., *spontaneous*. Oh! is it not palpable as evidence can make it? And had the Lord come, who discards the thoughts, of that, or subsequent points of time, would such have been found by him, "pure in heart"? Think, reader, and prize thyself.

Professed disciple! If you would reap, you

must sow first. You are not your own, you are bought with a price. The house, the cattle, the goods, the fields, the fruits, the grain, the wine, now in your hands, are not your own. Whole cities and villages, in this and other countries, are calling for the gospel. do you think you can withhold the means of sending the heralds there to preach it, and be blameless? No; you have a bar in your sight, hand; and weigh well the fate of Ananias and Sapphira, as your doom, like theirs, is irrevocably fixed.

Alas! poor sinner! it is your duty to preach the gospel of the kingdom faithfully, fully, and without intermission. Jesus the crucified and crucifying One, the resurrected, and the imminently-coming, the great theme of our message.— These we are bound to present to our fellow men in purity. No pagan philosophy, no Jewish fables, no papal bugaboo, no protestantism fully and necessarily, with these. Let us hold forth the truth, the whole truth, and nothing but the truth: leaving results to God, and desisting to be the slaves of expediency. Yes, let us endure to the end.

In conclusion, I would say, lest a remark at the commencement of this article be misunderstood, that I do not say I believe the Lord will not come this spring; but I consider the arguments of those who publish this as the certain time of his advent, are lame. But I repeat, our business is to live in a state of unintermitted readiness. Nothing short of this will avail us. I believe his coming is near; and in such an hour as we think not he will come. O, let all be diligent, that we may be found of him in peace, without spot, and blameless.

H. HARRIS.

Westbury, Mass.

For the Advent Harbinger.

Walking by Faith.

"We walk by faith, not by sight." 2 Cor. v.

Such is said concerning faith in the Holy Scriptures, especially in the New Testament; and great stress is laid upon it, especially by the authors of the Epistles to the Hebrews. This, I apprehend, is not very difficult to be accounted for. Ever since the fall of man, we have been entirely dependent on the mercy of God through a Mediator. The only life, therefore, prepar for a better creature in our world, is a life of faith.

Believers, and they only, are brought to be of a spirit suitable to walk in a kind of life. These can venture their all upon Christ's hands, and venture their present and everlasting concerns upon his word. "The just shall live by faith." When we love more faith in exercise, we have more love, more hope, more joy; and so of all the graces, especially of love, purity, and lowliness of heart. It is expressly said to "work by love," and it never works without it. It is also said to "purify the heart." The exercise of faith and holiness can never be separated. Equally true is it that it is ever attended with "lowliness of heart."

There are two instances of faith recorded which our Lord particularly commended, saying he had not seen so great faith, not in Israel.— The one was the case of the woman of Canaan; the other that of the Roman centurion. Both of these were attended with great humility. The one was contented to be treated as a dog; the

other thought himself unworthy that Christ should come under his roof.

In what sense, then, do we walk by faith, and not by sight? Walking by faith is going forward in the ways of godliness, as instructed, not by senses, but by invisible objects—objects of the reality of which we have no evidence but the word of God. Thus it is said of Noah, "By faith he, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house: by the which he condemned the world." See. No doubt the world were ready to despise Noah, while building his ark, as an enthusiast, whose faculties were probably deranged, who put himself to a deal of trouble, and wanted to put other people to as much, merely through a notion that ran in his head that the world should be drowned. Was there any thing in the world that looked like it, or seemed to portend such an event? Nothing at all; all things seemed to continue as they were from the beginning of creation. What, then, could induce Noah to do as he did? Nothing but the testimony of God. So also it is said of Abraham when called to go into another country, "By faith he obeyed and went out, not knowing whither he went. A pretty errand it would seem to his friends and neighbors! It is possible that some of those observing him preparing to go a journey might inquire whether he was going. "Going! I am going to a land which the Lord is to show me." "And have you ever seen this land?" "No; I neither know the country nor a step of the way to it." "A fine tale indeed! but what in the world can move you to such an undertaking?" "I rely upon the testimony of God. He hath said, that thou out of thy country and from thy kindred, come a land which I shall show thee." I take him at his word, and act accordingly."

Of brethren, let the glory of God lie near our hearts; let it be nearer to us than our dearest delights. Herein consists the criterion of true love to him. Let us, after the noble example of Joshua and Caleb, "follow the Lord fully." We have to give up every present enjoyment for Christ's sake, wherein we have no visible prospect of recompense but what arises from the promise of God. Far from entering people into his services by promises of wealth, ease and honor, Christ commanded his work with this public declaration, "Whosoever will be my disciple must deny himself, take up his cross and follow me." But who would follow him upon these terms? Who would give up honors, lands, friends and reputation, and expose himself to hardship, persecution and death, for nothing? But few; yet many did follow him to the day of their death; yea, and upon these very terms too—they left all and followed him. What, then, induced them? Did not they act irrationally? Pardon me, apostles, and martyrs? what made you? Have you no regard for yourselves? What are you desirous of the feelings of men? No such thing; we "have respect unto the recompense of reward." Reward! what can that be? Nothing surely below the end, unless it were something the reverse of what is agreeable to human nature? True, but our Lord has declared, "Whoever shall forsake houses, or brethren, or sis-

sons, or father, or mother, or wife, or children, or lands, for thy turn's sake, shall receive a hundred fold now in this time, and in the world to come, eternal life." We rely upon this, and this supports us.

J. WARDWELL.

(For the next four weeks)
Living Soul.

THE HARBINGER—NO. 10.

In my former articles, this phrase has been shown to apply to the different classes of the animal kingdom. In the history of creation, in the Hebrew Scriptures, there is no indication that man is endowed, and distinguished from other creatures, with what is usually designated "a soul." Man's distinction is denoted by terms that can never be made to convey any ambiguity. In my last, I stated that the Hebrew phrase, *nephesh hayim*, living soul, is rendered in the Greek version of the Old Testament *psyche* soul. Of the first six instances in which it occurs, in Gen. 1 and 2, it is used of the animal creation for man, and of man once.

Let us now look into the New Testament.—The verb *psycho* signifies primarily to breathe. The primary sense of the noun *psyche*, is breath—"the principle of life supported by breathing." For this reason, the breath of life, the living principle—"Jesus' Gift. Luc. 11: 18. The Greek of Gen. 1: 20, is *psyche* soul—wisely, soul of life, or, breath of life. It is like the breathing breath of all animals. Its comprehensive primary meaning is life that of *nephesh* in its Hebrew, animal life. This is the greatest of occasion, perception, and living energy; consequently, by a figure of speech, in which a part stands for the whole, it is employed to designate the whole being—either of man or animals.—Rom. 11: 2.—"For every soul [*psyche*] to subject unto light [living soul]." All the cases referred to above, in Gen. 1, and 2, serve to prove this point. Open and abundant, and unequivocal testimony exists. "Be not anxious for your *psyche* [yourself] what ye shall eat." Matt. vi. 25. "Thou shalt leave my *psyche* [me or myself] in thine." Gen. 2: 27.

This word is employed, like *nephesh* in Hebrew, to designate the living being spoken of—my word, it designates the lower animals, in the New Testament, as does *nephesh*, in the Old—"And the second angel sounded, . . . the third part of the creatures in the sea, those having *psyche* [souls] died." Rev. viii. 9. "The second angel poured out his vial upon the sea . . . and every *psyche* [soul] [living soul] died." Rev. xii. 3. Now compare Luc. 21: 10. The Hebrew might as first wish, first; but all not having life, and "every *nephesh hayim* [living soul] in the waters, they shall be an administration unto you." Here it applies specifically to useless creatures—the Greek is, *psyche* soul. The food was to "destroy all flesh, wherein is *nephesh hayim*, [the spirit of life] from under heaven: the Sept. Gk., reads "every *nephesh* [spirit of life]. The word usually employed to signify the spirit—the immortal embryo angel—"Innate in man"—is here used precisely as is *nephesh* and *psyche*. Gen. 1: 20, it denotes the breath of life, or life. It applies alike to all creatures, animal,

Gen. 10: 21; xli. 9. "All in whose nostrils was *nephesh* [soul] [breath] of life died." Gen. vii. 22. In the Septuagint it reads, "All whatsoever had *psyche* [soul] [breath of life] died." "God that made the world—is not worshipped—though he needed any thing, seeing he giveth to all corn for justice, [life and breath] and all things." Man is localized here, as in Gen. vi. and vii., with all animated beings.

Next I. These terms are the strongest, felt, and most determinate, known to inspiration, to indicate the image and immortality of man; but if they prove an essential part in man, they prove the sense of all other creatures! That which proves altogether too much, proves nothing to the point.

II. I have quoted the historic scriptures—Here we must find a true record of man's nature and endowments. To deny or doubt, is to deny or doubt Jehovah's record of his own creation!

III. Life in man, is sustained on the same general principle that it is in other creatures of God. It is, like them, identified with our organization and breathing. This is plainly indicated by the terms used to indicate the fact and condition of our present existence.

IV. It is ascertained that man is a threefold being—organized, animal, and immortal; but if the three terms, spirit, soul, and body, teach this, why do not similar terms, Gen. vii. 22, teach the same, substantially, of all creatures? Breath, spirit, and life, are predicated of them all! The most expressive term to signify spirit is used of "all flesh" that was destroyed by the deluge, Gen. vi. 17. "They have all one *nephesh*," [soul] Eccl. iii. 19. The Septuagint reads, "one *psyche*"—spirit. Man's imagined distinction cannot, therefore, be rationally inferred from the use of these terms denoting his existence. He was the head of all earthly beings; but dependent on "the tree of life" for immortality. Now we are as dependent on Jesus Christ.

J. B. C.

Selected.

"The Search for It,

AND ITS IMPARTIAL TRIAL IN THE HEEL OF MAN."

(continued)

The second part, that is, the trial of Sin, now follows:—

At the time of the Assizes, by the King's appointment, comes the Judge, Conscience, attended by the Sheriff, Religion, the Justice of the Peace, and such others as the occasion requires. The coat, or bench, on which the Judge sits is impartiality; for Conscience, well-informed, will judge in righteousness and truth: he is God's vicegerent; his sentence must stand, and all must submit to it. The Judge's commission is then read, which is the power of Conscience, given of God by his word, to try and condemn the guilty, and acquit the innocent. But sometimes this commission is lost, as when, in ignorant persons, conscience is dead; or, as in learned persons, it is veiled with a hot iron; or else benumbed, as in those who fall into grievous sins, as did David, who by therein till Nathan

found the commission and acquainted him with it, when he said, "Thou art the man." If the commission be lost, the power of Conscience is dead, veiled, and benumbed: the Judge can do nothing till it be found; and being found, it is read openly; and in reading is, "Every man's experimental knowledge of the power of Conscience," by which is acknowledged his authority to sit as judge over every thought, word, and deed.

The circuit of this Judge, is his own soul: he sits not to sit and judge other men's thoughts, words or deeds, but his own; for a man's own conscience is judge of himself: to judge another is out of his circuit, neither can he any authority from the King of heaven to enable him so to do. Knowledge may go out to see and discern other men's ways, but Conscience keeps ever at home, and sets within to judge of that man's course whose conscience he is.

With the Judge and Chief Justice are, in commission, the King's Sergeant, and the King's Attorney. The King's Sergeant is Divine revelation, a man of deep judgment in the laws of his Sovereign, and much looked to by the Judge. The King's Attorney is Quick-sightiness, who soon spies errors in pleading; both these are very able in their profession. The Clerk of Assize is Memory; he retains the remembrance of every sin, and what God has, in his word, written against it. The Clerk of the Arraignment, who reads the indictment, is the Tongue, which thus makes confession of sin; and the Usher of the Court is the manifestation of the Spirit.

The complainant in Repentance, who charges the indictment against Sin, thus laying it upon, that it may be known and found out to be Sin, according to the true nature thereof. The grand jury, before whom the indictment is first brought, are holy men of God, whose writings comprise the Old and New Testament. By their verdict, every thought, word, and deed of man, is either set at liberty, or made prisoner. If they write upon the indictment, or bill, ignorance, that is, if the Scriptures of God declare it not to be sin, it is no sin: "For where no law is, there is no transgression." But if they write, A true bill, that is, if the holy penmen have set down the thought, word, or deed, for a sin, it must be so taken, and brought to the bar, and put upon the trial of life and death.

The bill being read true, the arraignment is proceeded on, and the prisoners are brought forth, chained together, and set to the bar before the Judge. The prisoners are six: they are named are, Oldman, Conscienceless, and Industry, Mr. Heart, &c. They are chained together to show that one sin is closely connected with another: Industry with Murder, as in David; Pride with Hatred, as in Haman; Conscienceless with Treason, as in Judas; Conscienceless, Hypocrisy, and Lying, as in Ananias and Sapphira; yea, the breach of all the commandments, as in the fall of Adam and Eve: they therefore are brought out chained together.

After all this, when the prisoner stands at the bar, which is the apprehension of God's wrath, in jury the life and death is compelled, who can fly the King, and set suits to give in a true verdict, according to the evidence.

The jury are a chosen company of excellent virtues, the fruits of the Spirit, delivered in by the Sheriff, Religion, in the behalf of the King's Majesty, James Casar, to try the prisoners, who are the works of the flesh, and who stand at the bar.

The names of the jury are, Faith, which purifies the heart; Love of God, which keeps the commandments; Fear of God, which is the beginning of wisdom; Charity, which rejoiceth in the truth; Sincerity, which maketh a true witness; Unity, which is the bond of peace; Patience, which worketh endurance, and by which men possess their souls; Innocency, which keepeth harmless; Chastity, which keepeth undefiled; Equity, which doeth right in every man; Verity, which always speaketh truth; and Condemnment, which ever men satisfied. These are called, they enowise to their names, they are named, and the erier saith, "God men and true, stand together and hear your charge."

With all these grates should the soul of man be endowed, to proceed against Sin. We should be able to say that we have them by the emanation of God's Spirit, and so wisely to esteem as the good and true gifts and graces of God; which have a charge given them; to every grace his proper office; and all, conjointly, empowered to discern Sin, and to give a just verdict thereon.

The prisoners, though they stand together, yet are to answer one by one; because a general and confounding pardon of Sin will never make a man truly to see how his nature stands with God, so to bring Sin to trial and death.

(To be Continued.)

The Advent Harbinger.

"THE VIEW OF THE HARBINGER."

ROCHESTER, SATURDAY, APRIL 1, 1844.

THE WINDS.

Our receipts, for some time past, have been below our current expenses. We have said but little on the matter, hoping that three of our articles against whom we have just denunced, would soon relieve our wants. But this they have not done. And we are consequently driven to the painful necessity of telling them plainly, that unless they do make payment IMMEDIATELY, we shall be greatly embarrassed in the business of the Harbinger. If we do not here to suspend its publication. What we want and urgently request, and know to be the Lord's duty of every one who owns for the Harbinger is, on reading this notice, to make payment without another moment's procrastination. We want to see no distress himself or family in this matter; but we do want every one concerned in making an entire faithfull effort to comply with this just and urgent request, immediately.

All who will pay now will be charged only Twenty-five Cents for the present volume; but if we shall be put to the trouble and expense of sending bills, at the end of the volume, our Dollar will be required. We had much rather have Twenty-five Cents now than the Dollar at the close of the volume.

Its Correspondents.

J. C.—Your views of the two witnesses we are confident are correct. We say at a more leisure

moment give our views concerning them. They doubtless are the Old and New Testaments, and the law they prophesied in, which, we are very certain was twelve hundred and sixty literal years.

Holding the Four Winds.

"And after this manner, I saw four angels standing on the four corners of the earth, holding the four winds of the world, that they should not blow upon the earth, nor on the sea, nor on any tree." Rev. 16: 7. "And I saw another angel standing upon the sea, and upon the land, saying unto the sea, and unto the land, 'Dye, because thou hast refused to obey the voice of the Lord God, who saith, unto the sea, 'Dye, because thou hast refused to obey the voice of the Lord God, who saith, unto the sea, 'Dye, because thou hast refused to obey the voice of the Lord God.'"' Rev. 16: 1-2.

This important prophecy was to have its fulfillment after these things should occur. What things! Those which were to take place under the Great Seal, which, we think, were the fall of the temporal sovereignty of the Pope, and the general war of Europe, in the days of Bonaparte. After these things the four winds (of war) were to be held, or restrained. Has this been done? It has; for since the fall of Bonaparte, and the formation of the Holy Alliance, in A. D. 1815, or general war has existed between the nations of the world; the winds in this respect have been held.

What has been done during the time of holding these winds? The glorious war terminated by the angel ascending from the east, has been going on. What work is that? Holding the secrets of God. A thing is not stamped or sealed until it is ready, fully prepared for the market. So with the secrets of God, they are not sealed until the day of redemption, until they are fully ready for that day; and when they have been "purged, made white, and tried," then they are ready, and the seal of God is placed upon them, and they rest in Christ. Will God shall make up his jewels—then, having his seal upon them, he will know them as his. While the winds have been held, the good work has been carried on to an extent never known before, since the days of primitive Christianity. The prophecy that he has been most strictly fulfilled.

Is there anything in this prophecy not fulfilled which is about being accomplished? We think there is. What is that? The taking off the restraint from these winds. This we admit is an assurance, but we think it a fair one; if they were to be held until a certain time, and it is reasonable to believe that when that certain time comes they will be set free. Has that time come? We think that it is very near.

If the "Holy Alliance" is the agency by which the four winds have been held, when that Alliance is dissolved, the winds, as a matter of course, will be held no longer. Well, does that Alliance yet exist? At the last we know it did. France, however, has withdrawn from it, and since her late revolution, has published her withdrawal in the following words: "The invasion of 1815 was no longer so low in the eyes of the French Republic." The severals of the other European powers consider themselves; it is bound by that league, still a breach has been made in it by the withdrawal of France; the once strong ligaments of that Alliance have become greatly weakened, and may at any moment be considered and God has taken of war out of the east and complicated combinations, which by it have been so long unwarfully held together. According to the view of the matter, the winds, in this case, cannot break longer be held.

But supposing the Holy Alliance is not the agency, which God has employed in holding the four winds, and that they have been restrained by the direct though invisible influence of four angels; then, from present appearances, their restraining influence is being withdrawn, and the most potentia signs indicate, that the storm of devastating war is fastfully gathering over the world. We have thought, and we witness, that before it shall burst in all its fullness

and misery, the Lord would come. In this we may have misjudged, though we do not yet see sufficient cause to say that we have. Whether we are correct in this matter or not, we are confident that his coming will be in very close connection with (immediately before or very soon after) loosing the winds. In a word, from any reasonable view we have seen taken of this prophecy, together with the existing signs of the times; it seems that nothing but blind unbelief can doubt that these winds are about being loosed. If so, then the precious time for losing the secrets of God is rapidly drawing to a close, the end of all subsidiary things is near, and the day of the coming of the Son of man is at the door; and we may say, the day of eternal redemption to the children of God, but of recovery from upon the workers of iniquity, is rapidly approaching. Who will abide that day, we stand with the Son of man approach? None but the pure hearted; or those who shall have the seal of God upon them. They shall be clothed in white, receive palms of victory, and sing the song of Moses and the Lamb, in the kingdom of God; for they are worthy.

The Great Crisis.

The sagacious statesman sees in the feverish, unbridled, and convulsed state of the nations of the world, sure indications of a fearful crisis at a day not far distant. Some think the result will be the suppression of republican principles, and the more extensive and permanent establishment of high power, with other very various opinions; but the fruits of the approaching struggle will be the destruction of every monarchy and the glorious triumph of the principles of liberty in the world.

Now all such imaginations are vain, and contrary to the plain word of prophecy, and without scriptural basis. The recent revolution in France, and the triumph of liberal principles in Italy and many other countries of Europe, show that, whatever the final issue may be, the principles of monarchy and of oppressive rule have nothing to hope for in the case. Their doom is sealed; their days are numbered, and they soon must fall. The very nature of the case indicates this.

But the important question is, will republican forms of government be the result of the coming crisis? Very many readily give an affirmative answer. But the word of prophecy speaks differently. It declares that "in the days of these kings, or kingdoms (not republics), shall the God of heaven visit a kingdom." It will be the ten Kings, and not Republics, that will make war with the Lamb, and which will destroy at his coming. Hence, if this be, by the worldly wise, about the more of triumph of republican principles, is a delusion. A general change in the political condition of the kingdoms of Europe, can take place before the coming of the King of glory, to destroy them, and to rig his kingdom.

France, may for a short time be a Republic, a name, while so long that it under the iron rule of despotism, or sunk in indolence and anarchy.—She may be in this condition for a while, as a fire-brand in the torch of war, which has now burned and throughout the world, in being on the battle of the great day of God Almighty; or perhaps she may be the hand of God, more effectively to cut the ties of the world for the coming of the Son of man; a third, by throwing out the vain hope that the world is at the dawn of better days, when Monarchy must fall, and Republics be established. Whichever and France may answer, or characterize the way, we are, we feel very certain that her momentary nominal republicanism will never exempt her from despotism kingdoms of Europe. They cannot be cut

quered, and walled in one monarchy, nor so changed into republics, but yet remain as they are, helping to constitute the great Kingdom of the beast, until they are broken as a potter's vessel, by the Lord of lords and King of kings, at his second glorious appearing. This is the great crisis, together with the setting up of the Kingdom of God, which the greatest convulsion in Europe fully anticipates as is at the very door. Let no man deride you in a case of this importance, neither be found slandering with an oil in your vessel, and your lamp going out. Now is the time when you should watch every moment, and see that your lamp is well supplied with oil, that it may burn brightly at this midnight hour, and you be fully ready to enter in to the marriage supper of the Lamb.

Expounding of Isaiah li. 1-4 & Micah iii. 1-4.

(Continued.)

ISAIAH.

The word that Isaiah the son of Amos saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall come, and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: and he will bring us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people; and they shall bring their sinners sin-pinnacles: and their oppression, their proud hearts, shall not lift up against him, neither shall they lay hands on him, for he will say, I have seen peace, and will not see war.

Having shown who are the subjects of this prophecy, and when it will be fulfilled, we inquire,

III. WHAT DOES IT PROMISE TO ACCOMPLISH?

In answering this question, the characteristics of our verse as the prevailing proposition will be confined, viz. that "the last days," is the best, near in the very sense of the case, relate to a time immediately preceding the close of the present dispensation, and not to any previous period.

The first thing this prophecy promises to accomplish, is the establishing (or, preparing, margin) of the mountain of the Lord's house upon the hills. What was the mountain of the Lord's house? It was Mount Moriah, as the following proof shows:—"The Babylonians began to build the house of the Lord at Jerusalem in the Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite." 2 Chron. iii. 1.

On this mountain, the Jewish temple, the glory of all the architectures of the world, ever stood. It was pure and holy place, God's sanctuary in earth. That sanctity, with the whole land of promise, and the world, was become defiled by sin of every kind. But in the last days, it was to be cleansed and

hundred years, all will be cleansed. On, according to the prophesy under consideration, the mountain of the Lord's house will be established, or, more correctly, prepared, a place for God to dwell with his people: and where they will go to see his glory and worship him. "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest-place: here will I dwell; for I have desired it. Psal. cxxxv. 14. "This is the hill which God desired to dwell in; yet, the Lord will dwell in it forever." Psal. lxxv. 36. That it is the Mount Moriah, or remains of the Lord's house, that it is to be prepared in the last days, is certain from the testimony of Micah. In chap. iv. 1, he speaks of the "mountain of the house" becoming "as the high places of the forest." That it would be defiled, and as the same verse says, Zion would be "plowed as a field," and "Jerusalem become heaps." Well, in the next verse (which begins chap. v), it is predicted that in the last days, this very same literal "mountain of the house of the Lord shall be established, or prepared, for the purposes specified. If we are to understand "mountain" literally in the first, we must in the second; and so understood, we think the literal mount of God in meant in both cases, consequently, we fully believe that in the last days, this literal mountain will be prepared for all people, to many nations, to go up to, in order to worship the King, the Lord of hosts.

This work, the preparing the mountain, will not be done until the Lord shall come: for Isaiah says, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines upon the lees, of fat things full of marrow, of wines upon the lees well refined. And he will destroy in this mountain the covering over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces: and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it. Isa. lxxv. 6-8. When will this "feast of fat things" be made "unto all people"? In the day of the coming of the Lord, as the next verse shows. "And it shall be said in that day, Lo, this is our God, whom we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

The nature of the preparation of the mountain of the Lord's house, which is to be made at the coming of the Lord, in the last days, we next learn from other portions of the Bible that the prophesy under investigation, for it is alike on this point, Micah says this mountain, before this preparation, would become "as the high places of the forest." Micah iii. 12, also Jer. xxxv. 16. The eighth day following, "This has long been the character. It must be cleansed before it can be fit place for the tabernacle of God, or for his holy people to worship him. It is promised in the Scripture, that this work will be done. In the prophesy under consideration, it is said, "The mountain shall be prepared." The verbal word Daniel, "Thou shalt see the sanctuary be cleansed." Dan. viii. 14. Thus it will become the glorious mountain, where the Lord will make unto all nations (that are saved, Rev. xxi. 24) a feast of fat things, full of marrow. And they, or many people, shall go and say, Come ye, and let us go up to the mountain of the Lord, by the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

It may be at places here, to object an objection that will arise in the minds of many in this literal interpretation of this prophecy. They are unable to see how the literal mountain of the Lord's house will be identified, after the mountain has been laid, and the earth restored to its pre-flood state. The

same objection, with equal propriety, might be raised against the idea of identifying this world state if what is cleansed and made new; or of identifying Abraham, Isaac, Jacob, the prophets, martyrs, or any holy one, after their bodies have returned to dust. We believe the Scriptures not only justify the conclusion that the saints, in the world as yet to come, will be known, and know each other, but the world with its important localities, especially the "remains of the house of the Lord," Jerusalem, and the land of Palestine, Egypt, and other countries, will not lose their identity. God can preserve their identity, as well as be able that of his saints; and as we see how many prophecies can be fulfilled, if that identity is lost. We think also that the identity of nations will be preserved in the coming age. But of this we will speak hereafter.

The grand difficulty in the matter is, everything real, pertaining to the former age, has been spiritualized away to mere phantasms, so that when we talk of the realities that will then exist, the only evil perturbation that will be preserved, but few will believe it. If we read the plain word of the Lord in proof of what we say, they heed it not; for the theology of these days of false liberty interprets the most literal texts in a manner to make them mean any and every thing which their true import does not warrant. Let us adopt the most literal interpretation of the Scriptures, which the nature of the man will justify, and many difficulties which our life in our way of understanding them, will be removed; and a consistency and beauty will appear in them, which by the spiritualizer cannot be seen.

As a general thing, personal appeals, in job, are not advisable. Sometimes, however, they are justifiable. The kind and feeling letter in this number, from Bro. Brewster and Plimney is of this character. Our brethren whom they address, we trust will appreciate their motive, and profit by the remarks given. "As an offering of gold, and as ornament of the gold, so in a wise recover upon an obedient ear."

Never have we known a time when faithful laborers in the gospel field, in Western New-York, were more needed, nor when there was a better chance to do good, than now. And we join with Bro. Plimney and Brewster, in most earnestly soliciting not only the ministers they name, but all who are not doing what they can in the good work, to arise now, and from zeal and courage, into the field already open for the harvest. You may in the course of strengthening the things that are ready to die, in many places, and of gathering fruit unto eternal life—"Garry said I saw," is the important comment of our soon coming Lord and King; and blessed will be those mortals who he shall find so doing.

Truth of the World.

The Watchmen of the Valley doubtless is correct in supposing that the world is "near its death agony. . . in making huge efforts to die." But relative to the nature of that death, we think it is mistaken. Instead of its being the breaking up of the present political and religious state of society, as we suppose the Watchmen believe; we think the word of prophesy fully justifies the conclusion, that it will be the destruction of the wicked nations of the world, of every anti-Christian church, and all who know not God and obey not the command of Christ, by the Lord at his coming. And several good evidences presented in the following article from the Watchman, that this death is near, we give it to our readers.

THE REVOLUTION IN FRANCE.

The late news from Europe ought to awaken in the minds of Christians very earnest thought. It

may well prove more interesting to the thinking child of God, than to the political speculator.

Whoever regards God as the ceiling Governor among the nations, and watching all the mighty movements of earth, so as to emerge upon our point, the establishment of the Kingdom of Heaven, look upon this fresh outbreak of the French volcano, as ominous of coming changes, wider, and more disastrous still. It seems like the first heave of that deep ground swell of popular feeling, which in its strong and wild spurt may sweep all thrones and dynasties away. But we are certain to have receded a time, if not the time of "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth?"

Paraphs we cannot more clearly express our view of the nature of the agitation which rocks the globe, than by saying that this present world, this "Agesis" is making huge efforts to die. The universal spirit of man heaves and groans in the struggle to cast off its present body of old forms, a body infirm and almost useless save through age and disease. It hangs to lay this old body down, has worn out its strength; there is a struggle to die in this present, and then rise to the newness and freshness of another life to a better one.

The present world then seems near its death agony. The soul of the race would leave its dead body in confusion, to be buried out of sight and memory. The symptoms of the approaching death of society are too numerous to be particularly dwelt upon, and we mention only such as our topic has suggested. The governing powers of earth are fast exhibiting their thrones. War and anarchy, once dying desolation wrap its shroud about it, give to the people an farewell shout, one wailing cry, and then vanish like a ghost at daylight.

Wretched monarchs, ye a whole, have been gazed by the people. We may regard it as our old grand-nax, who is allowed to please himself a little in his childishness by flourishing his hands, and signing himself King; and perceiving that his duties in a leadership himself an object of naught hated and scorn. All the dignities of Europe have received orders to gather up their effects and depart. Louis Philippe has been the first to obey.

Yet though each one of the great changes which we in progress should sweep around us, is not to their final goal, humanity might still be its deliverer from the sublimation of its highest hope. Without the addition of some higher influence, all these things combined, and brought to bear with their unusual power upon the interests of man, can never result securely, can never lead to just better things, than is the object of general hope.

Carry forward to perfection every known improvement—abstract the secrets and powers of natural science, apply these unto the arts and business of life, until every wonder of our present bounding will be surpassed by, and subjected unto far more astonishing achievements; let all the electric wires be ministering spirits to supply the wants of our physical being; let man's intellectual powers soar to their upper range to the level of an angel, except all present forms away and let the eternal present disappear; and still it must depend entirely upon other influences, to determine whether such, after all, shall become an Eden or a hell.

With the most ardent reformer we ardently believe that this present world is at its death-end, passing swiftly to the final struggle, that the extremities of the great body are dead already. We likewise believe that the death pang is also the birth throes of a better time.

It is in this death of the present—dying and not passing away—we expect that those things which

cannot be shaken will remain. We expect that, in the death throes of a world, God will shake terribly the heavens and the earth; but we also believe that God's church will remain, and the word of God endure forever." God's Church, purified and re-embodied, and this word of God as it is, on our aspect will be the source of that future good time, around which society shall form, and into which it shall resolve its shape. They will form the germ of the resurrection body of society. In the configuration of the present, the Church will be the Phoenix, that shall fan with her wings the consuming fire and scatter forth the purified and glorified bodies of a better earth.

The light of the church's final form a pure doctrine and an ascendant practice, must be placed on high, where, as from a blazing beacon, it can shine out into the darkness. We may doubt never so loud, that there is a good light under our basket, and the world will pass on in error. It must be brought out and placed in the candlestick, and hung up in the path of the sinner. Nor will it answer that the church should fold her hands for shame, when the shout of conflict rings around her, in this day of the great battle of the Lord Almighty.

Eminent holiness; a standard of piety far above the present; a hallowed and entire consecration to God and his cause; a persevering study of the signs of the times; an exposition of her movements to the world and spirit of the age; these, alone, can fit the Church for the present crisis, and make her finally triumphant.

The Church must bring the world around her, minister to its wants, study its plans, become acquainted with the nature of its logic; and then and then only can she display, at the head of the advancing reform, the glories of the true Christ, the only Redeemer; and in the sunset of the death agony of the present age, the Church of God will appear as the voluntary and sufficient nucleus of the new order of things.

Correspondence.

"Thou shalt be loved, I will adore thee; I will be thy spouse, and thou shalt be my flesh and my bone." — Psalm 132.

FROM BRO. D. PLATT.

BRO. D. PLATT.—Having received help from God we continue into the present time, witnessing to small and great, better things than Moses, the prophets, apostles, and our blessed Saviour, did any should come; that there would be a resurrection (not revival of soul and body) a rising up of that which had fallen down, both of the just and unjust. All the sages of the Archangels, all who have we come forth. "My sheep hear my voice and follow me, but a stranger will not follow."

We still believe that the white flag will mark the revolution of the Son of man; that it is operating ourselves from state and church functions; we but obeyed command, "Come out of her, my people;" and by so doing God has been a Father to us, yet as he said he would. Whether, in judgment that we should not go out by light, but he would go on ahead or lead them. This, too, he has done like a Father. His love led us, and chastened us, and is now trying us to gold in the fire, and will say we, by enduring patiently, come forth like gold. Amen. But did we do the will of the Lord in coming up to us? It was the only thing that we could have hoped to be justified; and I have no doubt but that our Heavenly Father led us and went before us just according to his promise. Did we say we do so as to think that there was any God in the seventh month existence? Our Heavenly Father did not wait the grace to go unobscured, nor a narrow in fall to the ground sacred; and with all the light we could gather from the general sense, we could only see from the cover in the midst of the work, and what evidence, that the sub-

ject of rest (Lev. xvi. 31, in the antitype) would commence at that time; consequently, like Ishmael's children we came tremblingly in toward, with an entire consecration, to give the last note of warning, to beloved friends and sinners, with mourning, with tears, with earnest anxiety, that our conviction to every heart. We ceased not to warn them night and day, and God was well pleased with what we did. We did the will of our Heavenly Father; for we could not, with the evidence on our face, have done differently and have justified; and my whole being is moved into benediction and rejoicing at the remembrance of that part of our journey in which our Heavenly Father led us according to promise.

And now, having done the will of the Lord, we have no need of patience, for what? Canst not away your confidence, for it hath great recompense of reward. Confidence in what? for what? For you a little while and He that shall come will come, and will not tarry."

"Now, dear brethren, do not, like the least of old, begin to talk or doubt whether God has been with us, when we have pursued the only justifiable course, with the promise that he would be with us, and go before us. — Brethren, Amen. HENRY PLATT.

Winds, Mass., March 19, 1846.

FROM BRO. J. B. MITCHELL.

BRO. B. MANU.—I confess me any commendation in the Harbinger from this date. The cause I can scarcely dispute. I have good reasons for saying you have the prayers and sympathies of many of the brethren and sisters in this place, although unknown by you.

The church here stands as firm as ever, on the great basis of the ever approved of the "Kingdom of God" and we are much comforted and edified by the faithful labors of Bro. L. Oakes, who has been laboring with us almost a year.

The brethren here had to suffer much here, as I was so distant the whole old material world has done; but still a few remain who are willing to suffer with Christ, that they may be glorified with him; and they fully realize that they have fallen on a perilous sea. While darkness covers the earth, and gross darkness the people; and while iniquity abounds, and the sons of men have turned aside, they are desirous of paying the same amount of love that they have heard, and in watchfulness guard against the fascinating vice of evil, but their hearts become encharged with water, and that day overtakes them as a snare, and they are left as found without, saying, "Lord, Lord, open unto us," which it shall be said, "Depart, ye cursed, I never knew you." We have certainly the most need of prayer and watchfulness now that we have ever had.

BRO. CHURCH is now about making arrangements with a Methodist minister, from Bellefonte Centre, Pa., and now term at Conference, for a public discussion of the great fundamental points of our theory, namely:

- 1st. Do the Scriptures teach the pre-millennial advent of Christ?
2d. Do the Scriptures lead us to believe that the Kingdom of God is yet to be established?
3d. Do the Scriptures teach two literal resurrections?
4th. Am we justified by the Scriptures in believing the Kingdom of God is at hand?
I have no fears of the result.
I remain yours truly,
Jas. B. MERRILL.
Bellefonte, Md., March 14, 1846.

Obituary.

"The path of duty is dark with God's light, with Him."

DIED, Feb. 21st, BRO. WILLIAM CYPRIAN, formerly of Lowell, Jefferson Co., N. Y., aged 48 years, in a fire and unshaken faith that the Lord would soon come, to destroy him that hath the power of death, and bring us all to the glorious death, and give them life and immortality.

BRO. O'NEILL was formerly an efficient minister in the M. E. Church. In '43 he became interested in the doctrine of the coming and Kingdom of Christ at the door. This cause he remained and labored till he closed his eyes in death. Not a cloud ob-

Poetry.

From the Harbinger.

The Psalm Paraphrased.

Psalm II.

Why do the heathen rage,
The people meditate;
A vain device; the kings of earth,
And princes, entertaine
Adverses against the Lord,
And his Anointed One?
And say, we'll break their bonds away,
And we will sweep them f

He who in heart's doubt dwell,
Shall scorn their rage in;
And then in anger he will speak,
And will their laws condemn:
Yes, saith the Lord, I've set
Upon my Anointed One,
Of Zion, my anointed King,
Who shall perform my will.

I'll give forth the decree:
The Lord hath said to me,
(Heed ye!) thou art my Son, this day
Have I begotten thee,
Make thee my servant,
And to the heathen things
Insubstantial I'll give; all earth,
To thee I do assign.

Thou shalt in peace dash
Thine, like a potter's vase;
And thou shalt with an iron rod,
Break all their sinful vase;
Therefore he will be angry:
Ye judges of the land,
Receive instruction from the Lord,
And own his mighty hand.

Heave ye the Lord with fear,
And tremulously adore;
Subtract the Sun, say he is worth;
And now obey his voice!
When his dread wrath shall rise,
Though but a little, thine
Who might have, shall his vengeance feel;
Perish shall all his foes.

Heaven are they who place
Their trust in him alway;
Shiners shall fall, but they shall rise,
And live through endless day;
Mischief shall come forth;
The Lord is drawing nigh;
He shall appear, and take his power,
And reign in majesty!

H. MARSH.

FROM BRO. PERRY AND BRYANT.

Bro. MARSH.—In view of the tremendous call,
the many doors that are now open, and the increased
desire everywhere manifested to hear on the glorious
subject, we wish, through the Harbinger, to appeal
to our numbering brethren, to view of their
duties to God and their fellow men in this time.

Dear brethren, where are you, and what are you
doing? Do you believe God's Bible? If so, do you
do not touch you and me, or faintly at this time and
two weeks later, that the mighty event of Christ's
coming is now, very now, to break upon us? Is
not the evidentially increasing I do see it out fast
upon every breast? What mean the deep martering
thoughts of revolution that are constantly relin-
quishing our ears from the old world? Does it not appear
to us that the deep waters are troubled, and that soon
they will break forth in all their fearful fury?

Again I look at the pontifical of the Pope, and
all the world wondering after the beast; what mean
we in the name of God and truth, does it all mean?
Is this all a thing of chance? Has God left the
throne? Has he no more any overriding power
through the nations? As God lives, and as I am
of his word will never fail, what we now see is but
the prelude to that mighty revolution, both political and
physical, which will shatter the thrones from their
pedestals.

Again, we ask, where are we in the fulfillment of
prophecy? Have not all the prophetic symbols that
were to rise and fall prior to the revelation of
Jesus Christ passed away, with the exception of the
new striking message of the last? Is not that power
now prevailing that was to prevail till Christ shall
come? You know these things are so. Then, is not
the prophetic picture filled up? It certainly is. Then,
we ask again, dear brethren, where are you, and
what is it all butury to the papistic church? Do
you believe Jesus is coming, or has your faith become
dead? Oh, my God, awake up these sleeping men.

When to Mrs. Galvins, and what is being, with
all his angelic grace and tenderness, and this mighty
truth in his soul? Can he realize his heart so his
heart, and spend his strength upon a little spot,
covered all over with the cum, and so soon to be
removed? In this obeying the commission of our
blessed Lord! Have not these powers of body and
mind, dear brother, been consigned to the preach-
ing of the gospel of the blessed hope? If so, fate
not the consequences. God will take care of that
and you too, and see that your words and those of
your brethren be supplied. The harvest truly is plenteous,
but the laborers are few.

These is Bro. Hill, also. Dear brother, are you,
in view of the vigilance, and your responsibility to
God and your fellow men, doing your duty? Are
you at liberty, with your intelligence and qualifications
for preaching the glad tidings of the kingdom, to
consecrate your business of selling hats, when at
the same time the cry is coming up from every
quarter, Come here and help us. We have at this time
a call of twelve calls from different places to
come and preach the word of the kingdom. What
shall he do? O Lord, send more laborers into
the vineyard.

Where is Bro. B. T. Robbins? Dear brother, are
you not able to water the field? If so, in an ex-
traordinary, can you not take charge of some church
as pastor? Our brethren will see that your wants are
supplied.

Again; where is Bro. P. H. Johnson? We would
ask the dear brother, in all love and kindness, does
he feel justified in leaving this great truth, in these
times, or else after a single winter? Oh, dear
brother, once speak the faith with all your soul;
for that is all approaching, and what we do must be
done quickly. Let us grip on the whole cause, and
fight valiantly the good fight of faith, and we shall
receive the crown of glory that fadeth not away.

We have ever seen a time since '48 when the
people were more attentive or anxious to hear the
now. We have crowded houses wherever we go,
and souls are converted, and saints made to rejoice,
and comfort believe the truth. In Honor we baptised
10, and there is a church of some 40 or 50, and a
great desire to have us come back and deliver another
course of lectures, and what we want is more
laborers. Passion to find the flock, and others to
attract, or evangelize, are wanted. What will we
do for the field?

P. S. We expect a general conference at Danvers
around the last of April, at which we shall appear
our brethren in Western New York especially to
attend, particularly our ministering brethren. May
the Lord bless and sustain you in your work, in our
several places. Yours in hope,

J. C. BRYANT,
E. K. PERRY.

Advent, March 28, 1848.

FROM BRO. S. WHEELER.

Bro. MARSH.—I feel it in nothing, but the grace
of God that has, and will keep us from the evils that
are in the world, badness, uncharitableness, and
spite, unto his coming. I do hope and pray that
we may not be ignorant of the dangers of the world,
as we are realizing as we should the impending trial,
if possible he will decrease the very elect. I fear
there are some that think there is no such danger.
Let my prayer that the Lord will keep us from falling
in these perilous times.

How plain it looks to me, that we are in the last
days; and how strange it looks to see how few there
are that see these things. Ah! how true, "For
these things that God do." I am constantly realizing in
my mind the words of the poet,—

"A few short months will tell—
The righteous die to glory," &c.

O, brother, what a day is just before us! Day of
judgments—awful thought! Who of us is realizing
it now we should? The Lord help us, and have mercy
upon us all.

It seems to me that the devil is trying to bring
the union between God's children more than any
other time; for he knows mercy is strength. The
Lord raise up a standard, in his power.

Yours, longing to be found of the Lord,
S. W. WHEELER.
Franklin, N. Y., March 8, 1848.

FROM BRO. S. S. BRYANT.

Dear Bro. MARSH.—I had expected that my
letter before this communication in this way would
have ended, and we, with all the rest of the world
would have been gathered into the rest which remain
for the people of God. But though I have earnestly
desired to see this day which will bring a glorious
revelation to all God's waiting people, yet I desire
with just positions, and hope to be permitted to enter
into the end.

We have been afflicted again and again in this
time, and it seems as if there was very few indeed
that will remain. Once we occurred on All in 61; we
were not more than a month of that number, and
we have seen this very small number, some give
false evidence that they are not apostates, and remain
in this, without any personal difficulties, we see it
most reluctant. This state of things pains us very
much; for ever since I heard and believed the truth
of the Newer's soon appearing, my warmest wishes
and deepest interests have been with it, and I
have three what said in my power to sustain it; and
I hope yet that the blessed light will not be
diminished in this place, but that soon how
dearly will find faith. Pray for me, that I may be
enabled to withstand in this evil day, and bring
down all to stand.

Your sister in the faith,
M. M. BRYANT.
Franklin, N. Y., March 1848.

New-York, March, 1848.

Dear Bro. MARSH.—My heart is still in the work,
and my great desire is that my health may be
restored so that I can labor as formerly in the
cause. I am glad to hear that the cause is prosper-
ing with you. The congregation where Bro.
Lambert is in a good state. I have not had
the privilege in Brooklyn once, and should think
that was a joyful bond there. Thus the Lord will
vindicate his work among them.

Yours in kind and love,
J. J. POOLE.

Franklin, Mich., March, 1848.

Bro. MARSH.—We have a few here that are
firm in the belief of the soon coming of the Lord.
We expect deliverance, if a faithful and faithful
to God. We have preaching occasionally. Bro.
Clark and Bro. Seymour have been with us of
late. We need on the Lord's day, and twice in the
week for prayer and praise.

Your brother, waiting for the Lord,
J. WATSON.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume VII. Number 18.

ROCHESTER, NEW-YORK: SATURDAY, APRIL 22, 1848.

Whole Number 226.

Poetry.

From the Protestant Churchman.

Rest.

"O that I had wings like a dove! for then would I fly away and be at rest."

Oh! my God, where is rest for a grief-stricken soul,

From the woes and distractions of life?

Woe, O when shall a pilgrim arrive at the goal

Of sweet rest from this wearisome strife?

Oh! if mine were the power untried and free,

I'd unroll the great volume of fate,

And woe a reprieve to my wanderings here,

In the dark and inconstant estate.

Oh! give rest from these scenes, all so restless and vain,

From the world's giddy round of display;

Give me rest from temptation, from sorrow and pain,

Ere of hope rest, from thee I shall stray;

Give me rest from ambition's wild feverish dream,

From all thoughts on earth's soul-blighting goal—

Oh! give rest from the tempest on life's troubled stream—

Oh! give rest, more than all, from myself.

In the rest far away on the ocean's blue wave,

O'er the path of the wide-rolling deep,

Where the crest-ridden billows unceasingly lave,

And the winds their wild revelings keep;

I'll plunge in the surge, and I'll breast the white foam,

I'll brave in the storm the cloud-rock;

No voice of fond love shall then whisper of home,

No larum shall frighten me back.

In rest, all alone on the bosom of earth,

I'll seek the deep and blue vault of the sky,

To awake the sweet musings of heavenly birth,

And feel that our Father is nigh!

I'll away to the mount—contemplation's own height,

And alone in the realms of the air

My lone spirit I'll have to roam: O'er the top,

My lone spirit shall be a long prayer.

No true rest shall there be, the Almighty has said,

In the days of man's pilgrimage here;

For by striving, still onward and onward he's led

To the prize of his earthly career.

But the bliss of sweet rest shall return once again,

In the mansion prepared for the blest;

The wicked shall cease eye from troubling him then,

And the weary shall win a long rest.

Original.

[For the Advent Harbinger.]

The Purpose of God—No. VII.

THE EARTH RESTORED.

We might still further enlarge and particularize on the restitution of inanimate nature: but this must suffice. All things will return to their primitive state of purity and glory—all be made new. No more briars, thorns, or thistles; no poisonous, hurtful, or unpleasant plants; no useless or feid weeds: but every tree, shrub, plant, and weed, in anywise conducive to our happiness, will there be found. No volcanic eruptions, inundations, pestilences, or plagues; no destruction by fire or flood; no storm nor tempestuous winds: but all pure, good, calm, and serene.

So with the animate creation. No poisonous reptile; no venomous tooth or deadly sting—for "the nursing child shall play upon the hole of the asp, and the weaned child on the cockatrice's den." The lion shall have no claws to tear the lamb, no teeth to grind his flesh and bones. All

inclination to harm forever gone, all savage fierceness and cruelty forgotten, violence no more heard, neither wasting nor destruction seen on the face of the whole earth. "For the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together, and a little child shall lead them; and the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw [or grass] like the ox. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

But that which crowns the whole with glory is, there shall be no more sin nor sinners. Sin shall have an end. No more shall we displease our God in word, or thought, or deed: but righteousness prevail for evermore. His will be done on earth as now it is done in heaven. The prophet says (Isa. lx. 21), "Thy people also shall be all righteous: they shall inherit the land forever." Hence, though a paradise of sense, yet not of sensuality. And although in its physical conformation not so unlike the present world as many have supposed, yet there is a point of total dissimilarity, which point, however, does not consist in the substitution of spirit for matter: but in the substitution of immortality for mortality, of purity for impurity. Hence, every vile principle, every unholy, impure, unchaste desire, will be excluded from that world forever; and we shall have "new heavens, and a new earth, wherein dwelleth righteousness." "For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be: but the meek shall inherit the earth." (Psa. xxxvii. 28, 29, 10, 11). "The righteous shall never be removed, but the wicked shall not inhabit the earth." Prov. x. 30. Thus God's original design will be accomplished: "that man, in a holy state, should inhabit the earth forever."

But there is additional glory promised to the restitution. Jesus will receive a more glorious inheritance than the first Adam; yea, or angels, as "he hath obtained a more excellent name than they." The whole earth is to be made like Eden—like the garden of the Lord. See Isa. li. 3; Ezek. xxxvi. 35. The paradise or capital of the new earth, instead of being a garden, is to be a city of pure gold—transparent as glass—fifteen hundred miles square—built by God expressly for us, which is to come down from God out of heaven. "Having no need of the light of the sun, nor moon, to shine in it; for the glory of God did lighten it, and the Lamb is the

light thereof." Rev. ii. 7; xxi. 23; xxii. 2, 5, 14, &c. This is the city Abraham looked for, whose maker and builder is God—the bride, the Lamb's wife—the capital of Christ's kingdom—the new earth. So in the restitution of man's life and body. "I am come (says Jesus) that ye might have life, and that ye might have it more abundantly." John x. 10. Not a precarious life, on trial—one that may be lost; but the sure mercies of David, even life for evermore.—So with the body. Adam's body, in all its sinless purity and beauty, is not to be the model of the saints' resurrected body, neither Christ's at his ascension, but his body as glorified on the 10th day after his ascension. (John vii. 39).—For says Paul (Phil. iii. 21), "Christ shall change our vile body, and fashion it like unto his glorious body." "Beloved, now are we the sons of God, and it doth not yet appear (i. e., not yet made manifest) what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii. 2. And for a description of his glorified body, see Matt. xvii. 2; Rev. i. 14-16. No wonder David should say, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Psa. xvii. 15. For "thou wilt shew me the path of life: in thy presence is fulness of life, at thy right hand are pleasures for evermore." 1 Ps. xvi. 11.

Is it surprising that the people of God should ever be looking, longing, and earnestly desiring the coming of Christ, that thus their hope may be consummated in glory? Is it not a glorious hope? Are not the promises containing it exceeding great and precious? And now, I ask in all candor, are not these glories desirable—worth seeking for—exceedingly to be coveted? In view of them, are you not willing to give up the world, with all its vanities, and adopt Paul's motto, "If by any means" this glory may be mine? Constituted as we are, and believing as we profess to, in the literal resurrection of the body, is there not a propriety, a fitness of things in the inheritance provided for us, and promised to us, as set forth in the doctrine of the restitution?—Do not these views commend themselves to every man's conscience in the sight of God? And is there not more glory in them than in the old fabled, immaterial, unlocated, unbounded, intangible inheritance—a certain indescribable something in general, and yet nothing in particular; without form or comeliness, height or depth, length or breadth, centre or circumference; located nowhere, and yet floating everywhere; or when located, placed "beyond the bounds of time and space," or bliss and light.

Again, I ask, are not the employments of the saints, as set forth in the promised restitution, more congenial and befitting a resurrected state of existence, than (as frequently represented) sitting, in an immaterial, ghostly state, on the edge

of a cloud, singing psalm tunes forever! Or (as represented by a minister in Lewis Co., some 18 months since, in a strain of eloquence, describing the scenes of the resurrection morn), as sitting on the margin of their tomb-stones and singing doxologies! Which is best calculated to inspire in the heart of man a living faith and lively hope, holy zeal and joy unspeakable and full of glory!

I know not, reader, what you may think, or how you may feel, but to me there is infinitely more glory and joy in the hope of the gospel restitution than in a thousand of these fabled, ghostly, immaterial future states of man's devising.—How much more glorious and to be desired is the realization of Paul's faith. The Lord himself (in person) shall descend from heaven with a shout, and the dead in Christ shall rise first, then we which are alive, and remain unto his coming, shall be changed and caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with him. Never more shall we be separated from Jesus, the object of our supreme love. But remaining there "the little moment," (Isa. xxvi. 20), until the indignation be overpast, and the earth renewed and purified. Then we shall return to the earth, upon which the New Jerusalem (descending from God out of heaven) will be located as its capital. Then all the saints, with Christ at their head, will enter in through the gates into the city—have right to the tree of life—walk its golden streets, and embodied, range its blissful bowers, and plucking ambrosial fruit, luxuriate on the rich provision of the paradise of God. Here we shall realize all the Savior's promised blessings. "I will drink and drink at my table in my kingdom," and "eat and drink at my table in my kingdom." "Blessed are the pure in heart, for they shall see God," and gaze upon the unclouded glories of the Lamb, and all be taught of him. Here we shall spend the sabbath of rest, and reign with Christ a thousand years. Then shall we go forth and possess the earth, blooming in all its paradisaical purity, beauty, and glory—"Plant vineyards, and eat the fruit thereof; build houses, and inhabit them.—We shall not plant, and another eat; we shall not build, and another inhabit, as in this state.—Nor shall we labor in vain, nor bring forth for trouble: for we are the seed of the blessed of the Lord." Therefore, shall we long enjoy the work of our hands, even for evermore. Blooming in eternal youth, free from the curse and all its consequences, we shall enjoy bliss unalloyed, peace unmarred, and glories unveiled, forever.

"O glorious hope! O blest abode!
We shall be there, and like our God:
And every power find sweet employ,
In that eternal world of joy."

Who would not share the glories of such a kingdom? Who would not be a Christian, and by faith become an heir of glory. Who would not follow Jesus through evil as well as good report, that having suffered with him they may also reign with him in glory. Seek first the kingdom of God and its righteousness, afterwards all things shall be added. And let us give up our fables, and lay hold on the hope set before us in the gospel. And what we do must be done quickly. Jesus is coming to restore all things, and give the saints the kingdom. The second woe

is past, and the third woe cometh quickly—cometh, did I say!—has come. "The nations were an-ry," is the first item of the third and last woe. Hark! from the east that political wail! What means it? The nations are getting angry—the thrones are being cast down.

Awake! O sinner, awake! The great day is upon you! Flee to Christ—for your life fee! Believe, and lay hold on eternal life, that when Christ comes you may live, and live forever.—O, slumbering virgin! arouse from your lethargy, put on the breast-plate of faith, and for an helmet the hope of salvation.

God bless you, and save you when he comes, and give you a part in the first resurrection, that you may share with him in the glories of the kingdom, is the prayer of your brother, waiting, looking, desiring earnestly, and expecting soon that Jesus will come, and restore all things, and give the saints the kingdom. Amen.

E. R. PINNEY.

Elmira, N. Y., Apr. 15, 1848.

(For the Harbinger.)
Popular and Bible Religion Contrasted.

NO. 1.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 14.

The world is full of religion! So extensively does it prevail, that we can scarcely meet an individual but what has made a profession of religion of some kind; and were it not for the safeguards thrown around the pure and undefiled religion of the Bible, we should hardly know how to credit the assertion of our Savior, which stands at the head of this article. We may truthfully say, "The gate is broad, and broad is the way" of religious profession, "and many there be which go in therat," and unless we are on our guard, we may, ere we are aware, be treading the much frequented way, instead of the narrow path.

The reason why multitudes throng this broad way is, because the entrance thereto is so wide that it will admit them with all their loved treasures; they do not have to relinquish them as does the individual who would enter the strait gate. Multitudes of this class once walked the narrow way, but becoming weary of its strictness, they left it for a broader path, but still maintaining the form as formerly; praying in secret, and many in public, little thinking that every prayer they offer is an abomination to the Lord; for says the preacher, "If any man turneth away his ear from hearing the law, even his prayer shall be an abomination." They draw near unto God with their mouth, while their heart is far from him. How little do they realize that, unaided by the Spirit, they cannot pray acceptably, "for we know not what we should pray for as we ought, but the Spirit itself also maketh intercession for us according to the will of God."—Now will the Holy Spirit make intercession for an individual that does not follow its teachings? Will God regard the prayer of a person that is not in perfect submission to his will? The Bible teaches us that he will not. He has not promised to draw nigh unto any one until they first submit themselves to him. The command is imperative, "Submit yourselves therefore to God." Resist the devil and he will flee from you. The

reason why so many do not successfully resist the devil is, because they do not first submit to God; if they did, they could wield the shield of faith, which would effectually ward off all of his fiery darts. After the requisition relative to submission, and resisting the devil, comes the sweet assurance, "Draw nigh unto God, and he will draw nigh unto you." Now, until the preliminary steps are taken, we cannot draw nigh to God in the sense implied in the text. How useless, then, to attempt to pray in any other way. Who can bear this searching text of God's word? The possessors of Bible religion, and only them. With a submissive spirit they bow before the Mercy Seat. For them the Spirit supplicates; for them the Advocate intercedes; to them the promises of God are verified.

Such are spiritual worshippers, and such only the Father seeketh to worship him. The one class say, Lord, Lord, but do not the things which he requires; the other obey in deed and in truth, and with confidence they look up to God, and breathe out the endearing appellation, "Abba Father." To one it will be said, in the decisive day, "Verily, verily, I say unto you, I know you not"; to the other, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The prophet Isaiah very aptly describes the indifference with which the Jewish church performed the outward forms of religion, after its declension, and it is peculiarly applicable to the mass of religionists at the present time. "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations." Therefore was their worship mockery in the sight of the Lord, and no more acceptable than it would have been had they killed a man instead of an ox, or cut off a dog's neck instead of a lamb's, &c. "But to this man will I look, even to him that is poor (in spirit), and trembleth at my word." (See Isa. lxvi. 2, 3). Again, in the 58th chapter, the prophet minutely describes the popular religionist. God bids him "cry aloud, and spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet, (notwithstanding their sins), they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinance of justice, they take delight in approaching to God": just as it is at the present day precisely, and just so also is it now as it was then: they call upon God, but he does not hear their cry. "Why have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" Notwithstanding all this "form of godliness," their semblance of zeal for the Lord of hosts, they were conscious of a lack; they did not receive those tokens of favor that they expected, although they had fasted, and afflicted their soul; and, at a loss to divine the cause, they inquire of God respecting it. He replies to them by this prophet, points out the cause, and then proceeds to tell them the fast that he hath chosen, and the results that would follow the observance

thereof. It is too lengthy to quote. I hope the reader will peruse it at his leisure.

God has told us by his prophet that because when "he called they did not answer, and when he spake they did not hear; but did evil before his eyes, and chose that in which he delighted not, that he would also choose their delusions, and bring their fears upon them." He has likewise told us by the mouth of the Apostle Paul, that "upon those who receive not the love of the truth," he would "send strong delusions, that they should believe a lie." 2 Thess. ii. 10, 11. What delusion is there so strong as a religious delusion! Is not this the delusion that God has sent upon the rejectors of his truth at the present day? So it seems to me, and oh, it is a fearful one!—To dream that all is well, while fast tending to destruction—to fancy ourselves secure, while surrounded with dangers—to suppose ourselves heirs of life, when under the sentence of death: God save us from such a delusion as this! We may be saved therefrom, by choosing God's ways instead of our own, and receiving his truth in the love of it, and being sanctified thereby.

We cannot become too fully acquainted with the truths relative to Bible religion; we cannot too clearly understand the conditions of discipleship; indeed, an intimate acquaintance with these is vastly important, for we are liable to be influenced by the religious delusion which so extensively prevails, and thereby relaxing our efforts, our care and watchfulness, thinking that there is no need of quite so much self-denial—such exclusiveness from the world;—A. B. and C. do not live so strict, and they are pretty good Christians. But the path of life is just as narrow as it was in the days of our Savior, and the entrance thereto just as strait, and not the mass, but "few there be that find it."

I. C. WELCOMB.

Hallowell, Me., April, 1848.

For the Advent Harbinger.

Living Soul.

ITS MEANING—NO. VII.

It is as certain as inspired testimony can make it, that the phrase, 'living soul,' or 'soul,' cannot be made to mean an immortal intelligence, an angelic spirit, or deathless being of any kind, 'inserted in man'; because—

1st. It is employed by inspiration to designate man only once, out of the first six instances in which it occurs in Holy Scripture.

2d. It evidently signifies, in each of these six instances, the *living creature* spoken of. All the other quotations I have given sustain that as the *primary meaning*. This must be so, as certainly as the Bible record is true.

3d. The original Hebrew phrase is rendered in the Greek version of the Old Testament, by the very terms employed, in the New Testament, to designate both man and beast.

4th. The form, sound, and sense, of the Greek phrase for 'living creature,' Gen. i. 24, is employed by the educated and inspired apostle, 1 Cor. xv. 45, to designate man. The verb, preposition, and phrase, for 'living soul,' is the same in Gen. ii. 7, as in 1 Cor. xv. 45—as if Paul had quoted verbatim almost the entire sentence from

the Septuagint, literally rendered thus: "Man was made a living soul."

5th. Those who tell us that we have "no man competent" to discuss this subject, cannot correct the apostle, nor dare deny that I have quoted the historic scriptures correctly. Paul read Greek as no philosophic theological professor, in our land, pretends to! Then his inspiration gives his language transcendent superiority over them all. This is said for those who "glory in men"—Swedenborgian men! Except it can be proved that Paul used the phrase in a sense materially different from that of the Septuagint—different from that which we are *compelled* to give it in other New Testament scriptures already quoted, then his use of it must be regarded in harmony with the primary meaning of the original, historic, Hebrew scriptures.

6th. The inspired use of the terms employed to designate 'the spirit,' as given in my last, very briefly, forbids that any one, correctly informed and disposed, should resort to it, in order to evade the whole weight of the direct testimony I have adduced. It applies to 'all flesh,' Gen. vi. 17; vii. 22; Eccl. iii. 19, 21.

7th. The derivatives from *psuche* and *pneuma* are so used by the Apostle Paul as to sustain us in our understanding of the original words. "The animal (*psuchikos*) man receiveth not the things of the Spirit of God—they are *spiritually* (*pneumatikos*) discerned. The *spiritual* (*pneumatikos*) man discerneth all things." The human body is now 'natural,' [*psukikos*]*—it is to be 'spiritual,' [pneumatikos.]* 1 Cor. ii. 14; xv. 44-46.

True, the apostle uses the word 'soul,' in a secondary sense, so as to *seem* in harmony with the popular philosophic theology of the age; still he uses it in its *primary meaning*—signifying simply 'animal life,' or the earthly or animal nature of man. He contrasts the animal and spiritual man. He contrasts Adam, the first man, with Christ, the second Adam—"the first man, Adam, was made a *living soul*," (*psuche zozan*), the last Adam, "a quickening spirit"—a life-giving *pneuma*. He was not a ghost, nor was he ghostly; but a real, substantial, matter of fact, *organized being!*

The objection based on the terms 'body, soul, and spirit,' is of no weight, when contemplated in the light of fact, and scripture usage. The terms 'soul, flesh, Holy One, and Christ,' do not prove that he is four-fold. (Acts ii.) Why, then, must man be made three-fold, because in a cumulative form of expression, three terms are employed to express with emphasis his comprehensive being! This varied, emphatic, cumulative form of expression, is used on various occasions, and in relation to various subjects, in holy scripture. If the terms *breath, life, and body*, are supposed to make man a 'tripartate,' or triple being, then it follows that the terms 'breath, spirit, life,' (Gen. vii. 22, margin), must make 'all flesh'—man, cattle, creeping things, and fowl of the heaven—triple, *without the body!* With the body, they would all, alike, be quadruple!

Thus the blessed Bible is 'competent' to confound the Shakers, Swedenborgians, and all their sympathizers in creation! They, and false religionists generally, make some mere *allusions*

to the only scripture ground of their faith. They exalt these allusions into the place of positive scripture statement; and make them weighty enough to sink the most simple, and palpably plain testimony quite out of sight!

"Thou shalt make his *soul* [*nepesh*] an offering for sin." Isa. liii. 10-12. "The good Shepherd giveth his *life* [*psuche*] for the sheep."—John x. 11, 17. He gave himself for us. Heb. ix. 28; Titus ii. 14. There were in the ship 276 *souls* [*psuchai*]. Acts xxvii. 37. The merchandise of Babylon includes 'the souls [*psuchas* anthropon] of men.' Rev. xviii. 13. Compare this with Ezek. xxvii. 13: "Javan, Tubal, and Meshech. . . they traded the *persons* of men"—*psuche adam* (Heb.); *en psuchias anthropon* (Sept.), in the *souls* of men. They were slave dealers!—not 'ghostly fathers,' dealing in the ghostly beings 'inserted in man!'

The popular notion of 'soul' applied to such scriptures, would surely suffice to shame a Shaker—be enough to make a Swedenborgian blush!

J. B. Cook.

New Bedford, Mass., Apr. 1848.

P. S. It has not been my purpose to say all that can be said with propriety on this subject, nor to expound the texts quoted. In some instances I have not given the termination of the original words, employed merely to express the case, lest I should confuse, unnecessarily, the general reader. Note this! The testimony I have given is *not derived from int' pretation*.—I have quoted the plainest and most positive testimony of Holy Scripture. It reads so. I doubt not it also MEANS so! Amen. J. B. C.

For the Harbinger.

Effects of Reform.

NO. II.

The damning blot of slavery in this country, has stood in the way, and hindered every reform, since we were acknowledged an independent nation. The monarchists of Europe have always looked upon this republic with a jealous eye.—They have known, and know now, that republicanism is a constant sermon and source of light to those who are dissatisfied with monarchical forms of government, in their own dominions; therefore, to distract and create anarchy in this country has been their object and desire, since the establishment of our form of government.—They have abolished human slavery in their dominions: for what purpose? Not because they love liberty, but to establish the idea in the minds of their subjects, that republicanism is but a name, a farce, and does not tend to ameliorate the condition of mankind any more, or so much as limited or absolute monarchy.

Is a question agitated in this country, that is likely to increase and spread to such an extent as to arouse the public mind to the true merits of republicanism? they immediately arouse every element of opposition. With these they are well supplied. With a skill unsurpassed in the history of political intrigue, they have interwoven the interests of monarchists into every business interest of this country. Hence the agitation of the question of American slavery in this country, always has, and will continue to distract the business affairs of this country and Europe.

As long as slavery exists in this country, the sound of liberty will be unwelcome to the business men of this country, and of course to the great mass, because it effects every calling, and distracts every interest, however insignificant.

This nation, to a great extent, is under monarchical sway. Civil and religious liberty cannot be fully enjoyed in this country until the institution of slavery ceases to exist. It is the agitation of the question of the rights of man—those inalienable rights with which he is endowed by his Creator—that is now causing the civil powers of earth to tremble. Truly, the nations are becoming 'angry.'

I shall endeavor to show, in my next, the propriety experts over the various interests of this country.

INVESTIGATOR.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, APRIL 22, 1848.

Exposition of Isaiah ii. 1-4 & Micah iv. 1-4.

(Continued.)

'And he shall judge among the nations.' When 'The Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered ALL NATIONS: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.' Matt. xxv. 31, 32. This is the time, we think, when he will 'judge among the nations' for God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' Acts xvii. 31.

'And shall rebuke many people.' When? At the time when he will judge among the nations: for then he will separate the righteous from the wicked, and say unto the wicked, 'Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.' See Matt. xxv., and numerous other Bible accounts of the fearful rebuke and doom of the ungodly, in the day of judgment.

'And they shall beat their swords into plow-shares, and their spears into pruning-hooks.' In its pure state, when the earth was created and pronounced very good, it needed to be *subdued and tilled*. Gen. i. 28; ii. 6. And even the garden of Eden required to be *dressed*. Gen. ii. 15. When the earth shall have been restored to its primitive perfection, it will doubtless need to be *subdued, tilled, or dressed*. Man will not, we think, be left to roam in idleness over the new earth, but will have some useful and pleasing employment allotted him; and we know not why that employment should not be the same that was assigned to Adam, viz: to 'subdue' & 'till the ground,' or 'dress and keep' the Garden.—Hence, instead of the sword and spear, or instruments of warfare, implements of husbandry will be needed. That the inhabitants of the future age will labor, is evident from such expressions as these:—'Mine elect shall long enjoy the work of their hands—they shall plant vineyards, and eat the fruit of them.' . . . They shall not plant and another eat.' Isa. lxxv. 21, 22. When these and similar predictions are fulfilled, then the original design of the Creator, in creating the earth and placing man upon it to subdue and till it, will be most gloriously seen.—Then—

"The sword and spear of neediness
shall prune the tree, and plough the earth;
For peace shall smite from sword to sword,
And nations shall learn war no more."

'Nation shall not lift up sword against nation, neither shall they learn war any more.' Why not? Because those who fight and war here, or have a disposition to do so, will have no inheritance on the new earth.—When the Lord shall judge among the angry nations, he will 'destroy them that destroy the earth;' hence, they (the destroyed) will learn war no more. The people, or, 'nations that are saved' (Rev. xxi.), will then have lost all desire for war, the pure principles of righteousness, peace and love, will govern all their thoughts and acts; consequently they also will learn war no more.

Then the kingdoms of this world will have become the kingdoms of our Lord and of his Christ, (Rev. xi. 15), and 'of the increase of his government and peace there shall be no end;' hence there will be no more war. Happy state indeed, and greatly to be desired, and faithfully to be sought, by all who love peace. In view of its quietude and ceaseless bliss, no wonder the prophet, in the verse following this prophecy, earnestly entreats his nation, whom he addresseth, so to walk that they might enjoy the promised blessings forever. He says—'O house of Jacob, come ye, and let us walk in the light of the Lord.' And all must listen to this counsel, who would share in the untold blessings and glories of the future age. (To be Continued.)

Kingdoms of Europe.

DEAR BRO. MARSH:—Will you allow me to ask you through the medium of the Harbinger, if you had not better look at your conclusion, that the kingdoms of Europe must be Monarchies, when our Lord comes, again? In the eye of Prophecy, must a Ruler, necessarily, be a Monarch, to constitute the nation he governs, a kingdom? If so, I see not why we shall not have to wait a good while longer for our Lord. You ask, why so? I answer: Because all nations will have to become Monarchies, first, or some of them will not become "the kingdom" of Christ.

When the Seventh Angel sounds, "the kingdoms" of this world become the kingdom of our Lord and his Christ. Now if your conclusion is correct, were he to come to-day, France and Switzerland and the Ionian Republic, in Europe, the United States, Mexico, Guatemala, New Grenada, Venezuela, Ecuador, Peru, Bolivia, Buenos Ayres, Chili, Paraguay and Uruguay, in America, with their seventy-five millions of inhabitants, would be excluded from the kingdom of Christ! Can this be? Do look again. Do not the "uttermost parts of the earth" (Psa. ii.) belong to Christ? How then shall any part be excluded?

Was not Jeremiah (xxv.) commanded to take the wine cup of God's fury and go to "all the kingdoms of the world which are upon the face of the earth"? In the 15th verse, he calls them "nations." A "nation" and "kingdom," in the eye of Prophecy are one. Should all the Monarchies of Europe become Republics, to-day, they would not cease to be "nations." Nor would they cease to be kingdoms, in the sense of Prophecy.

Take another prophecy. Rev. xvi. 14. "For they are the spirits of devils working miracles, which go forth unto the kings (kingdoms) of the earth and the whole world, to gather," etc. Does Bro. M. believe America, hypocritical, canting, proud, high-minded, God-provoking, blasphemous, heaven-daring, scoffing America, is excluded from this prophecy, because her governments are republican? No. Well then, the Monarchies of Europe may become Republics, and God call them "kingdoms." If so, no change of government can affect the time of the Lord's coming. Were every one of them to become Republics, I should not feel moved a whit about the

time of the advent—it would not retard the exact moment.

There is a something that would move me. Let them take an aspect of STABILITY, either as Republics (if possible) or Monarchies, and my soul would sink within me. I should fear a delay! But this they cannot do. The elements of discord are too wide spread to admit the idea of stability. The old landmarks are fast melting away. The tombstones, in the moral elements, are up-heaving—the fortifications of former ages are being demolished—O how the moral atmosphere is filled with chaff!—The moral bonds (and there can be no political ones without them) are dissevered like the flax at the touch of fire. The *pneumata daimonion*—spirits of demons, are decking up their work most ingloriously—soon the deception will be complete, and then like a thief it will come. You are right, Bro. M., in pronouncing the idea of universal liberty, vain. This, I apprehend, is the greatest point in the work of the "frogs." The world are determined on liberty. But is it liberty to serve God? No! No!! It is "earthly, sensual, devilish" liberty they want. I apprehend God will give it to them about the time of "his coming." "I will overthrow," says God, "the throne [dominion, power] of kingdoms; and I will destroy the strength of the kingdoms of the heathen and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Hag. iii. 22. So mote it be. Here is just deception. The golden age will have come, if Jesus Christ will keep away and let them have liberty to kick their kings out of their dominions, and to serve their king, the Devil, with both hands. As God will take care of that. I 'am content.'

Yours waiting,

G. NEEDHAM.

Albany, April 11, 1848.

REMARKS ON THE ABOVE.

The present revolutions in Europe we consider the prophetic events of these times, which, consequently, should be well understood by all, especially the student of prophecy; therefore we are glad Bro. Needham has spoken on the subject: for the more there is said, if well said, the better will the matter be understood. Let those who are capable of speaking to the edification and comfort of others, not be silent on this momentous question.

There may be all the weight in Bro. Needham's objections, which he sees, but still they do not weigh heavily in our mind. For, supposing all the republics in the world must become monarchies before the advent of Christ (which we do not believe), it would not necessarily make us "wait a good while longer for our Lord;" for, judging from the length of time it takes, in these days of wonders, to revolutionize a monarchy into a republic, it would not take a week to change all the republics on the globe into despotic monarchies. We think it possible also that sometimes all the governments of the world, whether monarchical or republican, are spoken of as kingdoms, when at other times a specific number of monarchies are thus called. If so, then our view of the matter may be correct. But we have neither time nor a disposition to controvert this matter now; for if we are in a mistake on this one point, it would not in the least affect the fundamental point in the great matter: on this, Bro. Needham and myself are fully agreed. We both understand that the condition of Europe will not be permanently bettered by any political change in any of its different governments, before the advent, but will grow worse and worse.

In our remarks on this case, who have wished to attach to 'republics' and 'republicanism,' the meaning community generally attach to them. They understand them to refer to a state of society which

is highly elevated in morals, and under the most free and equitable laws. And this state of things they are vainly expecting will be the precious fruits of the present shaking and breaking up of the monarchies of Europe. We have admitted that France may for a while, in some, be such a republic, as also may other kingdoms of Europe; but we think that in fact, neither the pure principles of either monarchy or republic, but the frog, or spirit of devils, will sit at the helm of affairs, and more and more fill the world with violence to the end. That we are drawing very near this fearful crisis, convulsions of Europe most surely indicate.

Things may apparently change for the better, and peace again smile momentarily upon Europe; but nothing of this character can be of long duration; the elements of war are there, and most soon, if they have not already, come in fearful collision, and produce the most dreadful explosion, or bring on that time of trouble, out of which none but Christ will deliver the saints, at his personal appearing.

Corruptions of the Church.

The following remarks by the "Evening Gazette," on the late Catholic Orphan's Fair, very clearly show the deep corruption of that Church. These practices are not confined exclusively to that Church: other denominations do the same things. And if such abominable corruptions are reprehensible in the Catholics, they certainly are in the Protestant sects. To us, such things are a sure evidence of the deep and incurable corruption of that church or those churches which approve or practice them; and that we are surely living in the last days, when men should be lovers of pleasure more than lovers of God.

ORPHAN'S FAIR.

We are happy in stating that the receipts of the late Catholic Orphan's Fair, were \$2,376 74—leaving, as we understand, a balance over expenses of about \$1,650.

And now that this Fair has been held, and we have all along expressed the most decided approbation of its object, and kindly wishes for its success, we may be permitted, without the imputation of prejudice or ill will, to enter our most solemn protest against certain practices which are resorted to at these Fairs, for the purpose of raising the wind.

We object to the whole system of persuasive extortion made use of on such occasions, such as fortune telling, striped pig exhibitions, &c. &c.—"But," say the defenders of these practices, "it is but a pleasant way of conferring a charity." "It may be sport to you," &c.—but we assure those interested in Fairs, that nothing has had a greater tendency to bring them into disrepute than these same delightful extortions. Gentlemen may smile and bleed, and bleed and smile, but they go away, and, thrusting their hands into empty pockets, vote the whole concern a humbug. In such a state of feeling, how much better off are they in their hearts for having done a charity! The act loses half its benefit in not blessing him who gives.

These are facts, not speculations, and can be attested by thousands.

But the worst practice, and one which is a growing evil, is the selling of articles by lotteries.—From nearly every State in the Union, Lottery Establishments have been driven out as nuisances injurious to public morals! In our own State, highly penal statutes have been enacted against lotteries, or the vending or purchasing of lottery tickets.—This shows the public estimation of the effect of the system. In nearly every country it has received the seal of a more universal disapprobation, than either Sabbath breaking, horse racing, cock fighting,

profanity, gambling, prostitution, or betting on elections or chances.

And now that it has become stamped as too wicked even for a wicked world—the Church steps forward and baptizes and adopts the repudiated offspring of Sin, and takes it into its own service! It is in vain, gentlemen and ladies, that you draw out—"Oh! the end should justify the means—it is a pleasant way of conferring a charity."

"The end justifies the means!" If you are ripe for Heaven, what better plea could the assassin have, for the blow which should send you home instant.

"The end justifies the means!" exclaims the young man, as he throws his last dollar upon the roulette, trusting to win a support for his aged mother.

"The end justifies the means!" says the Puritan as he lays 49 upon the bare back of an unresisting Quaker.

"The end justifies the means!" say the Trustees as they appoint a Raffle for the purpose of raising funds to build a church.

"The end justifies the means!" as the liquor dealer says when he pours poison down the throat of a drunkard, and takes his last three cents, reflecting that he has got a family and a church to support.

But why multiply words! If the plea was good, there is scarcely a human action but might be justified. That the effect of these lotteries is evil, and wholly evil, we sincerely believe. It arouses and stimulates the worst passion in our nature—a passion for gambling—to make great gains by small risks.

At the late Fair, a young girl, and also an elderly lady, were seen to burst into tears on ascertaining that they had drawn blanks.

A young man who was recently examined before the Grand Jury on a complaint against a person for vending lottery tickets, in answer to a question, said "that the first lottery ticket he ever purchased was at Grace Church Fair!" "And where the next?" He did not know, "but he had purchased of nearly all the Churches in the city!"

A good many of the Grand Jurors being church members, we believe there was no bill found. But aside from the objection on account of their evil tendency as lotteries, there is another: The articles are generally put up at four times their value. The lucky (?) drawer, soon finds this out, but finds it hard to reconcile it with his notions of fair representations. In fact he feels himself duped and cheated; and so upon all principles of risks and chances, by all rules of honor known among gamblers, he is.

For instance, a young man at the late Fair drew a splendid frosted pyramid, of what was put up as cake, and tickets sold to the amount of about twenty five dollars. The pyramid was taken with great parade upon a dray, and borne through the streets to the young man's house—when lo! and behold! it proved nothing but *baker's bread*, with a broom handle stuck in the centre! The whole concern was not worth the drayage. If that young man is any the better "for having bestowed a charity in a pleasant way," we are as greatly disappointed as he was when he found his "cake was dough."

Our Wants.

Our receipts, for some time past, have been far below our current expenses. We have said but little on the matter, hoping that those of our patrons against whom we have just demands, would soon relieve our wants. But this they have not done. And we are consequently driven to the painful necessity of telling them plainly, that unless they do make payment IMMEDIATELY, we shall be greatly embarrassed in the business of the Harbinger, if we

do not have to suspend its publication. What we want and urgently request, and know to be the *honest duty of every one who owes for the Harbinger* is, on reading this notice, to make payment without another moment's unnecessary delay. We want no one to distress himself or family in this matter; but we do want every one concerned to make an *extra faithful effort* to comply with this just and urgent request, immediately.

All who will pay now, will be charged only Seventy-five Cents for the present volume; but if we shall be put to the trouble and expense of sending bills, at the end of the volume, One Dollar will be required.

Foreign Intelligence.

LATEST AND HIGHLY IMPORTANT FROM EUROPE.

ARRIVAL OF THE PACKET SHIP DUCHESS D'ORLANS—TELEGRAPHIC DESPATCH.

The packet ship *Duchess d'Orleans* arrived. Most important intelligence. Revolution in Prussia.

Prussia had declared herself a Republic. Capt. R. states that the greatest excitement prevailed at Paris and Havre—the rich in apprehension of being killed by the poor.

The military was called out in Havre the 27th, for the purpose of stopping any outbreak that might take place.

It is said large failures continued to take place in Paris, and throughout France.

From Galignani's Messenger, March 24.

A telegraphic despatch from Metz states that a Republic had been proclaimed in Berlin. The King had been dethroned—his Majesty and the Ministers arrested.

The news was confirmed in a Paris paper. That paper says this time the fact is official.

A Berlin letter states that the Prince of Prussia left for England. Before his flight the people demanded that he should renounce all right to the throne.

The Universal Gazette, of Prussia, of the 23d, states that the King had placed the property of the State, including military stores, under the protection of citizens and inhabitants of Berlin.

A Revolution is announced in Genoa. It had detached itself from the Ministry.

A letter from Munich of the 21st, says King Louis had abdicated. The Prince Royal ascends the throne. The King retires to Sicily.

Insurrection is general throughout Lombardy and the National Kingdom.

Milan is in the hands of the people.

The King of Hanover has granted all demands of the people.

The Emperor of Russia is much excited at events in France. Great activity in the War Department. The Reserve Army is ordered to hold itself in readiness to march to Poland in a moment's notice.

A large number of Germans and Belgians are leaving Paris for home.

We learn from Berlin that all Polish prisoners in that city are set at liberty.

Poles to the number of 400 formed a company to return to Poland.

Excitement in Naples. The Jesuits had left for Malta. Political prisoners had been released.

Amount of protested bills in the Bank of France, 2,500,000 francs.

The Provisional Government are adopting measures to check the commercial crisis.

Arresta had been made for destroying Railroads. Disturbances at Agen had been suppressed by the National Guards and people.

Jerome Napoleon Bonaparte had joined the National Guards as private.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4-6.

We would say to the brother who desires our opinion on this text, that the epistle in which it is found was addressed to the Hebrew Christians, and a prominent object of writing it was, to prevent them from apostatizing from the faith. Christ had lived, preached, wrought miracles, been crucified, risen from the dead and ascended to heaven, among them. They had also been witnesses of the mighty works wrought by the Apostles. In a word, they had been eye and ear witnesses of all the infallible evidences which God had seen fit to give in confirmation of the truth of the gospel: no greater or more convincing evidences of its divinity could be given to produce faith than had already been given. Hence if they apostatized, it would be impossible to produce again in them faith, or renew them again to repentance. Not that it was impossible for them to repent if they would, but it was impossible for the apostles to renew them again, because they had no more convincing evidences to lay before them than had already been presented.

Similar cases are seen in this day of apostacy.—The evidences of the near coming of Christ produced faith in many who now are unbelievers in this truth. It is impossible for us to renew them again to this faith. And why? Not because they cannot believe, but because we can present to them no more convincing testimony in the case than what they have once heard, but now reject. This is a fearful state for any one to fall into. It is a state of enlightened unbelief, and the end of those who are found occupying it at the coming of the Lord, like that of the earth which bringeth forth thorns, is to be burned. Let us take heed how we treat the testimony of God: for without faith it is impossible to please him. God has no pleasure in any who draw back.

Our Terms.

We hope our patrons who have not yet complied with the terms of our paper, will do so soon. One object in reducing its price to Seventy-five Cents was, to bring about the ADVANCE PAY system. Will those who are in arrears aid us in carrying it out, by remitting what is our due?

Correspondence.

"These epistles, beloved, I write unto you; in which I stir up your minds by way of remembrance."—1 PET. v.

"Exhort one another: and so much the more as ye see the day approaching."—PAUL.

FROM BRO. T. SMITH.

DEAR BRO. MARSH:—The cause of down-trodden Truth finds but few friends in this 'Far East,' the great majority preferring the Fables of the day to the plain word of the Lord. To give a simple specimen: An aged minister of one of the large denominations was asked if he undoubtedly believed the wicked would live forever, burning, in a lake of fire and brimstone, which is the second death. Rev. xxi. 8. He answered, "We read of the streets of the New-Jerusalem, streets being paved with gold, and we do not believe it—nor can we believe in a lake of fire and brimstone, always burning, as the eternal abode of the finally impenitent."

The true state of the case is simply this: Having adopted wrong premises, namely, the natural and inherent immortality of the soul, this idea must be carried out, and they therefore arrive to wrong con-

clusions. Then, instead of such a place for the future punishment of the wicked as is pointed out in the Book of God,—'a guilty conscience'—or 'horrors of conscience,' or something else, is substituted for the burning up, root and branch, of the wicked, of which God's word speaks—and all this to perpetuate the existence of the unfortunate sinner.—And, what is quite strange, but true, many of the strenuous believers in the above system are as cold as a stone in their affections towards sinners, and as lifeless in their efforts to save them from suffering eternally! I observe with regret the seeming fulfillment of Hosea v. 6, 7.

"They shall go with their flocks and with their herds to seek the Lord; but they shall not find him: he hath withdrawn himself from them. They have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour their portions."

The friends of the speedy coming of the Son of God are few in this cold part of the country, and some of them rather cold in their affections, or inclining to be sleepy, while hope is deferred, yet all those who have been obedient to the command,—'Search the Scriptures,' and have formed their judgments from the word of the Lord, and not from the traditions of men, are steadfast in their faith in the great truths of the Judgment at hand.

We most certainly think everything in the natural and moral world, with every consideration arising from a careful study of the word of the Lord, lead to the conclusion that the end of all things is at hand, and we ought therefore to be sober and watch unto prayer.

Your brother in tribulation, waiting for the kingdom,
THOMAS SMITH.
Eddington, Me., March 25, 1848.

For the Harbinger.

The Psalms Paraphrased.

PSALM IV.

Hear me when I do call,
God of my righteousness:
Have mercy! thou hast me enlarged
When I was in distress.

Ye sons of men, how long
Will ye my glory turn
To shame! how long love vanity,
And for vile leasing burn!

But know, the Lord hath set
Apart the Godly one
For Him: and he will hear me when
I pray 'neath mercy's throne.

Stand ye in awe; sin not;
Commune with your own hearts
Upon your beds, and be ye still:
Search deep the inward parts.

Bring then your offerings pure,
And in the Lord confide:
Offer the righteous sacrifice,
And e'er in Him abide.

Many there be that say,
Who can show us good things!
O sun of righteousness, arise
With healing in thy wings!

Lord, let thy countenance
On us thy servants shine:
This, this, with gladness fills our hearts
More than their corn and wine.

The worldling's joy is vain:
In God alone is rest:
He guards his saints by night and day:
His name be ever blest!

H. HAYES.

FROM BRO. E. V. LYON.

DEAR BRO. MARSH:—After an absence from my family of nearly fifteen weeks, during which time I have been constantly engaged in preaching the word, the blessed Jesus has permitted me to return to them in safety and find them all in the land of the dying. But glory be to his exalted name, that the evidence is incontrovertible, that very soon, if we are his, we shall get into the land of the living, where we shall no more have occasion to say, I am sick, or that one of our number has fallen a prey to death; but

"His own soft hand shall wipe the tears,
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself shall die."

I find that I am now completely prostrated, but am loving the Lord with all my heart, soul, might, mind and strength, and hope I shall continue to do so until He come. I find that I need much of that spirit which brought our Lord Jesus Christ from the dead, in order that I may keep my body under and bring it into subjection to the gospel of Christ, lest after having preached to others I myself should be a cast-away. Every day of my life convinces me more and more of that humiliating yet glorious doctrine of grace. O with what resplendent lustre does it shine forth to my vision! O how I love it, because it exalts the name of Jesus above every name, and abases man by bringing him down at the footstool of sovereign grace, as a lost, helpless and ruined sinner, justly doomed to die. Yes, my soul responds to the sentence, justly denounced by God, and God, whilst the sinner was in this ruined state, the Father cries out, "I have found a ransom!" "The Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof." O what a shout was then heard on the plains of Judah at this eventful moment! All was interest in the court of the Eternal! O, my soul, be astonished and ashamed, that thou dost no more revere the name of him who hath at so great a price opened the way whereby rebels like us might obtain a pardon of our sins, and finally come into possession of earth restored. Yes, him, whose groans Calvary witnessed, and at the sight the sun felt himself called upon to put on the mourning garb, and for the space of three hours his radiant beams were not let or seen, and all nature seemed to be hushed into silence. But O how great the change when he from the tomb came forth and "had the monster death in chains." Legions, after his resurrection, came forth from their graves to guard him to his Father's throne where all heaven were in waiting to receive him and conduct him to that throne where he has ever since resided to make intercession for his saints according to the will of God. Glory be to his exalted name, at the time appointed he will return to gather the trophies of his victorious grace. Not however as he made his first advent, to be cradled in a manger, with no cherubic legions to guard him, but with the retinue of heaven to accompany him as he shall be seen riding down the burning pathway of the heavens in his flaming chariot, whose wheels shall roll in fire, to take vengeance on them which have sinned his mercy and turned their back on his atoning blood, by sweeping them off from the earth and bringing it back to its Eden state and dressing it up in more than its premeval beauty and glory.—the throne of David given to him, and he to reign over the jewels of his victorious grace forever, and of his kingdom there shall be no end. Glory to God! self will then be lost of sight, and the song of the redeemed will then be as they walk the plains of Paradise which shall be glowing in immortal verdure, "Unto him that hath loved us and washed us from our sins in his own blood and hath made us kings and priests unto God." What a moment! redemption completed! tribulation ended! O what a shout will then be heard among the subjects of his electing love whilst walking the golden streets of the New Jerusalem, which will be more brilliant and glorious than the light of ten thousand suns. A shout "the voice of many waters and as the voice of mighty thunders, saying, Alleluia, for the Lord God omnipotent reigneth."

Children, will you be among the jewels of his victorious grace? For this I labor and pray, and shall endeavor so to do whilst my Father gives me strength. Glory to his exalted name, that grace drew the wondrous plan; grace has marked out the way for lost and rebellious man to walk in, and by

to be must be led, and by it he must be saved, or else be damned; for by grace are ye saved through faith, and that not of yourselves, it is the gift of God, [that is, grace is the gift of God.] Glory to the Lamb! my soul cries out, it is just right. Amen and Amen.

I subscribe myself your humble brother in the element of the kingdom and patience of Jesus.

R. V. LYON.

Hampton, Ct., March 31, 1848.

FROM BRO. B. B. BRIGHAM.

DEAR BRO. MARSH:—Please correct a mistake in No. 8, Feb. 12. The signature of H. Cornell to a letter should have been B. B. Brigham.

Permit me to say that a door, and an effectual, is opened here, and there are many adventures. Last Lord's day I baptized five, eight miles west of here, a meeting having been in progress in that place fifteen days. Several more I think will openly put on Christ next Sunday. Of those baptized, one man had been five years a Methodist. One woman, who had been several years a Congregationalist, says she never, till this meeting, heard the gospel preached. Another, of the order called Disciples, who fifteen years ago was baptized for the remission of sins, and since then been active in teaching others, learned, during this meeting, that he knew not these things himself, and that his sins were not remitted. He now gives evidence that he is born of the Spirit as well as of the water. His wife and children gaze, wonder, and admire.

It is truly a day of God's power. The work is general. Such as were thought given up of God, now yield conviction deep and pungent. My burdened soul, pressed like a cart laden with sheaves, while making the case of the penitent my own, interceding only with groans unutterable, finds relief when the death-grasp of sin yields up its prey. At a late hour the meeting closes; but then the despairing look of some trembling sinner, which speaks louder than words, forbids a separation till the dawn is made for life eternal. Midnight finds the exhausted frame on a bed, but not to sleep. A mingling of grief and joy overwhelm, and my pillow is set with tears. Not a preacher within forty miles, is either direction, that dare open his lips in defence of that gospel which now is made the power of God in pulling down the strong holds of Satan.

In addition to the refugees of lies into which the sinner has formerly fled, he now is fortified with peace and safety—"the coming of Christ past"—"the world's conversion near at hand, when all will come in with the popular tide"—"to-morrow will be more abundant than this day." Wolves in sheep's clothing creeping into houses with their creeds, to catch the new-born lambs, and scatter them among the sects; and if any are laden with the lusts of the eye, the lusts of the world, and the pride of life, they are seduced to join a popular church. As the magicians withstand Moses, so do these resist the truth. They are exasperated because their enchantments fail to give life, while they see the sword of the Spirit, like the rod of God, yet has free course and is glorified.

Yes, glory to God! my cup of grief is mixed with joy. The scale has turned in favor of the Bible; and it is thought generally by saint and sinner that no sectarian can ever succeed in that community.—We have had others of ministerial aid, but a discourse from 2 Tim. iii., Heb. vi., or from the Laodicean chapter, would drive them from the house.

Your sheet is small, or I would relate more of the goodness of God, and of his power displayed, and of the glory that has filled my soul since I have chosen to suffer affliction with the people of God, and have avenged the reproach of Christ more valuable than the honors of the sect. Dropping into a polite family, who were of reputation, and who had a bias of Universalism, I told them if they wanted a discourse, to find me a text. They gave me 1 Cor. xv. 31. "We shall not all sleep, but we shall all be changed." You know they could not have found a better subject. A few days after, I called again, and found three new-born souls singing—

"Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love."

Now, Bro. Marsh, let us have the whole truth.—Be not governed by my belief, or that of others. Altered the sword has been to long in its sheath—ev-

idences thicken—my faith daily increases—the scoffer cannot be right—to them that look for him he will appear. I must believe the Bridegroom is nigh. Even so come Lord Jesus. Amen.

Yours, looking for Jesus,
B. B. BRIGHAM.

North Plains, Mich., March 17, 1848.

Will Bible Advocacy?

I'm Looking for Thee.

I'm looking for thee, my Heavenly King,
To make me immortal in life;
To give me a form like God and my King,
When earth shall be teeming with strife.

I'm looking for thee, my Savior and Lord,
When kings shall be raving and mad;
When nations, at war, shall fight with the sword,
And thy people appearing most ad.

I'm looking for thee, O Heavenly King,
When the church is rolling in pride;
And when, to the world, its allurings bring,
And most of thy people deride.

I'm looking for thee, with longing desire,
To take me from earth and its pain,—
When thou wilt send it the flame of thy ire,
And saints here in glory shall reign.

I'm looking for thee, with angels and all,
To give immortality free:
Restoring to saints man's loss in the fall—
The right to the life-giving tree.

Then, Heavenly King, we'll eat of its fruit,
And live to eternity there;
Where every thing grows for man and his brute,
Away from our trouble and care,

J. J. D.

Batavia, N. Y., Apr. 3, 1848.

FROM BRO. W. D. GHOSLINE.

DEAR BRO. MARSH:—I believe that the trials of the children of God in the dark and cloudy day thro' which we have been called to pass, should serve to win our affections from this world, and lead us to that state of preparation that will alone enable us to stand blameless in the presence of Him with whom we have to do. Tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed. All have not had the same trials—yet none have been freed from them.

About eight years ago I felt it my duty to go forth as a watchman on the walls of Zion: I was disobedient to the call, and, as a matter of course, the Lord withdrew his Holy Spirit from me. I then embraced the doctrine of universal salvation, in which I tried hard to believe for some four or five years. I realized during this period the full force of the declaration of Holy Writ, that there is no peace to the wicked. In the fall of '42, at a camp-meeting held by the M. E. church, at Chazy, Clinton county, N. Y., I was reclaimed on the condition of my discharging duty—and that was to obey God in all his requirements. This I promised to do, and light and peace again beamed on my pathway. I immediately united with the above mentioned church—my duty was again presented forcibly to my mind, but the trammels of church discipline were upon me; I was not free. I could not obey God without permission of the church; this could not be obtained. I was a Millerite—this was sufficient to silence me, and I supposed God would accept this as an excuse. The cry, "Come out of her my people," at length opened my eyes to the state of the churches and of my duty, in consequence of which I left their communion. Since then I have been laboring with my hands to support my family, through poverty and sickness, occasionally preaching in Chazy and vicinity of my own home till last January, when I removed to Chateaugay, N. Y. Since my removal I have been almost constantly engaged in proclaiming the kingdom at hand, having spoken some twenty times to respectable and candid audiences in the following places, viz: Webb District, Chateaugay, Berk, Malone, and Conestoga. In the last place myself and Bro. Ingraham have been holding a protracted meeting, which has resulted in the salvation

of souls, who have never before known the joys of redeeming grace. They are now rejoicing in hope of the glory of God. Quite a number of backsliders have been reclaimed—believers strengthened, and the cause is brightening—and still the inquiry, "What shall I do to be saved?" together with much prejudice removed, is the result of this meeting. All glory to God! Amen. Wm. D. GHOSLINE.
Malone, N. Y., March 29, 1848.

FROM BRO. J. HUDSON.

DEAR BROTHER:—I shall feel it my duty to support the Harbinger so long as it advocates Bible doctrines, with the same meek and mild spirit which it now does, although some of the doctrines are not popular, nor considered orthodox by some. The doctrine that God will destroy the wicked, I consider a Bible doctrine; for we are informed that a part of Christ's business, when he shall appear the second time, will be to take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with "everlasting destruction from the presence of the Lord, and from the glory of his power." I have searched the Bible considerably, and cannot find that the wicked are either promised or threatened with immortality. I consider that the question asked by Job to be the most important inquiry ever made by man, which is this: "If a man die shall he live again?" To this question the infidel says no; there is no principle in the human body that can reanimate it; but thank the Lord, the gospel says yes; for Christ said to the sister of Lazarus at his grave, "He that believeth in me though he were dead yet shall he live;" and he shall live eternally; and it is declared that the wicked shall experience the second death; for it is written, "The wages of sin is death;" Thanks be to God for his unspeakable gift. "The gift of God is eternal life through Jesus Christ our Lord." May we all, that have named the name of Christ, be careful to depart from iniquity, and be careful to do all the commandments, that we may have right to the tree of life, and enter through the gates into the city.

Although unworthy, yet I have a hope through Christ of having an inheritance in the new earth, where tears shall be wiped from all faces, where there will be no more death, nor sorrow, nor crying; where all, through the poverty of Christ, will be made rich. Respectfully yours,

Jos. HUDSON.

Springwater, N. Y., March 18, 1848.

FROM BRO. L. C. THOMAS.

BRO. MARSH:—I love the truth; it is to me like food to a hungry soul. I have a craving appetite for it that must be attended to; and what gives it an additional zest, is the nearness of its fulfillment and realization. And even now while I write, I feel like clapping my hands, lifting up my head, and crying, Glory to God, my redemption draweth nigh! I flatter myself that the time is just upon us when the nations were to be angry; the time of the dead, that they should be judged; and the prophets, and saints, and all that fear God, to have their reward. And my prayer is, O God, make me holy, that I may have an abundant entrance into thy everlasting kingdom.

We still continue to hold our meetings every Sabbath afternoon and Thursday evenings, and take great delight in trying to search out and understand every item and condition of the will to the "purchased possession" that we may, by obedience to all the conditions and requirements, become lawful heirs, and secure an everlasting inheritance and lot among the blest.

Yours in the bonds of love,
L. C. THOMAS.

Whitby, C. W., March 26, 1848.

New-Shoreham, R. I., April 5, 1845.

DEAR BRO. MARSH:—The Harbinger is still a welcome messenger to me. I believe in general the spirit it breathes, and the truths it teaches are of a scriptural character, and calculated to instruct us more perfectly into the things of the Kingdom of God's dear Son, who without doubt will soon appear, to the admiration of those who are looking for him. The cause of Christ in this place is on the rise.—Eld. E. Macomber is still with us. H. DONER.

FROM BRO. J. J. PORTER.

DRAW BRO. MARSH.—Recent events in the Old World are well calculated to strengthen the faith of the true Advent believers. And never did I feel more confident that we shall soon see the King in his glory. The late foreign news seems to have given an impetus to the cause. Many who were rather indifferent seem to be aroused, and once more ask, What do these things mean? Now is the time for the watchmen to give the alarm. Many I trust will heed the warning, and prepare to meet the Lord. The harvest is great, and laborers are few. May the Lord of the harvest send forth more laborers into the field.

It still have to lament that I cannot preach the word as formerly. I make out to speak occasionally, but with much difficulty. The Advent Churches in New-York and Brooklyn are prospering. Congregations large, and attentive to the word. I still feel a deep interest in the cause at the West, and hope that the arrangements for meetings this spring and summer may be judiciously made, and the meetings be crowned with blessings from on high. It would rejoice my heart to be with the brethren, but I see no prospect at present.

Yours waiting for the kingdom of God,
JOHN J. PORTER.
New-York, April 11, 1848.

Batavia, N. Y., April 3, 1848.

DRAW BRO. MARSH.—Bro. Smith, of your city, addressed us on Lord's day, upon the prospect of soon obtaining the kingdom, and much comforted our drooping spirits upon its glorious inheritance.—He delivered three discourses, and we all felt to exclaim that we had been carried on our way as "Sabbath day's journey." The disciples here are firm and unwavering in their faith of the coming kingdom; and are striving, though in a weak way, to sustain the cause against all the besetments of a wicked world, and the devices of a corrupt church. We want help; and we pray the Lord for patience to wait for it.

Yours truly, in the good hope,
J. J. DENSLAW.

Albany, April 3, 1848.

We are going along about as usual—appear well united and happy—perhaps never more so. Our brethren are more awake than usual, and the wicked tremble, but will not believe. Things look ominous in Europe, still we may have our faith and patience tried a little longer. I do not think we ought to speculate, but guarding our words well, we ought to speak to the encouragement of the household of faith.

As ever, yours looking for the Lord,
G. NESBAM.

Obituary.

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

FELL asleep in Jesus, in Albany, March 22, 1848, BRO. JOHN CRANDWELL, in the 63d year of his age.

Again we have been called to part, for a short season, with another heir of the kingdom. He was born in Kent, parish of Hadlow, England, and emigrated to America, in July 1836. He lived without God and without hope in the world, till the winter of '42-3, when his conversion prevailed on him to go with her to the "house of prayer," where his attention was arrested by the glorious truths of the "coming kingdom," and he was made to feel that he was a lost sinner. He fled to Christ, found pardon and peace in believing, and has continued in this grace, rejoicing in hope of the glory of God. His sufferings were severe and protracted, which he bore with great patience, and finally fell asleep in firm assurance of soon awaking in the likeness of his risen Head. He leaves a widow to mourn, but she mourns, being comforted with the assurance that they will soon join in the land of the living, and to live forever. O, glorious hope! Blessed Lord, speed the day.
Albany, Apr. 11, 1848.

G. NESBAM.

Lines.

ON THE DEATH OF SYLVIA FLORILLA WOOD.

BY L. E. STODOLSKY.

Alas! the monster Death has come,
And snatched away a blossom fair:
There's tearful eyes in that sad home,
They mourn, for Sylvia is not there.

Sweet flower! she came and bloomed awhile,
And then she faded, drooped and died:
Her spirit seemed like angel's smile,
Cast sweetly o'er life's dreary tide.

Short was her stay—that angel one—
And soon her sufferings were past,
Yet she died suffering—but 'tis done;
And O 'twas sweetly calm, at last.

And now she sleeps in Death's embrace,
Nor pain, nor sickness, knows no more;
A smile passed o'er her cherub face,
And then she gasped, and all was o'er.

(O God! if I am called to die,
May my last moments be like hers):
She passed away without a sigh,
As flower breathes its last odor.

We laid her in the quiet grave—
She will not long Death's captive be:
God's own right hand is strong to save,
And he will set the prisoner free.

And now methinks I see her rise,
And borne on seraph's stainless wing,
She joins the myriads of the skies,
And sings the song that angels sing.

O thank the Lord for such a hope!
With this will stem affliction's tide,
And 'e'en with death itself can cope,
If he'll vouchsafe to be our guide.

For soon he'll burst the lands of death,
And open the prison-house—the tomb;
And on its inmates breathe the breath
Of life—and bid them welcome home.

Hail blessed, glorious, risen throng!
He'll lead you to a city fair;
And while you sing the conqueror's song,
He'll write your names immortal there.

Notices.

Meetings in Canada West.

George Henley will meet with the brethren at the following places in Canada West:
Moore's, A. — April 26. Trent, — May 7.
Head of the Lake, 27. Baltimore, — May 8.
Worden's, Apr. 29, 30. Clark's, — May 9.
Powley's, May 2, 3. Connett's, — May 10.

Meetings in Vermont.

The Lord permitting, Bro. Edwin Burnham and myself will attend meetings with the Church in Addison, Vt., on the 1st Sabbath in May.

He will attend a Conference with the Church in Bristol, Vt., to commence on May 12th, 10 A. M., and hold over the Sabbath.

We will hold a Conference with the Church in Montgomery, Vt., to commence May 19th, 10 A. M., and hold over the Sabbath—unless otherwise arranged by the friends in that place.

Also, we will attend meetings with the Church in Waterbury, Vt., on the last Sabbath in May.

The writer omitted to give his name. We suppose it to be G. W. Burnham.—Ed.

Appointments.

L. E. Bates will meet with the friends in Homer, Sunday, April 30. And with the friends in Seneca Falls, the Sunday following, May 7th. Any of the friends who wish him to visit them, will address him at Seneca Falls, N. Y.

Business Notes.

S. Cooper—Yes: it was acknowledged in No. 9, J. D. Merriam—You are right.

Remittances for the Harbinger.

H G Prescott W Bassett A Doolittle G W Chappell M Mansfield M L Grace S Choate H Dodge J Mourman G James S James W White M Aditt S Cooper M Boyden W W Wheeler J Moffatt A Wiley H S Moore A Beebe J Trimball W Forrester J Beaman—\$1.00 each. M Cummins W Bailey no 255 I Bliss—\$2.00 each. Wm Blakesley J D Merriam C Rose J Faber A Potter L Jamerson—76 cts each. J Wilson \$6.00. W G Ruggles \$3.00. A Thayer H C Sargent J Lewis J F Brewster—50 cts each. D Newton \$1.13. R Jackson \$1.38. I Jackson \$2. Wm. White, \$1.

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EXPOSURE OF MARTYR.—Bro. E. R. Finney has just published an exposure of this chapter. Price \$1 per hundred, or 25¢ single copy. Address, postpaid, E. R. Finney, Seneca Falls, N. Y.

SECOND ADVENT MEETINGS.

1st Meetings in Rochester are held in MINERS HALL, corner of Main and South St., on the first and third evenings Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the 5th Sabbath in every month.

2nd Second Advent Meetings in Albany are held in the "Barrens Answer Chancel," B'n's building, corner of State and South Pearl-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. E. R. Finney on State, and also on Pearl-St.

3rd The Advent congregation in New-York, which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 42 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Tuesday evenings of each week. Seek for brethren visiting the City are invited to meet with them.

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ROCKWELL, N. C.—THURSDAY, APRIL 23, 1948.

Whole Number 227.

Original Poetry.

The New Jerusalem.

There the streets of life is beauty seen,
 And the time of creation's truth is seen;
 There the words are given with shining gold,
 And the gates of pearl are never closed.
 There the words that give us life are seen,
 To Christ, the Father, and the Holy Spirit;
 There with words of grace is life to be,
 That all mortals may be set free.
 There the words that give us life are seen,
 The great deliverance from the curse;
 There the words that give us life are seen,
 That we may never be in bondage more.
 There the words that give us life are seen,
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W. GARDNER.

Manuscript, Mass.

Original.

For the Advent Harbinger.

Mirac Sol—No. 1.

NOT IMMORTAL IN THEMSELVES, BUT ONLY BY THE MERE APPOINTMENT OF GOD.

He who made "the first man Adam," a living soul, also made death the penalty for violating his law. That this is just, and not metaphysical death, is certain—

1st. From the primary import of the term.—The context often compels us to understand it literally to mean the annihilation of life—the negation of life.

2d. We find the antithesis of Jehovah's statement in the first foreword of Genesis, "Ye shall not surely die!"—ye shall not certainly die—ye shall live if ye do sin, notwithstanding all that God has said.

3d. The history of our race proves that God speaks the precise truth, and Satan a palpable lie; for while merely intended to spare man to propagate his species, and give scope for his full development in overcoming the Tempter, all have died save two. "Death hath passed upon all men."

4th. The perfect pattern and pledge of the resurrection from death assures us that the resurrection is to be personal and real. Jesus, the Riky One of God, "died," and rose again, "according to the scriptures." Personally he was resurrected by Jesus after, as really as before his resurrection. If Jesus did not "die for us," then there is no prototype of the eternal resurrection—no real assurance; then, further, the Scriptures are falsified, and we may conclude that all faith is presumption, all hope delusion, and all death destruction.

Gil. "The path of life"—the only way, or passage, from death to a future life—is by the resurrection. Prov. xvi. 6, 11; Acts ii.; 1 Cor. xv.; 1 Thim. iv. If there is no resurrection, then there is no future life for the dead—"then they that have fallen asleep in Christ are perished."

Gil. The reality of death is taught most fully by the regard of God's intention to execute his law, immediately after the fall: "Let the tree take of the tree of life, and eat and live forever, therefore the Lord God drove out the man." (Gen. iii. 22.)

Other considerations might be adduced, but these must suffice. They prove that "the living soul" has no immortality in itself, but is dependent for its life on the means of divine appointment.—All creatures have derived their life from God. "They have all one breath"—"the breath of the spirit of life" (Eccl. iii. 19; Gen. vii. 22). "The living flesh's own account, it follows necessarily, that there is no more immortality in man, or in man, than to other creatures of God; except that a force of life and immortality is brought to light" for man, and secured by the gracious provisions of the New Covenant to "them that believe." Naturally, as "living" is not an absolute condition, but a consequence of God's will, his immortality.

So far as we know, there would have been no death to any living soul, or living creature, had man been obedient, and gained access to the tree of life. There would then have been no cause: animal sustenance would have been incorruptible, and eternal life immortal. As it is, however, the curse is on all—"the whole creation groaneth"—animal sustenance is all corruptible—life in all animals is alike mortal. But in the resultation, "there will be no more curse." Food will all be incorruptible, and all the living creatures alike denizens—all living souls will then be immortal souls!—There shall be no more death.

"The opposing popular theory is embodied by Bishop Butler. Against all scriptures, and all fact, he says that there is not the least evidence to believe that animals ever loose their living power. Our bodies are no more ourselves, nor a part of ourselves than any other matter around us." Butler's Anal. pp. 83, 86.

This theory contradicts Jehovah. It sustains the murderous "ho of the devil" in echoes Satan's saying, "Ye shall not surely die!" It creates an hallucination, having sufficient "mystery" to furnish aliment, and give growth to, "the man of sin"—"mystery" and non-reality enough for Huxdornburg, Ann Lee, and others equally impious to revel at will, and concoct their delusive dogmas to destroy mankind. The entire side of this "mystery of iniquity" came from the "bottomless pit," along with other abominations of heathenism. Its source is found in Satan's first falsehood, "Ye shall not surely die." Can

the delusion, "the deathless spirit," "the immortal soul," "the man proper," be deemed incapable of death, consequently of a resurrection. The devil dared deny God once; but this wonderful issue of Satanian scepticism dooses all the historic statements, and leading doctrines of the Bible.

The divine record of man makes him a living soul—as much of a reality as other creatures, and so more of a mystery than others. Death and the resurrection are realities in God's world—and mysterious, Swedenborgian fancies.

True, one, a few months since, claimed for himself and condition the right to be regarded as on a kind of neutral ground—annointed to neither the popular, philosophic, nor scripture view, here given. Such should know that it is sin to be lukewarm—"saith he and nor hot." They never came out into light, with their drossy, half way, theory. Can see! It makes men now dead; and then not even half dead! Now alive; and yet at the same time dead! Inauguring a resurrection to life in Paradise (Rev. ii. 7; xiii. 2), while they are already in that blissful state!—These absurdities show why they shrink from the light—dare "not come into the light"; and instead of exciting, they greatly improve their gain, thereby setting the "man of sin" and "the man of sin," etc., that "the man proper" does not "surely die," let them say so, as did the dead, and stick to it! Nay, rather, let them repeat, and instead of ascribing the crowning work of mercy to frail, fallen man, let them give Jesus the glory of his mighty agency—immortality is "the gift of God through Jesus Christ our Lord."

As this is my lot, let me not just notice another superfluous: "that it can never be proved that the dead are incapable of knowing anything." Amazing! I would as soon contend with the old school man, whether "the soul is an entity or medium." It is enough for me to quote the Holy One. He says, "The dead know not anything."—"In the grave there is no remembrance," even of God. Let those who testify deny this, or doubt its inspiration, or equivocate as they may, it stands as the divine testimony on this point. I dare challenge it; but I dare not so dishonor our Lord as to deny that "life and immortality he brought to light" by him in "the gospel." He says, "No man (no-one) cometh unto the Father but by me"—without doubt "no one shall see the Lord." John xiv. 6; Heb. xii. 14. He redeems "so himself a peculiar people."

Though leaving much unsaid, I must bid the subject, in the present, adieu.

I. B. COOK.
New Bedford, Mass., Apr. 18 1848.

As man of sense say a great deal in few words; no the half-witted have a talent of talking much, and yet saying nothing.

read the destruction of a rival power, but the addition of his influence to himself; while the annexation of the ecclesiastical States to the French Empire, in effect, resolved its way irrevocably upon all parts of the Italian Peninsula.

"By keeping the Pope at Paris," said Napoleon, "and annexing the Roman States to my dominions, I had obtained the important object of separating him from his spiritual authority; and having done so, I would have elevated him beyond measure; I would have surrounded him with pomp and homage; I would have caused him no longer to regret his temporal authority; I would have rendered him an idol; he would have had his residence near my person. Paris would have become the capital of the christian world. I would have directed the religious world as well as political. It was an additional source of uniting all the parts of the Empire, and keeping in peace whatever was beyond it. I could have had my religious sessions as well as legislative; my council would have been the assembly of the representatives of Christianity; the Pope's would have been nothing but its parallel. I would have opened and closed those sessions, approved and published their decisions, as Constantine and Charlemagne did. That annexation from the Court of Rome, that union of the spiritual and temporal powers in the hands of one sovereign, had been long the object of my meditations and wishes."—*Adrian III.*, 362.

Thus the reader will perceive, that we have an exact taking place A. D. 1649, that results in placing from the brow of the Pope his triple seat, and raising from his hands the scepter of the two kingdoms. There are several things which point out the events transpiring between the years 1666 and 1813 as the true termination of the 1260 years.

In the entire extinction of the temporal power of the Pope. As we have before shown, the dominion to be taken away was that which the Pope exercised over the three kingdoms placed up by the saints; consequently, the dominion, when taken away, must be that dominion, which is exercised by virtue of the triple crown, which, in 1260 years, he wore undisturbed in his brow. That it could not be the dominion which is exercised over the ten kingdoms is evident from the fact that prophecy declares that they (referring to the ten kings) shall take away his dominion, showing us that the Pope's dominion is separated from their dominion. All the power the Pope ever exercised over the ten kingdoms was by virtue of his being the head of the Jewish Church; but his power over the Roman States was that of a civil ruler or sovereign, vested in his hands by Justinian. This gift of the Empire is disregarded by Napoleon; the Pope is forced to leave his throne, to lay aside his robes of royalty, and a feeble captive to spend his days in exile.

2d. The power that wrought this overthrow, was told by the prophet, that they, the ten kings, shall take away his, the papal, dominion. Therefore, we must look for an action of the ten kingdoms in this work, or the ten must be subjected by one, and the work done by that one. And at Europe in 1809 and was the strength of

per that affirms than assumed, and for a fulfillment of his portion of the prophecy. In 1809, Napoleon was in the height of his glory. All of the Catholic powers of Europe lay prostrate before him. The King of Portugal was driven from his throne, and the French in possession of his kingdom. The King of Spain was a captive in France, and the throne of Spain occupied by Napoleon's brother. The German Empire was dissolved and scattered to the four winds. Italy was under the control of the French Empire.—The King of Prussia was driven from his capital, and forced to sign a treaty dictated by the French Emperor. The Empire of Austria was also driven from his capital, and cancelled to yield to the terms dictated by the triumphant Emperor of France. At this point, when the Imperial eagles of France flared over the capitals of every Catholic nation of Europe, and the power of the French Emperor was irresistible, it was then that Rome was smitten and the papal kingdom humbled in the dust.

3d. The spiritual power remained unimpaired, though the temporal power was destroyed. It is evident from prophecy that the papal power must be in a very prosperous condition at the coming of Christ, it is to speaking great exalting words, on her triumphant march over the world, saying:—I sit a queen, and am no widow, and shall see no sorrow." But that it is not the extension of the temporal dominion of the Pope, is evident from the fact, that the dominion was not only to be taken away, but that it was to be executed and destroyed upon the end. Therefore, there must be a separation of the ecclesiastical from the civil power, and a curbing of the temporal and the exaltation of the ecclesiastical power of the Pope.

From the extracts of history we have given, we find that the object of the French Emperor was precisely that pointed out by prophecy. The dominion and at the same time the exalting of the papal power! What a wonderful harmony exists between prophecy and history on this point! Shall we throw aside this harmonious fulfillment of prophecy for the purpose of maintaining a theory of our own? Let us have the truth, no matter where it leads us.

J. D. FROUDEN.

By the Harbinger.

The Great Preparation—No. 8.

ARE YOU READY?

Permit me, in conclusion, to call your attention lastly to a few more particulars touching the accommodation of the body. The regulation of the sense organs must in order. Two things are necessary. First, the kinds of food and drink, and second its quantity. This is not a matter of indifference in the sight of Heaven. Nay, verily, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (overeating) drunkenness, and excess of this kind, and so that day come upon you unawares."

As to the kinds of diet most conducive to health, holiness, and happiness, we must refer you to the word of God, and the experience of sustained in

general. Both these sources of information agree upon this topic. Neither would agree with the regimen of the learned Dr. Galien. He probably omitted food, recommending vegetable altogether.

By referring to the 11th chapter of Leviticus, and 14th chapter of Deuteronomy, you will see the divine instructions made between clean and unclean things, originally presented to God's chosen people of that age, and through them to the world. There is a faithful exhibition of what may, and what may not, be eaten, in the three elements—earth, air, and water—and the reason assigned, viz: "For thou art an holy people unto the Lord thy God; and the Lord hath chosen thee to be a peculiar people unto himself." This distinction accords with the physical laws of our constitution, and the general experience of mankind. See 2d Sam. xvii. 28, 29. I know of no just authority for saying that this distinction is obnoxious. Fallen man, in this corrupt earth, poisoned by the curse of the fall, is, of all God's creatures, the most ignorant, in early life, of the kind and quantity of his food. He eats or drinks promiscuously whatever comes to hand, while many inferior animals are endowed with instinctive powers for the selection of their food. But we have the word of God, and need not eat and drink everything in order to test its effects by our experience and observation. As a general remark, these kinds of food are most conducive to health, holiness, and happiness, which contain the least poison, which is the essence of the curse upon the earth, and the foundation of sickness, pain, and death.

Nothing in physiology is more true than the fact that we perish more often of less of the unadvised use of what we eat and drink. Our Creator understanding this, has made antiseptic provisions in his word. The quantity should also be guarded. "It is that which for the necessary is temperate in all things." Let your moderation be known unto all men—"the Lord is at hand." Temperance must be added to knowledge. Gintony or drunkenness, it would seem from the admission of Jesus, overcharges the heart, and so that they come upon us unawares.

O that our eyes may be single, that our whole bodies may be full of light. When the taste and appetite are fully regulated by the Spirit of God, it will relish or dislike those things approved or disapproved by the word. For the word and the Holy Spirit agree. Nor will the appetite crave more than strict moderation. When satisfied wholly, our feelings of like and dislike, love and hatred, and every other passion, are, under the complete control of heavenly grace. Our affections are pleased upon things above, and the entire man is governed by the spiritual laws of the world to come. He smitteth the spirit, breathes the atmosphere, speaks the language, follows the habit, and practices the duties of the heavenly world. Being thus adapted to the spirit and habits of that holy society here, we shall more joyfully enter when the kingdom comes. As Jesus is, so are we in this world. Every man that hath this hope of living like him when he comes, prides himself, "even so he is pure." In this holy state, we are well prepared for the immortal such. There can be no more change upon at-

[For the Harbinger.]

Popular and Bible Religion Contrasted.

NO. 17.

"We know you are not and perhaps happened to see only the crowd, and were not near it, and therefore it is not possible for me to say more than that I saw a great number of people who were not near it, and were not near it."

The Pharisees were reproved by our Savior, not for paying tithes, neither for giving alms, but it was the principle which entered into them—the importance they attached to paying of tithes, while they omitted weightier matters,—justice, for more important in the law; and the leastowment of alms, to gain the approbation of the people,—the loving the praise of men, and seeking that supremely.

Those laboring under this delusion, are, generally speaking, very particular relative to their tithes and offerings, feeling that it is their indispensable duty to give liberally to the Missionary, Bible, and Tract Society, support their preacher, and build up their church. But selfishness is usually at the foundation of all their efforts—"They are made, either to get to themselves honor, or to build up their Zion; and to obtain means with which to carry forward their objects, they will rob the fatherless and the widow, grind the face of the poor, oppress the hireling in his wages, and even sell their own flesh and blood; and yet it is baptized with the title 'zeal for the Lord of Hosts.' So blinded are they by this delusion, that they vainly deem that they are offering a sacrifice well-pleasing unto God. They will come not stand before the Lord, in the house which is called by his name, and say, 'We are devoted to do all these oblations.'" (Jer. vii. 10.) "I have no pleasure in you, with the Lord, says Paul, "Through I give all my goods in fuel for the poor, and my body to be burned, and have not clearly (or love), it profiteth me nothing." God looks at the motive that prompts to action. There must be the main-spring, the powerful power of action, or the offering will not be accepted. Of this principle they are wholly destitute. True, they profess to love God, but it is only in word, and not in deed and in truth, for they keep not the commandments of God.

Again, they will repeatedly quote this passage, "We know we have passed from death unto life, because we love the brethren"; and they suppose that the sympathy and regard they have for one another in this love have satisfied us. In this their delusion is manifest, for God has given us a test whereby we may know whether our love be of the right character or not. "By this we know that we love the children of God," By what, John 1? "When we love God, and keep his commandments." Q, it is—

"He that makes our willing Son
In our obedience, is—"

and "he that dwelleth in love, dwelleth in God, and God in him." We are required in love the Lord our God with all our heart, soul, might, mind, and strength; and our neighbor, as who unto us in the part of the good Samaritan, as we love ourselves. No love less in degree than this is acceptable. It is the bona and marrow of Bible religion. Aside from this, there is no Bible religion; it is dependent on this for its existence. We must love God with all that love with which we are capable—love with all our present

capacity to love. By our obedience in his will shall we evince that we do this. "If ye love me, keep my commandments." "If ye thus love him, and keepeth not his commandments, it is a liar, and the truth is not in him. But who so keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." "Lovers of pleasure more than lovers of God," is truly a striking characteristic of the religionist of the present day. The Apostle Paul saw with prophetic eye the departure from Bible religion, that is so manifest among us, and he has given it as a token of the 'last days.' Conformity to the world: its practices, fashions, organizations, &c., love for its honors, and desire for its friendships, are characteristics of the popular religion of the day. It sometimes participates in the vain amusements of the worldling, join in their strolling conversation, and array themselves in their fashionable attire, unite with their various organizations, and yet call themselves after the name of Christ. But do we find anything in the sacred oracles that will in the least degree countenance these things? Let us appeal to the testimony; what saith it? "Be not conformable to this world." Here is a command exceeding broad, and one that strikes at the root of all these evils. "Be ye transformed, by the renewing of your mind." Now we cannot be comforted, and at the same time transformed. But why are we to be transformed? what is the object? "That ye may prove what is that good and perfect will of God concerning you." This we cannot do, unless we are thus transformed.

The friendship of this world is enemy with God. "The friendship of this world is enemy with God; the friendship of the world is the enemy of God." The friendship of Bible religion is not conformable to the world—he is not its friend. He loveth not its honors—the vain amusements; and countenances not its wicked practices, nor amusements. And how can he be a partaker of these things? They are diametrically opposed to the teachings of that sacred book, by which his problems to be governed, and in which he has sworn allegiance. What has he, who has been chosen out of the world, to do with its various organizations? Here those, who are not citizens of the world, anything to do with the political, social, or religious organizations of the day? Will they bear the test of God's word? Are they established in accordance with its teachings? The Christian is called a stranger and a pilgrim, seeking another country—a better even on heavenly. In it consistent with his character to be connected with these worldly institutions? These are questions we do well to consider, and answer in the light of God's word. Christ was not first an example for us. Was he associated with any of the organizations which existed when he was on earth? Would he, think you, were he now to visit this world, as once he did, unite with its institutions? Nay, verily. We should look at such an idea. Well, if Christ would not, why should his followers? He sought not the approbation of this world; he sought not its friendship; he did not aspire to any of its seats of honor—a senator's seat, nor presidential chair. "He that saith he loveth him, ought himself also to walk, even as Christ walked." I. C. WELLS.

[For the Advant Harbinger.]

A Glimpse of the Time of the End.

NO. 22.

"The line set of violence at length arrived.—On the 17th of May, 1809, a decree was issued from the French camp at Schoenbrunn, which declared that the States of the Pope are united to the French Empire; the City of Rome, as the seat of the revolution, and the first seat of Christianity, is declared an Imperial and free city; and that these changes should take effect on the 1st of June following. On the 10th of June three decrees were announced, by the signing of a military, from the Castle of St. Angelo, at the housing of the tricolor flag on its walls, in stead of the venerable pontifical standard. 'I am commuted!' exclaimed Cardinal Fieschi, who saw the Pope at the same instant; and immediately having obtained a copy of the decree, which the deposed pontiff read with calmness, he called for the publication of a bull of excommunication against Napoleon, and all concerned in the application, which, in anticipation of such an event had been some time before prepared by the great council of the Vatican. Early on the following morning this bull was affixed on all its usual places, particularly the churches of St. Peter, Santa Maria Maggiore, and St. John, and with necessary care to be without the knowledge or suspicion of the police. It was torn down soon as discovered, and taken to General Mink who forthwith forwarded it to the Emperor at his camp at Vienna. The Pope expressed his anxiety that care should be taken to conceal the persons engaged in printing and affixing on the churches this bull, as certain death awaited the if they were discovered by the French authorities; but he had no fears whatever for himself. On the contrary, he not only signed it with his name, but had inscribed the whole document which was of great length, but any other part should be involved, by the bold writing, in the vengeance of the French Emperor.

"Napoleon was not prepared for so violent an act on the part of the Vatican. His recent accounts of it at Vienna, just before the battle of Wagram, and immediately resulted on the pre-emptive measures. For long he had expected the transference of the seat of the papacy to Paris, and the acquisition to his authority of so immense influence to be derived from a permanent control over the head of the church. He had been much struck by an expression of the Emperor Alexander at Erfurt: 'I experience no difficulty in the affairs of religion. I am the head of my own church.' Deeming it impossible, however, in western Europe, to accomplish such an union directly, or place the pontiff so openly on the same basis as the Emperor, he conceived the design of accomplishing the object indirectly, by procuring the transference of the residence of the Pope to Paris, at the incorporation of all his possessions into Imperial dominions; so that, both by reason of local position, and entire dependence for income he should be under the influence of the French Emperor. By this policy, which in his view was truly a master stroke, he hoped to do more than could have been accomplished by the direct extinction of the papal authority. He did so

the soul or body after the mediatorial seat is left. He that is filthy must be filthy still. All that are born in the very nature of the case, is to make man immortal, with all his powers and passions, habits, &c., as he shall then be found. How important to be ready before he comes. Can you say, brother or sister, that you wish to be so changed as to live forever in your present state? To have your passions, lusts, and habits, perpetuated forever? This change will be an act of confirmation indeed. Do you wish to see and feel forever as you now do? O let us, through the Spirit, mortify the deeds of the body, that we may live. I hope we shall be able to say, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life I now live in the flesh I live by faith in the Son of God."

O happy they to live; thrice blessed they to meet our coming Lord. Let us, my brethren, walk as Jesus walked. He is our great pattern and mark for the prize of our heavenly calling.

Thus, I have given you what I believe to be the truth, in this series of articles, upon the necessary preparation to meet the Lord, and the just decisions of the judgment. If you fail, not being ready, I have delivered my soul, and freed my spirit from your blood. Think not that an ordinary degree of piety will send the soul. We must here, I repeat it, be endowed with all the moral qualities of the coming kingdom. On this great importance of holiness we must stand, ready and waiting for the eternal election of God, even thousands of angels, to guide our soul with us to the everlasting doors of the holy city. Glory be to God, we are even now enjoying the sweet exhalation of that holy, happy world. Let us here the closing conflict with courage and endurance.—Speak not with one of another, brethren.—And finally, may I soon meet you all on the high plains of immortality. May I stain great you, and accompany you to the land of life. May you unite with the 144,000 virgin to sing the new song forever. Amen.

J. B. WATSON.

Moira, N. Y., March, 1846.

FOUR HARBINGERS OF THE REIGN.

NO. III.

The doctrine of Apostolic succession, that great lie, has been the source of more trouble and persecution in the earth than any other. Its origin is found in the rise of Popery. When the civil power found it policy, or necessity, to favor and countenance the smiles and assistance of a proud Christian family, it soon became convinced of the necessity of a chief dictator to guide in doctrinal points, hence the establishment of Popery. That system of iniquity established and revealed, the union of church and state became inevitable.—This is clear to the understanding mind, without further explanation.

The monarchy of Rome (for Popery is nothing but a monarchy) always has, and always must, be consistent with itself, oppose and hinder the progress of the principles of republicanism, and civil and religious liberty. And to Popery, too, of late years, become rich and increased in goods, we see clearly how, by the same system of political intrigue of other monarchies, that

abomination has and still does exert a powerful influence over the affairs and various interests of this country. This will be contended by the lovers of that head of iniquity, on the ground of the present principles and reforms encouraged and performed by his majesty, the Most Holy Lord God, the Pope. But suppose the Autocrat of Russia should encourage and protect the same reforms, would that alter his character? would he not be a monarch still. If it had not pleased "his holiness" to favor such reforms, they never would have progressed so far as they have. It was the will of one man, notwithstanding; and he was forced to take the step, by the people; for he must be either a great emperor, or a very gracious king, to pursue such a course willingly; for any man can see how utterly impossible it is for a knight and reform, and power and monarchy, to exist together.

These sayings will no doubt be received by the subjects of the papish kingdom with pain and horror, but perhaps they will (should these sayings prove such) mourn in secret and sigh.—Poor divided souls! The fact that Popery and Monarchy are directly opposed to the principles of Republicanism—of civil and religious liberty—proves that they have striven to, and have succeeded in mixing their interests with the interests of this country. This is the game they have, for many years, been playing, with the unskillful chess-players of despotic Republicanism.

INDEPENDENT.

The Advent Harbinger.

"Who writes shall be revealed."

ROCHESTER, WEDNESDAY, APRIL 23, 1846.

"The Two-horned Beast."

THE HARBINGER.—How do you find the "Two-horned Beast" which you boundaries of Western Rome (which is always called the Rev. Rev. etc., etc.) who comes out of the North? When was the Earth and Sea both used to represent Western Rome?

It was HOWARD.

Western Rome is not expressly called the Sea; for the Four Universal Monarchies, of Dan. vii. 2, are called "the Great Sea." This doubtless is its application in Rev. xiii. 1. Yet Rome is The Beast that "rose out of the Sea"—the nations of the earth, and it rose in the Sea, then she rose out of herself. "The Sea" is not confined to Rome, it also extends far. Rev. xvii. 1, 18. Here the Waters where the woman sitteth, are explained to mean, not Rome, but "people, and multitudes, and nations, and tongues."

That the term Earth is applied to Rome, is evident from Rev. viii. 7; xii. 16. And, that Earth and Sea both are thus applied, is evident from Rev. xiii. 7, 8. The former doubtless has reference to that empire that fell upon Rome about A. D. 476, by the Goths, under Alaric, called "the Bourgeois of God." The other, to the invasion and sacking of Rome, by the pitiful Vandals and Moors, about A. D. 456, led on by the terrible Genseric. Of these wars, the one is compared to "hail and fire mingled with blood; and they were cast upon the Earth"—Rome. The other, to a "great mountain burning with fire, cast into the Sea"—Rome.

With a view of the matter, we think, pronounce the Beast, which seems to have existed in Rome, to be the view of the Two-horned Beast which is Western Rome.

Expulsion of July 16, 1-4 & March 17, 1-4.

(Continued.)

"Nations shall not lift up sword against nation, neither shall they learn war any more." It is contended, by one class of expositors, that this prophecy relates to the Gospel dispensation, from the fact that it recognizes Nations: they think that all national hostility will cease in the future age. This we consider a fundamental error, which not only leads to a wrong application of this and similar prophecies, but obscures an important arrangement of the revealed economy of God, relative to the varying order and perfection of the World to come, and by the foundation of that enormous domain, the return to the land of Palestine of the eternal Jews.

In expounding our prophecies relative to the order and events of the future age, we would speak with caution, and not with too much assurance; but we would quote the word of the Lord, without restraint or fear, fully believing it reveals the truth on which every subject it speaks. It has spoken of nations, the coming ages, and our present object is to know what it says on this subject.

Our text speaks of nations, in the plural; and that it really means organized nations is evident from the fact, that it says of them, "Nations shall not lift up sword against nation, neither shall they learn war any more." Such language is applicable not to individuals, nor to a particular state of society, but to separate, organized, peaceful and happy nations. And such we conclude will be the character of the nations of the World to come.

We have not time now, unless it is necessary, to adduce numerous texts to prove the plurality of nations in the future age; our words must suffice. It appears to the point, and no one will dispute that it refers to the World to come—to that blessed state society after the New Heavens and New Earth, which have been created, and there is no more time—time when God shall be with his people—when the New Jerusalem, with the throne of God and of the Lamb in it, shall be on the New Earth—and the time after the army of Gog and Magog shall be destroyed:—

"And the Nations of them which are saved shall be in the light of the City." * * * "And they shall bring the glory and honor of the Nations into it." * * * "And the Inhabitants of the Trees were for the building of the Nations." Rev. xxi. 24-26; xiii. 14.

To multiply words on testimony so clear as this would be superfluous; it settles the point that we will be Nations in the world to come.

Whether there will be more than two distinct times in the future age, is not important in this inquiry to know. To answer our purpose, it is sufficient to prove a plurality, and that Israel, not only Israel, will constitute one of those nations. We however offer it as our opinion that the idea of many nations will be preserved; and we do so from the Scripture and sound reasons justly this consideration. But as our object now is to show that we will be a distinct nation, in the world to come, we will seek for evidence to sustain this position.

"Thus saith the Lord, which groweth the sea in light by day, and the orb of the moon of the stars for a night by night, which divideth sea when the waves thereof roar; The Lord call his name: if thou shalt continue to depart from him, with the Lord, then the seat of Israel of shall cease from being a nation before me for ever. Thus saith the Lord, if ye ever before me be not, and the foundation of the earth shall be brought low, I will also cut off all the seed of Israel, so that they have none, with the Lord." Jer. xiii.

According to this strong promise, Israel will cease to be a nation, if it will be a nation for ever. This cannot be, if they are merged with other pe-

and their identity forever lost. In the realization, instead of the sun and moon being nullified, they will be increased in brightness seven-fold; and just so soon as they will continue to exist, will be equal to those to be a sun.

The 36th and 37th chapters of the prophecy of Ezekiel speak directly on this point, which we earnestly solicit the reader carefully to examine. You will see that they relate to the issue of Israel, the righteous ones of that nation, and to their condition after the resurrection. After they are brought out of their graves, and gathered into their own land, the Lord says, "I will make them one nation in the land upon the mountains of Israel. . . . And David my servant shall be king over them. . . . And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt. . . . And by my servant David shall be their Prince forever. . . . And I will set my sanctuary in the midst of them forever."

We might multiply to a great extent similar plain and positive promises to the dispersed, but righteous, descendants of Abraham; but we cannot do so now; what we have given clearly shows that they will come up to the resurrection, and be gathered into the Eternal Land of Palestine, and made a nation distinct from other nations that will inhabit the renovated earth. Keep this truth before the mind, and the beautiful and abstruse theory of the carnal, mortal Jews being gathered into the land of Canaan, will vanish into thin air, and the efficacy of uncounted very many promises of the gathering the Jews to their own land will be restored. "The house of Israel," all Israel, "the righteous nations," will be gathered to the promised land; but the sinners of that nation will never have part or lot in the matter; they will be cast out.

We are aware that we have given but a few imperfect hints on this highly important subject. We say it without also speak as length upon it. We hope others will give it the attention its merits demand, and lay the mantle of their restorations before any reader.

Revolutions in Europe.

On hearing of the Revolution in France, we were confident the hour of God was in the work. The rapid and unparalleled progress of the same work in other countries of Europe, more and more confirms us in the faith, that God is dealing with the nations of the world, especially of Europe. It cannot be otherwise; for he hath "decreed the times before appointed, and the bounds of their habitation; They do not rise to power and greatness, and they dig into weakness and indignation by secret chances: such events are brought about by the unerring control of the Governor of the universe.

The present breaking up of the old and once strong governments of Europe, then, is according to the purpose of God, and the perfection of his word; and be assured, now that the work has begun, no power will long stop its progress: it will be completely finished, and God will be justified in what he does. If any not however be convinced as equally as some anticipate, but still it will in due time be accomplished.

About the nature of the revolutionary work that is being done, it seems there need be no doubt. It is a work that will bring the condition of man in any sense of the word, but make it woe and woe. The world is on the downward tendency, to moral, religion, and politics, and every revolution is a step that the way now experience, will only serve to sink her lower and lower in corruption, her cup of iniquity is full, and all that remains for her is to drink to the last dregs of the Lord's bitter indignation.

We have not a doubt that these astounding revolutions are filling up the last prophecies concerning this wicked rebel world. The historical and chronological prophecies, reaching down to the time of the end, and all the signs which precede the end near, have been, and are being, fulfilled; and in divine harmony they all seem to proclaim with trumpet voice, that the coming of the Son of man is near. And the rapid spread of the spirit called the spirit of Reform (but rather of Holiness), all over Europe, clearly shows that, while prophecies and signs have been fulfilling, the world has been preparing for the harvest of the great day.

At the eventful period, this fearful crisis, while we are fast nearing the time when it will be said—'Get him that is filthy be filthy still, and him that is just be holy still,' our duty is clear. To view of what is surely coming upon the earth, we should deeply humble ourselves before the Lord; and purify our hearts and hearts; if they are sincere, that we may stand when the Son of man shall appear.—We should also warn others to prepare to meet their soon coming Judge. Oh, at this last hour of time, let faith have its perfect work. Do not suffer fearful doubt, now, to war you from the kingdom. Believe, to the saving of your soul.

Local Publications.

FOR SALE AT THIS OFFICE.

TRACTS ON THE CROSS.

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| No. 1.—Looking for the Kingdom. | No. 4.—I will that ye love one another. |
| No. 2.—Prayer: Its Importance in Heaven. | No. 5.—Who will be the end of the world? |
| No. 3.—The Cross: Its Importance in Heaven. | No. 6.—The Holy Spirit and the Church. |
| No. 7.—The Church: Its Importance in Heaven. | No. 8.—The Church: Its Importance in Heaven. |
| No. 8.—The Church: Its Importance in Heaven. | No. 9.—The Church: Its Importance in Heaven. |
| No. 9.—The Church: Its Importance in Heaven. | No. 10.—The Church: Its Importance in Heaven. |

The above series of tracts, which were originally published, anonymously, in Edinburgh, Scotland, and now for the first time in this country by J. V. Himes, Boston, are worthy of being carefully read and carefully circulated. They are written to illustrate "the nature and character of the Second Advent of our Lord Jesus Christ. They also contain an earnest appeal to the children of God on the charge of self-denial, watchfulness, and prayer, in preparation for his glorious, withering and white-snowy approach to the unconcerned to prepare for that solemn and glorious event." They hold out, in a clear light, some of the prominent features of our faith, and would be an excellent tract to distribute among our friends who do not coincide with us in our views of the true hope of the Church. They are written in a kind and cheerful spirit, and contain a great deal of good. We trust our readers will feel inclined to give them circulation. Time is short: what they desire, to qualify.

EUROPEAN ADVENT LIBRARY (New Series).

No. 1.—THE WISDOM OF GOD: The Power of God in the World, by Rev. John A. Campbell, A. M. 50 pp. Price, 25 cts. Sent by post.

This is a valuable little work, which we recommend to the attention of our friends. It is a publication of the most important portion of a work published some years ago, and gives in a clear and forcible manner, the arguments for the final consummation, at the second personal advent of our Lord. Let it be circulated.

No. 2.—THE PRINCIPLES OF THE EUROPEAN ADVENT: Faith, with Scripture Proofs. By F. D. Phelps. 32 pp. Price, 25 cts. Sent by post.

This is a publication of a very convenient and useful little amount, containing Scripture passages on the most important points of our faith, with some explanatory notes and remarks. Subscribers treated of: The coming of Christ's second coming—that it will be personal and visible—no millennium previous—no return of the Jews as a nation—the right

ful hour—the earth renewed the promised inheritance—the destruction of the wicked by fire—the resurrection of the righteous dead—change of the righteous living—the period of his coming fixed—the two resurrections—the kingdom not yet set up—the second coming of Christ, the great object of death, hope, and prayer of the saints.

PROMISES CONCERNING THE SECOND ADVENT.

This is a small pamphlet, containing 81 texts of Scripture pertaining to the advent, with a variety of poetry, and brief and appropriate remarks, appended to each. They may serve as profitable subjects of meditation, and as a source of comfort and consolation to the mind, while he waits in patience for their fulfillment.

For all orders for any of the above, or other publications at this office, should be accompanied by the money.

European News.

ARRIVAL OF THE STEAM SHIP ADAMA.

PROCESSES OF REVOLUTION—THE ROMAN IN CALABRIA.

March of the King of Sardinia into Lombardy—Declaration of War against Austria—Lombardy preparing for War—Excitement in England and Ireland—Insurrection in Spain—Manifesto of the Emperor of Russia, &c. &c.

The general sentiment on the Continent has gone on increasing. The intelligence respecting the insurrection in Lombardy has been received with the further important feature, that the King of Sardinia at the head of an army of 10,000 troops crossed from the Piedmontese territory into Lombardy, sending, as he passed the "centina," a formal declaration of war against Austria, and marched direct to Milan. The Austrians, alerted at every point, had so to appreciate, and having successfully been driven from Parma, Reggio and the Romagna, have endeavored to establish themselves on the line of the Reno.

The Italian Sardinian have burst out into open insurrection. Modena and Parma are proclaimed, and Venice, which has been dying half since the fall of the Jan. 1794, now just half a century, when the Austrian took possession of the city in virtue of the treaty of Campo Formio, again shows signs of life.

In Austria proper everything seems suppressed, and until the crisis continues which prevails in Italy is quite impossible to fix the hourly changing scene. It is anticipated that the Austrian General Balthazar von Sauer will enter Milan in a few days, and will be compelled to negotiate upon the appearance of the Sardinian troops.

It is said that a disposable force will be shortly at the command of Charles Albert, the Sardinian King, or not less than 250,000. With such an army not only will Lombardy be liberated, but Austria may be threatened even at the gates of Vienna.

Spain has declared itself a Republic. In Switzerland a civil insurrection seems to be aimed at, and the flying of troops is discontinued with the Vorarl. All the armies on the right bank of the Rhine have been victoriously converted. At Baden, Wetzlarburg and Bannau, Imperial Generals have been triumphed in the people.

In Denmark the triumph of papal feeling has been complete.

In Prussia, after the bloody scenes which took place on Berlin the King has put himself at the head of the German Confederation, and promises extensive Constitutional reforms. At the same time he has plunged headlong into a dispute with the Danes respecting the long contested affair of the Duchies of Holstein and Schleswig, which by force has become resolved to detach from Denmark by conveying the Poles to erect a new government. On the other hand, he is supporting the Emperor of Russia to the highest boards of power in the Grand Duchy of Posen.

In Denmark no actual hostilities have taken place with regard to the Danes which have declared their independence, but his forces are preparing their fleet for defensive and offensive operations; and so in an excellent condition, it would inflict irreparable injury on the Prussian coast, if actual war was taken place. There is corresponding restriction on both

bel. On the 27th the city was declared in a state of siege. Tragically has since prevailed. But the Prussians are now in an alarming degree.

RUSSIA—MANIFESTO OF THE EMPEROR NICHOLAS.

The following has been published at St. Petersburg and received with the greatest enthusiasm:

MANIFESTO OF THE EMPEROR.

"After the benefits of a long peace, the West of Europe has laid at this moment suddenly given over to perturbations which threaten with ruin and anarchy. Injunction and anarchy, the storm of France, torn Russia the German invader and have spread themselves in every direction with an activity which has gained new force in proportion to the conscience of the governments.

"The devastating plague has at times visited our cities, the Empire of Austria and the Kingdom of Prussia, and to-day, in its head city, menaces our Russia—the Russia which God had confided to our care. But Heaven forbid that this should be! Faithful to the example handed down from our ancestors, having first attended the aid of the Christian, we are ready to encounter our enemies from whatever side they may present themselves, and without sparing our own power, we will know how, indubitably aided by our holy country, to defend the honor of the Russian name and the inviolability of our territory.

"We are convinced that every Russian, that every one of our faithful subjects will respond with joy to the call of his government. Our ancient war cry—*for our faith, our sovereigns and our country*—will designate his duty on the path of victory, and thus with confidence he will resist, or we will with feelings of holy love, we will cry, *yes, yes, yes, God is on our side.* Understand this, ye people, and submit, for God is on our side. Given at St. Petersburg, 16th March, in the year of Grace, 1848, and the 24th of our reign."

A letter to the *Schlesische Zeitung* of the 23d ult., contains former reports of the concentration of a large army of Russian troops on the frontier of Upper and Lower Silesia. They consist chiefly of Cossacks and Cuirassiers. The same paper also confirms the rumors current of disturbances in the Russian part of Poland, especially at Warsaw.

POLAND—RECEPTION OF PRINCE CZAR-TOKYSKI AT COLOGNE.

Prince Adam Czartoryski, and uncle leader of the late Polish Revolution, was at Cologne on the 26th, on his way to Poland. The correspondence of the *Morning Chronicle* describes an enthusiastic and dignified public reception given to the Prince by the citizens and gentry of St. Amand-la-Plaine.

The Colored of the *Landwehr* was spokesman. He expressed the happiness of all at meeting the Polish return on Prussian ground. He then embraced the Prince in the name of the whole Prussian army. The people of Cologne and the authorities manifested the greatest delight at the sight of him, and the authorities placed a guard of honor at his hotel. He issued an address thanking Poland to be free, unimpeded and democratic, and departed for Paris.

The same writer says that is the journey by the railway, processions to the churches were formed in all parts of the country. The whole of the persons employed in the railway were armed with weapons and muskets.

It is stated in the *Bremen Gazette* that 100,000 Russians are already concentrated in the Polish territory, under command of Prince Potemkin. It is also reported that 20,000 men suddenly been called to the cause of Russia from the Caucasus.

INDIA—WARRIOR DEMONSTRATIONS AGAINST CHINA.

Intelligence from India which issues from Calcutta by the 1st February, Madras to 2d, and Bombay to 2d March. Naval preparations were going forward in anticipation of an outbreak with China, and for the same large frigates would be stationed in the Chinese waters.

This force would not admit of being the Chinese in check. Our commercial advice describe the lamentable state of credit in Calcutta, at Calcutta, which the hope of the continent is interrupted if arrive in India, can hardly fail to improve. At Alexandria, the report of the disturbances at

Rangoon, and the failure of a Prussian frigate, had political trials, and a violent mob district.

The position of the United States of America, and of the abolitionists appears most alarming.

Duty to the Sick.

One of the important duties we owe to the sick is to visit them. But to consider that duty is not unprofitably performed, proves an inquiry not of a trivial to the sick. When a brother, or sister, or the case may be, is dangerously ill, then a general rush of visiting his commences. All desire to see and speak a word with him. And before the day closes, the ringing of the bell or the tapping of the foot, the coming and going of visitors, the shake of the hand, the rear, the sigh, the look, the kiss, the whisper, the talk and anxious inquiries of friends, are sufficient to confuse and tire a well man, and certainly must be insupportable when he is sick.

Now this whole system, habit or practice of visiting the sick is wrong. Our christianized and friendly sociability should be such that all our visits, for the sake of seeing and talking with each other, should be performed when we are well. The hour of sickness is surely an unpropitious time. The sick at such a time want rest of body and mind, which cannot well be had under the influence of such kind of visiting.

It is our duty to visit the sick; but, not to acquire after their health and wants. Cold indifference and unfeeling neglect in reference to the sick, are reprehensible to anyone. But it is highly commendable to interest ourselves in their case, and know as far as possible their wants. Second, we should visit them in order to do them some essential good. This is generally enough that seeks to be done in such cases. And third visits to the sick, the object of which is to do the works of mercy, kindness, benevolence and love, doubtless will meet the approbation of Him who in the day of judgment will say to his elect, "Come, ye blessed of my Father, inherit the kingdom of the Lord; for I was sick and ye visited me."

Such kind of visits as these are few and far between, and more hazardous to those who receive them. We would that they were more generally and frequently performed, especially by those whose profession is to do the commandments of the Lord.

Correspondence.

"I have a copy of the *Harbinger*, I send you, in which I see your good work in the way of *correspondence*." —
 "I am your brother, and submit, the more ye write, the more ye love." —
 "I am, &c." —
 FROM BRO. H. I. SMITH.

BLOVED BRO. IN THE LOBBY.—With gladness and eagerness of heart permit me to say to "the flock of God," through the Harbinger, that the "little flock" here are rejoicing, with uplifted hands and warm hearts, in hope of speedy redemption. How such more precious than gold that perisheth in the "fire" of the world's "trouble"—the perplexity of nations, and the empty show of sinners, is the ever blessed hope of the glorious appearing of the great God and our Savior Jesus Christ. "Thy throne, O God, is forever and ever: a scepter of righteousness in the scepter of thy kingdom." Amen. Thy kingdom cometh. O ye beloved brethren, Finney and Hyatt, promised to us in the gospel of the kingdom, much to our "comfort." Sinners who were hailing seen now seated, glorified and built up on the "high ones" delivered to the saints. "Praise Jesus, he is all in all. Soon we shall see him as he is, and appear in glory with him—blessed hope.

The subject of "God's designs in the creation of this world, his plan for its redemption from the curse, and an examination of the sure word of prophecy as to the time of its consummation," was read in due season, and of proper excitement for us. It did not seem, but grieved, it did not, but knit our hearts together in love—the love of the appearing of Jesus in his kingdom.

"The multitude did not cease to hear the word, and the number increased, and all that heard gladly, embraced themselves interested, and not a few saw that they had spoken evil of the things they understood not, while others are laboring with the heart, and continuing with the mouth, determined to hold fast the profession of their faith without wavering. Praise the Lord! The word did its office: in some it worked effectually, being mixed with faith, it was a savor of life unto (eternal) life; but to them who had no faith, a savor of death unto (the second) death. Slowly thought! O Lord, let thy word run, have free course and be glorified. Amen.

Yours, in hope of eternal life,
 through Jesus Christ our Lord,
 H. L. SMITH.

Amherst, N. Y., Apr. 10, 1848.

P. S. We have a comfortable room, where we meet to worship God" each Lord's day and Wednesday evening. Should any of the brethren pass this way, we would gladly hear them. We were much blessed, a short time since, by a visit of one evening from Bro. J. B. Cook, on his way east. H. L. S.

FROM BRO. D. BRAN.

DEAR BRO. NATHAN.—The great momentous subject of the coming of the Lord will lay with weight upon the minds of a few in this place, while the busy multitude around us appear much to be in the days of Noah and Lot. But we are trying to follow God, and attend to our own souls' concerns, and do as well as we know how, striving to live from day to day with a conscientious void of offense towards God and men. I feel it important that we should be holy in heart and life, and pass the time of our sojourn here as strangers and pilgrims that are seeking a city whose builder is God, that we may be able in the day of his coming, and have an abundant entrance into his everlasting kingdom. We aim to be holy, the God has called us unto holiness. He has made provision to save his people from all their iniquity. "Thou shalt call his name Jesus, for he shall save his people from their sins." I feel that we are called, both by the Word and Spirit, to consecrate all to God. I cannot express my own feelings of love any better than in the language of the poet, which says—

"Take a soul, and body's powers;
 Take my memory, mind, and will;
 All my gifts, and all my hours,
 All I know, and all I feel,
 All I think, or speak, or do;
 Take my heart—let take it new!"

My heart's desire and prayer to God for his people is, that they may so put on Christ as to be one more than wearers of the newness of life, being all possessed by the one Spirit into the one body; so that there be no partition in the body; but that the members have the same one for an officer, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord. O what beauty I see in these words of the apostle! It shows us in language too plain to be understood, that God's people are one when they get right; but as long as there is contention and division among us, we are not one; and do we not walk as one? It is high time

ADVENT HARBINGER.

"REHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM!—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 21.

ROCHESTER, NEW-YORK: SATURDAY, MAY 13, 1848.

Whole Number 229.

Poetry.

The Signs Appear.

Ye tempted souls, that feel
The great and sore distress,
Waiting till Christ reveal
His Joy, and Love, and Peace:
Lift up your heads, the signs appear,
Look up, and see your Savior near!

Long have you heard and known
The wars that rage within,
And nature still fights on,
And grace opposes sin:
Lift up your heads, the signs appear,
Look up, and see your Savior near!

Ye now afflicted are,
And hated for his name,
And in your bodies bear
The tokens of the Lamb:
Lift up your heads, the signs appear,
Look up, and see your Savior near!

Who stumble at the Cross,
And vilely fall away,
Deceiters of the cause,
Your brethren, you betray:
Lift up your heads, the signs appear,
Look up, and see your Savior near!

Lo! the false prophets rise
To vilify the true,
The truth to scandalize,
And make a prey of you:
Lift up your heads, the signs appear,
Look up, and see your Savior near!

Iniquities increase,
And many have grown cold,
And, forfeiting their peace,
Have wandered from the fold:
Lift up your heads, the signs appear,
Look up, and see your Savior near!

Who patiently endure
Till all their trials end,
Are of salvation sure,
And shall with Christ ascend:
Lift up your heads, the signs appear,
Look up, and see your Savior near!

Original.

[For the Harbinger.]

Popular and Bible Religion Contrasted.

NO. IV.

*The prospect's hope shall perish: whose hope shall be cut off the stone trust shall be a spider's web. He shall lean upon it, but it shall not stand; he shall hold it fast, but it shall not sustain him.—Job viii. 13-15.

We proceed now to an examination of the hope connected with the false system of religion which we have in brief described. And,

1st. They hope to go to heaven when they die. This with many is the quintessence of their hope—it is the theme of their exhortations, the burden of their prayers. Very many when interrogated respecting their spiritual welfare, will say, "O, I do not enjoy what I once did." Have you peace with God through our Lord Jesus Christ? "I am not conscious that I have." Well this is the fruit of justification; so the apostle tells us. Are you free from condemnation? "No, indeed! there are many things for which I feel condemned, but then I have a hope that I would not give up for worlds on worlds like this." A hope of what? "Why a hope that when I die my immortal soul will be borne on angel wings to

heaven, and there be united with that blood-washed company of pure and happy spirits that dwell before the throne and unite in their songs of redemption and dwell with Christ for ever." Astonishing as it seems, I have heard very many converse in this manner: acknowledge that they were living in disobedience, and yet say that they had a hope! But their trust shall be a spider's web—they lean upon a house that will not stand—they hold fast a hope that will not endure—and why? Because, in the first place, they have no right or title to a hope—and in the second place, they hope for that which God has never promised to his people. Where, in his word, do we find any promise that heaven is now or ever shall be the abode of the righteous? If there is any such promise we shall find it in the covenant of promise made with Abraham, Isaac and Jacob; for if we be Christ's, then are we Abraham's seed and heirs according to the promise. What promise? Let Paul answer. When making his defence before king Agrippa, he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. *of which hope's sake I am accused of the Jews.*" The Jews censured him for cherishing the self-same hope that was made unto their fathers, and the one they also professed to cherish; why then accuse him? Because, although they professed faith in the covenant of promise, they did not believe in it as their fathers believed, and Paul did. Their minds had been diverted from the true meaning of the promise—they thought it meant something different from what it expressed, and they were turned unto fables.

But let us examine the covenant of promise and find what is embraced therein: "And the Lord said unto Abram, Lift up thine eyes and look from the place where thou art, northward and southward and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed ("He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ." Gal. iii. 16,) forever." Gen. xiii. 14. This promise Paul understood to be tantamount to saying that Abram "should be the heir of the world." See Rom. iv. 13. This promise was renewed at different times to Abraham, and once God made a sacrificial covenant with him, touching this very thing. It was also renewed to Isaac and Jacob in nearly the same words. It was not heaven, then, but the earth, that was promised unto Abram, and as "they which be of faith are blessed with faithful Abraham," we feel interested to pursue our inquiries respecting this inheritance. Did Abraham inherit this promise? No, for God told him that he should go to his fathers in peace—be buried in a good old age. He was a stranger and sojourner in the land of promise, and did not possess enough of it even to bury his dead,

until he purchased a field and cave of Ephron, the son of Zohar, for 400 shekels of silver. To this fact Stephen testifies: "The God of glory appeared unto our father Abraham when he was in Mesopotamia, and said unto him, Get thee out of thy country and come into the land which I shall show thee. Then came he out of the land of the Chaldeans and dwelt in Charran, and from thence, when his father was dead, he removed into this land, where ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on. Yet he promised that he would give it to him for a possession, and talls seed after him when as yet he had no child." Acts vii. 5. Stephen testifies to the fact that God promised Abraham the land of Canaan, yet he died without possessing it, and to this agree the words of Paul: "By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;"—"For he looked for a city which hath foundations, whose builder and maker is God." Then, after speaking of the innumerable multitude that sprang from Abram, the apostle adds, "These all died in faith not having received the promise; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." And what does such a confession as this imply? Why it is tantamount to saying, I seek a better country, even an heavenly. Again the apostle after enumerating a great multitude who died in faith, he says, "These all having obtained a good report, through faith, received not the promise." What conclusion then must we draw from this fact? There is but one conclusion at which we can arrive and leave God's character unimpeached, and that is this: "The heirs of promise must receive their inheritance in the resurrection state. The testimony of Ezekiel corroborates this testimony. It is too lengthy to quote—the reader will please turn to Ezek. xxxvii and read. The prophet has a view of the resurrection of the whole house of Israel, (by reference to Rom. ix. it will be clearly seen who are the house of Israel,) and their establishment in the land promised to them. The fact also that it is promised for an everlasting possession, is proof positive that it must be inherited in the immortal state. In the 37th Psalm the earth is spoken of six times as being the final abode of the saints, and says, that when the wicked are cut off they shall see it, then will they inherit it forever.

Daniel, in speaking of the kingdom of Christ, says, "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, (not above, as modern theologians teach) shall be given unto the people of the saints of the Most High." Again, in Matt. xxv. we hear the Judge saying unto those on his right hand, "Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world."

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What kingdom was prepared for man from the creation? It was this earth; not as it now is, cursed with sin, but pure as it came forth from the hand of its Creator. The testimony of Paul in Heb. ii. is right to the point. He quotes from Psalms: "What is man that thou art mindful of him, or the Son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him." Thus we see that man, at the first, had universal dominion. God told Adam to have dominion over the earth, the fish of the sea, the fowls of the air, and over every living thing that moveth upon the earth. "But now we see not all things put under him." Man has not the dominion now, as then; he lost it by transgression. "But we see Jesus," the second Adam, who became subject to death, that he might rescue the dominion from the usurper, and restore it again to man; "for unto the angels hath he not put in subjection the world to come, whereof we speak." Unto Christ, the 'tower of the flock,' will the 'first dominion' come, and he will remove the curse and restore the earth to its Paradisaical state, for "He created it not in vain; he formed it to be inhabited." Much more evidence might be adduced to show that the earth is to be the abode of the saints, but our limits will not permit. Enough methinks has been presented to convince every candid mind. There is not a passage between the two lids of the Bible that gives man an assurance of ever going to heaven, but much that goes against it. I will only quote two or three passages: "And no man hath ascended up to heaven but He that came down from heaven, even the Son of man, whose abode is in heaven." (Macknight.) But where are Enoch and Elijah? inquire some. Where they are the Bible tells us not; it simply says that they were "translated that they should not see death." God has provided some place for them, but where we know not. Peter, in endeavoring to show to the men of Israel that the prophecy of David, "Thou wilt not leave my soul in hell (or the grave) neither wilt thou suffer thine Holy One to see corruption," referred to the resurrection of Christ, testifies that David was "both dead and buried, and his sepulchre is with us unto this day;" proof positive that in that prediction he alluded not to himself: and he further adds, that David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, speaks of the resurrection of Christ, that his soul was not left in hell," &c. Then, still farther, to substantiate his testimony, Peter adds, "For David is not ascended into the heavens;" where then is he? Why he "is both dead and buried"—and if so holy a man as David—a man after God's own heart has not gone to heaven, we think that no one else has gone there.

M. D. WELCOME.

He that reviles me, (it may be) calls me a fool; but he that flatters me, if I take not heed, will make me one.

For the Harbinger.

"It Hasteth Greatly."

"For he will finish the work, and cut it short in righteousness because a short work will the Lord make upon the earth." Rom. ix. 28.

What wonders, God, by his power, can bring about in a short time! All things may seem to continue as they were from the beginning, and nothing seem to occur that would tend to alarm and create apprehension in the mind of a pleasure seeking world, that would mar their bright anticipations of the future—when lo, in the distance, a cloud is clearly seen to be gathering and the scene is changed! Thus it is now. The unexpected and sudden revolution in France has entirely changed the face of things. The plans of speculators and the commercial with the political world, are in perplexity. Thus God deals with presumptive man. How such great changes could have taken place in so short a time is wonderful to those who are directed only by the light of their own kindling, and guided only by the light of their own wisdom, which is foolishness with God. But not so with those who are wise in the wisdom that cometh from above—who discern the signs of the times. To them, these things were expected—only does the fulfilment even exceed the expectation. The hostile influences in the earth seek to oppose each other in every way possible, and thus hasten the consummation of things. The influence of monarchy in the old world has its opposing influences within its own borders; and any plans or arrangements adopted by republican interests and that will immediately affect the political and social interests of men are subscribed to and hurried on by the spirit in other lands—and with as much despatch do the opposing interests adopt plans decidedly opposite. Thus the slumbering elements of strife, destruction, confusion and every evil work are aroused, and the nations gathered to the mortal combat.

Consider then the deadly hate existing between religionists! what principles one encourages and fosters, the other must, to be consistent with their unbanded and bigoted pretensions, oppose and hinder. Thus the armies of hell are hurriedly organized and marshalled upon the field of final conflict. The excitement may seem for a time to cease but only to burst forth with tenfold fierceness and determined hatred. Yet few will be convinced until the lamentable reality forbids further dispute. But the despised few had the omens, and directed by the unerring word, see in these things the sure precursors of the dawn of the day of their deliverance: For a short work will the Lord make upon the earth.

H. BARRINGER.

Troy, N. Y., March 27, 1848.

[For the Harbinger.]

Bible Doctrine.

CHAPTER IV.—INHERITANCE OF THE SAINTS.

Having been delayed in sending this humble article some time, I now call your attention for a short time to a subject that is of the most thrilling interest to all God's dear children. We naturally inquire, what will we inherit after we have endured this fight of afflictions, and met so much scoffing from the wicked of this world? Surely, if "in this life only we have hope, we are of all men the

most miserable." If there was not something before us which is worth seeking for and enduring the cross for, well might the world say that we are crazy or foolish. But inasmuch as we walk by faith and not by sight, let us turn our attention to the promises of our God, for they are exceedingly broad, and not one of them will fail.

Our divine Redeemer, when teaching his disciples, declares, "Blessed are the meek, for they shall inherit the Earth." Thus among the first doctrines he advanced, he taught that the meek should at some future time possess the earth. Now it is clearly manifest that in this state the meek or the children of God do not inherit the earth. It is true that some ministers attempt to prove that they do now possess all that God has promised they should in this text, but who does not see that God's people are poor—that almost every one of them possesses but a small portion in this life of the good things of earth. Again ask, who cannot see that the children of God are accounted the "poor of this world, rich in faith (not in earthly goods), heirs"—heirs of what? Of that kingdom which God hath promised to them that love him. Jas. ii. 5. But just listen for a moment to the apostle Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, (or a hope of life—and how?) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." Now listen attentively; when will this blessed, his glorious inheritance be bestowed upon the saints of God? Ah, my friends, it will be in the "last time," at the appearing of Jesus Christ. 1 Pet. i. 3-7. It is not in this world, for the inheritance is incorruptible. It is not of this earth, for the inheritance will not pass away. No death sorrow there. For God's chosen shall long enjoy the works of their hands. Let us hear the word of David: "Those that wait upon the Lord they shall inherit the earth. The Lord knoweth the days of the upright, and their inheritance shall be forever. The righteous shall inherit the land and dwell therein for ever." Psa. xxxvii. 9, 10, 29. O how brilliant doth the promises of God shine! how excellent are his promises, and how vast past finding out!

But God promised to Abraham that he should possess the world (Rom. iv. 13), which promise has never yet been fulfilled; (Acts vii. 6), as we read concerning him and many others, that "these all having obtained a good report through faith, received not the promise—God having provided some better thing for us, that they which are should not be made perfect." Heb. xi. 39, 40. Now we read, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. So we being all children of the same great family, we all being heirs and so possessors, we all look to the same time, when Abraham, Isaac and Jacob, and Moses, and Samuel, and all the prophets and righteous, shall receive life again, and we all, as one, be changed, made perfect, and enter upon the fruition of that immortal inheritance, to die no more, but to be as the angels of God, and be the children of God being the children of the resurrection. Luke x. 35, 36.

O lovely land! for thee I sigh;
When will that moment come,
When God shall cause his trump to sound,
To call his children home?

Dear reader, have you this "blessed hope"? Do you look forward in joyful prospect to the time when God shall send forth his angels and gather his elect from the four winds, from one end of the earth to the other? If you do, then happily art thou, for thou wilt inherit substance (Prov. viii. 21), an everlasting possession; it will not be imaginary heaven "beyond the bounds of time and space;" it will be no phantoms of heathen philosophy, but solid substance, and an enduring inheritance which shall not pass away. It is pledged by the oath of the great Jehovah, and based on the immutable promises of his word. What a glorious prospect lies before the saints of God! A new heavens and earth wherein dwelleth righteousness, a crown of glory, for we shall be kings and priests unto our God and we shall reign on the earth. Rev. v. 10. Immortality will be ours, and eternal life will fill up the lot of our inheritance, while all the redeemed of the Lord will unite to swell everlasting praise and thanksgiving to him in whose name they have gained their glorious rest! Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their heads—they shall obtain gladness and joy, and sorrow and mourning shall flee away. Isa. li. 14.

Dear loved, are not these exceeding great and precious promises enough to stimulate you to a faithful discharge of your duties? O think for one moment of the inestimable glories of the inheritance! think of the love that was manifested to purchase for you this great blessing! think of the suffering of our Lord Jesus, and then receive by God's grace, to live in all holy conversation and godliness, and fight manfully the good fight of faith. Finally, brethren, be ye filled with the spirit—for the spirit itself beareth witness with our spirit that we are the children of God! and if children, then heirs—heirs of God and joint heirs with Christ, if so be that we suffer with him that we may be also glorified together. Rev. viii. 6. And rejoice inasmuch as ye are made partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad with exceeding joy! 1 Pet. iv. 13.

Yours in hope, P. B. HOYR.
Norwalk, O., April 24, 1848.

For the Harbinger.
Two Horned Beast.

DEAR BRO. MARSH:—In the concluding article of your series on the "Two-Horned Beast," recently published in the Harbinger, you say, "The Seven-Headed Beast in Rev. xiii. we think symbolizes the fourth earthly kingdom of prophecy, from the time Rome was divided into ten kingdoms to the destruction of all earthly governments, by the Son of man at his appearing." Also, that "The Two-Horned Beast symbolizes the ecclesiastical power of the Roman Church, or as Dr. Clarke thinks, the 'Latin clergy, regular and secular.' These have exercised all the power of the political Ten-Horned Beast," &c., and that "The image of the Beast is symbolical of the Pope of Rome."

An objection to this view which at once suggests itself is, the apparent impossibility of two powers exercising the same power at the same time. This objection will, I think, appear of some weight to your mind upon a careful review of the subject. Let us endeavor to ascertain definitely what the power of the first Beast was. It is said, ver. 5th, "Power was given unto him to continue (margin, make war) forty and two months;" and ver. 7, "Power was given him over all kindreds, and tongues, and nations." That the margin gives the true sense, appears from the consideration that whatever government is able to make war at pleasure, is able to do whatever else it pleases. This, also, accords with your mind as expressed in your Nos. 6 and 7. In order that a kingdom have this power it is not necessary that every nation feel its exercise in its own conquest; if it was, we shall fail to find that Babylon had exercised dominion "whosoever the children of men dwell," or that Grecia did "bear rule over all the earth." All that is demanded is, that every nation feel or acknowledge this power, so that through inability, fear or otherwise, they are prevented from thwarting its designs. The Beast then held the war-making power over all nations for forty-two months or 1260 years. The Two-Horned Beast, ver. 12, "exerciseth all the power of the first Beast before him." Then the Two-Horned Beast exercises the war-making power over all nations. Do they both exercise it at the same time? I think not. If, according to your view, the kings of Europe held this power, the priesthood did not. The Romish clergy might have held it, and the kings as their tools, have exercised their designs; but both could not have held the reins of power at once. The kings might claim it, and, perhaps, flatter themselves that they possessed it, and the emperor might esteem himself the "supreme head of Christendom;" but if, as stated in your No. 10, "The Dominicans and Franciscans were, before the reformation, what the Jesuits have been since that happy and glorious period, the very soul of hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world," then neither the claims of kings nor emperors were valid—they held not the power. Look at this objection—to me it appears 'valid.'

Again: In your No. 7, after quoting the words "And power was given unto him over all kindreds, and tongues, and nations," you say, "This has never been true, in a general sense, of the Papal kingdom." Now how is this? This power was given to the Beast for forty-two months—the Two-Horned Beast "exerciseth all the power of the First Beast;" and you say that the ecclesiastical power of the Roman church is the Two-Horned Beast. If so, then the ecclesiastical power of the Roman church or the Latin clergy, did have this power. Is the Latin priesthood not a part of the Papal kingdom? Probably you design this distinction, as you think the Pope is the image of the Beast; certainly the Pope cannot be regarded as distinct from the Papal kingdom. To state your argument, then, as I understand it, in my own words: You consider the civil governments of Western Rome to be symbol-

ized by "the Beast," and to have the controlling power over all nations—the clergy of the Romish Church, the Two-Horned Beast, exercising the same controlling power over all nations—and the Papal kingdom with the Pope at its head, the image of the Beast." By the extracts in your No. 11, you prove that the Pope was the centre—the head of the whole power, civil and religious, and thus you show that the Papal kingdom had the controlling power over all nations. Here, then, you have three powers holding universal dominion at the same time. To this inadmissible conclusion I believe every one is necessarily driven, who undertakes to find these three prophetic symbols fulfilled in the history of Europe, during the 1260 years of Papal rule.

Perhaps you, or some one else cherishing the same view, may be able to clear up this apparent confusion; if so, it will remove one weighty objection to your theory.

In view of the present aspect of things in Europe, permit me, in connection with this, to present the subject in another light. We will consider the Papal kingdom as a whole. The Pope is king—in him, as the head, is centred civil and religious power; civil jurisdiction over certain states is necessary to constitute it the Papal kingdom—the clergy regular and secular are as necessary to it as the houses of Lords and Commons to the government of England. Its civil power may, like Babylon, Medo-Persia, and Grecia, be over all the earth, or it may be confined to the "states of the church." It was declared in the prophecy that for forty-two months its power should be "over all kindreds, and tongues, and nations." During this time, then, it has universal dominion in the same sense that Babylon, Medo-Persia, Greece and Pagan Rome had. Accordingly, during this time, the kingdoms of the Roman territory all away their power under the control of the general head. These forty-two months ended as early as 1809, when Napoleon issued from Vienna his final decree, declaring the temporal sovereignty of the Pope to be wholly at an end, incorporating Rome with the French empire, and declaring it to be his second city." Lockhart's Napoleon, page 90. In the execution of this decree the Pope was taken prisoner and carried into captivity, from which he did not return till 1814. During this period, the Papal kingdom, as such, did not exist. This event is symbolized in the prophecy by the wound by the sword. At this juncture the fragments of the Roman kingdom—to which kingdom the dominion of the earth had been, by the prophecy of Daniel, assigned till the end—came together at Vienna, formed a new compact, restored again to existence the Papal kingdom, without however yielding their power to it, as during the 1260 years. On the contrary, they hold the controlling power in their own hands, subject to the leading influence of the Two Horns, and exercise it before, or in the sight of the Papal kingdom, or the Beast, made to live again. This last compact is symbolized by the Two-Horned Beast.

If this view be correct, then three distinct states of the fourth kingdom of Daniel's prophecy are symbolized by the three symbols—"the Dragon"—"the Beast," and the Two-Horned Beast," or the "False Prophet." The two last, the Beast

and the Two-Horned Beast, are to be in active existence—the Two-Horned Beast having the war-making power at the coming of the Lord, as appears from Rev. xix. 20. Then the Alliance that has kept the peace of Europe since 1814, is the last form of settled political policy that can exist in Europe till the Lord comes. Here, then, we have a war-mark. France has made a breach in that Alliance which, apparently, it is impossible ever to heal. But there is but one alternative—either Europe must settle back under the control of the “crowned friends” of the Alliance, or it must continue in a state of commotion and strife till Christ appears, gathers his subjects in the air, and coming down upon the mount of Olives, asserts his claim to the dominion of earth, which, presenting a point of general alarm, may lead to a concert of action against their common foe. I say this is the only alternative, because this Alliance is the last predicted form of Roman power, and is not to be wholly subverted till the battle (Rev. xix. 18–21) is fought, when the Beast and False Prophet are both taken. Republicanism cannot prevail, for this would be altogether a different system. If Europe again becomes settled, it will be under the control of the Alliance. This there is no reason to expect. Hence we are driven to the conclusion that we must expect a state of commotion and strife, with, at best, brief respite of calm till the Lord comes. This would be a doubly unwelcome conclusion were it not for the assurance of the Word that it is but a little while. Whether Europe is to be drenched in blood before the Lord comes, I cannot tell. We need not expect that the last firm of power which holds dominion of earth, will be altogether unlike its predecessors and relinquish its supremacy without a violent struggle—by no means; but whether the struggle will seriously commence before the great deciding battle, is not as easy to decide. Our safety in the case is, in being constantly prepared for the worst that can occur here, and momentarily ready to hail with joy our coming King. May God help us to live!

Your brother in hope of the kingdom,

E. MILLER, JR.

Homer, Mich., April 25, 1848.

The Advent Harbinger.

“The wise shall understand.”

ROCHESTER, SATURDAY, MAY 13, 1848.

To Book Agents.

Those who are indebted for books had at this office, are requested to make payment as soon as they can. Our new arrangement in the book agency makes it necessary that old accounts be settled up soon: and besides, Bro. Himes wants his dues.

☞ We hope our brethren will not be backward in calling for Bro. E. R. Pinney's Exposition of the 24th of Matthew. He has been to considerable expense in publishing them, and they should be sold to meet this expense; and besides they are worthy to be put into the hands of friends and opponents of the cause. Send on your orders, with the cash, to E. R. Pinney, Seneca Falls, N. Y., for this work, and let it be circulated at once. You can afford to obtain a few dozen to give to your friends and neighbors: it may do them good in these last days of the

shaking of the nations, and casting down of the thrones of earthly kingdoms. It is your duty to try and benefit them as far as possible.

To Correspondents.

W. S.—*Devil*, is an ambiguous term, as are very many other Bible names. It will not therefore do to give to it the same meaning in every place where it occurs in the Scriptures. Paul says that Christ will “destroy him that hath the power of death, that is, the Devil.” This and many similar passages clearly teach the personality of the Devil, who is reserved in chains of darkness unto the judgment of the great day. Be careful how you speculate with, or reject any portion of the plain word of truth.

J. C.—Here are the “declarations from the Bible” that the Old and New Testament Scriptures are two witnesses, and of course the Lord's Two Witnesses:

“But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets.” (Rom. iii. 29.) This embraces the Old Testament.

“And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matt. xxiv. 14.)—This embraces the New Testament.

Both, make two, and they are the only two witnesses which ever have sustained the character given to the witnesses in the 11th of Rev. And as they have fully answered the account there given, they must be the Two Witnesses there named.—We hope this will be satisfactory to you.

S. I. R.—It is so long since the last article on the “Search for Sin” was published, and the style being novel and rather objectionable to some, perhaps it will be well not to publish the remaining articles. We are not very tenacious however in the matter, but are inclined to this opinion. Does it coincide with your mind?

☞ We leave the inquiries and criticisms in Bro. S. L. Robinson's letter for Bro. E. R. Pinney to answer. Bro. R.'s concluding remarks we omit, because when we write on the subject on which they treat, we should confine ourselves to plain words of the Bible, and not to uncertain inferences. Indeed, this should be the case in all theological questions, especially those on which different opinions are entertained. Unless we do this, and not follow our own or others' opinions and inferences, we may wander without limitation or restraint in the wide and wild field of speculation, without ever coming to the knowledge of the truth. We have long since seen the evil of metaphysical controversies—there is no end to them, and but little light; we have therefore closed our columns against them, but thrown them wide open for a suitable investigation, according to the word of truth, of all Bible questions.

D. B. W.'s articles on the 144,000 virgins, partakes too much of doubtful inferences to be received as a matter of faith, or to settle satisfactorily the important question under discussion. So it appears to us, and we think that Bro. W. with his discerning eye, on looking at the matter again, will view it in nearly or the same light.

J. T.—We cannot attend the anniversaries. We have no faith in them—they are of human appointment, human policy governs them, and hence instead of a blessing attending them, evil will be their fruit. As to “how we intend to act” relative to the contemplated organization, of which you speak, we will say that we intend to oppose by the power of truth, every erroneous doctrine and practice, as duty may require, whether among our friends and brethren or opponents. All know that we are decidedly opposed to every church organization excepting the one in the New Testament.

Signs of the Times.

We have been prevented, by certain causes, from noticing, in this number, at length, those prophecies which we are very confident are now being fulfilled in the unparalleled revolutions of Europe. We hope to be able to enter fully into the investigation of the important subject next week; for if we rightly understand the matter, there is no subject which at this time, should claim our attention more than this. Our Bibles, in reference to it, should be carefully reviewed, and former opinions should not influence our investigations. We should speak and write our honest convictions, when our minds are made up relative to what these things mean. We wonder that so few of our brethren, professed students of the prophetic word, have yet spoken of events which that Word so clearly and abundantly points out. Why is it so? Is there a lack of faith among our teachers? Or have they fallen asleep at their post? Is their attention so diverted from the truth and the simple work of their calling that they can see the fulfillment of no prophecy in the stupendous events of these times? Or, like Jonah, do they fear a disappointment, and therefore refuse to speak? Will they let us know why they keep silent so long? The cause of the soon coming Occident demands that they should no longer hold their peace.

We see by the late news from the Old World that the work of revolution, anarchy, war and vast preparation for war, is still onward in its sure and rapid march; and we fully believe that it will continue to increase in extent, disorder, and cruel and mercurious malignity, defying all human effort to stop its course of violence and blood, until the coming of the Son of Man to destroy them that destroy the earth.

The Time of Trouble, in which Michael will stand up to deliver his people, doubtless has commenced! The Thrones are being cast down—just before the coming of the Ancient of days! God has commenced shaking the Nations—just before their final overthrow! Their time of Distress, with perplexity, has overtaken them. The last restraint upon the Four Winds of bloody strife is being withdrawn, and the Sealing Time of God's servants is rapidly drawing to a close! The Seventh Trumpet as Third and last Wee have commenced, and the Nations are angry, and the time of their destruction is at the door. The Three Unclean Spirits like frogs the spirits of devils, have gone out, and the work their fiendish mission has actually commenced, is the vast preparations of the nations for the great and final conflict, the Battle of the Great Day of God Almighty. The Seventh Angel has commenced pouring out his vial into the air, and the Great Earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great, has commenced its work. Its first mighty shock, the Revolution in France, shook despotic thrones to the rotten base as they were never shaken before; and the effect has been that, in the short space of about two months, if we mistake not, over twenty different Governments have fallen, or undergone important changes!

Who can be silent or unbelieving in view of these things? We cannot. We will, according to the light and ability given, cry aloud, and lift up our voice like a trumpet; and we do and will rejoice, knowing that our redemption draweth nigh.

French Republic.

The more we learn of the real character of the present Revolution in France, the more strongly are we convinced, that despotism, of the worst kind, is at the bottom of the whole affair, and will soon be seen manifesting itself, in all its hellish work, throughout that fallen kingdom. We are led to

speaking thus, at this time, by the following remarks of a French correspondent of the Baltimore Sun.

He says :
 "The aspect of things has changed very much for the worse since my last letter, though everything is yet quiet. Paris, to appearance, ruled by the provisional government, is really in the hands of the clubs, composed for the most part, of a desperate set of persons, who advocate doctrines that would be no discredit to the reign of terror.—These clubs were established for purposes of reform, and have been animated by a proper spirit—but since the revolution, their doors have been thrown open to every one, and gradually the idle and vicious have come in, until now they have the ascendancy; creatures who have everything to gain by a bloody revolution, they have made the clubs a terror to all sober thinking persons in Paris. The meetings of one of the principle of these clubs are held at the Valentino ball-room, and such scenes as are there enacted, can hardly be described. The unearthly noises that are made prevent much debate, but during the intervals of calm, there are sentiments uttered which would delight Marat if he could hear them. One fellow in a blouse demanded guillotines and thirty thousand heads, and said he should be content with nothing less. The audience shouted *à bas—a la porte, &c.* The orator said a republic had secured to all the liberty of speech; he did not make the demand with the expectation of having it granted, but he had a right to make it. The explanation was not satisfactory and the orator was kicked out of the door.—These clubs, by acting in concert, succeed in controlling the government, which dares to refuse them nothing, and it might almost be said that the government is merely their medium of communication with the people.

"The coming scarcity of bread and the suspension of specie payments by the Bank of France, and the consequent great scarcity of money, are also very bad features in the aspect of affairs. The amount of breadstuffs brought to Paris since the revolution, is only as one to three compared with the previous receipts. The people in the surrounding provinces do not send it to Paris because it may be pillaged on the road; because they are unwilling to trust the bakers and flour dealers, who are all filling, and because they are unwilling to give their breadstuffs for Bank notes, since the Bank has suspended, which is considered the next preceding step to an outright failure. Let famine once be felt, and a system of throat cutting on the most extensive scale will be commenced at once.

"Another and perhaps the most important element of discord is the disaffection of the National Guard, a most important and respectable body, composed of eighty thousand persons, principally tradesmen and shop-keepers, who have all an interest in restoring peace and order. This body has been formed since 1830; has been constantly in service, and its members have become united together upon terms of the most agreeable social intercourse. They had their clubs, their company dinners, and reunions, and were in every respect like our uniform companies. The safety of Paris and of France was in their hands, and no one felt the least personal apprehension while they could depend upon the National Guard; but a decree has lately been issued for political purposes, and with a view to the election, that the National Guard will henceforth be amalgamated with the Guard Mobile. That is to say, a guard of two hundred thousand persons composed for the most part of the dirtiest and filthiest gamblers and rascals culottes in Paris, generally between the ages of sixteen and twenty-one, who have nothing to do but to register the name and receive a musket. Thrusting such creatures into their ranks gave great

offence to the National Guard, who marched without arms to the Hotel de Ville to protest against the measure; but their rivals anticipated them. The Guard Mobile already filled the square in front of the Hotel de Ville. When the National Guards arrived, they had placed themselves there prepared for a fight, and announced to the National Guard that that they must fight their way into the Hotel if they reached it at all.

"The National Guard went off without accomplishing the object they went for. They were in bad humor for they had been defeated. Since that time they are seldom to be seen, and never in large bodies. Now, the only protection the country has to rely upon, is from its newly organized and undisciplined mob.

"The assembly meets on the 20th of April to frame a constitution and elect a government; they are to carry on their debates under the protection of the bayonets of these two hundred thousand gentlemen, who are to be reviewed on the Champ de Mars on that day. The meeting is to be organized by Dupont. Victor Cousin, the philosopher will lead off by declaring for the constitution of the United States, supported by Arago, Garnier Pages, &c. Lamartine will oppose it, and intends to advocate an assembly, without an upper house or senate, which he thinks to be too conservative for a republican form of government. It will be a stirring time, the 20th of April, when it does arrive."

A Nation of Hypocrites.

Recently seventy-seven slaves, men, women and children, made their escape from the city of Washington, the cradle of American liberty (!), in the sloop Pearl; but in a short time were pursued, captured, and returned to increased bondage, by an armed steamer, manned by citizens of Washington. All is done under the immediate eye of Congress of the United States. And what is done in such a case? Nothing. No public demonstration of disapprobation against the captors, nor of sympathy for the captives, is given!

But a revolution breaks out in France, and she is declared a Republic; she abolishes slavery in her dominions, and Americans, from Maine to the Rocky Mountains, at once are clamorous, in their praise. Sympathy meetings are called in nearly every city and town of any note in the land, to laud the acts of France, the "model republic," and to cheer her on in her good work! What inconsistency! What downright hypocrisy! what a nation of hypocrites and whitened sepulchres! They indeed make a fair outside show, but within, at home, are full of deception, corruption, and sore and disgraceful oppression! Bitter indeed will be her cup, which she must drink at the hand of an offended God.

Blindness of the Church.

In his recent lectures in this city, Dr. Baird called upon the benevolent to contribute liberally for the spread of the gospel, now, at this time of general peace; for this was the most favorable time for carrying out the gracious designs of the Gospel in the conversion of the world. He thought that if a general war should break out in Europe or the world, it would be very disastrous to the cause of missions and of the gospel; it would greatly retard the work of converting the world. This we believe has been the uniform opinion of the advocates of the temporal millennium theory.

But how is it now, since the winds of war have begun to be loosed, and revolution, anarchy and blood threaten to become the general order of the day! Why, by some strange process of reasoning, they now see that war, instead of being an enemy to the

cause of universal peace and holiness, is its friend, and harbinger of its triumph near. These outbreaks—these revolutions—this casting down of thrones—this indication of a general war—this unparalleled rise to popularity of the Pope, that master-piece of the Devil, and the triumph of his reformatory principles all through Europe—are all, to the Church, favorable omens of the immediate dawn of their fancied Millennium! This we believe is the view the church now generally take of this matter. Oh, what blindness! Truly if any people have ever put bitter for sweet, and sweet for bitter, or good for evil, and evil for good, the church and ministry of this age are guilty of doing it. Alas, we fear their deception will prove fatal to their eternal interest.—They seem to be given over to strong delusions, to share the sad fate of those who believe a lie, and have pleasure in unrighteousness! May their eyes be opened to see their deception, and to escape the fearful danger to which their blindness and unbelief hourly expose them.

"Two-Horned Beast."

Bro. Miller's objections to our views on this subject, which we give in this number, to us are of no real weight. We think when he fully understands us he will see that we do not hold that two or three powers hold universal power at the same time.—Though we have not reviewed our articles since rejecting Bro. M.'s criticism, yet we think we were clear and explicit on this point. We think we clearly taught that the Seven-Headed Beast, in Rev. xiii, symbolizes the fourth universal kingdom, embracing all the powers, civil and ecclesiastical, of that kingdom; and that as such it has held dominion over the whole earth. The papacy is one of the component parts of that kingdom, and although it may not now exercise all the power of the Beast, or be the controlling power or influence of the Roman world, every body well knows that it once did this very thing. It would be highly absurd to talk of two or three distinct powers holding universal dominion at the same time. This we never believed nor taught, and we think the legitimate conclusion of our article to which Bro. M. refers, leads to no such absurdity.

To Bro. Miller's theory we offer two insurmountable objections:

1. The Papal kingdom, abstractly, is not symbolized by the Seven-Headed and Ten-Horned Beast, as Bro. M. holds. Hence the corner stone of his whole theory is wanting.

2. The Papacy was never one of the heads, but the mouth of the beast. Consequently, it was never wounded, or slain by the sword and did live again. It never was slain in any sense; its dominion according to prophecy was only to be taken away—therefore Bro. M. must, we think, be in a mistake.

We see no authority for saying that Rev. xix. 20 teaches that "the Two-Horned Beast has the working power at the coming of the Lord," as Bro. M. says. We will give the verse, with its connection, that the mistake of our brother may be more readily seen:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and then that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.—And the Beast was taken, and with him the False Prophet, that wrought miracles before him, with

which he deceived them that had received the mark of the Beast, and them that worshipped his Image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh."

It is "The Beast," not the Two-Horned Beast, or False Prophet, that exercises the war power at the coming of the Lord.

What Bro. Miller says of the state of Europe, and the near coming of the Lord, is worthy of the attention of all. May we all be ready to meet the events that are coming upon the earth, and to stand when the Son of Man appeareth.

State of the Dead.

"Verily I say unto thee, To-day shalt thou be with me in paradise." Luke xxiii. 42.

Relative to this text a correspondent "requests Bro. Marsh or some other one to harmonize it with the doctrine that the dead know not any thing."

It should be remembered that "The dead know not any thing," is a Bible phrase, as well as the text at the head of these remarks. Inspiration equally belongs to both, and, that there is the most perfect harmony existing between them, will not admit of a doubt. And in order to arrive at a correct understanding of that harmony, we will enquire for the true import of *paradise*: for, inasmuch as this is the place where Christ promised to be with the penitent thief, it is highly necessary to have a correct understanding of its meaning. "Paradise," according to the original meaning of the term, whether it be of Hebrew, Chaldee, or Persian derivation, signifies a place enclosed for pleasure and delight.—The LXX. or Greek translators of the Old Testament, make use of the word *Paradise*, when they speak of the Garden of Eden, which Jehovah planted at the creation, and in which he placed our first parents." (*Encyc. Rel. Knowl.*) This is according to the only meaning attached to the word in the New Testament, where it occurs only three times.

Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Where was the tree of life? In the garden of Eden; for there was "the tree of life also in the midst of the garden." Gen. ii. 9. Where will the tree of life be, when it is restored to the children of God? In the paradise or city of God. See Rev. ii. 7, which we have just quoted, and Rev. xiii. 2, which reads, "In the midst of the street of it (the New Jerusalem), and on either side of the river, was there the tree of life."—v. 14. "—that they may have right to the tree of life, and may enter in through the gates into the city." This testimony when rightly understood, will prove to the enquirer after truth, that the *paradise of God* will be the New Jerusalem, when it shall be established on the New Earth.

2 Cor. xii. 4, speaks of paradise, and in verse 2nd of the *third heavens*, as meaning the same thing.—Well, what are the *third heavens*? The first were those which existed before the flood, the second those which now exist, and will soon pass away with a great noise; and the *third* will be the new heavens which will be created after the second or old ones shall have passed away. The "man in Christ" whom Paul knew "fourteen years ago," doubtless was caught away, in *vision*, to the new heavens and new earth, and heard unutterable words and saw the effulgent glory of that better world, as did John, the beloved disciple, and many of the patriarchs and prophets of God. Hence, *paradise* in this case means the same as it does in Rev. ii. 7.

Luke xxiii. 43, gives us no clue by which we may arrive at the true meaning of the term; it simply

says, "To-day shalt thou be with me in paradise." And as neither text nor context sheds the dimmest ray of light on the meaning of paradise, the only way in which we can obtain a correct knowledge of its meaning is to consult other portions of Scripture. This we have already done in this article, and the result has been, that "the *paradise of God*" will be upon the new earth, the New Jerusalem, and is promised to those who overcome. Rev. ii. 7. Hence the words of the Savior to the penitent thief must be understood in the light of a *future promise*, which would be fulfilled in the New Jerusalem, the paradise of God, when the Kingdom of God shall come. This is according to the request of the expiring thief, "Lord, remember me (when?) when thou comest into thy kingdom," into paradise, the New Jerusalem, the capital of the kingdom. The request was answered with the assurance that it should be granted. Punctuate the reply thus, and all is plain, and in harmony with other undisputed portions of the Bible: "And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in paradise." When? According to the request, "When thou comest into thy kingdom," which will not be until his second appearing. 2 Tim. iv. 1.

This view of the subject harmonizes this text with the doctrine that 'the dead know not anything,' for the penitent thief could sleep in death until the resurrection morn, and the coming of the kingdom, when he could enter with Christ, according to promise, into paradise.

The interesting articles, "Popular and Bible Religion contrasted," published in previous numbers of the Harbinger, through mistake bear the wrong signature. They were written by sister M. D. Welcome, wife of Bro. I. C. Welcome, whose name is appended to them. We hope sister Welcome will continue her contributions to our pages; they are of the right kind for this age of degeneracy of the church.

Correspondence.

"These articles, beloved, I write unto you; in which I stir up your pure minds by way of remembrance."—1 Pet. v.

"Remember one another; and so much the more as ye see the day approaching."—Eph. v.

FROM BRO. S. L. ROBINSON.

DEAR BRO. MARSH:—When I left my dear brothers at Watertown, Jefferson Co., N. Y., May 24th, 1847, and returned to my family in this place, I brought along a goodly number of Advent papers, which I distributed along on the canal and otherwise. Some would read carefully while others would ridicule. O the darkness, the gross darkness that I clearly saw hanging over the minds of my fellow-travellers to the bar of God! O how my heart has ached and my bowels yearned over them, when I have beheld many, very many whom I have conversed with (even those professing godliness), who were miserable, poor, wretched, blind and naked—yes, willingly, and some no doubt willfully blinded, who would laugh and ridicule at and cavil with the doctrine of the Second Advent of Christ, and those awfully grand and sublime scenes which are connected with the final destiny of man, which I solemnly believe are now about to be realized by us all. Almost every breeze and breath of air that stirs, bears on its wings some new testimony that the end of all things is at hand.

From the time I left Watertown at the above mentioned date until I received the last No. of Vol. xv. of the Harbinger, I had not seen a single Advent paper. My old papers I read and re-read until some are quite worn. I felt the want of new truths as well as old. I began to feel dark in my mind and grieving for the want of some Advent paper. I felt a hungering and thirsting for more knowledge on the various points discussed in Advent papers, but how to obtain them I knew not, because my pecuniary circumstances would scarcely enable me to pay the

weekly postage. I submitted my cause to God. Sometimes I thought I would write to Bro. Marsh, but I was aware that some would beg that were able and sought to pay for the paper; I knew too that you supplied very many of God's real poor gratuitously, and I felt unworthy—and so the matter rested until the above date, when I learned that there was an Advent paper in the Post Office for me—on the receipt of which I believed it was sent by good Bro. Marsh. My poor disconsolate heart leaped for joy. I thanked God and took courage! since which time I have been edified and comforted, and I trust built up in the blessed hope of the gospel and established more and more in the various points of doctrine that are closely connected with the Second Advent of our Lord and Savior, Jesus Christ.

With few exceptions I can subscribe to all the leading doctrines held by the great body of Adventists; still there are two or three points which I cannot see through as clearly as some other profess to. I look to you, Bro. M., as a leader and guide to a better understanding of those passages. With the above number of exceptions, you have spoken my mind better than I could on every point. I have received the impression from your remarks on the state of the dead that you believe in the final destruction of Pinney, in the Harbinger, No. 14. "The Purpose of God," has all the truth about the term Immortality, when he says, "For immortality means no more or less than not subject to death," then why may not wicked men, in the resurrection state, and fallen angels too, be put in possession of immortality as well as the saints and even God himself, and yet be miserable? In Rom. ii. 7, it says, "To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life." Now, brother, if immortality and eternal life mean one and the same thing, why is the term eternal life used in this passage? Again, says the apostle to Timothy, "Now unto the King eternal, immortal, invisible," &c. 1 Tim. i. 17. From the nature of the language is it not evident that the terms immortal or immortality mean something more than simply to be in possession of an undying nature? In both of the above passages the terms eternal and immortal are used in connection, yet both seem to imply a different thing. Surely it appears to me that while immortality means a *simple*, pure and changeless nature or quality which belongs to God—alone—see 1 Tim. v. 16, (i. e. it is not possible for men or angels to be as infinitely pure and holy and changeless as God is, though they may be like him, holy and of a changeless nature—undying of course) that eternal life simply means a perpetuity of animated existence in the above holy state, to those who were dead or in possession of a dying nature, doomed to death. According to Bro. Pinney's definition of the term immortality, I cannot see why the wicked may not have immortality and exist forever and ever in a state of conscious misery, though they may be as unholy as Lucifer himself.

Though I firmly believe in the unconsciousness of the dead until the resurrection, yet when I read such passages in the Bible as are found in Mark ix. 43, 44; Rev. xiv. 11; Isa. lxvi. 24, &c., which say the worm dieth not and the fire is not quenched, and they have no rest day nor night, and their worm shall not the neither shall their fire be quenched, &c., &c., I must believe that there is a certain something that will always exist, a spirit, a consciousness or something that will experience the unmitigated displeasure of God so long as God exists, after the resurrection of the wicked.

But, say you, the Second Death cuts them off entirely. How can this be, my Brother? If the first death does not annihilate their being, how will the second, since the above quoted passages are applied to them at the time and even after they have experienced the second death? If fallen angels possess an undying nature (viz. immortality) and are reserved alive as it appears by reading Jude i. 6; 2 Pet. ii. 4, (which will be many thousands of years up to the judgment) to be punished with wicked men, why may we not conclude that wicked men will always exist though they are cast into hell fire and brimstone? Do not the terms immortality and eternal life imply qualities which the sinner may be deprived of, and yet live and exist in conscious misery so long as God may exist? If I am wrong by Bro.

MacKnight's translation makes no distinction in these terms.—E. W.

M. or some other brother right man? The truth is all I want. L. ROMBSON.
Strickerville, Ill., April 16, 1848.

FROM BRO. J. F. HUDER.

BRO. MARSH:—I desire and pray that I may be prepared for the coming of my blessed Lord and Savior, and that you may have grace and wisdom to feed his household with meat in due season till he shall appear. How awfully near we are to the solemn crisis! how big with interest every passing event! Truly the winds are about to be loosened, yea, have already commenced loosening, and yet how inauspicious to the mass of the people and of the churches appear us to the significance of these events in the light of Scripture. Even the virgins are slumbering! O that they were aroused from their slumber in time to be ready for the welcome of the Bridegroom!

The cause in this place is languishing indeed—Lord help, the godly man falleth!

Brethren, one and all, let us be up and doing with all our might whatever our hands findeth to do, watching and praying continually, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Yours in bonds of Christian love and patient waiting for the kingdom, JACOB F. HUDER.
Middleton, Ct., April 19, 1848.

FROM BRO. J. REYNOLDS.

BRO. MARSH:—We are glad to hear from the brethren in the West through the Harbinger, and we wish to learn all we can from them concerning our hope and their views of certain portions of the Bible, if we cannot see in every thing as they do. The Bible is our only guide—I mean the plain English Bible, translated by men every way qualified and strictly honest, and willing that it should be rightly rendered or speak its true meaning, and we have the testimony of Dr. A. Clark that nothing essential is wanting in our English Bible. But one thing we all may know, that inman learning simply, or a knowledge of the original tongues does not make those who understand them agreed in all points of doctrine, while all the great and important truths are plain to the humble Christian. We adore that Providence that has given to us so invaluable a treasure, and that we can know that as much of it as concerns our duty to God and our fellow-men, and also our final reward, is not obscure or difficult to be learned. We believe the same being who at first created his servant to speak and write his word, has given it to us pure and uncorrupt and by it we hope to live until Christ who is our life shall appear.

Yours in the blessed hope,
 JOHN REYNOLDS.
Marblehead, Mass., April 26, 1848.

Obituary.

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

DEEN, in Syracuse, N. Y., on the 30th day of April, 1848. Sister ELIZABETH ADAMS, wife of Bro. Samuel L. Adams, in the 25th year of her age. Sister Adams embraced the Savior and faith in his speedy coming in the year '44. Though disappointed in not seeing him as soon as she expected, she remained firm and steadfast unto the end, knowing that in a little while (at the longest), he that shall come will come and will not tarry. She bore her sickness (which lasted seven weeks) with great patience; and though she had three small children and was possessed with more than ordinary paternal affection, yet was she perfectly resigned to leave them in the hands of God and her companion. To the latter she said, "Take good care of my children." During her sickness she sung the following verse:

"How long shall death the tyrant reign,
 And triumph o'er the just,
 While the rich blood of martyrs stain,
 Lies mingled with the dust?"

While her companion and friends stood at her bed side weeping, she said, "Why, don't weep for me—I shall be well enough off—when Jesus comes he'll save me." The evening before she expired she shouted glory to God three times. She then sunk,

and her friends thought she was dying, but she soon revived again, when she said, "I shall not die to-night." She lived till morning, when she fell asleep in Jesus without a struggle or a groan. Thus has death come into the family circle of our dear brother the second time, he having buried a young daughter about seven months since, as was noticed in the Harbinger. Bro. Adams, remember the promise of God, "My grace is sufficient for you." How glorious! how ravishing the prospect that the mighty Conqueror is about to come and "destroy death and him that hath the power of death!" Who would not respond, "Amen, even so, come Lord Jesus!"

The funeral services were performed in the Methodist house, on which occasion I endeavored to present the hope of the church, living or dead.

Yours believing that Jesus died and rose again,
 JAMES WENDELL.

European News.

Late and interesting from Europe—Arrival of the Steamship Britannia.

Attempt to overthrow the Provisional Government—Reform movement in England—The cataling indications of Rebellion in Ireland—War in Denmark—Warlike preparations in Russia, &c. &c.

By the Steamship Britannia, late and highly interesting news from Europe has been received.

FRANCE is yet in an unsettled state. Affairs are in great confusion. A plot had been formed to upset the Provisional Government and assassinate Lamarine, headed by Ledru Rollin.

An immense meeting of the workmen came off at the Champ de Mars. 150,000 marched to the Hotel de Ville, crying, "Abas Lamarine!" "Abas Government Provisional!"—Down with the Provisional Government! Down with Lamarine!

The National Guards and troops turned out in great numbers and overawed the insurgents. No outbreak occurred.

But it is said to be "idle to count upon the permanency of tranquility for a single day."

ENGLAND.

An attempt is about to be made to get up a fresh agitation for the purpose of obtaining an extension of the suffrage, an equitable arrangement of taxation, a reduction of expenditure, and a general advance of reform principles throughout Great Britain and Ireland. A meeting has been held in the metropolis, at which we understand about forty members of Parliament assisted.

Mr. Home has been appointed chairman, and Mr. Colclen vice chairman of the new association. The names of the Radical party who assembled at the meeting have been published; and we see amongst them of Sir W. Molesworth, R. Osborne, W. J. Fox, Dr. Bowring, J. Bright, W. Schefield, S. Macgregor, Col. Thompson, T. Wakely, and all those names which are usually to be found in the division lists of the Liberals, and which may be classed as the extreme Radical party.

THE SCOTCH CHARTISTS.

Intelligence has reached us of the regular organization of the Chartist forces in Scotland. A public meeting has been held at Aberdeen, for the purpose of electing a delegate to the "National Convention," and measures were adopted for the enrollment of volunteers. After the public meeting about 1000 persons adjourned to the Union Hall. Five hundred members were enrolled as a "National Guard," and after some correspondence with Birmingham, respecting the supply of arms, had been read, it was resolved, that a gun and a bayonet should be ordered for each member forthwith.

From the Liverpool European Times.

IRISH AFFAIRS.

The deplorable state of Ireland, apparently on the verge of a civil war, continues to occupy the deepest attention of all classes. The majority of the people of Ireland, now to a great extent armed, seem resolved upon some desperate act, which will secure for them the accomplishment of their darling hopes, or plunge them still deeper into the abyss of misery.

But a short time can elapse before a crisis takes place. The rent has fallen to £25, and it is evident that a numerical majority of the Irish people are in favor of outrageous measures. The people in every part of the country continue to supply themselves with arms; some armstubs have indeed taken place in Dublin, Cork, and Limerick, to check the progress of the armament, but these steps are of course wholly inadequate to ward off the danger.

The train of discontent seems now to be laid so extensively, that we doubt whether the whole weight of the Government, with even the support of the O'Connell's will be able to prevent some great explosion. To run on the Savings' Bank in Cork and in the south of Ireland, goes on with accelerated speed. The depositors desiring their funds are paid in Bank of Ireland notes, which are speedily converted into gold. Mr. Mitchell's language in the *United Irishman* increases in violence daily. The *Nation* also vies with the younger journal in disseminating treasonable doctrines. A late number contains a letter from a parish priest, setting forth the doctrine of Catholic resistance. It inculcates the duty of arming quietly, and goes on to say to the people, "Make your peace with God; put your houses in order, and prepare to die." It then teaches them to hide their time; and then, when it comes, every man must vow "before God and his country, to lessen, if he can, by any man at least, the enemies of his native land, and then to die."

ARMING.

The drilling act has been put into operation in Dublin. Accordingly a number of young men, 13 in number, were arrested on Sunday evening last, April 16, while performing military evolutions in a large room of that city. They were lodged in the station house, and brought up for examination at the local police office on the following day, when they were committed for trial at the next commission. The offenders, if convicted, are liable to transportation.

Notwithstanding the vigorous determination of the government to put a stop to the movements of the disaffected throughout Ireland, the preparations for rebellion still proceed. A communication from Youghal states, that the spirit of insurrection is rapidly spreading in the southeast, from Youghal to Malrow, Cappoquin to Clonmel, and that nothing is spoken of but rifles and cartridges, pikes, barricades, &c. The writer mentions the meeting of a rifle club at Clay Castle, at which over 9,000 persons were assembled. The state of things is becoming a matter of general notoriety. The most formidable rebellion that ever shook Ireland from sea to sea, is unfortunately, at this moment, threatening the community.

A Limerick paper, in alluding to the state of the country, says:—"We have it from authority which we have the best reason to trust, that in a quarter not quite a thousand miles from Limerick, 9,000 men are nightly engaged in practicing the pike exercise. The Limerick Rifle Club had sharp practicing yesterday evening. The target was a rude sketch, in chalk, of the 'human face divine,' over which was inscribed, in large letters, the word 'Clarendon.' One gentleman gave a most convincing proof of his proficiency, by planting a ball on the tip of the nose of this flattering likeness of Vice Royalty, a feat which elicited much laughter."

As an evidence of the "shifus" which are made to procure fire arms and other deadly weapons of warfare, the following extract from a letter written at Limerick will testify:—"Leaving a dead yard, some days back, in Limerick, a woman might be seen seated in a car and leaning in evident or apparent affliction over a coffin. Her emotions were indicative of the profound affliction. She certainly wept, and her body and head swung from one side to the other, in palpable sorrow. The car moved away, bearing off the coffin and the solitary mourner. When it had travelled, we shall not declare what number of miles, the journey was finished, the coffin removed, the cover uplifted, and—no, not the body—but a plentiful store of well-prepared arms taken out of the interior."

At Cork, pikes are publicly inquired after by those who cannot afford a gun.

At Roscrea the police found in a cabin inhabited by two men named Kelleefe and Kennedy, several pitchforks, and prongs of which are tipped with steel for nine or ten inches, and the handles measure six feet. The men were arrested, and upon being asked

ed who ordered them to make such weapons, they said they were manufactured according to the plan laid down by the United Irishmen.

DISTRESS IN IRELAND—EATING OF HUMAN FLESH.

The following is an extract of the speech delivered by Mr. Reynolds in the British House of Commons, April 11, during the discussion on the bill punish seditions speaking with transportation for seven years or for life:

All the towns of large population in Ireland were quiet and obedient to the law; and yet Honorable Members, who knew no more of that country than of New Zealand, said they would vote for this bill because Ireland was disturbed. He denied the allegation, as a libel upon his country. Let Honorable Members consider the distress that existed. Let him remind them that, in Ireland, 1,000,000 of human beings had sunk into their graves from starvation within eighteen months. Let them remember the horrible case that within a fortnight had been brought before the Galway Assizes, in which a man had been convicted of sheep-stealing, and Mr. Dobbin, a stipendiary magistrate, had applied in favor of the prisoner, on account of the extreme circumstances in his case. One of his children had died of starvation, and the wife of the man had fed upon the flesh of that child before he violated the law to procure food. Mr. Dobbin had shed the body to be disinterred, and the limbs were found picked to the bone. In that case the judge shed tears, and the jury shed tears, and the man was discharged. That case was an illustration of the widely-spread and terrible distress under which his countrymen were suffering.

A correspondent of the New York Correspondent, writes from Ireland under date of March 9th, giving a heart-rending account of the prevalence there of famine, misery and death. We quote a single sentence:

"The Famine is still raging in many parts of the country, day by day increasing in violence; no means are taken to stay it, for out-door relief is a complete delusion. Horse-flesh is considered a luxury. Many support life for days on turnips, until nature is completely exhausted, then die, and are buried without coffins. In last week's papers we are told of a man being buried in a basket. Every paper, in fact, teems with distressing accounts. It is dreadful to read them. I know of some who would not look at the papers, lest they might light on some of these heart-rending details."

THE WAR IN DENMARK.

The Schleswig and Holstein duchies are now in open war. We were enabled in our last number to record the first actual battle which has taken place, in which the Danes were victorious. No fewer than 1400 fell on both sides, including members of the noblest families in the country. The corps of students were completely cut up or taken prisoners by the Danes. The whole of the Prussian troops have now advanced to the Spanish territory.

In Prussia there seems a growing feeling that the Polish-Prussian provinces would be relinquished; but the uncertainty which yet prevails respecting the movements of Russia, leaves all those questions still virtually adrift the political existence of Eastern Europe in a state of abeyance. Prussia seems proceeding vigorously to arm her vast population.

Danish vessels have appeared off Stettin and Swinemund, evidently with hostile intentions, but intelligence of any actual act of hostility on the seas has not yet reached us, although we are in hourly expectation of some intelligence of the kind.

NAPLES.

The Neapolitans are rapidly marching northwards to join the standard of Charles Albert, and already considerable bodies of troops have arrived at headquarters. The King of Naples has published a proclamation declaring his adherence to the only of Italy, and invites his subjects in the Two Sicilies to union and concord. Tenancy furnishes a contingent of 5000 men, who are placed at the disposal of Charles Albert.

The Croats have set fire to the village of Castel Nuova, containing 2000 inhabitants. The Croats formed a cordon round it, and the villagers were all burned to death, uttering the most appalling shrieks.

The whole of that part of Europe which skirts the Rhine, and borders on France, seems quite disorganized.

In Saxony, a frightful incendiary insurrection seems to be going on, which the government cannot succeed in putting down. In Alsace, a complete insurrection of the peasantry exists.

The Patria of the 17th says:—"A letter from Venice which has just arrived, states that Verona has been taken by the Piedmontese army.

Twelve hundred Venitians have been defeated at Montebello, near Vicenza, by a body of 6000 Austrian infantry and cavalry. The greater part of the Venitians were the students who volunteered from Padua and Venice. Many were killed.

RUSSIA.

Russia is still making preparations for war. 300 pieces Russian cannon reported arriving in Warsaw. The troops now in Poland amount to 80,000. The Poles have apparently made but little progress.

The Russian Government is adopting every possible measure of defence, and with every forbearance. The military reinforcement demanded by Prince Paskiewitch has arrived and set off for the frontier. 100,000 are to follow, if necessity should require it. Warsaw is perambulated by patrols, but it presents more of the life of a carnival than a scene of war. Everywhere strains of lively music resound, because the Poles expect their deliverance by Germany, and hope to secure it by remaining quiet to the end.

POLAND.

At Wreschen, Schroda and Rogowo, the Poles have erected encampments, and have concentrated the principal part of their army. It is said that with the artillery they are 10,000 strong. The summons to lay down their arms not having had effect a strong force has been dispatched against the insurgents, provided with six cannon and four howitzers.

The last news from Posen in the Cologne Gazette is expressive of a continuance of that mysterious national movement which leads the Poles to rise in arms against the very people who wish to assist them in the reconstruction of the kingdom of Poland. Their force is computed to amount to 23,000 men, and there seems to be no hope that they can be induced to return to order and quiet.

All Germany is in a state of anarchy. In Baden the people have risen against the troops. A formidable revolt at Hesse Cassel. Incendiary insurrection in the north of Saxony which the Government has not been able to suppress.

A revolutionary demonstration had taken place in Egypt, resulting in promises of reform from the Pacha. As soon as the people were quiet, the leaders were hung.

MONEY AFFAIRS ON THE CONTINENT.

Not the slightest amelioration has taken place in credit or confidence throughout Europe. In France commerce is at a complete stand. The paper currency is gradually depreciating in value, and gold and silver continue to be hoarded up. From Hamburg merchants write with great despondency. The next accounts from that quarter are looked for with great anxiety.

Notices.

Business Notes.

R. W. Wells—We can furnish all but no. 9.

N. A. Hitchcock—The last remittance by you for J. Whiting was 50 cts. last Oct.; the same letter containing also \$1.50 for B. H. Coffin. The other name we do not find on our books, and conclude therefore the last letter was lost.

J. M. Gove—You have paid to no. 243; S. Jewell to no. 208; S. Howland, 247; J. Snow, 324; H. F. Lougee, 243.

R. D. Potter—It was not received. The last receipt for \$3, received Feb. 7th. We give you credit for the \$2. We regret the omission, and think the full number will be sent in future.

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Volume VII. Number 26.

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Whole Number 234.

Poetry.

The Contrast.

I have sought none the verdant earth for unfading joy,
I have tried every source of mirth—but all, will cloy.
Lo! below on me grace to see the spirit free,
Tells the praise shall be mine, unto the day.

I have wander'd in mazes dark of doubt and distress,
I have not had a kindling spark my spirit to bless;
Cherubim untried filled my lab'ring soul with grief—
What shall give relief—what shall give peace?

I then turned to thy gospel, Lord, from folly sway,
I then trusted thy holy word that taught me to pray:
Here I found relief, weary spirit hence found rest—
Hope of endless bliss, eternal day.

I'm a pilgrim and stranger here in this world of woe,
But my Saviour is always near as onward I go;
Jesus is my friend, he'll be with me to the end,
And from foes defend, my spirits cheer.

I have heard my Redeemer say, his promise is sure,
He has bid me to watch and pray, all hardships endure.
Jesus, be my guide, in thy promise I'll confide;
Keep me near thy side, my Life, my Way.

I will praise now my heavenly King, I'll praise and adore,
The hearts rich tributes bring, to thee, God of power!
And where oughtest can cloy, in songs of everlasting joy,
Praise shall our tongues trumpet, forevermore.

Hallelujah through heavens shall ring, salvation the theme,
Joy, peace and praise we'll sing, to God and the Lamb;
Crowns of glory wear, signs of victory we shall bear,
Shouts of triumph there, never shall cease.

Original.

Extract of a Review

OF J. B. COOK'S "TRUE SOURCE OF IMMORTALITY."

BY MR. C. DUBIN.

CONGREGATIONAL MINISTER, WAITSFIELD, VT.

I understand Mr. Cook's doctrine to be, that as death man dies in his whole nature, body and soul; that all men remain in a state of unconsciousness and annihilation from death to the resurrection, when the righteous are sealed and reign in glory on the New Earth; and the wicked are destroyed or annihilated. He supposes the man was originally created immortal; but that at the fall, man lost immortality, and that the loss of immortality was the curse pronounced on Adam; (Note a.) that man is not now to be regarded as an immortal being; and that none will obtain immortality but the saints; and that they not till the day of the resurrection. Mr. C.'s argument seems to rest chiefly on two passages of Scripture: (Note b.) 1st. Gen. ii. 7, compared with 17. 2d. Gen. iii. 5.

1st. Gen. ii. 17—"Man became a living soul." Also 1 Cor. xv. 45, compared with Gen. ii. 17: "In the day thou eatest thereof thou shalt surely die."

On the supposition that the whole Bible regards fallen man as not immortal, I think that his whole reason for supposing that Adam was originally created immortal, must be the expression, Adam "was" a living soul. I doubt whether this alone would prove that man was first created immortal, if we must believe that since the fall, man is only mortal. But if "living soul" implies immortality, we all, according to the apostle, have, like the first man, "a living soul."

"The first man Adam was made a living soul"—"The first man is of the earth, earthy;" "As the earthy, such are they also that are earthy." 1 Cor. xv. 45, 47, 48. (Note c.)

As to the meaning of the word *soul*, it appears in Scripture to denote the whole man; particularly regarding him as a mortal and spiritual being. Often it refers entirely to his mortal nature, and is frequently put in contrast with body, or his physical and mortal nature. See 1 Thes. v. 23; Matt. xii. 33; Heb. vi. 19; Matt. x. 28; Eccl. xii. 7. (Note d.) But because Adam was made "a living soul," are we to suppose that the curse on Adam, "Thou shalt surely die," refers to his loss of immortality? On the contrary, the Bible and our observation teach us that this curse implies temporal death; death in sins, and "the second death." Such is the proper penalty of the law, out of many Scripture texts. See Rom. v. 12-19; John iii. 6; Eph. ii. 1; Rev. xx. 15. Observation coincides with Scripture in regard to this. We see men and beasts, and all things, subject to death and decay. (Note e.) We see the human race fallen and universally depraved; and this depravity is to be traced back to Adam. But has man lost his immortality, with which Adam was created? Is there evidence that man at death dies in his whole nature, soul, and body, and spirit? Against this supposition are all the arguments from nature (the man is not annihilated at death, but *lives on forever*) and various texts of Scripture to be referred to. Mr. Cook's argument on Gen. ii. 7, compared with verse 17, appears to me not conclusive, and not learned from nor founded on Scripture, but rather as an ingenious hypothesis. (Note f.)

2d. Gen. iii. 5—"Ye shall surely die." See

PP. 40, 48.

The interpretation he gives to these words, in novel, and he delights in it as a favorite text. I am always suspicious of novel interpretations; especially when introduced to prove a favorite theory. Before the interpretation proposed can be sustained, it must first be proved that the sense of the original curse is loss of immortality. (Note a.) Till this is proved, Mr. C.'s interpretation of "Ye shall be as gods," is a begging of the question. But his meaning is entirely set aside by the connection, in which the words stand. "For God doth know that in the day thou eatest thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Note g.)

Mr. Cook supposes that his doctrine of annihilation is supported by the terms used to denote the punishment of the wicked—such as death, destruction, &c. The whole argument against this objection cannot be presented. I simply refer to phrases which denote the punishment of the wicked, as consisting in continued suffering. Dan. xii. 2; Rev. xx. 15; Matt. xxv. 41, 48; Isa. xxxiii. 14; Luke xiii. 28. "While the saints are in the kingdom of heaven, the wicked are without, weeping and wailing. (Note h.)

Mr. Cook attempts to overthrow the popular idea of immortality, by the fact that his doctrine was the doctrine of the heathen philosophers. See chap. ii. Why reject a truth, because in some particulars it is believed by heathen? But his description of heathen philosophy is not just. Socrates, Plato, Cicero, Pythagoras, the heathen Poets, did not believe, with any certainty, in the immortality of the soul. They all expressed doubts concerning it. The heathen idea of the soul's immortality was almost uniformly associated with the idea of the soul's eternity; or that the soul had existed from eternity in a pre-existent state. The notions of heathen philosophy

concerning the soul were confused, and various, and mixed with the wildest errors. Why then ascribe to heathenism the plain and simple doctrine which prevails in Christian lands, that the soul is immortal? This doctrine prevailed more among the people of heathen countries, than among their philosophers. There was never anything certain, and true, and consistent known concerning a future state, except from the Bible; and the Bible has caused to prevail almost universally in Christian lands, the belief of the soul's immortality. Heathen only conjectured it, and the many arguments from nature came to their minds—yet they doubted. (Note i.) The words of the apostle corroborate this view: 2 Tim. i. 10—"Who hath brought life and immortality to light through the gospel;" literally, "who has illuminated, made clear, life and immortality."

The author's strange mixture of the Christian doctrine of the soul's immortality with the errors of Shakerism, Swederborgism, &c. of the soul's being an emanation from God, and a part of God, is only calculated to cast reproach on the truth. But it weighs nothing at all in argument, except to exhibit the author's unwillingness or inability to show what we believe and what we do not believe. (Note j.) What is called popular theory, concerning life, pp. 56, 7, is not a true description of the common doctrine of life.

The general belief of the Church cannot be mistaken as to the soul's immortality. There has been very little discrepancy of view as to this. (Note k.) It has been a belief closely associated with the exercise of religious feelings and the religious life. (Note l.) I regard Mr. C.'s views as undermining long established and well founded religious opinions. The doctrine of the soul's immortality has stood the test of the dying bed; saints have left the world rejoicing in it, and sinners have died under a dreadful consciousness of its truth. Multitudes who lived in the disbelief of it, have been compelled at death to admit it. They could not enter eternity believing that they were to lay down their consciousness, and die, body and soul.

NOTES ON THE ABOVE.

Note a. Much of the above is true; but the idea that Adam was made immortal, is as untrue as that men are now immortal, except in the way and by the means of Divine appointment. In the plainest terms I stated the opposite of what Mr. D. "understands." See Tract, p. 9.

Had Adam been an immortal, he would have been deathless—not subject to death: hence it would have been inconsistent with truth, and wrong, in fact, to speak of his dying. Burning fire would as soon freeze, as an immortal die!

The first man was placed on probation, on the principle of the old covenant, "Do this and live." Had he done it, he would have had access to "the tree of life," eaten and lived forever. From being simply a "living soul," he would then have become an immortal soul. This is confirmed by Satan's denial that they should "surely die," by the means taken to punish them for sin, and prevent their living forever. Gen. iii. 22-24. Also, by the fact, that while the old way to "the tree of life" is guarded by flaming "cherubim," a

new and living way is opened. Those who believe—who by the gracious provisions of "the New Covenant," obey its conditions, are to have "right to the tree of life"—"shall eat of the tree of life which grows in the midst of the Paradise of God—on either side (of the river) was there the tree of life." Paul in his rapture to the abode of the blessed, "was caught up into Paradise."

In Christ our Lord believers boast, Abundant more than Adam lost.

"The kingdom prepared" for man "from the foundation of the world," will be possessed, replenished, beautified, and "filled with the glory of God." Matt. xxv. 34; Gen. i. 26; Ps. xxxvii.; Matt. v. 3; Dan. vii. 18, 27; Rev. xxi.

Note b. My argument rests on these two texts, hundreds of others equally plain, and on every primary truth in the Christian system. Mr. D. might have said that I began with those texts. Where should we begin if not where God does, in Genesis? I love to get things by the handle!

Mark! If those texts are true—if they state the fact as it was, then we have a starting point—then correlative Scriptures should be taken in their harmonious import. If "the first man Adam was made a living soul," then it follows, necessarily, that the death of that man was the death of that soul! Furthermore, if man is guilty, he needs pardon; if mortal, he needs some "source of immortality;" if he die, he needs a "resurrection from the dead," &c. All this is either metaphor or reality. There must be coherency in all its parts.

Note c. This is all utter misapprehension. See note a.

Note d. Mr. D., it seems, has yet to learn that man "without Christ" is not "spiritual," but animal. 1 Cor. ii. 14, 15. In our version it reads "natural man." The Christian alone is recognized as "spiritual." The phrase "living soul" (*nepheah hayya*) is used four times in Gen. i. to denote the animal kingdom—twice it occurs in Gen. ii.: once it signifies the living man, and again the whole animate creation subject to man. See the Hebrew and margin, Gen. i. 20, 21, 24, 30; ii. 7, 19. All the leading terms in the Sept. Greek of Gen. ii. 7, are employed by the apostle to designate "the living soul"—the first man Adam. This is Bible proof, which Mr. D. will not controvert, except by general vague statements which any one can make against any truth of God.

The texts, which Mr. D. quotes, are referred to in a way that shows his disregard of their connection in the Tract, and their inspired explanation. Take Eccl. xii. 7. Let him compare this with chap. iii. 19-21 of that book. Man and beast "all have one breath, one spirit. Man is erect; his breath "goeth upward"—the beast feeds upon the ground; its breath "goeth downward to the earth." 1 Thes. v. 23 may be read with Gen. vi. 17-22, margin and Hebrew. If that cumulative, emphatic form of expression, in the first, makes man *threefold*, with the body; then the other makes all animals *threefold without the body*! That which proves altogether too much, proves nothing to the point.

Note e. The penalty was death: "The soul that sinneth it (that) shall die." The labor of proof devolves on my opponent to show that this

death is only in "a mystery" rather than in reality. Let him prove that it is impersonal and not personal. As surely as man "was made a living soul," so surely the death of that man was the death of that "soul." The righteous soul attains to immortality in the resurrection. 1 Cor. xv. 61-64.

Note f. The Bible reads just so! When a judge in court, charging the jury, affirms, the law says so, no one doubts but that it means what it says. So I affirm the word of God says so! It is a primary truth that "man became a living soul." It is not an "ingenious hypothesis."

Note g. Jehovah did indeed know that they would know "good and evil"—they were to know "evil" to their sorrow—know it experimentally—but this he had not named in his law. His word was "thou shalt surely die." Satan's "lie" was a denial of that. He is no less "a liar" because he larded it over with a common place, but misapplied truth. Mr. D. must not, under the penalty of his Master's frown, be "suspicious" of primary, Bible statements. The Devil assured the primeval pair that they should "be as gods," in opposition to God's law, which assured them they should "die." That is the point, however "novel" it may seem.

Note h. Is that "wailing" eternal? "The chaff" represents wicked men—they must burn, to be "burned up." "The wrath to come" is a terrible reality. Matt. xxv. 46, denotes excision, like 2 Thes. i. 9. The punishment is "destruction everlasting." Kolasis is from kolazo, "to cut off." See Donnegan's Gk. Lex.

Note i. I had to do with their works now extant, as believed, commended and expounded by professing Christians. See the late work of Prof. Lewis, L. L. D., &c. &c. If my reviewer should deny the facts given in the tract he reviews, every intellectual school-boy would have him in derision!

Thus they "doubted"—just as nominal Christians doubt whether Jesus will ever "come again" "the second time." Every doctrine of the gospel has been "doubted;" yet they exist as do the teachings of philosophy, touching man's natural immortality. Mr. D. ought to know that naught but an enlightened, "full assurance of faith" can exclude doubts. Satan's delusive "lie"—the basis of the philosophic theory throughout the heathen world, "lying in wickedness," can never justify, much less form, such "faith."

Note j. I stated the fact distinctly that these several classes hold the popular idea of "the soul" with "different appendages." pp. 35, 36. Neither Papal Purgatorial terrors, nor Shaker and Swedenborgian errors could have prevailed a single age without the popular heathen dogma touching the soul! Take this from them and they will dwindle and die.

Note k. True, historic testimony is most clear and intelligible on this point. "Philosophy and science, falsely so called," corrupted the Church at an early age. Thus "the man of sin" was formed. The Pantheon in Rome, the temple of Jupiter and all the gods, became the Church of the Virgin and all the saints. Satan was still supreme, though his sceptre was baptized by the name of Christian! "The mother of harlots" got her dogma of "the soul" and purgatory from

the heathen—they obtained it from Satan. Gen. iii. 5. The whole constitutes a libel on Jesus Christ. He proposes to confess by faith and "the resurrection" what false philosophy ascribes to man naturally. Rom. ii. 7; 1 John v. 10, 12; John 8d, 10th and 17th chapters; 1 Thes. iv. 13, 18; Col. iii. 1-4; 1 John iii. 1, 3.

Note l. This, though plausible, is exceedingly delusive. My limits will allow only a statement of some sober facts. Heathen Mahomedan and apostate Christian nations, have nourished the spirit of war by the devil's dreadful "lie," that sinning men do not "die." Mahomedan and Christian crusades were maintained under the delusion, that they who died in the battle-field would "not surely die," but go direct to Paradise—to Heaven! The gospel view of the way to "life and immortality" by the new way, the resurrection, was thrown quite into the shade! The idea of the soul's natural immortality has been the essential element of all those systems of superstition which have swept with the widest scope, the wildest fury and most deadly ruin over the civilized world for thousands of years!! The Devil himself could not have succeeded with Eve without the idea that they should "not surely die."

Conclusion.—If my reviewer had been conscious of strength, I conclude that he would have begun where the Bible does—shown that the Scripture is not quoted by me correctly, &c., then he could have made an advance on me; but remarks which do not even reach these fundamental points—which leave the primary Scriptures as they are quoted, do not amount to anything. Let him prove that man, "the living soul," did not "die"—that Satan was so far right and God so far wrong—let him show from history that Socrates did not argue the immortality of the soul, "in nearly the same manner" that it is argued now.—Rollin's An. Hist. Let him form a chronological tabular view like that p. 47-49, in which the contrast with truth is materially deficient from that here given, then he would accomplish something. I feel constrained to say, dear sir, stop your whittling—throw away your pen-knife, and take facts, and "sword of the spirit, the word of God." As David said of the sword of Goliath, "There is none like that, give it me."

Mr. D. has other objections, but they are of the same general character with the above. As they overlook the primary, historic and Bible truths given in the Tract, it does not seem right to ask room to follow him further. He talks as if believed in annihilation twice! Whereas, in its proper infidel sense, of no resurrection, &c., I do not believe in it at all. The Bible term is "destruction"—"the second death," at the final judgment. I take Bible terms with Bible ideas.

He speaks of the impossibility of a resurrection except the popular notion of the soul be true! The principle is this: if Lazarus was not *parly alicte*, Jesus could not have raised him! If the saints sleep unconscious in death (Pa. vi. 5; cxlvi. 4; Eccl. ix. 4, 10; Isa. xxxix. 18) then the Lord himself could not awake them to life! The germ of life—the immortal soul, must remain as a nucleus, for Almighty God to begin on! Does he understand "by faith that he made the worlds" with nothing as a basis to help him out? As German Neologists take away the glory of Christ's

miracles by assuming some natural cause for them, so Mr. D.'s idea assumes remaining life in dead men, to make the resurrection possible.

The Tract teaches actual death and a real resurrection. I appeal to the power that made the world as altogether competent to effect it. Amen.

J. B. Cook.

For the Harbinger.

"Time of Trouble."

NO. 1.

"And at that time shall Michael stand up, the great prince, which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. xii. 1.

While it is our duty to guard against expounding the prophecies so as to create an expectation that certain events, not prophesied, are yet to be fulfilled before the appearing of Christ, yet, it is our duty to direct the mind to those Scriptures which seem to, if they do not clearly prove, that there is yet to be a time of greater trouble experienced by the inhabitants of the earth than is now realized by them. If we take the text as it reads, it will be difficult to prove that "the time of trouble" begins previous to the standing up of Michael (i. e. the coming of Christ.)

But there are examples in other parts of the Scriptures to show that we are not always to expect the events in the order in which they appear to be given. The second verse is an example. The first verse brings us to the time his people are delivered, every one that shall be found written in the book (the book of life). The second verse begins thus: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life," &c., as though the delivering every one of them that shall be found written in the book, and the resurrection of the righteous dead, were two distinct events. This will not be admitted. We are justified in supposing, especially if other Scriptures sustain the supposition that the time of trouble, noticed in the text, begins previous to the standing up of Michael, or the coming of Christ. I think we shall be able to adduce inferential, if not positive testimony, from other portions of the word, to show that if the text had been arranged as follows, it would have given the true meaning:

"And there shall be a time of trouble such as never was since there was a nation, even to that same time. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and at that time thy people shall be delivered, every one that shall be found written in the book."

The first Scripture we will refer to, as proof of the above position, is Jer. xxx. 5—7: "For thus saith the Lord, we have heard a voice of trembling, of fear, and not peace. Ask ye now, and see whether a man doth travail with child? therefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

Again: Ps. cx. 5, 6—"The Lord at thy right hand shall strike through kings in the day of his wrath (i. e. in the immediate vicinity of and at that day.) He shall judge among the heathen, he

shall fill the places with the dead bodies; he shall wound the heads over many countries!" The following Scriptures will show how he will cause dead bodies to fill many places:

Hag. ii. 22—"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen;" i. e. near the end there will be great revolutions among the nations of the earth, when kings will tremble and the strength of their kingdoms will be destroyed. Anarchy, distraction, "distress," and perplexity will ensue. The nations will then desire some permanent system of government. Rapid progress toward a universal empire will be the result. Popery will say in her heart, "I sit a queen and am no widow, and shall see no sorrow." But in the strife the last part of the verse will be fulfilled: "And I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother." Truly many places will be filled with dead bodies. Then will be fulfilled the words contained in verses 6, 20—"For thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." "I will shake the heavens and the earth."

Again in verse 7, the prophet speaks of the "time of trouble" to precede and to be in immediate connection with the shaking of the heavens: "And I will shake all nations, and the desire of all nations shall come." To prove that the above verses refers to the shaking of the powers of heaven in connection with the coming and kingdom of Christ, we will refer to Heb. xii. 26—29: "Whose voice then shook the earth: but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

The same "time of trouble" is noticed in Luke xxi. 25: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring." What next? "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Or, according to Campbell and Macknight's translation—"And upon the earth the anguish of desponding nations; and roaring in the seas and floods; men expiring with the fear and apprehension of those things which are coming upon the world: for the powers of heaven shall be shaken."

The following important propositions, recommending the establishment of an Italian Diet, to assemble at Rome, has been presented to the Pope. It is very doubtful whether a great body of the French people, as well as a great mass of those who are in favor of Republican principles in other parts of the globe, will receive with pleasure such hypocritical pretensions to Republicanism, as is manifested in the following. Verily the "time of trouble" hasteth greatly:

"Most BLESSED FATHER!—The benediction of God, invoked by your Holiness, has descended

upon Italy. The Most High has heard the magnanimous voice which, from the sacred heights of the Vatican, has secured triumph for the oppressed, redemption for a people. Now Italy is free, is mistress of her own destinies, is independent, is a nation.

"All the citizens of Italy, with hearts overcome by unspeakable joy, turn full of hope, and trust to the generous Pontiff who has initiated the Italian resurrection, and entreat him to accomplish the holy work commenced. These people have the consciousness of their nationality, are sons of the same family, and earnestly desire to bind the compact of love and brotherhood, uniting themselves around their father, their liberator.

"In this urgency, the undersigned beg of your Holiness to use your efforts for providing, that, without loss of time, the representation of the Italian States (which you have promoted) may be entered in Rome, forming a national Parliament, or Italian Diet.

"Most BLESSED FATHER! in this great shipwreck of all the Potentates on earth, in this sublime reorganization of European national ties, one power alone remains enduring, because resting on the immovable foundation of truth and right—that power is yours. Your Holiness first pronounced the sacred word that opened the new era for Italy and Europe; to your Holiness pertains alike the glory of adding fresh splendor to the Papacy and Religion, raising yourself to the supreme dignity of Moderator for all the Italian people, and restoring to Rome her moral and civil primacy, not only in Italy, but Europe and the world. All Italians now anxiously wait the sound of the all-powerful voice whose religious accents give civilization—that of your Holiness. They desire to consecrate the triumph of their cause, uniting around you the standard of Religion, Liberty and Fraternity—the Cross; on the eternal altar of their nationality—the Capitol.

"The undersigned, interpreters of the sentiments of all Italians, beg of your Holiness to promote the Convention of the Italian Diet in Rome; and in the certainty of being heard, present to you the homage of their national gratitude and filial devotion."

MARQUIS D'AZEGLIO, PROFESSOR ORIOLI,
PADRE VENTURA.

Selected.

The Battle of Armageddon.

(CONTINUED.)

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."—Rev. xix. 19. Are not those forces marshalling for the battle? Open the Bible and read. Let us *right truths* flash upon the world and disperse its gloom. What mean the confederacies, the bundlings of the age? The gathering of armies and navies? The fearful forebodings of the nations? The hurrying to and fro of all classes? It is the eve of the day of mighty preparations. Why this fear of want which heats the bosoms of the multitude, and hurries them into secret associations? The gathering is now going on—its accelerated movements are fearful. The unclean spirits have nearly accomplished their agency. The vast population under the dominion of the wild beast are in rapid motion, wheeling into sections, and companies, platoons, and brigades, and divisions, and grand divisions. To be convinced of this, we shall notice the rapid enlistment into one company only. From the proceedings of the Grand Division of

the Sons of Temperance of the State of Ohio, at their quarterly session, held at Cincinnati, Jan. 26, 1848, it appears that they number 423 divisions in this single State. Estimating the number of members in each division at 100, it swells their membership to 42,300. The same ratio would give half a million of Sons of Temperance to the United States. And that number marshalled in three years! Fifty charters were granted to divisions in this State during the last quarter—423 divisions headed by a GRAND WORSHIP PATRIARCH!! In the United States the HIERARCHY, or officers of this single order, numbers nearly 40,000 members! There are, within this union, about one hundred thousand persons belonging to the Order of Odd Fellows; four-fifths of whom have been added during the last seven years. They are wealthy, having a fund of nearly one million dollars. The Free Mason Order cannot be much less in number. Add to these, the *United Sons of America*, *Cadets of Temperance*, *Daughters of Temperance*, *Fathers of Temperance*, *Rehabiles*, and the *Red Men*, and it swells the number to nearly two millions in the United States!! Are they assembling under the banner of the Messiah! No. "Verily, verily I say unto you, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."—*Jesus*. And will he suffer to enter, these "unbaptized fraternities!" We are forced to number them among the divisions of the grand army of the wild beast. We here speak not of individuals. Many Christians may for a time be deceived; but when the light bursts upon the vision of such, they will leave said associations. On the sea of glass, are persons who have gained "the victory over the beast, and over his image, and over his mark, and over the number of his name."—*Rev. xv. 2*.

Leaving for a time these assembling hosts, we direct the attention of the reader to the scattered forces which are wending their way through a waste-howling wilderness, to the head-quarters of the grand army of the "Word or God."

The true church is called a city. It is chartered by Jehovah. The Bible is that charter. All who keep the conditions of that charter are citizens. Our laws are from another country. We are the corporate members of the heavenly Jerusalem. "Our citizenship is from heaven, from whence, also, we look for the Savior, the Lord Jesus Christ."—*Phil. iii. 20*. "Jerusalem, which is above, is free, which is the mother of us all."—*Gal. iv. 26*. Under those laws emanating from that city, the people of God are associated. That associated body is a church. They are under the most solemn obligations to carry out the conditions of their charter. The church has no right to make a charter, or any part or article. It is merely a supporter, not an originator. "The church of the living God is the pillar and support of the truth."—*1 Tim. iii. 15*. The Bible is the law of the truth. "The Scriptures are the truth."—*Dan. x. 21*. Christ prayed thus to his Father:—"Sanctify them by thy truth: thy word is truth."—*John xvii. 17*. The church is a pillar to sustain the temple of truth. It can do no more originate truths binding on men's con-

sciences, than a pillar can originate a temple. A few persons may be found in all ages who have advocated the principle here stated. They were soon thrown into the minority; and when the apostate church was nationalized, this small company, broken into fragments, fled into the wilderness, where it has been nourished 1260 years. Let the above position be well considered. It is the chief corner-stone of our whole structure.

With the last period of the Christian age, however, our subject is chiefly connected. To that period we now direct attention. We have already traced the agency of the three unclean spirits, and have described the mustering of the innumerable hosts of Satan's legions, as they are flung off toward the field of slaughter. The army of the Messiah will claim special notice. Its gathering numbers are by no means imposing. Their dependence is wholly on the superior skill and power of their commander-in-chief. This same change among the nations which let loose the three unclean spirits, opened the world to the influence of another class of agents. At the same time were seen three messengers flying through the midst of heaven, with missions of serious moment. These are the recruiting officers of the Son of God, sent forth to gather his last forces from the earth. They are ministers extraordinary—plenipotentiaries of the "KING OF KINGS." With the dying away of their notes of alarm, the heavenly dove takes its flight from the shores of a world doomed to desolating judgments. Their missions are for the special benefit of the last generation, and, in their character, final.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, JUNE 17, 1855.

Bills of Account.

We send in this number bills to all who are indebted for one volume of the Harbinger. If a mistake in any case shall be detected, it will be our pleasure to rectify the same. We hope in every case we shall have a cheerful and prompt response to these calls. Do not disappoint our expectations.

BILLS.—The amount of bills we send out this week is some over \$500. This, with a very few exceptions, embraces no account less than one dollar. This sum, or one half of it, would greatly relieve our present wants. It is much more than we are able to lose, especially while our subscription list is as small as it is, our free list so large, and donations so few. Those who love the cause in deed, as well as in word and tongue, as far as possible, and not distress themselves or families, will reduce this sum by promptly paying the amount they owe. While speaking on this matter, we would just remind our ever faithful patrons of the nature of our terms; and, that the next number will be the commencement of another volume. A word to the faithful is sufficient. We hope to share in your patronage a little longer: it is needed to sustain the Harbinger.

CANADA SUBSCRIBERS.—We cannot afford to send papers into Canada, paying postage as we do to the Canada line, and then wait for payment a long time, or receive no pay at all. Yet we have been doing this in a number of cases. To all such we send

bills; to remind them, not only of the state of their accounts with this office, but also of the nature of our terms to Canada subscribers, which are—One Dollar per Volume, INVARIABLELY *in Advance*. We trust they will be promptly responded to; none who are actuated by the principle of justice will neglect to do so.

Revolutions of Europe, IN THE LIGHT OF PROPHECY.

(Continued.)

LUKE XXI. 25-26.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."
"And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh."

This prophecy locates the signs of the coming of the Son of man in the sun, moon, stars, earth and sea.

The sun was supernaturally darkened May 15th A. D. 1798, as the most undisputed testimony proves.

The moon, in the evening of the same day, was also darkened, and afterward appeared as blood.—This no one informed on the matter will dispute.

The stars, or luminous bodies, fell from heaven, in a manner never before witnessed, in Nov. A. D. 1833. This no one will deny.

We have been of the opinion that all the events named in this catalogue, excepting the first three would occur in immediate connection with the coming of the Son of man, and it is possible that the opinion is correct; but recent events in Europe have inclined us to the belief, that the distress of nations, with perplexity, and the roaring of the sea, were also designed by the Savior to be placed in chronological order before the commencement of the actual scenes of his coming. Facts are stubborn things to which our opinions should submissively bow: and they say that—

In the earth there is now distress of nations, with perplexity. This distress was experienced, to a certain extent, last year, in the terrible famine in Europe, in which hundreds of thousands, if not millions, perished with hunger, and the pestilence which followed; and this year, in the same calamities, and the extensive failures, all over Europe. It has been a time of deep distress of nations in these respects; and if the predictions of understanding men may be relied upon, this distress, especially in point of bankruptcy, and, consequently, suffering of the poor, has but just commenced: a deeper and more bitter era is yet to be drunk by them. How this will be, we cannot say; but of one thing we are confident, that the distress, occurring at the time it does, is a sure evidence that the coming of the Son of man is near.

"With perplexity." This is another sign that has its locality "in the earth," and comes next in order in the catalogue under consideration. And it would be superfluous to enter into an elaborate argument to prove that it is now being most literally fulfilled, in the unprecedented perplexing state of things existing all over the world, and especially some of the nations of Europe. The principles of insubordination, revolution, and anarchy, or the spirit of devils, have gone out, and in their work, have deposed kings and rulers, overthrown governments, trampled under foot law and good order, broken the once strong ligaments of national compacts, and thrown distrust, bankruptcy, confusion, treachery, fear and sore perplexity into ever department of society. And the most experienced, sagacious and powerful statesmen and rulers know not how to remedy the evils. They are confounded and powerless, while beholding such a state of things.—The present is the time of their sore vexation, and

perplexity: yet what they are experiencing is only the beginning of their troubles, the sure harbinger of their final overthrow and everlasting destruction at the coming of the Son of man.

"The sea and the waves roaring." Severe storms for a few years past, have swept over land and ocean, destroying in their course millions of property and thousands of lives; still we have no account of the literal roaring of the sea and the waves as here predicted. It is possible, however, that nothing more than terrific and devastating storms are meant, yet as every other preceding portion of the prophecy has been literally fulfilled, we are inclined to the belief that there will be a literal roaring of the sea and waves, in a manner not to be misunderstood by the watchful, before the general convulsion of nature shall take place. It is perfectly consistent with good philosophy and sound reason to suppose that such will be the case. But it would be unreasonable to suppose that such an event will occur long before the final convulsion: they must necessarily be very nearly connected; and both may take place before the close of another month!

"Men's hearts failing them for fear," or, as Dr. Campbell renders it, "Men expiring through fear." This effect cannot be attributed to the appearing of any of the real signs of Christ's coming; for them the wicked do not understand, and of course they can produce no fear in them. What then will thus affect them? The answer is, "for, (because,) the powers of heaven shall be shaken." This, like all the rest of the prophecy, we understand literally; and when it shall have its fulfillment, there will be no dispute or doubt in the matter: saint and sinner will perfectly understand it. The one will rejoice in lively hope of the speedy consummation of his eternal redemption; but the other will be filled with bitter wailing, and expire through fear of what he will be sensible is coming upon the earth.

Who will abide the terrors of that day, or stand when the Son of man appeareth? Who will be hid in the secret of his tabernacle, when the Lord shall arise terribly to shake the heavens and earth, or the powers of heaven? None but the pure in heart. Reader, is this the character of your heart? The Judge of all hearts will soon forever decide the important question. See that you are constantly prepared to receive his gracious approbation.

Murder and Suicide.

A most horrid murder of the wife and four children by the husband, and then his destruction by his own hand, is being generally reported in the papers, as having recently been committed somewhere in the State of Maine; and as a matter of course, the rash act is charged to "Millenism," and consequently it must be a gross error. Very well, supposing "Millenism" was the prime and active cause of this sad work (which, however, we see not a particle of evidence in the report to prove), does it necessarily follow that it is a dangerous error? If so, then all doctrines ever taught are dangerous errors, for similar cases have occurred under the belief of them all, a number of which have fallen under our immediate notice.

In Tykehanock, Pa., a man heard Mr. Dimick, a Baptist, preach on election and reprobation. The man concluded he was a reprobate, despair was the result, and under this state of mind he took a sweet babe and dashed its brains out, exclaiming, "There, the devil shall not have you, though he will have me!"

A promising young man, (his name we forget,) in the Wyoming Valley, Pa., having but recently been converted and joined either the Methodist or Baptist, for fear he should backslide, as was supposed, hung himself!

A Mr. Odell, with whom we were familiarly acquainted, in Dutchess Co., N. Y., an active member of the Presbyterian church, killed a lovely child to save it from an endless hell!

A Mr. Bowen, with whom we were intimately acquainted, a Universalist, in Cayuga county, N. Y., to free himself from trouble, took a dose of arsenic, and died!

Numerous cases of this kind have occurred in every sect, religious and infidel, moral, scientific, and political, which ever existed; and which every honest understanding man will acknowledge. Shall we, therefore, say that all are fundamentally in error? Most certainly, if the advent faith is an error because some who have embraced it have done such things. To judge the truth or righteousness of a theory by such acts of misguided individuals would establish a precedent that would condemn the Author of the creation, and the Savior of sinners: for, soon after the plan of the creation was perfected, Cain slew his brother, and at the very introduction of christianity, Judas caused the death of his Lord, and then hung himself!

But enough on this subject. When the people are determined to be deceived, or to reject the truth, they will find abundant reasons for doing it; and in these last days, we are told, that God would send those who have pleasure in unrighteousness, strong delusions. The prediction is being faithfully fulfilled in every quarter of the land; and soon they will drink the bitter cup for the folly of their doings.

Unlawful Striving.

(CONTINUED.)

"If a man strive for mastery, yet is not crowned, except he strive lawfully." 3 Tim. ii, 5.

In further remarking on this subject, we will say that another means to which unlawful disputants resort to carry their point, is, the influence or power of associated bodies. They very well know that there is, in the estimation of very many people, a divinity, wisdom, power, and infallibility belonging to an ecclesiastical body assembled in conference, association, synod, or assembly; which its members in their separate capacity do not possess; and that the unqualified assertion, declaration, or resolutions of such a body, will be more readily received and implicitly believed by many, than the plainest doctrine presented by one man, and most clearly and abundantly proved by the unequivocal word of the Lord. Hence the influence, by way of resolutions, of such bodies has long been sought to aid the cause of unlawful disputants. The politician, the moralist, and religionist, of every party, class, and creed, have alike availed themselves of this summary, easy, yet potent way of obtaining their ends. And each has succeeded, not according to the amount of truth presented in their unqualified resolutions, but according to the weight of personal or associated influence of the body that passed them.

Such kind of evidences or arguments, if they are worthy the name, prove no proposition, elucidate no point of doctrine, and inform the judgment of no one. They are not the result of the matured judgment and honest sentiments of the bodies that pass them. But they generally originate in the minds of a few interested persons, and without time for close thinking and thorough investigation, in the hurry and confusion of the moment, are pushed forward, receiving the vote of a scanty few, while the majority of the body not unfrequently give no expression in the matter. They are then sent out as the sentiments of the body, and directly or indirectly form a part or parcel of its creed, or rule of doctrine and practice. This has long been the foolish work of the different sects, and partisans of the world. And each has thus acted in order to put down its neigh-

bor and build up its own creed. And the one that has had the most consequence or influence, and has passed the greatest amount of flaming resolutions, has, in the estimation of deceived thousands, succeeded best. And it is a matter of deep regret to us, that we who have seen and well know the evils of such things, and who profess to believe no other doctrine, engage in no other practice, pertaining to the church of God, than is plainly taught in his word,—should in the least degree attempt to build up our cause by the unlawful means.

If a proposition plainly stated, and fully proved by the infallible testimony of the Bible, does not carry sufficient sanctity, truth, power, or influence, to convince and move to action the people, then they had better never act; for most certainly if any other principle or influence causes them to assent even to the truth and moves them to action, it will be a blind assent, and an uninformed and mechanical action. But when faith and works are produced by the light and power of truth, they are the fruits of an enlightened understanding and voluntary will, and well pleasing to God.

We are far from supposing that all who have participated in this kind of unlawful strife, have wickedly done wrong. Very many have acted honestly, supposing that what every association in the world has long done, must be right. But we think when they have suitably examined the nature of the practice they will see that it belongs to the system of unlawful strife, and will abandon and discountenance it. (To be Continued.)

(¶) We have received two statements of a certain case at Worcester, Mass. We propose to the parties concerned to unite in sending a statement in which both shall be agreed. We think this may be done, and would be more acceptable to all who love one another with a pure heart fervently. We will delay publishing the decision of the church a short time, to hear the result of this proposition.

Horror of the Slave Trade.

The following account of some of the horrors of the slave trade, was given by a witness before the British and Foreign Anti-Slavery Society. The same account says that about 70,000 slaves were landed in Brazil in A. D. 1846, out of which number seven thousand died from their sufferings. 'The witness was a man who had been engaged in the nefarious practice, and whose testimony may be relied on as truth, only coming far short of the real horrors of the case.

HORRORS OF THE SLAVE TRADE.

"Do a large number of the slaves die after landing, and before sale?"—"A great many; especially now, from the extreme ill-treatment; and in the putrid gases they have to inhale in the holds of small vessels, where they are jammed up as they lie, and by suddenly relaxing the person, and suddenly carrying them on shore, many of them die. I knew a case in which only ten escaped out of 160. That was a vessel belonging to a friend of mine, who was my agent."—"Will you describe how they are packed?"—"It has been described to me, (I have never seen it done), that they are laid upon their sides parallel to each other. They are generally boys from ten to twelve years of age; they are put upon their side, and if they do not lie parallel upon their side, a plank is put upon them, and a sailor will get upon it and jam them down, so as to make them fit compact. I have never seen that done, but I have heard slaves speak of it; and I have heard captains state it, who I know would have no object in stating it if it were not true. One lies with his arm so as to fit into the next one; he may pull his arm out if he can."—"They are not shackled together?"—"Not the little ones."—"Are those slaves upon their passage never cleaned out?"—"I fancy not, because if you clean them out, where would you put them? You dare not bring many of

them upon the deck, because, seeing the water, many of them would be tempted to jump overboard, and even to drink salt water; consequently, all that you have to do is to crowd all sail and get out of the way of the cruisers, and look as quiet and as nasty as you can. I may mention, that it has happened, that on the arrival of a vessel, she has been found in so filthy and destitute a condition, that after unloading her cargo she has been cast adrift." "You prefer importing boys and girls because they pack closer?" "Yes; they are much less in stowage, much less in volume. Some of the American vessels are about seven to eight feet between the decks; some are only seventy-two inches between the beams. They have generally three tiers, one on the ground and two above." "Do you mean that in the height of seventy-two inches, that is to say six feet, there are three tiers of slaves?" "Generally; the lower ones have a kind of mat made of banana stalks." "You have frequently seen this with your own eyes?" "Yes; any body may see it in Brazil, but in Rio you would not see it now, because very few are now landed in Rio." "What is the youngest age at which you import the negro?" "They never brought them so young at any time as they do at present, because the stowage was not so valuable before. The cruisers have made the stowage so valuable." "How young do you bring them now?" "The smaller they are the better you can carry them. I once bought a little chap just like a dolly; he could not, from his teeth, have been more than six, perhaps not so much; he was too small to work." "Are not a great portion of the cruelties and deaths in the course of the slave-trade to be attributed to a want of water?" "Perhaps more from that than any thing else, because in the tropics a very little food will support the system; when the system is in a state of torpidity, and when the air is exceedingly foul, the functions of life become very sensibly diminished; absorption takes place of any portion of fat they have, and they can resist the want of food for some time, but the want of water is a thing that cannot be resisted." "It is in order to evade the activity of the British cruisers that your people who are engaged in the slave-trade are obliged to stint the slaves in water?" "Of course." "And that they are also obliged to crowd them into such small spaces?" "It arises probably from that. I do not know whom to blame for that, whether it is the captains, or the agents, or the owners, or whom; but certainly they do bring an immense number in a very small space. I have known 350 brought in a ninety-ton schooner." "What do you reckon to be the average voyage from the coast of Africa to Brazil?" "At the present time you are obliged to go in such a zig-zag manner that what ought to be twenty days is sometimes ninety days." "And it is when the voyage is so long that the slaves die?" "Yes. They get a drink of water once a day. In a state of inactivity you may exist upon that for twenty days, perhaps, as I know from my own experience; but not much longer than twenty days, because the system fails rapidly after that. It is too horrible to describe the effect of the want of water; no person can have an idea of it without feeling it." "From what part of the coast of Africa is the general importation?" "I would beg leave to decline saying that, because the moment that is known, your cruisers will be twice as energetic upon that one point, and it will do mischief to some one. I have got to live in the country. Human life is not valued very highly in Brazil. Any person making himself troublesome upon the slave-trade would be immediately shot." "What is the condition of the slaves, when they are landed, now?" "There are some with more iron constitutions than others, but to see them, they look horrible. The bones of the knees stand out and look like large knobs; the calf of the leg has disappeared; it looks more like the leg of a monkey than any thing else, and you can count all the bones. The abdomen is very much bloated, and there is an imbecility in the eye; in fact, nature is reduced to the lowest point." "Have you seen them standing against a wall?" "Yes; but you see them standing against a wall in warm baths; and by doing that they get round after a little time." "Are they usually covered with sores?" "Yes, when they are jammed together; and there is a species of itch that breaks out upon them, and blotches of a large size break out upon them." "Have you any knowledge what the mortality of slaves employed

on a sugar estate is?" "No, I cannot say; but since your cruisers have been on the coast their systems suffer so much from the shock of coming over, that many of them die; so much so, that there are now no second retailers of slaves as there used to be, because they die so frequently in the first two or three months. I have known thirty leave the coast, and go twenty miles up into the interior, and fifteen have died; and I have known 160 landed, and eighty-four of those have died before they got into the interior." "What was the cause of that?" "They were in such a dilapidated condition, nature was completely overcome by the passage." "Are the slaves that are imported into Brazil, sold openly in the market?" "Not exactly; we have no markets for slaves as you have here for different articles; they have been abolished in Rio; but if you go to the neighborhood of Rio the slaves are sold openly." "Are there barracks in the same way as there are in Cuba?" "Yes, you may term them barracks." "We are unable to give the additional evidence which has been laid before the Committee by several witnesses on the extent and horrors of the slave-trade. There was, however, one incident alluded to by Capt. Matson, R. N., which may be considered as the climax of the horrors of the slave traffic. In reply to the question, "What becomes of the slaves that are refused by the slave traders?" he said, "I have heard instances of their being massacred. I was in the river Nun some years ago, when 500 were knocked on the head on the beach." This reminds us of a similar fact recorded in the slave-trade papers of last year, which asserts that no less than 3000 refuse slaves at one station had been killed, to avoid further expense of feeding and keeping them in custody."

Foreign News.

BY THE ACADIA.

In France the surface of politics appears somewhat more calm. There is a lull for the moment at Paris; but Lyons is a prey to all the violence of mob government. The Provinces are in a frightfully disaffected state.

The Assembly and the Government—for although the two powers have exhibited unmistakable signs of being discordant bodies and not coordinate authorities—the two branches, which we can hardly call the Legislature and Executive of France, for each aims at being both—had no sooner crushed the movement of the 15th May, than they began each to contend for the mastery.

Not only does distrust manifest itself between the two authorities, but the Executive is torn with internal dissensions, and the impression is that it must fall to pieces.

We hear from all quarters that M. Lamartine and Ledru Rollin will resign, and that the new Executive will be formed of Marrast, Arago and Marc.—Some report Cavaignac, who we have already said has assumed the Portfolio of War.

From all the observations we are enabled to make, it appears to us that the National Assembly, elected by universal suffrage and vote by ballot, although decidedly Republican, is nevertheless much more Conservative than Democratic. Dufaure and the Thiers party evidently by their experience, temper, and as the representatives of property and order, carry a very great, if not predominating weight in the Assembly.

These are further strengthened by the Legitimists, whose confidence has so far increased within these few days, that the Presse, their organ, has published a series of private letters from Prince de Joinville, now at Claremont, near London, eminently calculated to awaken dynastic sympathies, and to pave the way for his return to France, at least as a private citizen.

We have no doubt that Lamartine and the Republicans are aware of this movement, and it accounts for the decrees recorded in our last, interdicting any

member of the Orleans family from ever again setting his foot upon the French soil, which decrees the Committee on the bill has sanctioned.

To such an extent, however, have the hopes of the Regency party reached, that a demonstration of operatives in its favor was contemplated; and indeed from day to day, in consequence of the alarms, real or pretended, of threatened demonstrations on the part of some body or other of the people, every avenue leading to the National Assembly, and every room, hall and passage of the building is thronged with soldiers with fixed bayonets, and from 15 to 20,000 occupy the quays adjoining during the sittings.

Lyons was still disorganized; and at Toulon the workmen had obtained possession of the arsenal, but after a sharp collision, the troops recovered possession of this place of strength, and the workmen returned to their duty.

The intelligence from all parts of the Continent becomes daily of deeper and deeper interest. Fresh events create new complications.

The hopes of peace in the North of Europe have not yet been realized. The Schleswig Holstein dispute remains almost *in statu quo*.

It is currently reported in the first political circles, that the separation of Prussia, and perhaps Saxony, from Prussia may be expected.

The German Parliament has assembled at Frankfurt. The choice of President and Vice President, Mr. Dugerne, the Hessian Minister, and Mr. Poiron, has inspired great confidence.

In Lombardy the war continues undecided. The siege of Peschiera commenced on the 19th inst. Treviso is invested by the Austrians, but held out on the 16th inst.

At Naples on the 17th an unsuccessful insurrection took place, and after 400 troops were killed, the beautiful city was given up to pillage by the Government. The magnificent villas and palaces which extended to the sea-shore, are at present a heap of ashes. The accounts are very confused—but we learn that the National Guard were disbanded after the battle, and a ministry formed under the presidency of Prince Curial.

An insurrection has taken place at Seville, attended with a great loss of life; and the French journals lay all the blame to Sir H. Lytton Bulwer. Spain breaks with the best and sincerest friend she ever had. Her own internal peace and tranquility will not be promoted by it.

We regret to state that the position of Ireland continues to fill us with deep apprehension. The excitement of the Government trials now in progress found vent in demonstrations of the clubs and artisans who in large bodies parade the streets of Dublin.

IRELAND.—Obstructions of the public highways take place by the Police and the multitude, and then the contests arise in the Police Courts as to which party committed a breach of the law. These petty squabbles are exactly indicative of what is pressing elsewhere.

The effects of the triumph of the juries in the cases of Mr. O'Brien and Mr. Meagher, have extended throughout the provinces where the joy at the results is beyond description. The people are in exultations. Fires are blazing—the bill-tops are shrouded in flames; it is evident that the best friends of the physical force party are in great alarm, lest in some of these demonstrations a collision with the military shall take place.

THE CHOLERA.—The latest arrival from Europe brings the following intelligence in regard to the cholera:

The Cholera has broken out, and with unusual se

verity, both at Moscow and Constantinople. The crews of the merchant ships have suffered severely. At Hae-Keui (Turkey) the mortality has been so great that several Jewish families of the village have left their habitations in the plains of Kiat-Haone and Ali Bey Keui. It appears that during the last year 300,000 persons had been attacked and about 100,000 had perished in Russia. In certain towns in Russia, comprising a population of 411,245 persons, 21,295 had been attacked, of whom 11,361 had died, the number attacked being 1 to 19 1/2 of the population. In nearly the same towns, but with a smaller population, 305,329, the number of sick on the former visitations in the year 1829-31 was 15,550, of whom 9,032 died, the number of sick being then 1 to 19.6 of the population. The late course of the disease in Russia is agreed to have been in all respects similar to the course in 1830-31. It was then abated by the frost, and re-appeared with the spring. It was hoped that it had spent its force at the period when the frosts set in, but its revival at widely distant points, under similar circumstances to the former, is regarded with great interest by the medical authorities, and gives its own warning, which, it is to be hoped, may not be needed.

NEGRO INSURRECTION IN THE WEST INDIES.—The slaves at Martinique rose on the 22d ult., and murdered many of the white population, notwithstanding all which, no attempt was made by the authorities to put them down; they are said, however, to have since become more quiet. Guadalupe remained tranquil.

J. D. Prudden.

We have just learned t. at Bro. J. D. Prudden is dead. He fell asleep in Jesus the 5th inst. The particulars we have not learned, only that his sickness was short, and his faith strong and full of hope in his last moments. The Lord bless the bereaved widow and afflicted family of our departed brother and fellow-laborer in the gospel, with the consolation of his grace, at this time of their deep affliction.

Will some one acquainted with the case, give a suitable notice of the death of Bro. Prudden?

The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.

Notices.

Field Meeting in Canada West.

The Lord permitting, there will be a field meeting on the 24th and 25th of June, near Bro. John Stevens, Lot No. 33, in 1st Concession of Darlington. Bro. Hough, Henley, Bowers and Arnot are requested to attend. W. PICKETT, C. CONYER.

Conference in Buffalo.

The brethren in Buffalo have appointed a Conference to commence July 6th. Bro. Waetjens, of Cincinnati, and Bro. Himes and Hale of Boston, are expected to attend. A general attendance of ministers and brethren in Western New York is also solicited.

Appointments.

Bro. J. P. Weethee, on his way East, will spend the Sabbaths of his visit as follows:

- Cleveland, July 2 Boston, July 23 & 30
Buffalo, " 9 New York, Aug. 6
Rochester, " 16 Philadelphia, " 13

Providence permitting, I will meet with the friends in Auburn, Wednesday, June 21st. And with the friends in Homer, the Sunday following, June 28th. L. E. BATES.

Three-Days Meeting in North Scituate.

The Advent brethren in North Scituate and vicinity design, if time continue, to hold a three-days meeting at their Tabernacle, to commence the first Sabbath in July. We invite the brethren in the Advent faith from abroad to come and unite with us. Bro. T. Cole and J. Turner are expected to attend. For the brethren, S. C. CHANDLER.

Campmeeting in Canada East.

By Divine permission, a Camp-meeting will be held on Caldwell's Manor, Canada East, commencing on Wednesday, June 28th, and will probably continue until the following Monday. The ground to be occupied is upon the farm of Capt. George Row, about one mile west of the Village of Clarenceville, and about three miles from La Cole's landing and ferry (where those who come by steamboat will stop), and about eight miles from Rousses Point. Good pasturage and water can be obtained in the vicinity. But few, if any, can lodge in houses, and it is therefore expected that those who come, will make preparations to lodge on the ground. Let there be plenty of provisions, and let every six or eight persons provide for themselves a tent. Come one and all, both to get and to go good. Come in the Spirit. It will be one of our last meetings as we meet in the 'camp of the saints.' The objects of this meeting is to glorify God, and make ready a people prepared to meet him. Therefore let every Christian who attends remember the prayer, 'Send forth (not drones, but) laborers into the harvest.'

Wm. SOUTHERLAND. D. T. TAYLOR, JR.

Providence permitting, Bro's Litch and Hutchinson, will attend the above meeting.

Business Notes.

D. T. Taylor—We should be pleased to have you do so.

C. Conet—It was received April 6th and acknowledged in No. 16.

A. S. Bradford—The \$3 was never received. It must have been lost or purloined in the mail. We credit you the amount.

J. S. White—H. H., No. Attleboro, owes 42 cts.

Remittances for the Harbinger.

Dr. J. Burdell N Basset J Sears W Algire J Blake no 240 P Blake no 252 S Stearns—\$1.00 each, J Jones P Gibson—\$2.00. E F Green 37 cts. W W Watles 90 cts. S Sisson \$1.25. A Ansley 75 cts.

LETTERS—B Morley F K Magee P Blood W F F D Keeler F J Thomas C Crawford Jr.

Second Advent Meetings.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third houses (four corner of Huron street). Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ROCHESTER.—Meetings are held in MINERVA HALL, corner of Main and South St. Four lectures, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blossin's buildings, corner of State and South Pearl-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on First St.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 37 Bond-street (two doors from Bowery). They are preaching three times each Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

BOOKS FOR SALE.

PRIMITIVE CHRISTIANITY, for Two Hundred Years. From the Writings of the Fathers. Compiled by D. I. Robinson.—Price, 60 per hundred; 6 cents single copy.

A STATEMENT OF FACTS on the Universal Spread and Expected Triumph of Roman Catholicism. 108 pp. Price, 15 cts.; discount by the quantity.

PROTESTANTISM; its Hope of the World's Conversion Fallacious. 74 pp. Price, 16 cts.; discount by the quantity.

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No. 1.—THE SECOND ADVENT INTRODUCTORY TO THE World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman. 36 pp. Price, 4 cts., 50 1/2 per dozen; \$2.50 per hundred. No. 11.—THE DUTY OF PRAYER AND WATCHFULNESS in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M.A., Incumbent of St. Bride's, Liverpool. 36 pp. Price as above. No. 14.—GLORIFICATION. By Rev. Mountr Brock, M. A. 36 pp. Price as above.

TRACTS ON PROPHECY.

No. 1.—Looking Forward. No. 6.—If I Will that be Terry 2.—Present Dispensation— His Course. (III) Com 3.—Present Dispensation— His End. 7.—What shall be the Sign of thy Coming? 4.—What did Paul teach the Thess. Church about the Second Coming? 8.—The New Heavens and New Earth. 5.—The Great Image. 10.—Behold, He Cometh with Clouds! 11.—Christ our King. 12.—Behold, He Cometh with Clouds!

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