

ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!...and all kindreds of the earth shall wail because of him!!!"

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WHOLE NO. 236.



Poetry.

"We Shall All Be Changed."

I love to mark the falling leaf,
To watch the waning moon;
I love to cherish the brief,
That all will change so soon.

I love to see the benighted flower
In light succumb; pass;
As they would deck life's festal hour,
And hide time's ebbing glass.

I love the rushing wind to hear,
Through the dismantled tree,
And shed the sad but soothing tear,
O'er joys that pass the breeze.

I love to think this glorious earth
Is but a splendid tomb;
Whence man to an immortal birth
Shall rise to dwell in bloom.

Why mourn we then the saint that dies?—
He'll pass a wondrous change,
And in more brighter form shall
Scope purer region range.

On this fair couch then rest thy head
In peace, thou child of sorrow;
For know, the God of truth behest,
Thou shalt be changed to-morrow.

Changed as the saints and angels are,
To glories ever new;
Corrupt, shall corruption wear;
And death shall life renew.

FUTURE PUNISHMENT

NOT ETERNAL LIFE IN HELL, BUT DESTRUCTION.
BY REV. W. H. WEAVER.

In those passages which exhibit in contrast, the affecting retributions of a future state, there is a remarkable uniformity in setting in opposition, *not happy and miserable eternal life or sinlessness; but life and death, &c.* "The wages of sin is death, but the gift of God is eternal life," &c. "He that hath the Son hath life;" and he that hath not the Son of God, *hath not life.*" "If ye love after the flesh ye shall die; but if ye thro' the Spirit do mortify the deeds of the body, ye shall live." "Strait is the gate," &c., "which leadeth unto life." "Wide is the gate," &c., "which leadeth to destruction." "For we are unto God a sweet savor of Christ in them that are saved, and in them that perish, to the one we are the savor of death unto death; and to the other the savor of life unto life." "He that sweeth to the flesh shall of the flesh reap (what an immortal wool) corruption; but he that sweeth to the spirit shall of the spirit reap life everlasting." "And in nothing testified by your adversaries, which is to them an evicted token of perdition, but to you of salvation, and that of God." "There is one lawyer who is able to save, and to destroy." The wicked are "vessels of wrath fitted to destruction," the righteous, "vessels of mercy—prepared unto glory." "The preaching of the cross is to them that perish, fool-

ishness; but unto us which are saved, it is the power of God."

How plainly do these passages teach, that the final destinies of men, are, *not eternal, happy and miserable life, but life and death—life and destruction—salvation and perishing—life everlasting and corruption—salvation and perdition, or being lost—glory and destruction.* In Matt. xxv. 46, *life eternal* is opposed to *everlasting punishment*, but the term everlasting punishment does not necessarily imply everlasting existence, nor is this the Bible definition of everlasting punishment. The positive declaration is, that it consists in "everlasting destruction," 2 Thes. i. 9, which is literally everlasting punishment. There will be no restoration to life and felicity.

In John v. 28, the "resurrection of life" is contrasted with the "resurrection of damnation"—i. e. condemnation. In Rom. ii. 6—10, it is contrasted with "tribulation and anguish." But as the second death is preceded by condemnation and torment, and neither of these imply endless existence, these passages, in their most obvious import, are perfectly reconcilable with the idea of final destruction.

It is an argument of magnitude against the popular opinion on this solemn subject, that numerous and varied terms used in the Bible to express future punishment, are, in their obvious import, opposed to *life in any condition.* *Death—The Second Death—Destruction—Perdition—Perish—Lost—coming to an end.* The figurative passages import the same. "He will sweep up the chaff with unquenchable fire." If the fire, which the husbandman puts to the chaff for the purpose of entirely destroying it, is quenched, the chaff may be partly saved. If it shall not be quenched," it continues until it is expended by the *utter destruction* of the chaff. "Their worm dieth not." If the worm dieth, "the carcasses" (see Isa. lxxvi. 24) are not entirely devoured; if "their worm dieth not," they are *wholly destroyed.* What unbiased mind does not perceive that our Lord, by using these similitudes, designed to impress the minds of his disciples with the fearful truth, that a *destruction of being—of "body and soul,"* will be the sure portion of all who prefer their own carnal gratification, to the service and joy of the kingdom of God!

Rev. xiv. 11; xix. 3, and xx. 10. In these passages, the term *forever* is connected with the *torment* of the wicked, and if this term is never used to express limited duration, these passages are opposed to the numerous varied and plain divine declarations of the entire destruction of the ungodly. But is this a fact? Certainly not. It is admitted, that if the plain testimony of the Bible does not contradict the literal import of the term *forever*, as applied to the torment of the wicked, we ought to understand it in its literal import, as we do when it is applied to the happiness of the righteous. But if the terms, *forever*, and *forever and ever*, which are literally synonymous, are often used to express limited duration; and the general testimony of Scripture in respect to future punishment, plainly imports *destruction*, it is a violation of the just rule of interpretation, to understand the passages referred to in their literal import. Now I affirm that these two facts are susceptible of clear proof.* After finding

the term *everlasting* or *forever*, applied to the covenant of circumcision, Gen. xvii. 13—in the Jewish possession of the land of Canaan, Gen. xvii. 8—in a written record of the prophet, Isa. xxx. 8—and to the continuance of the present earth, Eccl. i. 4—and even to Jonah's three days' entombment in the fish, Jonah ii. 6, it is astonishing to find it applied to the duration of the torment of the wicked, which may be thousands of years from the period of their first death, to that of the second, or final destruction.

It is evident that the torment of the wicked described in Rev. xiv. 11, and xx. 10, as being day and night forever and ever, refers to a period commencing before the final judgment. It is, and will be, inconceivably dreadful; its precise duration is not revealed. Of the fire in the land of Idumea, caused by the judgment of God against his enemies in the present state, it is written, "It shall not be quenched night nor day, the smoke thereof shall go up forever." Isa. xxxiv. 10. So the testimony respecting Sodom, &c., "suffering the vengeance of eternal fire," may be considered as referring to the entire destruction of those cities; by which they were "set forth for an example" to the world, of the fearful consequences of disobedience. But if not, the term *eternal* may be used in a limited sense, as the original word is in many places. In this limited sense the term "everlasting fire" *must be understood*, in our Lord's declaration, "It is better for thee to enter into life half or unaimed, rather than having two hands or two feet, to be cast into everlasting fire." Here, being cast into everlasting fire is set in opposition to *entering into life.* But if the sinner is to *live forever* in this fire, he enters into *life* as much as if he would enter paradise. *Eternal life* is his portion in either case, though the *quality* of it is vastly different. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him." If a sinner on him to utter destruction, he shall not see eternal life, otherwise he will. It is said that "no murderer hath eternal life abiding in him;" but if the murderer has an immortal soul abiding in him, he has eternal life abiding in him as certainly as the holiest saint on earth, only of a different kind. The Scriptural term "everlasting fire," "unquenchable fire," imports a fire which shall *utterly destroy.* No other construction of these terms, can be reconciled with the divine testimony—with the penalty of the law, which is *DEATH*—with the definition of the sinner's punishment, as consisting in "everlasting destruction;" or with our Lord's instruction, that this destruction is *not a distinction of happiness, but of body and soul.*

Some affirm that when the term *forever* is applied to things of the present state, it is to be understood in a limited sense; but that when it is applied to things pertaining to a future state, it is to be understood in its literal import. Let us test this argument. Does not all its force rest upon the principle, "that things in a future state are necessarily endless?" In this principle true I certainly not. It is no more true that every thing which succeeds the present state shall necessarily have no end, than it is true that all Scriptures to denote the longest possible duration, of which the subject to which they are applied is capable. (Braman, eccl. page 18. As if the "everlasting covenant of circumcision" could not possibly be in the flesh of the Jews; or the "everlasting covenant" of the land of Idumea be the Idumeans, to this day.) And I shudder of the earth encompassing Noah "forever," said to be possibly have been a longer period than three days!

things which preceded it had necessarily no beginning. We know that other things began to exist before the present state. Nor is there anything in the nature of things, which proves that dependant beings may not cease to exist after it. All depends on the will of God. If the general tenor of Scripture testimony respecting future punishment, is in favor of a destruction of being, this argument, and all others must fall before it.

Some suppose that by the destruction of the wicked, is intended the destruction of their sins; others, the destruction of their happiness. The destruction of sin—of happiness—of being, are entirely distinct ideas: each is susceptible of definite intelli ent expression by appropriate language. How could our Lord express the latter idea more definitely, than he has in Matt. x. 28? Fear him which is able to destroy both soul and body in hell." If this passage, which is so particular and definite, is considered in connection with 2 Thes. 1. 9; Ps. xcii. 7; Ps. lxxiii. 17, &c. it is possible for an unbiased mind to reject the import advocated. The doctrine is taught in both testaments.

Another argument is offered to the consideration of such as desire emancipation from the mental slavery of human systems, in the fact, that, in the Scriptures of truth, no qualifying adjectives are ever affixed to the terms eternal life and immortality, denoting different kinds of eternal life or immortality.

Simple immortality—simple eternal life, is invariably represented as a blessing. If the common opinion is the truth, it would have been as necessary for the inspired writers, as it is for modern preachers, to make a distinction between a blessed and a cursed immortality. The effects of sin and grace are not miserable and happy eternal life; but death and eternal life. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

[Concluded next week.]

The following article was found among Bro. J. D. Prudden's writings. As it was his last effort to disseminate what he believed to be truth, and as it appears to be the conclusion of his articles on this subject, we give it a place in our columns.

A CLUE TO THE TIME OF THE END.

NO. XV.

Having proved that the 1200 years of Papal dominion could not have ended before A. D. 1809, nor later than A. D. 1813, it will be proper now to show a corresponding date for the commencement of this number.

In 533, the Pope receives his ecclesiastical power by the decree of Justinian, 1260 years from that date brings us to the slaying of the two witnesses, when the foundation was laid in France for the subsequent acts of Napoleon.

In 538, the Ostrogoths are driven from Rome for the purpose of giving to the Pope his civil dominion; but it is evident the Ostrogoths were not then broken, from the fact that they for five times retook Rome, and were five times driven out of Rome—so that the Pope could not receive his dominion until this power was plucked up by the roots, which implies an entire and final defeat. 1260 years brings us to 1798, when the people of Rome declared that the Roman States were a Republic in alliance with France, and the Pope was carried a prisoner to France, where he died. But this event was not the taking away of his dominion, from the fact that the Justinian laws were not overturned, for a new Pope was elected and went into possession of his dominion, by virtue of the grants of Justinian. In 553 the Goths were finally conquered. Gibbon says on page 138 of vol. 3, under date of 552: "Neither the fortifications of the Hadrian Mole, nor of the port,

could long delay the progress of the conqueror, and Justinian once more receive the keys of Rome, which, under his reign, had been five times taken and recovered." On page 139, speaking of the Senate, says: "After the period of thirteen centuries, the institution of Romulus expired, and if the nobles of Rome still assumed the title of Senators, few subsequent traces can be discovered of a public council or constitutional order." On page 142, under date of A. D. 553, speaking of the final conquest of the Goths in Italy, says: "After the battle of Casilman, Narases entered the Capital; the arms and treasures of the Goths, the Franks and Alemanni, were displayed—his soldiers with garlands in their hands chanted the praises of the conqueror, and Rome, for the last time, beheld the semblance of a triumph."

Thus we find that the three horns were not entirely plucked up by the roots until 553; 1260 years from that date will bring us to 1813, when the Papal dominion was entirely destroyed, by the abdication of the Pope of all his temporal sovereignty.

Having thus far, we think, proved every point, we will hasten to the final conclusion. If we have not proved our points, we would call on our more able brethren to show us our mistake—and they remaining silent while we tread out on to new ground, we shall take as evidence to their minds of the correctness of our positions.

The passing of the extreme boundaries of 1847 must lead us to the conclusion that there is a mistake in the Christian era, or that the 70 weeks are no part of the 2300 days. If we say there is a mistake in the Christian era, we cannot tell how long time may continue; if we say that the 70 weeks are no part of the 2300 days, we are still left to uncertainty as far as prophetic periods are concerned, as to the time of the coming of the Lord.

But we are not left to this uncertainty, for we have the 1335 days terminating 45 years beyond the 1260 and 1290 days, which gives us the only clue we can possess of the termination of those periods that reach to the coming of Christ.

If we add 45 to 1809 it will bring us to A. D. 1854, as the earliest date of the coming of Christ—if we add 45 to 1813, it gives us A. D. 1858 as the latest date to which these periods can extend.

J. D. PRUDDEN.

For the Advent Harbinger.

NOTE TO BRO. WM. SHELDON.

You wish me to harmonise the texts you quote, with my theory. This I would attempt to do most cheerfully, if there were not an insuperable obstacle presented in the article in which you make the request. You say, "I believe the body is sometimes called a soul, as in Gen. ii. 7."

Is the body called "a soul" in that text? Did you not by mistake read from the wrong book? Or, if you had the Bible, did you not hear some prejudiced person misquote that passage, and hence conclude that you are right, when, in fact, you are wrong!

I can hope for no progress towards an harmony of view, till we both come to read and quote such primary passages of Holy Scripture correctly. Should you find on examination that the body is called "a soul" in that text, then I shall confess that I have been wrong in saying that it was "the first man Adam;" yes, I have erred in saying that the man, the living creature, or "living soul" died as God said he should in case he ate the forbidden fruit; wrong also in saying that Satan lied, as the Savior says he did, John viii. 44, when he said to our first parents, "Ye shall not surely die." Furthermore, if the Creator said or meant that only the body should die, then Satan was right—the primeval pair did not surely or actually "die"—they only cast their

shell, like young locusts, and consequently, I have been wrong in supposing that Abel is "dead"—Heb. xi. 4—or that "Abraham Isaac and Jacob" died and were "buried," as the Scriptures say, "in the cave of Machpelah." Gen. xxv. 7-10; xxv. 27-29; l. 13. We read also that David was both dead and buried 1000 years after his decease.

If these inspired histories are to be taken in harmony with Gen. ii, as it reads in the right book, the Bible, then I can understand them to be all alike, true, and Satan's saying, "Ye shall not surely die," all false, in all its phases; then further, the Messiah's great argument to prove the personal or real "resurrection" of the Patriarchs is intelligible and conclusive. "Abraham, Isaac and Jacob" must have a resurrection. Why so? God has given us the time, place and circumstances of their death and burial—as really so as Jesus told his disciples of the death of Lazarus; yet Jehovah called himself their God. Now Jesus argues against the Sadducees to prove the doctrine of the resurrection, that as "God is not the God of the dead but of the living, therefore, they must be raised from the dead—the doctrine of the resurrection is true!" This conclusion silenced the Sadducees, because it followed necessarily from the premises. Surely, my brother, you would not set Jesus arguing on the side of the Sadducees, so far as to say that these Patriarchs were in no need of a resurrection! Such an idea contradicts Jehovah all through Genesis, and would lead to no rational conclusion, such as Jesus urged on those deniers of the resurrection.

If you need an illustration of this, please read inspiration farther: "Unto us a child is born—a son is given." This was 700 years prior to the event. It is the usual prophetic style—he "calls things that be not (except in his purpose) as tho' they (already) were." Rom. iv. 17. This is the manner of "God who quickeneth the dead"—gives life to the dead ones: hence, I see, in the different parts of this great subject, a beautiful, glorious, divine harmony.

The strongest terms to express the idea of a "spirit" or "soul" connected with any of God's living creatures, are found in connection with the whole animal kingdom. Gen. i. 20, 30; ii. 7, 18; iv. 17; vii. 11. Hebrew and margin. "As it is written," "they have all one breath"—it is called "spirit" in the same connection: Eccl. iii. 19-21. All alike received life—"the breath of the spirit of life" from God; but death came by sin—"so death passed upon all men," not excepting "Abraham, Isaac and Jacob." This being so, Satan "is a liar"—death is not a figure—the resurrection is a reality; like translation it is predicated of the whole person, and not a part. Please read Heb. xi. The idea of only a half, real, impersonal "death," is of the devil. He first said, "Ye shall not surely die;" hence, the origin of heathenism, Swedenborgianism, Shakerism, and all doubts as to a real resurrection. When these points become clear as they stand in the Scriptures, the harmony you seek will be complete.

Yours,

J. B. COOK.

New Bedford, Mass., June 20, 1848.

For the Advent Harbinger.

BE NOT OVERCHARGED.

We as believers in the immediate appearing of Christ feel the importance of the exhortation, to be careful, lest we become "overcharged with the cares of this life, and so that day overtake us unawares."

The substance of this exhortation is, "live different, act different" from those who have no faith in the truth that the end is especially near. Be self-denying—guard against the alluring things of this life—renounce its pleasures, &c.; all this is likely to conflict with the arrangements of the

world-loving and pleasure-seeking portion of mankind. Therefore it is not strange if the enemies of the truth strive in every way to make our path a thorny one, and entice us away from the service of God to serve their Father, the Devil; and if they fail in this way, it will not be surprising if they bring in the aid of science to cause the body to triumph over the mind and thus gain their point. Evidently the enemies of all righteousness have commenced this kind of persecution, and will continue it until surprised by the realities of the judgment scenes, when they will cry for the "rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb"—when the great day of his wrath has come and they are not able to stand.

Evidently the difficulties attending the preaching of the gospel of the kingdom will increase as we near the end. The line of separation between the *truly righteous*, and lukewarm, and ungodly, will be drawn thoroughly by the time our Lord appears—i. e. the influences which we are to expect will be at work near the end, will consummate the division so thoroughly, that we shall be enabled to discern, to a greater extent than previously, "between the righteous and the wicked; between him that serveth God and him that serveth him not." This solemn work is now rapidly going on, and the "day that shall burn as an oven" will speedily decide forever who serve their God and who serve him not. May we be blest with the evidence that we are truly the servants of God, by our faith shining "*brighter and brighter*" as we near the perfect day."

H. BARRINGER.

For the Advent Meetings.

Characters of the Judgment.

NO. II.

Among that countless throng that saw Him come in clouds and quaked, none wretched more than he, Who unto men declared himself to be The Minister of God; repentance preached And faith, though he himself repented not Nor faith possessed—stood pointing out the way, Yet never walked therein. He had been praised And honored by the world, because from it Commission he received, and not from God, Who only gave to those He chose Himself; And set apart, consulting not the world; Therefore despised and counted heretics. Such preached the truth for God, and not for men; Sought but his praise; the world's, despised; and bent

Their steps along that narrow path, beset By Slander, Hatred and Revenge; and oft By Persecution met at every pace.

This was the common lot of them whom God Did call, and separate from all the world To preach His Grace. Not so with those, who from The schools of men gained their theology, And preached as taught, how'er absurd, and far From God's own word it ran. 'Twas popular To wear the priestly robe and Reverend to be called. The world was loud in praise of such; And none more honored by the mass than he, Who morals taught for pure christianity; And never knew the difference except By name, and faithful testimony of Some friend of God.

'Twas taught and so believed That God could never qualify to preach; That when he called to the great work a soul, He first required he should be taught of men, Or his success would never be complete.

And to this end the lore of ages gone Must all be learned, and languages, Long obsolete and dead, packed fast into The brain, and kept for use in telling to The world a Savior's love—redemption yet To come—the stinner's love—redemption yet To come—the stinner's love; all books explored; Both heathen and divine. Philosophy, in all its labyrinths and windings must Be traced till understood; and ethics learned And moralized upon: Each part of what

The world deemed wisdom, must be mastered, ere Divinity could be begun. And this Itself was what? God's word alone, which He Had said was able full to make all wise And amply qualify to preach the truth? Nay, nay; not this; 'twas called another name; And something 'twas besides; and so it went By Sacred Literature. Thus euphonized It fell so smoothly on the worlding's ear, That even he drew out his purse in aid Thereof. And had it been alone the truth Thus studied, taught, though called by softer names, It better would have been; but far from this Interpretations false were giv'n the word Of God, till all obliterated were

Its simple truths, and mystified its pure And heavenly light. 'Twas infidelity Ecclesiastical, in truth, though name Like this it did deny; and claimed to be Divinity, theology; and so

'Twas called until the Judgment day arrived. That day proved who was on the rock, and who Was not. Many who thought they were, stood on The sand, which gave away soon as the storm Arose; and so they perished evermore. Not all who in the subtle schools of men, Had something learned they better ne'er had known, That day were lost; for those there were who on The true foundation built, built amiss; ' Wood, stubble, hay; which were consumed, but they Were saved, because sincere in heart; while each Himself did suffer loss.

Not so with him Who wretched most of all that multitude, That, unprepared, stood now before the throne. He ne'er was called of God salvation To Precious—no high commission did receive From heaven—no message sent by him to men; But having what the world did wisdom deem— Though foolishness with God—he did essay To preach; and by his learning taught, absurd How many things! yet men, with itching ears, Did love to hear, believe and have it so.

"He knew all science and all learning knew," But ignorant of God, his word and grace He lived. Those things he should have known and felt;

A broken heart, repentance, faith and love To God, he never understood; and strange To say, he preached:—incentive what? and what His aim? One thing was plain: his loudest call Was where he most could get, and least deny Himself. To roll in luxury and build Himself a name upon the earth, that down To generations far remote should go; Were chief desires. He wrote and sent his thoughts Into the world for fame; and oftentimes His head grew giddy with the praise they won. He wore circles high, and never stooped To greet the poor, save when perchance he came By strong request, where lay the wretched on His dying bed, to point him up to heav'n; And wish him there!—too poor to stay on earth— Too vile by lacking gold to dwell with men Below.

Whatever the earth produced he had. Beside the mansion of the great, his rove As high and fair; with pleasure-grounds the same; With groves and walks, and artificial fountains; Statues and busts of heroes and divines; And carvings curious, in word and stone, Of ancient, modern skill. Productions rare From Oriental climes, attracting to The antiquarian eyes. And minerals With stores of various sorts and shapes, from earth's Remotest hills and vales and mountain tops; With lava from Vesuvius' fiery mouth, And Etna's crater hot. Unnumbered shells. From Ocean's watery bed, and skeletons Of all her funny tribes. Through Nature's wide Domain he sent for toys, and worshipped them; For they his idols were: which to the moles And bats he cast, when God arose and shook The earth; but then too late.

With paintings rare His stately halls were hung; what thousands cost, And came from climes afar; and purchased by The titling of the poor, who bread could scarce procure, and suffered hunger, and lacked Life's needful things. And books of every sort And name, from every age and clime remote; Political, divins, fictitious, true, In massive volumes piled; the workmen

Of generations gone; inviting to The curious eye, the heart unsoftened. These, and of modern date a thousand more, Of sickly rhyme and novels ponderous; A poisonous stream that issued from the brain Of fallen man—the simoom of the mind, That withered all it chanced to breathe upon. And books of acts, debates of councils, laws; Foul legislative acts; together with A score of filthy works, that monthly from The press, came teeming through the land, like hordes

Of locusts foul, destroying all. These all He read, the Bible less than all; and least It understood, and least desired he to. The Bible spanned all time, and measured off In periods its length; and it was said That at their end the vision should not die, All might have seen the coming of that day, And none be overtaken unawares.

But he who claimed on Zion's wall to stand; A herald of the truth, knew not that God Had sworn unto the time; though in his hand He held the oath divine; and when the night Had worn, and watchmen from the battlements Proclaimed the morn, and thousands heard, awoke, He raised his voice, and peace and safety cried; And soothing, lulled them back to sleep again.

The heavens had faithful been—Jehovah's word Immutable, fulfilled. High as he rove Along his zenith track, the sun withdrew His light; and moon, with face turned to the earth, As up her chariot coursed through heaven's archway, As up her chariot none, and none to earth reflect, Night gathered in at noon, and mid-day found Itself in darkness wrapt; and face of man Grey pale—the day of doom he thought had come. Philosophy, that long had stood erect, Nor bowed to God, and claimed it could explain Phenomena how strange, obseisance made, And blushed for humble pride; and never could Assign the cause, and trembled when it did Attempt.

As in mid-summer time a wind Of mighty strength casts to the earth the fruit Unripe, shaking the parent tree, which bows In majesty before the awful gale: So did the lesser lights of heaven fall; As stars appearing out from ether And rubbing to the astonished earth.

This, also, did, in vain, Philosophy Attempt to solve; and speculations vague It made, affirming that it could not prove; Believing not what God had said should be. And other signs in heaven there did appear, Betok'n'ing all the coming of that day; And warning man it hastened greatly on. Few notice took; he least of all; and scoffed At humb's servant of his God, who did Believe He could not lie, and would fulfill His word—but never twice—and warning give, 'Er He in judgment came, rewarding all.

The earth gave signs of age, and tokens of Her dissolution came on every breeze; We saw it not. Her flaming bowels oft Sent up a piteous groan, that shook the hills, And made the mountains quake. He heard't not. The sea tumultuous roared, and threw her waves On high, and often gull'd the tow'ring ship With all her crew. Earthquakes, floods, winds and fires

Unparalleled in time, swept o'er the earth; A prelude to her final throes. He would Not hear; or if he did, 'twas only while He by philosophy did prove they were But Nature's joyous freaks, who oft had done The same, and evermore the like would do.

Thus time went on—the heavens above serene; The earth still groaning, though unheard, revealed; And all forgot the warning, save the few Who pilgrims were, and sighted the land of rest; And upward looked the day long and the night— When suddenly as lightning from the clouds And thunderbolt descending to the earth, Were rolled to the far horizon round; Revealing to a startled world the Son Of Man, with all the retinue of heaven:

All eyes upturned—all knees low-bending quaked— None more than his—and as his wretched flock Deceived and ruttid; gathered round, he hailed A loud; on rocks and mountains called to hide His guilty heads; but mountains had away

And rocks flowed down in liquid flame,
While earth dissolving gave her final groan.

I. I. LESLIE.

Nonantum Heights, June, 1848.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, July 1, 1849

PERFECTION OF THE SCRIPTURES.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17.

If, as stated in this text, the Scriptures are perfect in point of doctrine, then all other rules of doctrine are antichristian, and should be rejected.

If the Scriptures are perfect in point of reproof, then all other rules of reproof the child of God are wrong, and should be abandoned.

If they are perfect in point of correction, then every other way of correcting the erring disciple of Jesus, is unlawful, and pernicious.

If they are perfect "for instruction in righteousness," then all other instruction of the church (law-righteous, and) serves to bewilder, instead of enlightening the man. "Preach the word," is the command of the inspired Paul.

If they are perfect in making the man of God perfect, they accomplish all that is necessary to be done for him, to fit him for the Kingdom of Glory; while all other rules serve to make him imperfect, and disqualify him for that Kingdom.

If they are perfect in furnishing the man of God unto all good works, the provision is all sufficient; for it is not necessary that any evil works should be furnished him.

Do you believe these things, brethren! You all, without an exception, say you do. Then why do some of you, as I am told, talk (if you have not already done it) of embodying the leading items of your faith, into the form of a covenant, by which you agree in future to act as a body! Ah, say you, call it what you please, declaration of faith, mutual agreement, or covenant, it is only the embodiment of certain passages of scripture, expressive of our views relative to certain doctrines, or practices of the church. "We thought there could be no harm in this, and certainly we can much more readily find our sentiments and rules of duty when thus arranged, than be to the trouble of looking all through our Bibles for them. Not if you study your Bibles as you ought, will this be the case. Search the scriptures as you ought, and once did—and you will find the arrangement of the scriptures by the Holy Spirit more perfect, and of course preferable to any human arrangement of them that can be made. The scriptures are perfect in order, arrangement and manner, as well as matter, or doctrine, and the least substitution for them, in any sense, or different arrangement of any of their perfect parts, is opening the door of human expediency, to depart from that perfect Book, and is indirectly calling in question its divine perfection. Of the Jews it was said, "My people have circumcised two evils: they have departed from (the Lord) the fountain of living waters, and hewn to themselves cisterns, broken cisterns which can hold no water." Every sect in christianity has imitated the Jews: in the commission of these sins—and shall we, who are just ready to appear in the judgment of the great day, follow their steps? God forbid; and we hope better things as a general remark, though we thus write.

But few have yet responded to the bills we have recently sent out: sufficient time has not elapsed for all to do so. We should bear in eye

ry one in a short time. The small sums demanded, with a little effort can generally be raised at once. There are exceptions, however, of the poor and unfortunate, to be made in this case—but all who are in common circumstances can pay the small amount we call for; and which we very much want at this time.

The brethren in Parma have fitted up a convenient place for worship, and desire the servants of the Lord to call, as opportunity offers, and preach to them the glad tidings of the kingdom at hand. If suitable notice is given, a good congregation will be obtained. Call on Br. Ruses at Hinkleyville, near a mile north of Adams' Basin, or on Bro. A. Noxon on the Ridge road, a mile still further north. Bro. P. A. SMITH spent the last Sabbath with them, and found the cause prospering there.

UNLAWFUL STRIVING.

(Continued.)

If a man strive for mastery, yet is not crowned, except he strive lawfully. 1 Tim. ii. 4.

Our remarks on this subject last week were confined to the unlawful use of inferential testimony, by religious disputants. This subject being of such vital importance, we make it the topic of conversation this week. We wish not to be understood to teach that inferences are never to be drawn, or that no confidence is to be placed in them; for in many cases, they are not only lawful, but indispensable to the elucidation of truth. But we desire it to be indelibly impressed upon the mind, that inferences, however plausible, should never be made the foundation of any article of our faith, nor of equal importance to positive testimony. Many disputants however, and a great many of the people, make no real distinction between these two kinds of evidence. Hence, with them, a proposition or doctrine sustained by the most unequivocal testimony, has no stronger claims upon their faith than an opposite dogma, which is based on inferences only. Illustrative of this point we gave an example last week—another, this week, will be in place.

The punishment of the wicked. Of their punishment it is said, they shall be cast into hell, "where their worm dieth not, and the fire is not quenched."—"These shall go away into everlasting punishment."—"In hell he lifted up his eyes being in torment."—"And, "The smoke of their torment ascendeth up forever and ever." From these and similar texts, it is inferred that the wicked will eternally exist, and that the nature of their punishment is endless misery. We readily admit that these inferences are very plausible, and would have strong claims upon our faith, were there no positive testimony to the reverse. But their being such evidence, we are thereby taught the danger of basing our faith on inferences, however legitimate they may appear. Some of the opposite testimony speaks thus:—"The day that cometh shall burn them up."—"Into smoke shall they consume away."—"Who shall be punished with everlasting destruction."—"Fire came down from God out of heaven and devoured them."—"The soul that sinneth, it shall die."—"The wages of sin is death."—"This is the second death."—"Shall utterly perish in their own corruption." These and more equally plain texts that might be quoted, are positive testimony, and cannot be set aside for the best and most numerous inferences which the wisdom of man can draw from any other portions of the inspired word.

But the unlawful disputant turns to his own account these plain declarations of the Bible, by the use of his law of inferences. He infers that these plain declarations are not to be understood in their most literal, but in a secondary, or figurative, or metaphorical, or spiritual sense. At any rate, he

infers that they do not militate against the doctrine of endless misery, or teach that the wicked will actually be destroyed, or cease to exist. But unequivocal testimony scatters to the winds his inferences in this case: for it declares that the primary, and most literal and natural import of burn, consume, destroy, destruction, devour, devoured, dead, death, and perish, when applied to the final destiny of the wicked, is cessation of being. For proof on this point, see our best lexicographers, on these terms.

We hope not to give offence in these plain remarks, and lest we should, we will here say that we do not suppose that all disputants who resort to unlawful means, are actuated by a wrong motive, or commit sin in the act. It is an error of the head, and not of the heart, which the best of men have committed; nevertheless, the unlawful nature of the practice, and its deleterious effects in opposing truth and propagating error, are not in the least changed: they are the same, whether caused by a man whose motive is good, or one of a selfish design. We will also remark, that our object in these articles is threefold. 1st. To show our readers, as far as possible, the infinite disparity between positive inspired testimony, and all other kinds which can be named, that they may not be deceived by any of the lawful or unlawful teachers of this degenerate age. 2d. To present the truth on the several subjects we have noticed, and yet may refer to in these articles. And 3d. We wish to glorify God in freeing, in some small degree, certain portions of his grossly abused word, from the errors which unlawful disputants have long thrown over it.

These are the motives which prompt us to pen these articles. And should any of our readers detect in us the error which we are laboring to correct in others, will they have the christian kindness to point it out, and we will gladly amend our ways: for we well know that if we strive for the mastery, we shall not be crowned, if we strive unlawfully.

CHRIST IS THERE.

Where? Where two or three of his disciples have assembled in his name. "For where two or three are gathered together in my name there am I in the midst." Matt. xviii. 20. Hence, Christ does not despise the day of small things—he does not stay away from meetings, or dissuade the little few from keeping up their regular meetings, because their numbers are few. No, no. But he says, "Fear not, little flock,"—"Forsake not the assembling of yourselves together." If no more than two can meet, if you do it in the name of Christ, he will be there also, and in your midst. Therefore ye scattered ones who are looking for the return of your Lord, never abandon your meetings so long as you can find two or three who will attend them. A short time together, with the Lord in your midst, in reading the blessed promises of the Bible, in prayer, singing and exhortation, would add greatly to your spiritual strength and comfort, which you much need at this trying and perilous hour. Then, continue to meet, in the name of the Lord, and he will be with you.

Bro. G. HENRY wishes to inform his friends that sickness will prevent his attending certain appointments of his. He speaks highly of the meeting at Clark—thinks that much good was done there—says Bro. HENRY will not be able to attend his appointment at Picton on account of other engagements; Bro. HENRY, however, if health will admit, expects to attend. He speaks of a chart on the apocalypse, of 70 feet in length, that will be exhibited and explained at that meeting. After this meeting, Bro. H. hopes to visit the brethren back of Kingston, and at Thurlow according to request.

DOCTRINES OF MEN.

"Jesus Christ is the very and eternal God,"—The eternal Father." See the sayings of men, the writings and creeds of all the so called orthodox, and some heterodox sects.

DOCTRINE OF CHRIST.—"Whom do men say that I, the Son of Man, am? And they say, Some say that thou art John the Baptist; some, Elias; and others, Ezeias, or one of the prophets. He said unto them, But whom say ye that I am! And Simon Peter answered and said, Thou art the Christ, the SON of the living God. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but MY FATHER, which is in heaven.

Which will you believe, the doctrines of men, or the doctrine of Christ? Both cannot be true—and blessed was Simon for believing the latter.

Bro. J. D. PAUNDREY.—In a note from a brother of the late Bro. J. D. PAUNDREY, speaking of his death he remarks: "He said all was calm and he did not fear death. A short time before he died, he commenced singing as it were the melodies of Heaven. I could not understand the words, but it seemed to me as though he intended to show us that all was well."

THE CONFERENCE AT BUFFALO.—We trust the Conference appointed by our brethren at Buffalo, to be held at their Chapel on Delaware street, July 8th, will have a full representation from the Churches scattered brethren in Western New York, and elsewhere. Ministering brethren are especially invited, as arrangements will be made to supply, as far as practicable, the wants of this interesting portion of the field. Illness, we regret to learn, will prevent the attendance, as was noticed, of Bro. WATKINS and HINES; Bro. HALE will also be unable to attend.

Let there be a general rally. Leave, for a while, the implements of your occupation, and let us have a pleasant talk together about the good news of the coming Kingdom. The signs, in the political horizon, are thickening. Come, then, in the strength of the Lord; praying that He who is abundantly able and willing to bless, may be in the midst. The glory of God, in the proclamation of His truth, and the salvation of souls—let that be our object.

CALL FOR BOOKS.—We have received orders from several brethren for publications, some of which we have not now on hand. We shall soon receive an additional supply, when their orders shall be promptly attended to.

REFORM ALWAYS AGGRESSIVE.—You must not expect that reform is a matter of peace. It never was if prayer will be. The greatest, the only perfect reformer that ever appeared on earth, said he came to rend peace, but a sword. Reform is always aggressive. It cannot be otherwise. The moment it ceases and lulls itself into quiet, it ceases to be reform. And yet, whenever there arises a call for a moral and national reform, there always starts up a variety of characters, and the natural, inevitable consequence is collision, and it cannot be otherwise. You will find that in all history, you will find that at every state of society, the moment there is a call for a reformation, there will appear men of great ability, men who are like the Hindoo fanatic. Their religion consists in putting out their eyes; their duty consists to cover a multitude of sins by sealing their eyes instead of getting rid of the obstruction to a clear and searching vision. These are the leaders of men; these are the men to whom Luther alluded when he described Erasmus, his contempora-

ry. "Men who strive to walk on eggs without breaking them." They are the men who think that moderation is the secret of success, when on the contrary there never was a reform carried by moderate measures, and especially when the evil sought to be eradicated had spread its roots through the whole structure of society.—*Wendell Phillips.*

Correspondence.

From the Church at Worcester.

DEAR BRO. MARSH:—I send you below a copy of a preamble and resolution adopted by the Advent Church at Worcester, in relation to an article that appeared in the Harbinger, of May 27, over the signature of HENRY PARKER.

Whereas an article has appeared in the Advent Harbinger, of May 27, over the signature of HENRY PARKER, stating our circumstances, and giving the impression abroad that Bro. STONDAK, who has labored among us for more than a year past, is a preacher of Novelty, Phrenology and Mesmerism. Therefore

Resolved, That we as a church have no sympathy with, neither would we give countenance to any such statements, believing that such a statement does great injustice to Bro. STONDAK, who now labors among us. Also the statement that there is no one to record the work of death among us, is untrue, inasmuch as the death of all the persons named have been published in some one of the Advent papers.

The above was adopted and voted to be sent to the Harbinger for publication; 47 in favor of adoption, 6 objecting, the most of them on the ground that they thought that Bro. PARKER ought to be visited first.

Yours, in behalf of the Church,

F. R. MATHER.

Worcester, June 5, 1848.

P. S. Since writing the above, Bro. PARKER has called on me, and says that no reference was had, either directly or indirectly to this place in his article, aside from the recording the work of death among us.

F. R. M.

From Bro. G. A. Lapham.

Bro. R. V. LYON spent the first Sabbath in June with us, and gave 3 discourses, much to the comfort and edification of the few who are waiting for the glory that shall be revealed at the revelation of Jesus Christ. It was truly meet in due season—4 happy converts were baptised in presence of a large assembly. He also preached at Cheshire, an adjoining town, on the same day, where are also a few waiting ones. Eld. L. is much esteemed for his works' sake, as a faithful laborer in the Lord's Vineyard, doing whatsoever his hands find to do with all his might. The great body of the people here, professors and non-professors, are much opposed to the doctrine of the speedy Advent, and none more so than the Ministers of the different sects about us: who are teaching the peace and safety doctrine, conversion of the world. One of them declared to his people a short time since that God had promised the conversion of the world, but the Church had formerly been too faithless in the promises of God; that the success of the Missionary enterprise, and now the Revolutions in Europe, were indications of the near approach of the glorious event, which demanded corresponding faith, &c. But how different are the doctrines of the Prophets, Christ and the Apostles! "What a departure from the simplicity of the Gospel; how unwelcome to the Church, professedly the bride, is the message, "Behold the Bridegroom cometh, go ye out to meet him." How hath the God of this world blinded the eyes of the multitudes, and the blind become leaders of the blind.

But surely, the coming of the Son of man draweth nigh; the day of the Lord hasteth greatly, and as a snare shall it come, &c., and but little faith comparatively on the earth. Yours in hope,

G. A. LAPHAM.

Adams, Mass., June 14, 1848.

Bro. N. M. CATLIN writes from Indiana, June 1848: Our Conference in Middlebury, Elkheart Co., 26th May, was an interesting meeting. A large number of believers from Michigan and Northern Indiana were present to enjoy the feast. Union of interest, and a harmony of feeling seemed to prevail; the social meetings were cheering to the pilgrims, much so, and the word presented at the preaching seasons, we judge was both comforting, and strengthening to those who love the appearing of the Lord. We became satisfied by our acquaintance with the faithful and intelligent believers assembled at that meeting; let what form of trial will come, there will be witnesses to the truth even to the end; and finally, such will be found in the general assembly and church of the first born. The community were very generally in attendance at the meetings. Quite an interest had been awakened in the neighborhood by Bro. E. MILLER'S labors, preaching and circulating publications, in fact so to speak, the community were afoot, and when the Truth came, they were ready to "Lay hold the Hope." Eld. WALTER, Baptist Minister, came out in the congregation, confessed the Truth, and identified himself with us. Two other preaching brethren no doubt will follow; 3 were baptised in the Faith. The Lord be praised for the power of Truth witnessed still!!!

From Bro. J. T. Morley.

DEAR BRO. MARSH:—The health of myself and family is poor, yet we are desiring a better country, that is an heavenly; wherefore God is not ashamed to be called our God.

We learn, from the Harbinger, that Bro. JONAS D. JOHNSON sleeps in the dust of the earth. It is a relief to weep with those that weep; but we sorrow not, even as others which have no hope. As sure as Jesus has died and rose again, those also which sleep in Jesus will God bring with him. My acquaintance with our deceased brother was short, but long enough to know that he was of a meek and quiet spirit. To him it was a pleasure to bear the infirmities of the weak and not to please himself.

The evidence is increasing that we shall not long be separated from those who have fallen by death. The commotions of Europe appear to be preparatory to the kingdoms of this world becoming the kingdoms of our Lord and of his Christ; when he shall reign for ever and ever. The Lord says by his prophet (Ezek. xxi. 26, 27), "Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him."

That we may all be continually anxious to fit ourselves by a pure and holy life, for the enjoyment of that heavenly kingdom, is the prayer of your brother,

JOHN T. MORLEY.

West Almond, N. Y., June 1, 1848.

From Bro. J. SCARL.

DEAR BRO. MARSH:—I am every Sabbath, according to my ability, "holding forth the word of life." Through all this region there is a remnant deeply interested in the Advent doctrine; while as a mass, professors of all sects, take a position of hostility. We feel greatly cheered on our pilgrimage by the

weekly counsels and encouragement of the Harbinger, and would for no light consideration have it discontinued. It is, no doubt, more from habits of negligence and procrastination that you do not receive more ample support, than from either inability or indisposition on the part of the scattered flock.

It is said of Lady Huntington that she used piously to remark, that she grounded all her hope of salvation on the precious letter M. For had the record read, not—any rich, mighty and noble are called, &c., she must have been excluded the kingdom. So with the true church, in all ages; she has ever contained numbers, talent and money enough to carry out God's intended purposes of grace to our apostate world, if with Barnabas' purpose of heart, she would consecrate them to the Lord. We believe the commotions of the world indicate the speedy coming of Him whose right it is to reign, and hope our waiting eyes shall soon see him revealed in the clouds of heaven, in power and great glory! Let us hold fast the profession of our faith without wavering.

Yours in the kingdom and patience of Christ,
JOHN SEARS.

Lake Zurich, Ill., June 5, 1848.

From Bro. D. Davis.

DEAR BRO. MARSH:—Thinking that you and the dear flock of God, scattered abroad in this polluted and sin-ridden world, might have come to the conclusion that we, of this region, who have professed the faith once delivered to the saints (and so faithfully and effectually preached by them), have fallen from our steadfastness, I have once more taken my pen in hand to notify you that all such fears are groundless, so far as I am capable of judging. The every day reports of strife and contention, anarchy and confusion, but strengthen my faith and confirm my hope, and I trust this will be the effect until the Lord shall descend from heaven, with the voice of the archangel and the trump of God; or until I shall have fallen asleep in Jesus. And what I have said of myself, is, I believe, true of all here, who are truly in this faith.

I heartily thank you for the Harbinger, as also do Bro. Himes for the Herald. I intend visiting Rochester some time in July, and go from thence to Canada, the Lord willing.

Your brother in the hope of the gospel,
DAVID DAVIS.
Spring Mills, N. Y., June 11, 1848.

From Bro. B. Carter.

DEAR BRO. MARSH:—I assure you that I have lost none of my interest in the Harbinger, nor in the blessed cause which it advocates—but rather in view of passing events, I am induced to thank God and take courage: and I am looking with intense anxiety for other and still more startling developments—for as all nations are to drink of the cup of God's fury, surely this one (drenched as she is in slavery and various other crimes) cannot escape, though she may drink last. And England, too, hoary in crime and red with oppression, must have her share, although she yet professes much of the strength of the iron. Indeed, I think the second chapter of Nahum will have a special fulfillment in that country. There the shield or covering of his mighty men is made red, the valiant men are in scarlet—England is also eminently the country of railroads; their chariots running like the lightning—it is said with a speed of seventy miles an hour. England is also governed by a Queen: 7th verse.—“And Hurrab (margin, or the Queen) shall be led away captive,” &c. And lest some should apply this to ancient Ninevah, the next verse informs us it will take place when that

city is of old like pools of water. A further allusion is probably made to the British Lion, filling his holes with prey, and his dens with ravin; but her chariots shall be burned in the smoke, and the sword shall devour her young lion. Well, I say, the Lord's will be done as well as his kingdom come, and may we all stand ready to welcome him when he shall appear. Yours waiting for redemption,

B. CARTER.

Woodstock, Ill., June 13, 1848.

An Appeal to the Brethren of the West:
BUT ESPECIALLY OF WESTERN NEW YORK.

We all perceive, by the papers, that Bro. Wee-thee, Himes, and Hale are likely to disappoint us at the coming conference at Buffalo, on account of ill health. On consultation with Bro. Marsh, we thought at first that it would be so great a disappointment that the brethren at Buffalo would not want it held, and that it would have to be deferred a few weeks. But what was our surprise, the next day, to find, by letter from them, that they are ready and wide awake for it, and wish it to go on. As it would be doubtful when one would be, or could be held to better advantage, if this is to be put off, we think it better be held at the time appointed. Now, brethren, as you have wished and arranged to come, come on! and as the conference was for the cause, and not for the men—and as we trust you were coming for the Lord and not for yourself or them, come along. The Lord and the cause are as great, and good, and urgent, as though they came also; but you are more needed for their absence. Come! Rally once more! Let us meet and counsel together. Come from your farms and shops; come from your houses and stores, and wait on the Lord a few days. Come from your mountains and vales; come from the rivers and lakes; come from the prairies and forests and let us unite our energies in the great cause of God, and give it one great impulse more, in this favorable and momentous year. If we ever mean to do anything, now is the time! God is speaking, and the nations tremble. Statesmen and Divines are in “perplexity,” and the people pause and hearken! “What thou doest,” “do with thy might,” “If I ought to say, or do, or give—now is the time!” Let every Lecturer from the “Far West,” and especially from Western New York be there! Let us not expect the brethren there to provide for us all, but take care of ourselves, if necessary, cheerfully. They are few and feeble, but noble-hearted, and will do what they can; we ask no more—we can do the rest. But let us all be there! There are fewer, louder, or more numerous. The thrusters are few. The most must be made of what we have, to feed the flock “scattered abroad,” and visit new places. We need and want order and harmony, liberality and economy—all the flocks visited and fed—all the lecturers in the field, and all supported—books and tracts bought and circulated, and the papers sustained, which will sustain the cause—a great work done in a short time! Now is the most promising for years.—Come, rally once more! and see if God will not open the windows of heaven and bless us. And yet we hope Bro. Himes will come, and Bro. Jones from New York, and Bro. Galusha and Pinney, &c. &c. We can have a good, and great, and glorious time. Come one and all, full of faith and the Holy Ghost, and prayer; lay all on the altar afresh, and pray, “Lord, what wilt thou have me to do?” and do it, and God will bless you and “make you a blessing.” Tent-meetings, and Conferences, and Camp-meetings need to be arranged and provided for. Now, brethren, shall it be done? Awake, O sleeper! arise and your coming and counsel will answer the question!
D. I. ROBINSON.

From Bro. N. Wells.

DEAR BRO. MARSH:—We very much want to see you. “Come over and help us.” The majority of the people in this region of country are entirely ignorant of the reasons of our hope; they have but very little of the Advent doctrine, except as flying reports not very favorable. I am fully persuaded that one or two able lecturers would do a great amount of good here at this time. It seems as if brethren, while running to and fro, spreading glad tidings, have missed this part of the course and left the people in the dark. There are thousands here that are eager to hear on the glorious subject of the coming kingdom: therefore, “Come over and help us.” We hope this cry will come to sound in the ears of some good brother who obeys its requirements, and moves forward in that direction. Yours looking for Jesus,

NELSON WELLS.

Washington, Erie Co., Pa., June 18, 1848.

HOMER, Mich., June 12th, 1848.

Our conference at Middlebury, Ind., was a season of interest. There was a good gathering of brethren from the different places within reach; they came together, apparently, with one heart and one soul. There was a very general harvest of faith, unity of spirit and fellowship of love. We were refreshed by our interview, and separated a lively hope of soon gaining our rest in the kingdom of God. Your brother in hope,
E. MILLER.

THE SIGNS OF THE TIMES.

We are truly living in perilous times, for the influence of professed Christians around us is as perilous to true piety and holiness. The professed Christian churches have as many, if not some of them more forms than the Chief Christ, yet they are destitute of the power. By as a body, have rejected the proclamation of God has reserved particularly for this generation and in consequence of which his spirit has withdrawn from them to an alarming extent. I have made the remark, and now make it again, that the greater number of the body of religionists are infidels instead of Christians. Note their professions, but in their practice. It profess to take the Bible as their rule of faith and practice, and that all men should walk according to its precepts, yet in their practice they do for they all, as a general thing have substitutes which are their creeds and disciplines. I believe that all men are born with equal rights and privileges, yet they sanction the one killing a man if he is found learning the doctrine of the Bible. They believe that slavery is sin and ought to be abolished, yet they vote for the election of those officers who tolerate slavery, and crush the African slave and more under his chain. They believe slavery is a sin, yet they sanction the one keeping seven millions, two hundred and twenty thousand slaves of the western hemisphere in ignorance of the gospel of Jesus Christ, the claims of their Creator, and at the same time teach for a Bible doctrine, the conversion of the world! Oh what blindness and inconsistency! Just as well might they talk about the conversion of the dumb beasts as to talk about the conversion of slaves in their present condition. They profess to be the friends of Jesus Christ, yet they will sanction the course of stealing, buying, whipping and starving him in the pen of his saints! Oh, what hypocrisy! and what be the end of such a corrupt body! Alas! shall be thrown down with violence, and be no more at all; she shall be utterly burned in fire, for strong is the Lord God that judgeth. Again, the darkening of the sun in 1788, by many considered but an eclipse; but that

tion is without foundation, for the moon fulls before, and every observer knows that the moon rises in the east the same time that the sun goes down in the west. Now an eclipse of the sun is caused by the moon passing between the sun, which it never does when it is in full. Hence you see that the moon, on the 29th day of May, 1780, (it being in the fall) did not eclipse the sun from our vision, because it was on the other side of the globe. In the evening of that memorable day the moon arose in a full strength and glory, but to the great astonishment of its beholders, it also was darkened. If any luminous body in the universe had been next out of existence the darkness could not have been more intense. But the objector says the sun has been darkened more than once, but never save by an eclipse, except at the crucifixion of Christ. And was not that an eclipse? No, for he was crucified on a passover moon; and hence, instead of its being an eclipse it was a supernatural darkness—the moon at the same time being on the other side of the globe.

It matters not, in particular, how many times there has been darkened, if it was darkened at the time the Savior said it should be. He says in Matthew that it should be darkened immediately after the tribulation of those days; and Mark says, "In those days (1260 days of Papal persecutions) after that tribulation (tribulation of the Church by Papacy) the sun should be darkened." It is well known that the Pope was taken prisoner about 1798, and the sun being darkened in 1780, which was eighteen years before the 1260 days (or years) had ended—and yet it was after the tribulation had ended. Now it seems that that sign was fulfilled to its jaws and teeth.

It is also considered a foolish idea that we entertain about the falling of the stars. The question is scoffingly asked, "Do you suppose that a fixed star is going to fall?" We say no; they cannot fall so long as the law of gravitation exists, for they are now—always have been, and always will be kept where they now are, by that law; and furthermore, the nearest fixed star is twenty billions, or twenty millions of millions of miles from us, and a single ray of light, emanating from that star, comes toward this earth at the rate of nineteen miles in a minute, and requires three years and eighty-two days to reach us. Hence, if it were possible for it to fall, the light of that star would be seen three years and eighty-two days after it had fallen, because it requires that length of time to reach us. The name of this star is called Sirius, or the lesser dog star. The Romans, it is said, sacrificed a dog to it once a year, from whence it derived its name. The Savior, when he said the stars should fall, undoubtedly meant those dazzling substances which we call meteors, though he does not stop to qualify the expression. The revelator under the opening of the sixth seal, saw the same signs, and we are now living between the falling of the stars and the coming of Christ; for the next event he saw in vision was, after the falling of the stars, viz: the rolling together of the heavens as a scroll, and the removing of every mountain and island out of their places.

The earth is become old like a garment, and every farmer knows that it needs renewing. Much labor and toil is necessary in order to its production. It is just worn out, and soon it will be laid aside. The atmosphere that surrounds this earth grows more and more poisonous, and can no longer stay above us; but it penetrates the world out earth and causes the seed to rot under their clouds, and thus brings famine and distress upon the creatures of a moment.

C. CRAWFORD, JR.
Fredonia, N. Y., June 11, 1848.

Obituary.

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

DIED, of consumption, in this city, Aug. 13, 1847, LONOSCA M. ANDREWS, aged 20 years and 5 months. Also, May 29th, 1848, MRS. MARINA ANDREWS, aged 41 years and 5 months.

Also, June 5th, 1848, FARRICK S. ANDREWS, aged 17 years and 7 months.

The subjects of these notices were worthy Christians. They sweetly fell asleep in Jesus, fully in the faith of soon being raised to a state of immortality in the kingdom of God. Of them it truly may be said, "Blessed are the dead who die in the Lord."

DIED, at Ithaca, June 5th, DAVID A. MILLER, son of brother and sister Miller of that place, aged four years and seven months.

The deceased was a most interesting and lovely child, and was one of no ordinary character. Although but a child, his strength of mind and moral principle are seldom, if ever, exhibited in one so young. He manifested all that piety and love to his Savior—all that aversion to the society of wicked and disobedient children, and a general fixeness of principle, which, without almost any exception, is to be found only in the exemplary life of the mature Christian. He would rebuke the profane and remind him of the coming Savior, and the punishment of the swearer. He loved the doctrine of a coming Savior, and rejoiced most in the society of the Christian. He loved the devotional exercises and cheerfully obeyed the practical requirements of the Bible.

During his sickness, which was a protracted one of ten weeks, he expressed no desire to get well, but believed that he should be raised in the resurrection when the Savior appeared. O that his parents, together with us all, might share with him in the first resurrection, and bloom in immortal youth in the Paradise of God!

DAVID KRIEGER.

Conferences, Campmeetings, &c

Campmeeting in Shrewbury, Vt.

If it be the will of the Lord, there will be a campmeeting in Shrewbury, Vt., commencing on Wednesday, July 5th, at 10 o'clock A. M., and continue over the Sabbath. The meeting will be held on land owned by Bro. Eli Pierce, about four miles north from the middle of the town, and 1/2 miles north-west from Northam meeting-house. Good pasture and hay, if wanted, will be furnished at a reasonable compensation near the ground. The brethren in Shrewbury are few in number; it is therefore expected the brethren will come with tents and provisions, prepared to take care of themselves; provisions however being made for all preachers, who may come "called of God to the work of the ministry." Let there be a general rally! Come one and all—come in the strength of Israel's God! This will be one of our last meetings; we are met in the great campmeeting on earth restored! Let us, therefore, come prepared to work for God, in the salvation of our fellow-men.

Bro. R. V. Lyon and W. H. Dow, will be in attendance; also Bro. Edwin and G. W. Burnham are invited to attend. It will be necessary for the brethren to be on the ground with their tents, and have every thing in order to commence the meeting at the time. There will be board at a reasonable price provided at the Shrewbury tent, for those who cannot come with tents.

L. W. BINGO,
In behalf of the Committee.

Appointments.

I expect to preach at Ithaca on the first Sabbath in July, at 10 A. M., and at Bethany Centre at 5 P. M. I wish Bro. Boynton and Hemingway would see that a house is procured and general notice given.

J. C. BYWATER.

Providence permitting, I will meet with the friends at Syracuse, Tuesday eve, July 4th. At Wilcox Corners, Jeff. Co., Friday eve, July 7th. On Martinsburgh Hill, Sunday, July 9th. L. E. BATES.

Bro. P. A. SMITH will hold meetings at Victor, Sunday, July 9th.
Also, at the Stone School-house, near the Eight-mile Grocery on the Canal, west of the city, Sunday, July 23d.

Notices.

Business Notes.

T. Newton—Acknowledged in No. 14. Vol. xvi. H. Orr.—To No. 240.

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Second Advent Meetings.

BUFFALO—The Advent Church in Buffalo meet for worship at their Chapel on Fridays, three times from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evening. Brethren visiting the city are invited to meet with them.

ROCHESTER—Meetings are held in MANNA HALL, corner of Main and South St. Pough-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.

ATLANTA—Second Advent Meetings are held in the "Second Advent Chapel," Biont's buildings, corner of Second and South First-streets. Meetings thrice on the Lord's day, and Tuesday and Thursday evenings. \$7 Entrance on State, and Six on Pearl-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. 21 Bond-street (two doors from Bowery), where will be preaching thrice a week on the Sabbath, and meetings also on Monday and Thursday evenings each week. Brethren visiting the City are invited to meet with them.

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Foreign News.

BY THE BRITANNIA.

From Willmer & Smith's European Times.

The Continental news is still of a grave character. By a successful, and we hope decisive, battle, the hopes of Austria, with regard to the retention of Italy, are annihilated. The Piedmontese and the Lombardians have pronounced in favor of the Union; and Charles Albert, who is now regarded as the Liberator of Italy, is to be rewarded with the crown. Germany, especially Prussia and Austria, continues in a very unsatisfactory state, while the renewal of hostilities in Schleswig, now acknowledged to be caused by the armed intervention of Russia, will, we hope, lead to an immediate and satisfactory arrangement, which we deemed perfectly delusive from mere mediation, however influential.

A junction having been formed between the Austrian armies of Nugent and Radetzky; the Austrian united forces amounted, as far as we can learn, to about 30,000 men engaged in the battle, and the Piedmontese had probably about the like number in the field, although the whole army of Charles Albert amounts to 60,000 men. On the 30th ult. the two armies came to battle, which appears to have been one in which the artillery on both sides were chiefly brought into play. The Austrians, on the 29th, had forced the Tuscan and Neapolitan lines, and completely routed them, and having advanced to Goito, on the morning of the 30th, Charles Albert was compelled to come into action. For sometime he appeared to act entirely upon the defensive, and an eye witness of the battle, which lasted from one o'clock till six, seemed in doubt which way the fortune of the day would turn. But, however, the Austrian forces gave way, and retired in the direction of Mantua. At the moment of victory, which the Piedmontese claim, the fortunate intelligence of Peschiera reached the camp, together with the news of the decision, by ballot, of the union of Lombardy with Piedmont.

The Italian combined army seemed highly elated with their prospects; and the campaign having now begun in real earnest; we trust that either by force of arms, or by some amicable arrangement, that peace will soon be restored to Italy. The utter disorganization of all government at Vienna must surely superinduce some pacific solution of the present hopeless contest for keeping Italy any longer under Austrian thralldom. The Pope has despatched Monsignor Morichini to Vienna to negotiate peace, in which we hope he will be successful. The conditions recommended by the Pope are, that Italy shall be restored to her natural boundaries, and that the Germans shall recross the Alps. The people of Italy and Austria would then become brothers.

Letters from Ferrara state that the Neapolitan troops refuse to cross the Po, to join the allied army. The moment is critical. The intelligence from Naples announces that Calabria was in full insurrection; a body of 1500 Sicilians had passed the Straits from Messina, with ten pieces of cannon, to assist their brothers in Calabria. The famous Romeo and his two sons had landed at Civita Vecchia, and were on the road to join the insurgents. The King of the two Sicilies will

scarcely be able to resist the overflowing feeling which has now set against him. The royal troops are said to be everywhere dispersed, and the people marching on the capital.

In Vienna matters continue in the same state; all endeavors to induce the Emperor to return to his capital had failed. The Russian Ambassador has joined the court at Innsbruck, together with some of the chief nobility. The retirement of the Emperor has created the greatest excitement in the Hungarian, Slavonian, and Croatian parts of the empire, and it is altogether impossible to form a conjecture of the political consequences which must attend this almost virtual disruption of the Austrian monarchy.

In Prussia matters seem to be still worse. At Berlin the mob have obtained the complete ascendancy in the Government. General Aschoff, the commander of the Burgher Guard, who was also military commander of Berlin, has been compelled to resign his command of the Burgher Guard, owing to the jealousy of the people of his connection with the court. Affairs are in a restless uneasy state. The arms distributed by the government for the maintenance of order are very likely to be turned against the Court; and altogether the violence of the clubs and the demonstrations against re-action seem likely to have some serious results. The Prince of Prussia has arrived at Potsdam.

The Diet at Frankfurt, appears afraid to deal with the Holstein-Schleswig question. A motion has been proposed to make the affair a national one, and that the war will not be allowed to end without a previous satisfactory guarantee "for the rights of the duchies and the honor of Germany," but the Assembly has put it off to a committee to determine the order in which it is to be brought before the Diet. The honor of Germany and the rights of the duchies will be best consulted by leaving Holstein in its former position, unless Germany has resolved on a much more serious war than one with the Danes.

FRANCE.—The rumor of a probable retirement of Lamartine and Ledru Rollin is yet current.

At Lyons there have been fresh outrages, and the laborers on the Rouen Railway have demanded the expulsion of some Englishmen yet employed on the line. The directors of all the railroad companies met at Paris, and unanimously resolved not to accede to their unreasonable demands.

Further disturbances have occurred at Limoges, in consequence of the authorities having determined to close a club. The operatives composing it resisted, and it became necessary to march a large military force against them.

A collision ensued, and some persons were killed and others wounded. The operatives then assembled, withdrew from the town, and encamped at three leagues from Limoges, near the country house belonging to M. Moret de Bord. They propose, it is said, to solicit the aid of the neighboring peasants, and to march against Limoges.

A telegraphic despatch announces a legitimist insurrection at Perpignan, in favor of Henry V.

RUSSIA.—The cholera is making sad havoc again in Russia. According to the *Berlinische Nachrichten*, there were in one week 155 cases in Moscow—57 of which terminated fatally. The epidemic is also raging in Wladimir and Tchernigorod, and in the Government of Pédolia.

DENMARK AND HOLSTEIN.—The intelligence of

the action between the Danes and the Germans is confirmed.

The retreat of the Prussians has caused many of the German party in North Schleswig to flee from their homes, which will probably be occupied by the Danes. The accounts vary respecting the return of the Danes into North Schleswig.

PAUSSA.—The latest intelligence from Berlin, derived from private, as well as public sources, is still of a very unsatisfactory nature.

Order was still maintained, although much excitement had been created in the minds of the people, by a discovery made on the morning of the 31st ult., that a large quantity of arms had been shipped during the night on board several barges. The vessels were seized, and unloaded by the people, and were found to contain many cases of muskets, some cannon and a quantity of ammunition. The arsenal was then occupied by the burgher guard, which took charge of the arms that had then been recovered. In the evening, a great meeting was held, and it was resolved that the Ministers should be required to furnish arms to the artisans employed in the iron foundries, &c. This demand was presented on the following morning to the Ministers, who were compelled to yield, and issued orders for the distribution of several thousand muskets to the workmen, who will be incorporated with the burgher guard.

ITALY.—SURRENDER OF PESCHIERA, AND VICTORY OF THE ITALIANS OVER THE AUSTRIANS.—Advice from Turin to the 1st have brought the important intelligence that Peschiera has surrendered, and was in the hands of the troops of Charles Albert; and that an engagement had taken place at the same moment at Goito between 30,000 Austrians, who just marched from Verona, and 15,000 Piedmontese, the result of which was that the former were completely routed, and being pursued by the Cavalry, when flying in confusion, a great portion were cut to pieces.

It is said that Pius IX had recovered all his popularity, and on the feast of St. Philip Neri, the populace made a brilliant manifestation in his favor.

A letter from Turin of the 4th, announces that deputies from Sicily had arrived at the headquarters of Charles Albert, with proposals for the annexation of Sicily to the new Italian Kingdom.

NOVELS AND INSANITY.—In the fourth annual report of the Mount Hope Institution for the insane, by Dr. W. H. Stokes, he says, in respect to moral insanity, "Another fertile source of this species of derangement has appeared to be an undue indulgence in the perusal of the numerous works of fiction, with which the press is so prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste and corrupting the morals of the young. Parents cannot too cautiously guard their young daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause could be assigned than excessive novel reading. And nothing is more likely to induce this disease than the education which fosters sentiment, instead of cherishing real feelings—such as a result from the performance of active benevolence, sacred duty of ordinary life, and of religious obligations—which awakens and strengthens the imagination without warming the heart; and, to borrow the language of an eloquent divine, places the individual "upon a romantic theatre—not upon the dust of mortal life."

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TERMS.

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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!"

VOL. XVII. NO. 4.

ROCHESTER, N. Y., JULY 15, 1848.

WHOLE NO. 238.

Poetry.

From the New-York Evangelist.

The Death of Moses.

Wears the wand'ring hoar reclined near Jordan's stream,
And Canaan's land in vision rose, their sunset, brightest dream;
Their fathers all had passed away, like foam upon its breast,
And in the desert loce they slept, where they had sunk to rest.

The Prophet-king who led them on through all their pilgrim way,
Had shed their arrows, borne their wrongs—no more with them
might stay:

The word goes forth, Jehovah speaks, "Ascend the mount and die,
But first behold the promised land where Israel's blessings lie."

His laid farewell in thrilling tones fell on the listening crowd—
The strong and brave, with anguish deep, the oak of Bashan bowed
"I leave thee—God thy refuge is, his everlasting arm
Shall guide, shall shield thee from thy foes, protect from every harm.

And then the Prophet-leader went, who kingly tread and form,
His spirit did not seem to bend before the bursting storm:
There was no falling'ring of his step, no quailing of the eye,
When at the bidding of his God, he climbed the mountain to die.

Lie he, our wondrous pilgrimage in triumph took thy end,
To the heavenly promised land our every footsteps tend;
And when we've crossed the darkening stream, we'll join the
choral band,
Whose harps and voices swell the song of Moses and the Lamb.

Original Articles.

For the Advent Harbinger.

THE DISTINCTIVE BEING OF GOD.

The idea which many, if not most, form of the existence of God is altogether vague and unsatisfactory. They go no farther than

"The poor Indians, who untortured mind
Sees God in clouds, or hears him in the wind."

An idea of the pure, the infinite, the eternal, is doubtless associated with the Holy One in all devout, instructed minds. We are conscious of it in the midst of a tempest—when viewing such scenes as the cataract of Niagara, or the starry heavens! This feeling pervades the 139th Psalm: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely darkness shall cover me, even the night shall be light about me; the darkness and the light are both alike to thee." This feeling may flow out in a flood of emotion—it, at times, overwhelms us with a consciousness of the presence, the power, and majesty of Jehovah! With storing reverence we exclaim, "Thou art over all, God blessed forever!!" An apprehension of the dreadful majesty of God seems to be the ground of this emotion. It may fill with thrilling ecstasy our utmost capacity for joy—entrance the mind with moral wonder, or make us, for the moment, rich to all the intents of bliss.

Still, we ask, is this the only, or most definite idea, which the facts of creation and the teachings of Holy Scripture furnish us of God? Those, who, imbued with philosophic pride, endeavor to advance a step beyond our simple deontological feelings towards God, seem to regard him as everywhere, and yet, in fact, nowhere! The greatest of all beings, and yet, in reality, no being at all! God Almighty, and yet only a principle of necessity or fate! They may, and make him "God over all," and yet, make him

only "the soul of the world"—sustaining a relation to the universe that our imagined ghostly souls do to our bodies! They place him in heaven, and yet make him a subtle, ethereal essence, like caloric or electricity, pervading alike all created things! To such absurdity does vain philosophy reduce the primary emotions of piety! Instead of reaching the true point of comparison between man's work and God's—instead of saying that an engineer, for instance, who constructs his engine, sustains a relation to it that God does to his all comprehending machinery of worlds and systems, they mix the eternal Creator up with his creatures—they confound him with his own creation, as human life is with the human body! They themselves are above and distinct from their (so called) creations; but all the distinctive being of God Almighty is exhausted, absorbed, or lost in his! They can destroy the proudest product of their own skill, and yet exist in all their great capacity to design and execute other wonders; but God, forsooth, is identified with his works as our lives are with our bodies! I mean to say that they claim a distinction for themselves which they refuse to concede to the "everlasting God!" If it were done understandingly it would be blasphemy. They can find no absolute reason for it till they find their own personality absorbed or lost in the results of their own agency. When Fulton, for instance, the builder of the steamboat, takes his identity, and his spirit in the boat, *is his own*, *is his own*, *is his own*, a cotton jenny, and he only its soul, then philosophers may (like of God "as the soul of the world!") Such philosophy is too shallow and too kind to be adapted to any state of society but that of the dark ages, or heathenism. To that dread, dark state, we do, in fact, trace this "philosophy, falsely so called." It is only worthy of its origin.

I am aware of the strenuous nature of my theme—yet having been led, by a regular course of pulpit instruction to a more definite conception than I had before attained, I feel constrained to present it to the household more publicly. Prof. Bush, of the New Church Repository, giving the Swedenborgian view, has been quoted with no note but of approbation in the Advent Herald. I humbly conceive that if Swedenborgianism be, so far, true—if this primary element of that theory of Biblical interpretation be true, then it follows rationally, if not necessarily, that other parts of the system are also true. The Professor has quoted Scripture! Yes; but so did Satan in the temptation of Jesus. Each, however, omitted the parts essential to a correct view of truth. As I need not inquire into the motive for introducing such an essential portion of Swedenborg's anti-Christian theory among us, so I shall not be deterred by any reflection on my motives from presenting a counter, Scripture view, and thus "raising a standard against" it.

If the Swedenborgian notion of God be true, then it follows, necessarily, that we ought to take the corresponding view of the atonement, the second advent and the resurrection. It is understood to reduce the orthodox view—the view expressed in Scripture language, of the resurrection to a figure, and of the atonement to a FABLE! It ought, therefore, to be examined by all, before being entertained for a moment.

J. B. COOK.

New Bedford, Ct., July 24, 1848.

For the Advent Harbinger.

TIME OF THE CRUCIFIXION.

Many of our brethren seem to be mistaken about the evidence that Christ was crucified in A. D. 33. If there is no evidence of this, a belief of it may lead to other errors and destroy other evidences we may present of the immediate coming of the Lord, in the minds of an intelligent community. It seems that Ferguson, in order to prove the year of the crucifixion, made two unfounded assumptions, on which assumptions all the proof rests of his year for the crucifixion. The first of these was that the Jewish Rabbis were correct in the commencement of their year, which reckoning seems at war with the Bible, Josephus and other historic facts. His second assumption was that the crucifixion happened on the day of the full moon. The letter, certainly, has no foundation whatever. The passover was to be on the fourteenth day of the first month, Lev. xxiii. 6), full moon, or not full moon. It might have been full moon the day before, and it might not have been full moon until the day after the passover. No evidence seems to have come to our day upon which we can rely for the year of the crucifixion. We have better evidence for the year of the ending of the 69 weeks, (see Advent Harbinger vol. 15, No. 23), and certainly the Bible reveals the time of year for their ending. I am expecting the Lord soon; but if we are to be waiting a few weeks or months longer, I do hope the brethren will not bring forward old and exploded errors and preach them for truth. They greatly injure the cause and prevent individuals from receiving what truth we do present. In mathematics adding a negative has the same effect as subtracting a positive—so in religion. One evening in '43, I listened to a very interesting lecture from a sister; but just before they closed she asserted as evidence that the Lord would come in '43, that the astronomers had tried and could not calculate an eclipse for 1844! I was somewhat surprised at this, as I had in my house all the calculations for eclipses up to the year 1900. To be faithful to God and save souls while time lasts, we want the truth and nothing but the truth. Amen.

J. WATSON.

New Ipswich, N. H., July 1, 1848.

Selected.

DEATH THREATENED TO ADAM

NOT MORAL, NOR SPIRITUAL, BUT LITERAL.

Some contend that death was a moral death. Such a view involves the greatest absurdity, and confounds language. We shall see this by an examination of those texts in Moses and the Prophets, where the phrase "surely die" occurs. If we find it is never employed by them to signify moral death, but invariably a literal one, then we shall have no right to give Gen. ii. 17, any other interpretation than that of dissolution, or a disorganization of man, so that he shall be resolved into the elements from which he was produced by his Maker. "Ye shall surely die," said the Creator. The next place in which we find this phrase, from the mouth of God, is Gen. xx. 7, in his language to Abimelech, when he commanded him to restore Abraham his wife, and added—"If thou restore her not, know thou that thou

shall surely die, thou and all that are thine." Surely, this was not "a moral death" that was threatened. We next find King Saul using the phrase, 1 Sam. xiv. 39, 44. He had prohibited the people from eating anything till evening on the day that God had wrought by the hand of Jonathan, a deliverance to Israel, and a discomfiture to the Philistines. Jonathan, not hearing his father's curse, had eaten honey. Saul having suspected that some one had disobeyed his order, declares that even though it should prove to be Jonathan, his son, "he shall surely die." When the lot was cast, Jonathan was taken, and Saul says—"Thou shalt surely die, Jonathan." Was it "a moral death" that Saul threatened? Surely all see that it was no such thing. Again, 1 Sam. xxii. 16, King Saul told Abimelech, the priest of the Lord—"Thou shalt surely die, thou and all thy father's house." This sentence the wicked Doeg executed, as we learn in the 18th verse, and "slew four score and five persons that did wear a linen ephod." No moral death here. In 1 Kin. ii. 37, King Solomon told Shimei, who had cursed David in his life time, that he should "surely die," if he went out of Jerusalem; but Shimei violated this command; Solomon called him to an account, and questioned him whether he had not stated definitely to him that he should "surely die on the day" that he should leave Jerusalem to "any whither;" verse 42. "Beniah then fell upon Shimei that he died;" verse 46; not "a moral death."

Again, when Jeremiah, in the days of Jehoiakim, king of Judah, had declared the words of the Lord against Jerusalem, &c., "the priests and prophets and all the people took him, saying, 'Thou shalt surely die.'" Were they about to put Jeremiah to "a moral death?" See Jer. xvi. 8.

We will now turn to Ezk. iii. 18—"When I say to the wicked, *Thou shalt surely die*, &c., is that a moral death? If so, it may read thus—When I say to the wicked [that is, to the morally dead] thou shalt surely die a moral death, &c. Is that sense? Are not the wicked already morally dead? Are there two moral deaths? It is undoubtedly a "second death" that is threatened in this text, because the connection shows it is a death from which the wicked man may escape if he will turn from his wickedness. The same language is twice repeated chapter xxxiii. 8, 14; and there it is added, "If he turn from his sin, he shall surely die, he shall not die." Here, then, it is evident, it is a literal death that is spoken of, and not a moral one. Also, in chapter xviii. 13, the Lord, in speaking of a vile sinner, says—"He shall surely die; his blood shall be upon him." This threatening has nothing to do in inflicting a moral death—it is a literal death—an extinction of life: "he shall not live." Thus far, then, in Moses and the Prophets, we find nothing to give countenance to the notion that the Lord ever used the phrase "Thou shalt surely die," to mean a moral death. But we have not done with the examination.

Num. xvi. 65. Just before the Israelites entered into Canaan, they were numbered, and "not a man of them whom Moses and Aaron numbered in the wilderness of Sinai" was there, save Joshua and Caleb, "For the Lord had said of them, *They shall surely die* in the wilderness." Not a moral death, but a literal one, as the event demonstrated. When Manoh and his wife had seen "the angel of the Lord," and knew he was an angel, Judg. xiii. 22, "Manoh said unto his wife, We shall surely die, because we have seen God." Was it "a moral death" that he spoke of? 1 Sam. xx. 31, King Saul commanded Jonathan to send and fetch David, "for he shall surely die." No moral death in this matter. When David's anger was kindled against the men who had taken his neighbor's ewe lamb, 2 Sam. xii.

5, he said—"As the Lord liveth, the man that hath done this thing shall surely die." The Lord told David on that occasion, verse 14, "The child that is born unto thee shall surely die;" and the child did die, not a moral death, but literally, actually returned to dust. In 2 Kin. i. 4, the Lord, by Elijah the prophet, told King Ahasiah, "Thou shalt surely die," and repeats the same language to him, verse 16; and it is added, verse 17, "So he died according to the word of the Lord which Elijah had spoken." One more instance and we have every place where the phrase occurred in Moses and the Prophets: 2 Kin. viii. 10, the reply of Elisha the prophet to Hazael, who came to inquire of him about Ben-hadad, king of Syria, who was sick. The Prophet said—"The Lord hath showed me that he shall surely die." We are not left in doubt as to what this death was, for Hassael smothered Ben-hadad "so that he died."

Thus, then, we see there is not a solitary example from Moses or the Prophets, to give countenance, in the slightest degree, to the notion that the phrase "surely die," means "a moral death;" but always and invariably a literal death or disorganization of the man, by which he ceases to live in any condition. The context to Gen. ii. 17, shows conclusively that was the death to be executed on Adam for his sin. "DUST THOU ART, AND UNTO DUST SHALT THOU RETURN."

Those who maintain that moral death was the penalty—"In the day that thou eatest thereof thou shalt surely die," and that the penalty followed in that twenty-four hours, are involved in the necessity of denying that literal death, or the death of the body was any part of the penalty, as the man did not actually die that day. If the penalty did not include the body, or the physical man, its death is an arbitrary act, without any reason, and contrary to all ideas we have of justice; because it was inflicting upon man that of which he had no notice, and did not therefore suspect approach to grief. If a law was enacted that a man should suffer a political death, I ask if all civilized nations would not cry out against us as a barbarous, wicked, and unprincipled people if we not only removed that man from office, but actually put him to death by hanging or otherwise?

The threatening, Gen. ii. 17, was a plain expression of the purpose of God, in case man sinned, to deprive him of that life he had given him at his creation: the phrase is never used in any other sense, as the Bible plainly shows. We will, however, add one more argument on this point. Compare Gen. ii. 17, "Thou shalt surely die," with the following texts: In Gen. vi. 7, God said to Noah, "I will destroy man whom I have created," &c. Verse 13—"The end of all flesh is come before me—I will destroy them with the earth." Verse 17—"Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die." Chap. vii. 4—"Every living substance that I have made will I destroy from off the face of the earth." Then the Lord brought the flood he had threatened. Was a moral death the result? Read verses 21—23. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark."

Here, then, is God's definition of death. It is to take away, not moral life, but man's "breath

of life" out of his "nostrils"—that which he gave at man's creation: [Gen. ii. 7,] it is to "destroy" him, so that he is literally—*physically dead*. Such is the death the Lord threatened to Adam. Under this death he and all his posterity would forever remain but for the resurrection by the second Adam. Such a death will be the wages of personal sins; or, a second death, to all who will not come to Christ that they may have life. Though recovered from the death experienced through Adam, a "second death," like the first, will be the lot of all impenitent and unbelieving sinners: a death from which there is no resurrection: IT IS ETERNAL.—*Bible Examiner.*

ROMANISM IN THE 19TH CENTURY.

(CONTINUED.)

In Bavaria the Redemptionists, (a society formed in 1832 by Liguori, for the same purposes and with the same spirit as the Jesuits, and who always are found where Jesuits are by law excluded), exerted themselves to the utmost to promote the same superstitions, and made use of the pulpit and the confessional to inculcate as much as possible hatred of all Protestants, full faith in the most arrogant claims of the Papacy, and unwavering belief that none can be saved out of the pale of the Romish church. Christian burial was denied to those who had died Protestants, and an attempt was made to apply this principle to the mother of the King after her decease. In many churches they refused to offer prayers for Protestant rulers, and when Catholics who had Protestant relations, brought their children for baptism, the Protestant sponsors were forbidden to come near the font or place their hands on the child. This insult was offered to the King of Prussia, whose hand was actually taken off from the child by the Catholic Bishop, before he would proceed with the ceremony. In Silesia a large manufacturer, whose wife had been wasted in this way by the Priest of the village, immediately dismissed all his Catholic laborers, lest (as he said) they should be polluted by the touch of a Protestant. This so enraged them against their overzealous spiritual guide, that they went in a body to bring him before the tribunal of Mr. Justice Lynch (who sometimes holds court in Europe as well as in the United States) and he saved himself only by a precipitate retreat. It became very common to assail Protestants from the pulpit in the most violent manner, to call them serpents, a generation of vipers, the brood of the Devil, &c., and by such means to excite, if possible, the popular rage against them. The government of Bavaria, though rigorously and bigotedly Catholic, found it necessary to condemn three Priests to confinement for their violence and indecencies of this sort; and on the same grounds the Priest Roos, of Frankfort on the Main, was banished from the city. In the city of Berlin itself the Provost Brinkman assailed Protestants from the pulpit with the most opprobrious epithets, declared their marriages to be mere concubinages, and their wives strumpets, refused in the most insulting manner to celebrate a marriage of his people when one of the parties was a Protestant; and continued this course until large numbers of his congregation left him and joined the Evangelical church; and the government threatened to institute proceedings against him as a common slanderer and a disturber of the public peace.

Many of the Catholic churches endeavored to reinforce the old Papal order, that no Catholic should marry a Protestant unless both parties would give a solemn pledge to train all their children in the Catholic faith. This was the occasion of the difficulty between the King of Prussia and the Arch-bishop of Cologne. After a struggle of years, the Catholic Clergy have been compelled, by an enlightened public opinion and the

firmness of the government, to waive this point for the present, to be renewed again when more favorable circumstances shall justify it. In Baden the government felt obliged to go so far as to dispense with the services of the Priest altogether, and allow marriages to be celebrated by the civil magistrate alone.

An attempt was next made to control the Catholic pulpits by supplying them exclusively with Priests who had been educated at Rome. The governments of Hesse and Prussia both met this attempt by positively prohibiting men educated at Rome the occupancy of any pulpits in their dominions.

In Westphalia, a strenuous effort was made to get the control of the public schools, by setting up the claim that all school teachers must be appointed by the Bishop and take an oath of fealty to him. The dispute became so vehement that many of the schools were closed, and several teachers of both sexes, who had been introduced by the Bishop, were so obstinately bent on carrying out their plans, that there was no way to get rid of them but for the police to take them in hand and carry them back to their homes. One Priest resisted so obstinately and so long that he was quietly remanded to a six months imprisonment. The Arch-bishop of Cologne endeavored to get the same control of the high schools in that city, but was foiled by the government. In Hanover, the Bishop of Hildesheim endeavored to force the old Jesuit catechism of Canisius into the public schools; and only desisted after the government had imposed upon him a heavy fine, taken away all his catechisms, and threatened him with further and severer punishments unless he gave over intermeddling with the public schools. In Nassau, the Bishop of Limburg came in direct collision with the government, because the latter would not allow the establishment of theological seminaries, the introduction of Sisters of Charity, and a sort of clerical protracted meetings, all to be under the exclusive control and direction of foreign Priests from the bigoted institutions of Muenster.

Most of the governments of Europe, Catholic as well as Protestant, have stringent laws against the admission of Jesuits. It has been a favorite plan for the last few years to obtain a repeal of these laws or to evade their application. The Catholic journals have eulogized the Jesuits, have ridiculed the fears of those who dread them, and have become stout defenders of religious freedom and the rights of conscience, so far as the laws against the Jesuits are concerned. Meanwhile the Jesuits under other names have crept into most of the European kingdoms, especially France, which is full of them. To their secret influence is to be ascribed most of the retrograde movements against the progress of liberty and light, which have been so obvious in many parts of Europe during the few years past. France and Bavaria have been particularly distinguished by these backward steps.

In Bavaria no less than 133 monasteries have been established, some of them very large and wealthy; and for a series of years, under the ministry of the energetic and unprincipled von Abel, every possible vexation and disability has been thrown in the way of Protestants. Von Abel began his political career thirty years ago as a zealous advocate of freedom and progress. Twenty years ago he publicly declared that the freedom of the press must forever be the cardinal doctrine of his political creed. The censorship of the press he denounced as the rotten crutch of an old and weak government. Said he, "as when we are baptized we renounce the devil and all his works, so when we enter on political life, let us renounce the censorship of the press and all that belongs to it." But promotion did not come in this direction; and his opinions un-

derwent a rapid change on all these matters, as has been the case with many of our own politicians in regard to the Wilmot Proviso. For the last ten or twelve years he has been one of the principle leaders of the Bavarian government. No other government has been so distinguished within the same period for its retrograde course, and its constant hostility to freedom and Protestantism; and it is not till quite recently that this able promoter of Jesuitism has been supplanted in the confidence and affections of the *old and foolish king* by the Spanish dancing girl Lola Montez. Von Abel has now retired from office in disgust, and this dancing girl has everything all her own way; and it is generally admitted that the young courtesan is by far a more just and merciful ruler than the old apostate.

[Concluded next week.]

CHURCH FAIRS.

This late invention of Satan to bring into disrepute and lower down to the lowest level the cause of religion and benevolence, is becoming the order of the day in many churches. Notices and advertisements of Church fairs, strawberry parties, &c., are becoming common in many places. Read the following from the Ohio Statesman of the 6th inst.:

"The Strawberry Party.—The ladies of the Second Presbyterian Church and Congregation, agreeable to announcement, will give a Strawberry Party, on to-morrow (Tuesday) evening, at Concert Hall, Statesman Buildings.

"The object is to raise a sufficient sum to pay the subscription of the Sewing Society for the erection of the original debt for the erection of the Church, now nearly extinguished.

"The members of the 'Glee Class,' now in town, have kindly consented to contribute to the entertainments of the evening, a number of their fine pieces of music, consisting of Quartettes, Duets, &c.

"Also, as the season of flowers has arrived, the Hall will be decorated with flowers and evergreens, together with some fine paintings.

"Admission 25 cents. Strawberries, Ice Cream, &c., at fair prices."

How like the advertisement of any vain travelling show! The only difference is, this is got up by the professed friends of Jesus Christ, whereas circuses, theatres, puppet-shows, &c., sail under their appropriate colors, without any pretensions to religion, in origin or object. But what is the money for? To pay off a Church debt—a remnant of a Church debt! And has it come to this, that the Lord cannot have a house dedicated to his worship without such worldly, carnal and vain amusements! Would not the Prophet Jeremiah—would not our Lord himself weep over such Churches! Ministers can you look coldly on these things, and remain dumb, lest you should be persecuted for speaking out against popular, baptised iniquity! "Aye, but the minister attends." O, surely not. How could he attend unless to rebuke! How could he then preach against conformity to the world? How pray or preach in faith for a revival of the spirit of holiness? How could he say "follow me as I follow Christ!" What! Christ at a fair, eating ice cream, and "other refreshments," cracking jokes, listening to and singing songs only calculated for carnal ears! Name it not. "What concern hath Christ with Belial? What agreement hath the temple of God with idols!"—*Relig. Telescope.*

NO GOD IN PROTESTANT CHURCHES.—Not long since, a Roman Catholic family, consisting of father, mother, and a daughter of ten or twelve years of age, took up their abode at Rushville, Ontario county. In a short time the mother died; and, as no Catholic priest was near, the

funeral services were performed by the Methodist clergyman of the place. The daughter attended service at that church for several weeks, and entered the Sabbath school. A friend inquired how she liked the Methodist Church.—"Oh!" said she, "I should like it, but they have no god in their church. In my country (she was from Germany) they have a God in all the churches." She described the god that she had been taught to worship, as made of silver, &c., &c. When told that such a god could not hear, or see, or save them who trusted in him, "Oh, yes he can," she replied, "everybody prays to him in my country. I should like your church if it only had a god in it."—*Rel. Recorder.*

For the Harbinger.
The Psalm Verified

PSALM IX.

O Lord, I will praise thee; my heart shall rejoice; Of thy marvellous works, I will speak with loud voice: In thy I'll be glad, I will sing to thy name: Thou art the Most High, in all ages the same!

While my enemies rage, in thee I confide: In the day of thy vengeance they shall not abide Thy presence, O Lord! O then they shall fall, And perish before thee—perish shall all!

For thou hast maintained my right and my cause; In the throne thou didst sit, executing just laws: Thou the heathen hast check'd, and the wicked hast

And forever and ever hast put out their name!

The enemy now no longer destroys; His cities are wasted, never more to arise! And with their destruction their memory is gone: Yet the Lord shall endure while ages roll on!

The Lord hath his throne for judgment prepared: Unto every one he'll right judgment award: The oppressed shall find him a refuge for them, When he doth to anguish the wicked condemn!

They that know the Lord's name, shall confide in his power: Those that seek him, shall find him, their strength, and their tower: Sing praises to God who in Zion doth dwell; And to all the people his glorious deeds tell.

When Jehovah doth make inquiry for blood, He remembers the humble, he spareth the good: Now, Lord, I beseech thee, have mercy on me; Wicked men me afflict, yet I stay upon thee.

Thou hast me delivered when nigh to death's gates; Thou preservest me still, and on thee my soul waits: O rescue me now, and I'll show forth thy praise; And in thy salvation I'll rejoice all my days.

The heathen are sunk in the pit they have made; In the net which they bid, their own foot is betrayed: The Lord by the judgment he worketh is known: The wicked are snared in the work they have done.

They that God do forget into hell shall be cast, When the needy and poor find their sorrows are past: Though now they're forgotten, they then shall rejoice;

And quickly their Lord in their ease shall arise!

Arise now Jehovah! let man not prevail; Cause the strength of the furious nations to fail: Let the heathen be judged in thy sight, that they may know themselves to be dust: O hasten the day!

H. HAVAS.

Those who eat most are not always the fattest; so those who read much, have not always the

most knowledge; they sink under a multitude of ideas, and resemble the ancient Gauls, who, being too heavily armed, became useless in battle.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, July 16, 1848.

IMPORTANT FROM EUROPE.

ARRIVAL OF THE STEAM SHIP CALEDONIA.

From Wilmet and Smith's European Times.

DENMARK.

The war in Denmark continues unabated. At a conference of the kings of Sweden and Denmark, and the Grand Duke Constantine, at Copenhagen, which was attended by the British Minister, the Russians, on behalf of Denmark, demanded, as we have all along insisted they would, that the Germans should evacuate both duchies before any negotiations were entered into; and that if Schleswig was given up, Russia would claim Holstein according to the treaty with the Danes and Paul I. We believe the European Times was the only journal which pointed out this treaty which gives Russia the most clear and undoubted rights, and we always deemed it a mere delusion that she would surrender them. In spite of all the continued rumors of the passing of the Russian troops across their frontiers, we have no trustworthy confirmation of such a movement. It is certain, however, that vast line of troops along the Polish border threatens both Berlin and Vienna, and the *Reforme*, of Paris, sounds the tocsin of war from the vast preparations and threatening attitude of the Emperor of Russia, who, in a brief campaign, might occupy the Prussian and Austrian capitals, and dictate terms to the distracted people of Germany.

AUSTRIA.

At Berlin the most frightful scenes have occurred. The people, not satisfied with the votes of their own universal suffrage Parliament, have, under the most flimsy pretenses, seized every opportunity to create a tumult. On the 14th inst. a collision took place with the Burgher Guard, arising out of an attempt to disperse some workmen, who had gone to the minister to demand work or money. Being refused, the guard attempted to disperse them and five men were wounded. The news spread like lightning; barricades were formed, and the people having discovered that the arsenal was left unprotected, at 11 o'clock at night made an attack upon this building and plundered it of about 2000 stand of arms and of all the trophies of war which it contained. The crowd kept possession of the building till 1 o'clock and then retired. The next day was quiet, but one of the deputies moved that the Assembly should send away all the troops and put itself under the protection of the people. This vote was carried, and the Government resigned. The plunder of the arsenal, for the whole affair was one of sheer robbery and nothing else, is the most disgraceful act yet perpetrated in Berlin. From the names we have seen of the new ministry we have very little reliance that they will maintain order. It is difficult to predict the issue of this sad absence of effective government.

But if matters are bad at Berlin, events of even a still more atrocious character have occurred at Prague. The King, having refused to confirm the Provisional Government, and Prince Windshgratz having erected batteries round the town the mob and the students rose en masse and demanded arms. A collision having ensued between the Burgher Guard and the populace, some assassin seized the opportunity to indulge his private malice by firing a rifle at the Princess Windshgratz, who was shot

in the head. The victim was the daughter of the celebrated Prince Schwartzembourg. One of the Prince's sons was also mortally wounded. In these exciting circumstances Prince Windshgratz, with great calmness and dignity, entreated the mob to disperse, but to no effect; they endeavored to hang him up to a lamp by a rope which they procured when he was rescued by his grenadiers. At five o'clock, the people not having taken down the barricades as he had required, he ordered heavy guns to be brought into play, and he continued firing until ten at night. The conflict lasted almost without intermission during the next day; and by the latest accounts we hear that Prague was a heap of ruins in consequence of this bombardment, and that Prince Windshgratz had retreated from the city with the garrison and occupied the heights commanding the town. It is more than probable that the frightful disorders will spread amongst the outlying provinces of Austria. The emperor has issued a manifesto from Innsbruck, in which he gives the prospects of opening a Constitutional Assembly at Vienna if order and tranquility are restored.

ITALY.

In Italy affairs are not so favorable for the Piedmontese. Without giving credit to the report that the Austrians had beaten the Piedmontese in a strongly contested battle, and taken the Duke of Savoy prisoner, it seems certain that Radetsky, after the capitulation of Vicenza, had returned into Verona with 15,000 men, so that the meditated attack upon that fortress by Charles Albert with 50,000 men had been relinquished after they had been brought within three miles of the town. Charles Albert has, accordingly, returned to his own headquarters at Vallegio. Vicenza fell into the hands of the Austrians on the 11th. The garrison having exhausted their ammunition, General Durango capitulated to save his troops from serving in the war during the next three months. The Austrians in the Venetian territory have been strongly reinforced, and have entered Padua in triumph. The act of the union of Lombardy and Piedmont was signed on the 10th inst. At Rome the decree for the separation of the spiritual and temporal power of the Pope is in progress through the Chambers, and gives great satisfaction. We hear that a regular Provisional Government has been formed at Cosenza, in the kingdom of Naples, in order to organize a general armament, and to co-operate with the Calabrians in arms.

FRANCE.

In Paris the vast number of troops collected within its compass has hitherto prevented any serious effusion of blood; but the increasing distress of the people, the cost of the ateliers nationaux, the total want of anything which can dignify with the name of Government, and, above all, the desperate state of the finances, to which is now superadded revived symptoms of foreign war, all concur in rendering the position of the French people one of imminent danger. In the provinces the most frightful distress prevails; and the peasants—in the very heart of the country as well as at the extremities—assist the payment of the increased taxes with arms in their hands, and blood has been spilt in many of these collisions. The Executive Government throughout all these proceedings gives no indication of vigor, ready resources in difficulty, or of any other attribute which can command the respect and obedience of a people like the French, who must have some idol for their hero-worship. It appears to us, therefore, that Louis Bonaparte, by keeping aloof from the scene for the present, will more effectually secure the obvious aim of his ambition. The brilliant fortune of Lamartine has sunk at once before the bright ascendancy of Louis Bonaparte.

The Paris journals, of Wednesday, also furnish additional confirmation of the above melancholy picture of affairs. The clubs are now openly concerting means to dismiss the Executive Government. Prince Louis Napoleon Bonaparte is expected to be elected commander of the National Guards; and Prince Napoleon, son of the ex-King of Westphalia, was a candidate for the command of the 2d Legion. The workmen in *atelier nationaux*, still amounting to 110,000, were creating infinite alarm; and the increase of the taxes on the articles of first necessity to the poorer classes in Paris, was pregnant with mischief. But it is in the provinces where the greatest danger is brewing. From north to south increasing discontent prevails. In the north, at Amien, there seems a determination to march on Paris and put an end to the tyranny of the capital; whilst, in the south, four departments have already organized and drilled 72,000 men for that purpose. Groups of persons in Paris assemble every evening, and shout *Vive l'Empereur. The Ruche de la Dordogne* says that an English vessel has been detected off the coast landing muskets to arm the Chouans in La Vendee. About 3000 of these arms have, it is said, been seized.

IRELAND.

The organization of clubs is proceeding to an alarming degree. In Dublin, alone, it is stated that there are 40 clubs, each consisting of 300 members, making an aggregate of 12,000 men, who are accustomed to assemble, at least once a week, for the avowed purpose of being trained and disciplined. The county of Dublin is about to be organized in the same way, and some of the more bellicose of the old Irish party are taking an active part in this movement. In the provinces, under the influence of emissaries from Dublin, the club movement is rapidly progressing; and a great monster meeting in favor of repeal is about to be held in Derry, at which the leaders of all the various sections of Repealers are invited to attend. The Nation and other confederate journals, have within these few days resumed a far more daring tone. To parody the well remembered phrase of Sir William Draper to Junius, we might say that "musket, pikes, rifles and gunpowder, dance through their sentences in all the mazes of metaphorical confusion;" and, no doubt, when the Irish Felon shall appear, there will be no lack of similar exciting material.

One Day Later.

OUTBREAK AT PRAGUE.—There was an outbreak at Prague, which resulted in the loss of many lives. In the city barricades were made, and the troops were driven out. At the latest accounts, things were more quiet.

The Governor of the Austrians captured Rivola. The Roman Chambers are about passing a decree, separating temporal and spiritual power of the Pope. Ireland is quiet, but arming.

FRANCE—PARIS IN CONFUSION.—The *Courier's* despatch, dated London, June 24th, says: "The struggle has commenced in Paris. Troops of the Line and National Guard are fighting with the people. There has already been an awful sacrifice of life. Every thing is in great confusion."

PARIS, FRIDAY—5 P. M.

It is just reported that the Executive Government have resigned. Gen. Cavaignac has been placed at the head of the armed forces, and has declared Paris in a state of siege.

At this, the last moment, we can only say that the usual expresses from Paris to the London Journals have not arrived, and all that we can obtain from the last sources is the repetition of the statement that all communication is intercepted. There is no doubt that a conflict of a serious nature is actually going on.

ARRIVAL OF THE STEAMER NIAGARA.

SEVEN DAYS LATER FROM EUROPE.

Four Thousand Men Killed! Seventy-Five Thousand Wounded.

NEW YORK, July 12—9 A. M.

The Steamer Niagara arrived at Boston this morning, and brings seven days later news from Europe. Awful insurrection in Paris. The streets of the city have been made rivers of blood. After four days and four nights continued fighting, the insurrections were put down.

Ten thousand men were killed, and seventy-five thousand wounded.

The Republicans were finally triumphant.

They tried to stop the fight on Saturday night. The red flag was hoisted and the fighting raged with redoubled fury. On Sunday the President of the Assembly announced that the insurgents were put down.

On Monday some of the insurgents surrendered, but many fled or were shot. Fifty Generals were killed or wounded, also fifty of the National Assembly.

A large portion of the insurgents—after their discomfiture—took refuge on the Pere La Chase, but were soon driven thence.

The outbreak began by the working men of the city on Thursday the 23d of June. Barricades were made and the National Guards called out Friday. The insurgents got possession of the right bank of the Seine, and all the streets on the left. At this time the Hotel de Ville was threatened by large numbers of the troops and the artillery was brought against them and opened their fire.

On Saturday, Paris was declared in a state of siege, and Gen. Cavaignac put in supreme power. On Sunday the fight opened furiously, and continued the whole day with horrible carnage. The Assembly betrayed no alarm in this frightful condition.

ANNIVERSARY CONFERENCES.

These conferences, recently held in New-York and Boston, by our brethren, we have deferred noticing until after seeing a full report of their doings. That report being now before us, as published in several of the last numbers of the Herald, therefore, we now give a notice of these meetings.

We learn that there was a very good attendance of brethren at these conferences: who reported the state of the cause, in the several fields of their labor, to be in as prosperous a condition as could reasonably be expected at this time of the closing up of the gospel dispensation, or reign of grace. A general steadfastness throughout our scattered ranks is said to exist, and the faith of those looking for the return of their Lord, is being greatly confirmed. Great harmony is said to have prevailed among the members during the continuance of these conferences. And from the several acts reported, we see that a commendable zeal for the advancement of the cause was manifested, by all who took a part in the deliberations. They still love the cause of our soon coming Lord and King, and find it their meat and drink to labor, sacrifice and suffer for it. And though we may differ from them in some respects, in the way to advance this cause, still, this difference, so long as we see an honesty of purpose, cannot, on our part, be suffered in the least to impair the love and christian fellowship which exist between us.—Though we view some things in a different light from each other, we should zealously endeavor to "keep the unity of the spirit in the bond of peace."

But our strong desire for union, should never cause us to violate the sacred rights of conscience, nor shut our mouths and paley our pens, in the cause of truth. Under any and all circumstances, we should

"speak the truth in love." As servants of Christ, one, if not the important work of our calling is, to proclaim the truth. This is our business, our occupation, our profession; and the more plainly, positively, frankly and fully, yet kindly, we tell the truth to friends and foes, the better do we fulfil our calling. We should be so true to our trust, so faithful in our work, that others would expect nothing more nor less of us, than the truth.

The correctness of these principles will generally be admitted, when carried out in reference to an enemy, or an opposing doctrine or sect; while at the same time it is not unrequently thought that it will not do to act upon them, in reference to our own brethren, church or denomination. But why this difference in our distribution of the truth? Is an opponent more worthy of being benefitted by it than an erring brother? Shall we faithfully expose the errors of the former and make no effort to correct the mistakes of the latter? This would be unkind and unjust. But wrong as the practice is, it has been followed by the different sects; and has been a most effectual means of shutting out from such bodies light and truth, and fostering error and deep corruptions among them. One effectual means of perpetuating the purity of a religious or any other moral community, is for it to exercise a vigilant watch-care over its own doctrines and practices, and keep them thoroughly tested by the word of truth. This work must not be left for an enemy to do; for he will perform it for his own selfish interest, and to the injury of the body he opposes. But it must be done by the best friends, the members of that body; then it will be done for its good, and the glory of God.

We did not design to extend so far these preliminary remarks when we commenced; but perhaps they were necessary before entering directly upon the work before us, viz: an investigation of some of the doings of the conferees, as under consideration.

Ponder well what we have said, and you will be prepared the better to appreciate our motive in the work before us, and to see the importance of this investigation.

Having stated some of the principles by which we should be actuated in reference to errors in our church or body, we will now notice what we consider to be some of the errors connected with these conferences. And we will first notice

THE ORGANIZATION.

That a regular Annual Advent Conference has been permanently organized, is evident from the following facts: (1) Such a conference for a few years past has been annually held in New York and in Boston. (2) The report of the conference, recognizes it as a conference. (3) The organization of its annual sessions, is marked with all the formality and ecclesiastical or confessional order of the oldest organized conferences, councils, or synods which exist among the sects.

For the correctness of the first specification, we refer to the recorded facts, showing that such a conference, for a few years past, has been annually held. It mattered not how many other conferences at other times and in the same places had been held, these "anniversary conferences" could not be omitted; they were, virtually, if not nominally, permanently and perpetually established.

The following from the report of the conference, is proof of the correctness of our second specification: "The conference convened agreeably to appointment."—*Adv. Her.* May 30. Here a conference is recognized as existing before it "convened" in anniversary session. That this was the view of the leading members of that body, appears evident from the fact, that when assembled they did not first

discuss and settle the question whether such a conference is scriptural, or apostolic, but, in the regular order of a body already in existence, they proceeded immediately to the "permanent organization" of the then present meeting.

The order of that organization is proof of the correctness of our third specification. We will give it as it is reported in the Herald of the above date.

"The conference convened agreeably to appointment, and the meeting was opened by devotional exercises—a season of prayer and singing—after which Bro. R. HUTCHINSON was appointed Chairman pro tem., and O. R. FASSETT Secretary.

"Bro. A. HALS introduced a resolution, that a committee of five be nominated to choose officers for a permanent organization of our meeting; and also to choose a committee of arrangements, to bring business in order before the Conference.

"It was then voted, that Bro. I. ABRIAN, S. BLISS, A. HALS, G. NEDHAM and W. S. CAMPBELL, constitute said committee.

"The committee retired *** came in, the chairman of which submitted the following names for consideration of the conference:—N. N. WHITING, President; J. LUTCH, Vice President; S. BUSS and O. R. FASSETT, Secretaries. Committees of Business—D. I. ROBINSON, G. NEDHAM, J. LUTCH, I. H. SHUFMAN, W. S. CAMPBELL, A. HALS, R. HUTCHINSON, J. V. HINES, I. ABRIAN, W. INGHAM and L. KIMBALL. Committee to appoint preachers for the conference—L. E. JONES.

The report of the committee was unanimously adopted."

Now, before testing the correctness or incorrectness of this conference organization, we must first decide by what rule it shall be tried. And as we profess to be strictly a Bible people, the Bible of course must be that rule. Well, does the Bible anywhere, either directly or indirectly, justify such an organization? It does not. We repeat it—it does not. And further, the history of the church clearly proves that such organizations, or ecclesiastical conferences, were unknown to the church during the first centuries of the Christian era. Hence, according to the perfect rule laid down in the Bible, and the example of the primitive church, such organizations are superfluous, and everything that is superfluous is wrong.

If such organizations were necessary, it is unaccountable why Christ and the apostles did not form and recommend them to be perpetuated in the church? Were they ignorant or indifferent to the wants of the church in after ages; or did they leave an important part of their work to be devised and perfected, by uninspired men, in the days of the apostacy of the church? To believe either would be an impeachment of the divinity and perfection of the perfect law. God requires his church to act—the rule of their action is plainly revealed in his word, and as that word justifies no such organization as we are noticing, the conclusion is unavoidable, that such an organization is unscriptural.

Again, if we are strictly a Bible people, as we profess to be, our study and aim should be to do the work of the Bible, the word of God, as he has commanded it to be done. Hence, when we meet in conference, or at any other time, our inquiry should be, Lord, what wilt thou have us do? and how shall we do it? Not, What plan can we devise to do thy will, for this is the very germ, the essence of human expediency, which has led every sect to the broad road of the great apostacy—but, Lord, what is thy will—what does THY WORD teach on this matter? As it teaches no such organization, we conclude that it and all similar organizations are contrary to his will. Surely, if they were considered by him of that vast importance which his professed ministers and church attach to them, he would somewhere have justified them in his word, which he has given for the perfect rule of action of his people.

(To be Continued.)

Things New and Old.

Every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. Matt. xiii. 52.

This text, though directly applicable to the scribes and doctors of the law, may nevertheless with strict propriety be applied to the teachers of this proscriptive age. As in the day of Christ's ministry, so it is now with the teachers and leaders of the people; they want to hear nothing new, or rather, they oppose every doctrine that is not taught in their proscriptive creeds, or is contrary to the old and well understood doctrines of the church. They may bring *old* things, but not *new*, out of the storehouse of God. Hence they are not scribes well instructed into the kingdom of heaven. Let us be careful and not idolize a favorite truth or doctrine, so as to blind our eyes to any further light that may be shed upon God's word.

All the sects have greatly erred here. We are not infallible, and are liable in our selfishness to imitate their pernicious example. Let us take heed to ourselves in this respect. We should not be content to know one or two fundamental truths of the Bible, but should labor diligently to understand the whole: for it is by every word of God that we are to live.

THE WATER-CURE JOURNAL

AND HERALD OF REFORMS: devoted to the Philosophy and Practice of the Hydropathic System of curing disease; embracing the true principles of Health and Longevity, together with directions for the application of Water to the various Diseases by which we are afflicted; including a correct system of Dietetics, Bathing, Exercise, Clothing, Ventilation, and the general modes of life, adapted to the use of families and individuals. JOS. SAWYER, M. D., Editor.

We acknowledge the receipt of the first number of the sixth volume of this valuable work, and heartily recommend it to the patronage of all who love health, cleanliness and comfort.

☞ The recent acts of the conference and church in Buffalo were received too late for this number. They may be expected in our next. Our remarks on that conference will also be given then.

☞ The news from Europe is increasing in interest to the student of prophecy. According to present appearances, that time of trouble, out of which the saints are to be delivered, at the standing up of Michael, is surely and rapidly coming upon the nations of the earth. May we so live, that when it shall fully come, we may be delivered, with every one whose name shall be found written in the Book of Life.

Correspondence.

From Bro. P. Hough.

BRO. MARSH:—The cause in this part is on the rise. We attended a spiritual meeting yesterday, in Clark, in company with Bro. Hinley, Bowers, Grant and Perry. The meeting was signally blessed of God. There was a good number of testimonies, but not half so many (it is possible) as there would have been had there been time for more to have spoken.

There were also some deep confessions from some who, after '43 passed, had entered some handy pasture, Ps. lxxii. 10, 11, and had settled down on their lees. They were not only waked up, but told the people that they believed the great day was just upon us, and expressed a determination, by the grace of God, to clear their skirts of the blood of all men. May the Lord strengthen them.

Things look encouraging, and although the great mass remain unmoved in Clark, some, we understand, are going forward in baptism: in Caven, also, some are intending to obey the Lord, and special meetings are called for just now more than the preachers can attend. May the Lord send forth more laborers into his vineyard; and especially may we that are in the field labor more worthy of the blessed cause.

Dear and beloved brothers and sisters scattered abroad, what a glorious position do we occupy! The capes, the promontories, the gulfs and seas, rocks and quicksands, the straits and shoals that have laid before our forefathers, have been passed by the church of God, directed alone by the compass and chart of his word, and waited forward by the heavenly breezes of his grace, through the raging seas of Babylon, Media and Persia, Greece and Rome. They have died in the faith, and though they saw the land afar off they were persuaded of it, and confessed that they were strangers and pilgrims here. Do we imitate their worthy example! The day, the day of the Lord will soon dawn upon us—that day for which the church has groaned, and prayed, and earnestly desired to see—and do we feel that thrilling interest in the evidences of its near approach that we should! Remember that we shall soon be called to the great supper, or cast into the great wine press without the city. Personal holiness, wrought out by faith in Christ—working, living and obedient faith is what we need. We must imitate his example who made himself of no reputation, and took upon him the form of a servant. Phil. ii. 7. When he was reviled, he reviled not again. If we all had such a spirit we should hear of no jealousies, nor selfish moves among us, but each would esteem others better than themselves. We hear Paul exclaim, "Let this mind be in you that was in Christ Jesus; he not deceived—he that saith he abides in him, ought himself also so to walk, even as he walked." 1 John xi. 6.

Yours waiting for Jesus, PETER HOUGH.
Hope, C. W., June 20, 1848.

From Sister S. R. Johnson.

BRO. MARSH:—While perusing the last number of the Harbinger, my eyes fell upon the article stating the death of our dear brother, J. D. Prudden. My eyes could not refrain the tear of sympathy for the widow and family of our departed brother, who now, with my dear husband, rests from his labors. But I trust ere long we shall behold them clothed in immortality. O let us be ready to hail that glad day with joy, and bear the happy plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Our heavenly Father does not afflict nor grieve his children willingly, but for their eternal good. I trust Sister Prudden will not forget the exhortation which speaketh unto her: "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son (or daughter) whom he receiveth. We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and life! For they verily for a few days chasten us after their own pleasure; but he, for our profit, that we might be partakers of his holiness." It is my prayer continually that God would purify us, as a people looking for that blessed hope and glorious appearing of the great God and Savior, from every thing that is not in strict accordance with his holy word, making us perfect in every good work, to do his will—working in us that which is well pleasing in his sight through Jesus Christ, to whom be glory forever.

With regard to the cause of Christ in this place I trust there are some that are patiently looking and

waiting for the glorious appearing of their blessed Redeemer, which may hasten in his own time, and we be ready and waiting.

Yours in the blessed hope of soon seeing the King in his beauty, and all the redeemed,

SARAH R. JOHNSON.

Worcester, Mass., June 20, 1848.

From Sister M. L. Degrush.

BRO. MARSH:—Believing that we are near the end of the vision when it will speak, and when he that is filthy will be so still, and he that is holy will be holy still, and I feel anxious to do all that the Lord requires in order that I may be ready to go out immediately to meet the bridegroom when he shall come—for very soon, I believe, the cry will be made, "Go ye out to meet him!" Oh how important that our lamps are trimmed and burning, and we be found like unto men who wait for their Lord.

There are but few in our village who are looking for and hastening unto the coming of the day of God. But few as we are we are strong in the faith which was once delivered to the saints. We see nothing to discourage, but every thing to encourage us—signs thicken on every hand by which we may know where we are if we will only believe. Oh, brother, hold on to the truth and the strong arm of the Lord a few more days and your work will be done.

Yours in the hope of the gospel,

M. L. DEGRUSH.

Little Falls, N. Y., June 23, 1848.

From Bro. W. Angley.

BRO. MARSH:—Closing up the conference at Batavia, my wife preached on Monday and Wednesday. We went to London in the town of Betheny where we held two meetings, Wednesday and Thursday evening following. We had a good turnout to hear the word. We then drove to Scotenville, Rush and Victor. The church in the last place, I believe, are living in readiness for the coming King. We held two meetings on Lord's day, and truly we could say it was to the saints a refreshing season. We are now at Havana at my son's. I write in haste, having five new subscribers for the Advent Harbinger. My prayer is to God that he will bless the conductor and the writers of the Harbinger, and all that are disseminating the present truth by writing for the above paper or preaching the word.

I remain yours, watching for and expecting eternal life when Jesus comes, WM. ANGLEBY.
Havana, N. Y., June 29, 1848.

From Bro. E. R. Pinney.

BRO. MARSH:—I have discovered in some of our brethren a great disposition to find fault with others. They seem to feel it their prerogative—yes, bounden duty to oppose every thing that does not exactly harmonise with their views. One sentence containing views peculiar to himself would be sufficient to destroy the whole sermon in the view of a hearer of different sentiment. It reminds me of an anecdote illustrative of the point. An individual went to hear a minister of a different denomination, and on returning home overtook a deacon of his own church, to whom he commenced finding fault with a sentiment advanced by the speaker. After a long series of complaining, the deacon asked him if that was the subject matter exclusively of the discourse? Oh no, he said, it was a mere casual remark. Well, what else did he preach about? The brother replied that he could not tell, for he paid no attention to the subject after that expression was made. So, says the deacon, you lost all the good things he might have said to comfort and feed you, while finding fault with that one idea. Yes. Well, now, said the

deacon, you do not know as much as my old hen. She will go out behind the barn, and scratching and and throwing behind her all the chaff, will pick up the wheat: but you throw behind you all the wheat and try to feed on the chaff. So it is with many in these days.

I regretted exceedingly to see that fault-finding spirit manifested by Bro. Morley, in his article in the Harbinger of June 24th. And so intent was he on finding fault with my Exposition of Matthew 24th, (and it seems to me very untimely, for it is now more than two years since it was published and scattered broad-cast over the land), that he was unintentionally made to make most gross misrepresentation. Such as "assigning the sea and waves roaring to political revolutions for its cause." No such idea is found in the pamphlet. Again, that claim for certain inferences, based on the rendering by Dr. Campbell, of certain words, &c., "the Spirit's own explanation," than which nothing can be more incorrect. There is nothing claimed as "the Spirit's own explanation," except "the shaking of the powers of heaven," which I understand to be explained by the Spirit as being "Upon the earth distress of nations, &c.," and against which I have never seen yet a valid objection or argument.

Now I have just one remark further to make on this subject, and that is this: I never flattered myself that I had the full light on Matt. 24th, or that my Exposition was perfect, but I gave the brethren the best light I had—did the very best I could at the time. Now if Bro. Morley has any better light upon the chapter, let him give it, and instead of finding fault with mine give us a better one, and I will be one of the first to exchange it for his. I always think I am doing well to exchange two errors for one truth. So, brother, throw down your rod, and if it swallows up mine—Amen: I will rejoice with all my brethren. Oh let us be cautious how we find fault with our brethren, and each esteem others better than ourselves, and then shall we love as brethren. Amen. E. R. PINNEY.

New York, June 29, 1846.

Resurrection.

I'm glad I ever heard the cry—

We'll all rise together in the morning;
My Saviour's coming from the sky;
We'll all rise together in the morning.

CHORUS { In the morning—resurrection morning,
We'll all rise together in the morning.

A righteous crown we soon shall wear;
We'll all rise together in the morning;
It will outshine the morning star;
We'll all rise together in the morning.

The blessed SAVIOR then will come;
We'll all rise together in the morning;
To take his holy people home;
We'll all rise together in the morning.

You'll see him coming in a cloud;
We'll all rise together in the morning;
Then ALL his saints will shout aloud;
We'll all rise together in the morning.

O! glorious hope! O! blest abode!
We'll all rise together in the morning;
I shall be there, and like my Lord;
We'll all rise together in the morning.

From Bro. E. Miller, Jr.

DEAR BRO. MARSH:—I perceive that I had misapprehended your argument in one point. I understood you to consider the civil power of Rome to be symbolized by the seven-headed beast (Rev. xiii. 1—10), but perceive by your remarks on my article in the Harbinger of May 13th, that you understand Rome in all of its powers to be symbolized thereby.

I do not perceive that it relieves you at all from the difficulty suggested, yet I am glad to correct any misunderstanding. You also misapprehend me in one point. I am understood to say that Rev. xix. 20 shows that the Two-Horned Beast will have the war-making power at the coming of the Lord. This I did not intend. I designed to say that it showed that both the Beast and the Two-Horned Beast or False Prophet would be in existence at the coming of the Lord. The phrase, "The Two-Horned Beast having the war-making power," should have been followed as it was preceded by a dash—and so it is in the copy which I have—or, which would have been better, have been enclosed in a parenthesis. The fact that the Two-Horned Beast is to have the war-making power at the coming of the Lord was supposed to be proved by the previous argument. Your brother in Christian love,

E. MILLER, JR.

Jackson, Mich., June 21, 1846.

From Bro. D. Hewitt.

BRO. MARSH:—I do wish that the dear friends would pay better for the Harbinger, and try and increase its circulation—for I believe that it is very much needed in these perilous times to give meat in due season. Dear brethren, let us try and love and keep all the commandments of Jesus, and the good Lord will bless us in so doing, and purify and make us his white for his heavenly kingdom, and give us a seat at his right hand in the new earth for ever. Then we shall be immortal and blooming trees in his kingdom. There we shall behold all the just ones and see Jesus as he is, and our vile bodies fashioned like his glorious one. O praise the Lord, for then trials and temptations cease—sickness and death will have fled away, and all tears be wiped away.

Here are a few scattered ones, holding on to the precious, exceeding and abundant promises of the Lord. O that we may be "partakers of the divine nature, and be one in spirit as he and his Father are one.

I rejoice that the Bible is fulfilling daily—but I am sorry to say that the professed church has gone after the weak and beggarly things of this present world. We need a little pamphlet to hand to the honest ones, that they may see where they are, and come out and be separate from the sins of the church, and from the awful sin of slavery, and of voting for wicked men and slaveholders to rule over them instead of the Lord Jesus. May the Lord save us in his appearing and his kingdom.

Yours expecting the kingdom,

DAVID HEWITT.

Battle Creek, Mich., June 26, 1846.

From Bro. E. D. Cook.

DEAR BRO. MARSH:—I have just returned from church, and we had a good season in prayer and conference. The subject in contemplation was the travail of the children of Israel, our life and time which we occupy at the present day; and truly it was meat in due season to all the believers in Christ, for we have a few faithful ones here, strong in faith, striving for the unity of the spirit, and expecting soon to hail their heavenly King. Yet we have trials as severe and a peace and safety church to contend with, which tramples our hope of a blessed inheritance into the dust. Yet we have a more sure word of prophecy, whereunto we do well to take heed, &c., &c.

The Church of Manlius is striving to enter into that rest which remains for the people of God.—Praise the Lord! the prospect brightens of our soon entering the promised land! for we see that the thrones are being cast down, and the Ancient of days will soon sit, whose garments are white as

snow, and the hair of his head like pure wool. Bless the Lord for his word which is a lamp to our feet.

I am glad that the Harbinger contends for the truth which is so plain in the word, that the soul that sinneth it shall die. When he who is our life shall appear, then we shall appear with him, and not before. Praise the Lord, O my soul, for the truth which is revealed in his word. E. D. COOK.

Manlius, N. Y., June 23, 1846.

Canada Tent.

We thank the Matilda and eastern brethren, and all others who have promptly forwarded their money to erect the tent. It seems right that the causes why it has been given up should be explained; and as I was the person, who, by the choice of the committee, sent forth the call for means, we deem it right to give the reasons why the tent was given up. And 1st. No preacher could be obtained from abroad to go with it, and there were none here to spare. 2d. It was thought best to get the tent belonging to Bro. Himes, and before it was known that it could not be had, it became too late in the season to make a new one. 3d. The advice from one very active brother, who travelled with a tent last year, was, that if the laborers were not very efficient and influential, it would tend to involve the friends of the cause. PETER HOUSE.

Hope, C. W., June 21, 1846.

From Sister E. M. Shoudy.

BRO. MARSH:—We are trying to live soberly, righteously and godly, in this present world, and are looking for that blessed hope, the glorious appearing of the Great God and our Savior Jesus Christ.

Cruel death is still in our land, and many are falling victims to its iron grasp—some of our most esteemed friends. I often think of our beloved brother, J. D. Johnson. How often we have listened with delight to his sermons, and also to many of his warm exhortations, as they have fallen from his lips: he will long be remembered. But he has fallen by death's relentless hand, to rest as it were for a moment, and then to be gathered with the whole house of Israel on the plains of the earth renewed, where death has no more dominion over them—where the inhabitants will not say "I am sick." What a glorious theme to contemplate! What a glory is comprised in such a hope!

We were recently called upon to lay a lovely child in the tomb (a nephew of mine—David A. Miller) to wait the resurrection of the just: "And when he who is our life shall appear, then shall we appear with him in glory." This is our consolation. And to him that brought life and immortality to light, we will ascribe the praise of our salvation! E. M. SHOUDY.

Obituary.

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

DIED, 14th May last, EMILY P. CORY, daughter of Bro. Cory and wife, of Cold Spring, New Jordan, N. Y., aged two years and ten months.

Bro. Cory sought consolation in "that blessed hope," "The glorious appearing" of "the Lord himself," to give eternal life to all that "are his at his appearing."

"And there is hope in thine end, saith the Lord, that thy children shall come again from the land of the enemy."—Jer. xxxi. 17. "The last enemy, death, shall be destroyed."—1 Cor. xv. 26.

H. L. SMITH.

Miscellaneous.

'HAIL, COLUMBIA! HAPPY LAND!'

A Northern traveler at the South, in a communication to the editor of the New York Tribune, says:—

"While in Petersburg, I had occasion to rise from a 'hasty plate' of green peas, on account of a rush to the windows of our dining hall. I looked, and saw a drove of more than fifty men and women, marching at a quick pace, two by two, going to the depot, there to take the Southern train of cars. It was a brief delegation of the 'peculiar institution,' traveling to New Orleans for an investment. At the depot, the whole 'drove' were closely packed into one car. A large number of the chattels showed a sort of brute indifference, and some, a worse than brute delight, at the thought of a railroad ride; while others looked very sorrowful and wept bitterly. There was among them one very pretty white girl, with clear complexion, long, dark hair, and hazel eyes. She held a white cotton handkerchief to her face, and wept despairingly. An intelligent looking colored man—her lover—her cousin—her brother—it may be a stranger I heard to her, and poured from his purse into his hand a few small pieces of silver, and a bit of yellow coin, probably not more than a quarter-eagle, (but I learned afterward that it was a large majority of his property,) and just as the train was about starting, he called her attention, and quietly slipped the gold into her hand. She looked regret and thanks; she tried to return it, but the cars were off; and I felt more than ever the cruelty, severity, and cold-heartedness of slavery. I had seen it stated in our Northern papers that slaves were carried in droves, like sheep, to market; but I never appreciated or felt the fact until then.

THE CHOLERA.—The Sanitary Commissioners appointed by the Parliament of England, have made a remarkable report. It appears that Cholera and Influenza are intimate diseases, both delighting in the same localities, and that the latter is far more dangerous than the former. Last November, the Influenza attacked in London 500,000 persons, making for the space of eleven weeks 6,145 deaths per week above the usual number, an excess greater than the entire mortality produced by the Cholera in the twenty-one weeks during which it raged in 1832. On examination, it seems that Cholera is diarrhoea, developed to a monstrous form by a peculiar state of the atmosphere, accumulated moist exhalations, with sudden changes of temperature. Influenza is the ordinary "cold" developed to an epidemic. Cholera, in its first stages, readily yields to aromatics, opiates, and astringents. Now, having found out the cause, we have but to remove it to prevent the effect; and knowing the cause, we can more intelligently proceed to modify the effect. It becomes, then, the duty of municipal bodies to remove all stagnant pools, ditches, bad drains, and, if possible, forest lands and marshes contiguous; in fact, to take away, as far as possible, every cause that may engender miasma.—Prisoner's Friend.

A RAG for FICTION.—"I want a paper that has long stories in it," said a young lady; and she added, "I don't want a paper for anything else." Poor girl, much to be pitied, and a pitiful appearance she will make through life, at the present rate. She wants nothing serious, no acquaintance with the history of her own times, no intellectual cultivation—nothing but newspaper novels. Empty heads they must be, that can find room every week for some ten columns of a sham story. Yet these are the heads for which the

weekly press toils and groans, throwing off by the ten thousand its sheets of shallow, insipid and disgusting fiction, and for this an amount of money is paid which a sound literature utterly fails to command. Yes, Christian fathers and mothers buy this vile trash for their sons and daughters, and so minister to their ignorance and destitution of all taste and fitness for life's duties. Doubtless the periodical press does more than any other one instrumentally to decide the opinions, habits of thought and general character of the age. A family will very soon begin to show a sympathy with its weekly paper, and the parent and child will become assimilated to it in sentiment and feeling; and as families are, so is a community at large. Blind and stupid, therefore—yes, worse, are those parents who tolerate in their houses a class of papers which are, first good for nothing, then bad—made up of the writings of silly, ignorant scribblers, who would be "at the foot" in any town school, and much more in a school of good morals. Such are the teachers of half the present generation.

Notices.

Appointments.

Bro. D. I. ROBINSON will preach at Lockport, Sabbath, July 23d; Millport, Thursday evening, July 30th, and Seneca Falls, Friday evening July 31st.

Subject: Revolutions of Europe in the light of Prophecy, illustrated with maps and charts.

Bro. G. W. BURNHAM, of Vermont, will spend the Sabbath of his visit to Western New York, as follows: Seneca Falls, July 18th; Rochester, July 23d; Batavia, July 30th.

There will be a Grove Meeting, July 23d, in Parish, Oswego county, about three miles east of Parisville, on the road to Camden, and near Fox's Tavern. Bro. E. Tickner, and A. P. Wing, and all others who can make it convenient, are requested to attend.

Also a Grove meeting in Onondaga county, about a quarter of a mile from Clay Corners, towards Cicero, on Sunday the 30th of July. Special invitation is given to ministers, and others, to attend, as this is a new field, and laborers are few. Call on Bro. Adam Wise, blacksmith, Clay Corners, who will provide places for those who come. Wm. Ross.

A Field Meeting will be held on Sunday, the 30th of July, near the Village of [Brooklyn, in] Whitby, C. W. Bro. Hudson, Hinkley, Grant, and all other Advent preachers, who can consistently, are requested to attend. L. C. THOMAS, I. HENSTON.

Conference in Michigan.

Providence permitting, a Second Advent Conference will be held in Pleasant Valley, town of Brighton, Livingston county, commencing August 5th, and continue over the Sabbath. We want to see a good number of brethren and sisters, ministering brethren and others, at this meeting, full of faith, rejoicing in hope. What we do must be done quickly. A. N. SRYMOUR, S. G. CLARK.

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Business Notes.

E. L. Soule—All right, we presume. L. Boutell—His eastern tour being abandoned, we therefore do not give the appointment.

E. Shultz—It was paid for to close of vol. xv., about which time it was ordered to be discontinued. J. T. Ongley—We cannot attend. B. Benedict—It was our mistake. A. Collins—Balance due, 30 cts. A. E. has paid to no. 338.

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BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from 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 MISKINA HALL, corner of Main and South St. Meetings 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 "Success Avenue Church," Broadway building, corner of State and South Pearl-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-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. 57 Bond-street (two doors from Grove, where they were preaching three times on the Sabbath, and meeting also on Monday in the afternoon, for the purpose of teaching. Brethren visiting the City are invited to meet with them.

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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!!!"

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ROCHESTER, N. Y., JULY 22, 1848.

WHOLE NO. 239.

Poetry.

(Selected.)

The Joy of the Cross.

BY MADAME GUYON.

Long plunged in sorrow, I reigu
My soul to that dear hand of thine,
Without reserve or fear;
That hand still my streaming eyes;
Or into smiles of glad surprise
Transform the falling tear.

My sole possession is thy love;
In earth beneath, or heaven above,
I have no other store;
And though with fervent mist I pray,
And importune thee, night and day,
I ask thee nothing more.

My rapid hours pursue the course,
Prescribed them by love's sweetest force,
And I thy sovereignty will
Without a wish to escape my doom;
Though still a sufferer from the womb,
And doomed to suffer still.

By thy command, wherever I stray,
Sorrow attends me all the way,
A never failing friend;
And, if my sufferings may augment
Thy praise, behold me well content,
Let sorrow still attend!

It cost me no regret, that she,
Who followed Christ, should follow me;
And though wherever she goes,
Thou spring'st spontaneously at her feet,
I love her, and extract a sweet
From all her bitter woes.

Admit ye vain delights of earth,
Insipid sports, and childish mirth,
I taste no sweets in you;
Unknown delights are in the cross,
All joy beside to me is dross;
And Jesus thought so too.

The Canes! Oh, ravishment and bliss,
How grateful 'e'en its anguish is!
In bitterness how sweet!
Taste every scene, and all the mind,
In all her faculties reposed,
Taste happiness complete.

Souls once enabled to disdain
Name, subsidiary joys, maintain
Their dignity secure;
The fever of desire is passed,
And love has all its genuine taste,
Is delicate and pure.

Self-love no grace in sorrow sees,
Consults her own peculiar ease;
"Tis all the bliss she knows!
But nobler aims true Love employ,
In self-denial is her joy,
In suffering her repose.

Sorrow and Love go side by side;
Nought might nor depth can e'er divide
Their heaven appointed bands;
Those dear associates still are one,
Nor till the race of life is run,
Disjoin their wedded hands.

Jesus, avenger of our fall,
Thou faithful lover, above all
The cross have ever borne!

Oh tell me,—'tis in thy voice,
How much afflictions were thy choice,
And each and each thy scorn!

Thy choice and mine shall be the same,
Insures of that holy flame,
Which must forever blaze!
To take the cross and follow thee,
Where love and duty lead, shall be
My portion and my praise.

Original Articles.

For the Advent Harbinger.

THE DISTINCTIVE BEING OF GOD.

NO. II.

"This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvi. 3.

Surely no one can justly estimate "eternal life," and yet lightly esteem the true knowledge of God, which is made so essential to its attainment. The exhortation to "acquaint thyself with God," is recorded for our instruction. If any should dare to array the sublime language of Job, touching the incomprehensibility of God against these truths, I appeal to himself. He says, "Let not the wise man glory in his might, nor the mighty man in his might—but let him that glorieth glory in this, that he knoweth me." We are taught to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

Under the promptings of such motives, we advance reverently, to the consideration of our thrice holy theme. The apostle of the Gentiles taught them that though "There be gods many and lords many" among idolaters, yet, he adds: "But to us there is (but) ONE GOD, THE FATHER, of whom are all things and we in (to) Him; and one Lord Jesus Christ, by whom are all things, and we by (through) him." In these and all parallel Scriptures, the being of God is not confounded with "the word," nor with any other object within the range of human thought. The distinctive being of "one God, the Father," is made as plain as inspired language can state it; hence the unity of God, which is also clearly taught, must harmonize with it. Both are needful to a Scriptural faith in God. But besides all such positive Scripture statements, there are several great undeniable facts which form the materials of an irresistible argument—irresistible to every assault save that of unbelief.

I. We argue the distinctive being of God from the distinctive character which he has given to every created object. If "His eternal power and Godhead" is clearly seen by the things that are made, why is not his identity as clearly seen by the identity he has given to every world—every angel, man, animal, vegetable, and pebble? We are in a real universe, filled with realities—each animate and inanimate reality has its own absolute identity. I have never found two spires of grass, or two leaves of clover, or two pebbles, in all respects, alike! Each object has its own identity.

Now, shall the Creator of all these realities be himself a non-reality—the author of all these identities have no identity! The adoring believer exclaims, "That thy name is near, thy wondrous works declare!" Why not add, That thy distinctive being is certain from the distinctive existence of every object that came from thy forming hand! My conviction is that the Creator is not only greater, more mighty and more excellent, but also more GREAT, and altogether above the creature.

II. We have before us an actual, visible, personal model, of the distinctive being of God.

Had we, for illustration, a good model of a steamboat or its engine, we could form a definite idea of that which it represented. Again, if we had a statue, or likeness of an absent friend, or father, we could form a distinct conception of the

form and general appearance of his person. Furthermore, if such likeness could be endowed with intellectual, social and moral qualities, so as to represent his mental and moral character, we could then obtain a good knowledge of his whole being. This all will concede.

Now mark! Such an image, or likeness of our "Father in heaven," thus endowed, we have before us. Man, as originally formed and perfected, stood forth an "image and likeness"—the likeliest image of God. This is not predicated of "the word"—the Son of God; for it is written of "God, even the Father," Jas. iii. 9—"The tongue can no man tame—therewith bless we God, even THE FATHER; and therewith curse we men, who are made in the similitude of God." As this is not affirmed of "the word," but rather that "the word was made flesh," ("God sending his own Son in the likeness of sinful flesh"), we are compelled to the conclusion that man was formed in "the likeness of God." The seeing, hearing, speaking, wisdom in planning, skill in executing, and justice in governing, which constitute the essential elements of a righteous ruler's character, are all claimed, only in infinite perfection, by the Holy One—all are exercised by him! This, though incontrovertibly true, is met only by the sceptical sarcasm, "You make God a great man! No sir, it no more reduces Jehovah to a great man, than it raises man to be a little God! It is only a recognition of Scripture fact in its bearings on the subject to which the testimony relates. It neither deifies man, nor humanizes God. I am only using the testimony of "the Faithful and True witness" for its legitimate object. My thought is that the Almighty is a distinctive being; as much more real than ourselves as the Divinity is pre-eminently above humanity. Shall the source of all personality in earth and heaven, among men and angels, be, in our own minds, shorn of all such distinction! Should not an impersonal Creator have impersonal creatures! Then there would be some natural coherency between the creatures and creator.

III. The first model image or "likeness," having been marred, Jehovah has condescended, in the plenitude of his mercy, to form another—one that retains and correctly reflects the true idea of his own distinctive, eternal being.

This is Jesus—the promised seed—"the second Adam." He, though made of a woman, is yet "the brightness of the Father's glory and the express image of his person." Such is the connection in which this stands—such the scope of the inspired argument, that no verbal criticism can destroy the weight of the testimony it gives to the distinctive existence of God and his Son. It makes Jesus not the sole deity of either "The Old and New Testament; but it presents him to us as the manifestation of God—"God manifested in the flesh." Hence he said: "He that hath seen me, hath seen the Father"—"the express image of his person!" "The works which the Father hath given me to finish, the same bear witness of me that the FATHER hath sent me—ye have neither heard his voice nor seen his shape!" For the meaning of "shape" see Luke iii. 22; ix. 29.

We have the same reason to dissipate "the Son of God" altogether from our minds as to de-personalize him. Now, shall we ascribe identity or personality to the Son while denying it to his eternal Father! Like *degeta like*, the world over. An impersonal father should have an impersonal

The worst-people are most injured by landers; as we usually find that to be the best fruit, which the birds have been picking at.

son—an indistinct world, peopled with indistinct inhabitants, may be supposed to have an indistinct God. The effect would then resemble the cause.

But it is objected 1st. That "God is a spirit." Answer: So is the second Adam "the Lord from Heaven;" for "the Lord is that spirit;" and this "Lord" in that connection is "Jesus"—"the image of God." 2 Cor. iii. 17; iv. 4-6; 1 Cor. xv. 45.

Let me ask the objector if spirituality renders a being indistinctive or impersonal? Does spirituality destroy identity? Does "the spiritual man," of necessity, become an impersonal man? If not, then give up your objection forever!

On the principle of the objection, the saints and "the Son of God" himself, must depersonalize just so far, and just so fast, as they become like God! The ideas, fairly applied, would compel us to take the ground of the most arrant spiritualizer, and deny that "there is any personal Jesus in the universe! Then let it be abandoned by all sane persons.

2d. It is objected that God fills "heaven and earth."

Answer: So does Jesus fill the church—not by a personal presence, but by his gifts, graces, and operations! Amen.

3d. That Jesus said, "I and (my) Father are one."

Answer: I and my wife are "one!" So says the word. But this is only "one flesh." Very true; but it is so much the better, for it is a unity that must admit of distinct identity and personality. Furthermore, "He that is joined to the Lord is *one spirit*." This oneness never yet absorbed either the Lord or his saints. Our Lord prayed to God that his people may be *one* "as we" are. John xvii. 11; x. 30. The *plurality* is as distinctly acknowledged as the unity. Deny this who can!

4th. That this idea makes God a great man!

Answer: No, this is altogether in your imagination; for it no more makes God a man than man a God! It presents them both to our minds as they stand revealed by inspiration.

5th. That Prof. Bush, the Swedenborgian, and those who make "Jesus, Jehovah," quote Scripture to prove it. Yes; but they quote it partially. They leave out those parts which are essential to the sense of the divinely perfect whole.—So did Satan in the temptation.

6th. That "God dwells in light."

Answer: So does his Son. Thus it was on "the Holy Mount!"—thus it was "in Patmos." When he shall "come again," he will come "in the glory of his Father." This shekinal glory—this uncreated moral splendor, is the radiance, the encircling light in which he dwells. But what can transcend the absurdity of talking of the glory of a being that has no *identity*? As we can not rationally speak of "the glory of the sun" without embracing an idea of the sun, as a distinct object; so neither can we speak of our Lord's coming in "the glory of the Father and the holy angels," without implying their actual, distinctive existence. Their distinctive being is then as certain as the Bible is true. Jehovah and Jesus—God Almighty and his Son, are not "first principles descending into last principles!"

Admitting what is thus proved, we can understand how and why "God sent his Son"—why Jesus prayed to him, and how our Lord could redeem us "to God by his blood;" but deny this, and then the gospel doctrine of the atonement is but a Swedenborgian fable, and the resurrection a Shaker *phantasy*—all in appearance only!

Again, admitting the Bible view, we must believe that the saints, when "renewed in the image" of God—"fashioned like unto Christ's glorious body," will have an eternal identity—a glorious personality. But, if the opposite, spiritual

method of interpretation, be true—if the union of Jesus with Jehovah absorbs him, then the union of the saints with Jesus may absorb him; and the saint's personality (except you can block the wheel) may at the next revolution go to the Booth-ist's "Nejban"—*utter and eternal non entity!*

But No! "Abraham, Isaac and Jacob," and all "the called, the chosen and faithful," are to be "seen in the kingdom of God," under the reign of Jesus, "the Son of David according to the flesh;" but still "the Son of God," God and the Lamb are neither lost nor overlooked amid the revealed glories of that kingdom. We "SHALL see God," and bask in the light of "THE LAMB!"
J. B. COOK.

For the Harbinger.

The Psalms Verified.

PSALM X.

Why, Lord, dost thou stand off so far,
When we in times of trouble are?
The wicked persecute the poor;
His heart is proud—he feels secure.

II.

The wicked boasts, and joineth hands
With men possessing gold and lands:
Let them be taken in the snare,
They for the righteous do prepare.

III.

The covetous forgets the Lord;
The wicked cares not for his word:
He'll have no God, himself beside—
And so he stalketh in his pride.

IV.

His ways are always hard to bear:
His judgments far from his sight are;
He puts at loss, and thinks that he
Shall stand for aye, from sorrow free.

V.

His mouth is full of fraud and guile,
And cursing too; and mischief vile,
And vanity are 'neath his tongue:
For evil work his soul doth long.

VI.

In lurking places he doth sit;
In secret he doth sin commit:
The innocent he slays—the cries
Of poverty, he doth despise.

VII.

Like as a lion lies in wait,
He seeks to catch into his net,
The poor: to humility he'll feign,
If he, thereby, his ends can gain.

VIII.

God hath forgotten—thus thinks he—
He hides his face—he sees not me—
Lift up thine hand, O God! arise;
Regard the humble when he cries.

IX.

Why do the wicked God contend?
They think his eyes are not on them:
While they their wicked deeds perform,
And crush the poor man as a worm.

X.

But though in their own hearts they say,
God sees us not, we'll have our way—
The Lord beholds their harm and spite;
And with his hand he'll them requite.

XI.

The poor commits to Thee his part:
Help of the fatherless, Thou art!
Avenge him, Lord; break thou the arm
Of him who purposes his harm.

XII.

For ever and forevermore
The Lord is King—we'll him adore!
Perish'd are sinners from the land
Prepar'd for saints by God's own hand.

XIII.

Lord, thou hast heard the meek man's prayer;
Thou dost his heart for thee prepare:
The fatherless and the oppress'd
Shall in the Lord securely rest.

H. HAYES.

Selected.

ON THE ACT OR COVENANT OF RELIGIOUS CONSECRATION.

No one can reasonably expect to make much advancement in religion without a permanent and devout personal consecration. Unless the Christian is willing to make such a consecration, and unless he actually adds the execution of the thing to the desire or willingness to do it, by a formal and decisive act, we can see no encouragement that he will reach those results of personal inward experience, which are so abundantly indicated in the Bible.

1. This consecration of ourselves to God, should be made DELIBERATELY. It is not reasonable to suppose that God would be pleased with a consecration made thoughtlessly and by blind impulse, rather than by deliberate reflection. Man has deliberately rebelled and gone astray, and it is due to himself and his Maker—it is due to truth and holiness, that he should deliberately and reflectively submit a return; that his repentance of sin should be accompanied with a clear perception of his sinfulness; that his determination to do God's will should be attended with some suitable apprehensions of what he requires; and that his fixed purpose of future obedience should be sustained by the united strength of all appropriate considerations.

2. This consecration must be made for ALL COMING TIME. * * * [That faith which is necessary to a true and unreserved consecration in the present tense, is also sufficient to commit] all the emergencies of the unseen and unfired future into the hands of God, who has said, "I will never leave thee nor forsake thee." Heb. xiii. 5.

3. It may be remarked again, that the consecration, including our bodies as well as our spirits, and our possessions as well as our persons—all we are and all we have, all we can do and all we can suffer, should be made *without any reserve*. It is true, that in our present state some things are useful for us, but our heavenly Father assures us that he is not ignorant of it. * * * Consecration without reserve implies, that we are not only to give up our persons and powers to be employed as God wills, but also to endure or suffer as God wills, without presuming to dictate to him in the smallest respects, and without any will or choice of our own.

4. Finally, in the full conviction that no efforts or purposes of our own will be available without divine assistance, we should make the consecration in reliance upon divine truth—recognizing, on the one hand, our own entire weakness—and at the same time fully believing, on the other, in the willingness and readiness of God to aid us in every time of temptation and trial. A consecration made without a distinct recognition of our own insufficiency and without the expression and the reality of reliance on God alone as our only hope, would be wanting in the most essential element. It would necessarily fail of the divine blessing, and could not result in any good. "Lay it down to yourself as a most certain principle," says Dr. Doddridge, "that no attempt in religion is to be made in your own strength. If you forget this, and God purposes finally to save you, he will humble you with repeated disappointments, till he teach you better."

A consecration thus deliberately made, including all our acts, powers and possessions of body, mind and estate, made without any reserve either in objects, time or place, embracing trial and suffering as well as action—never to be modified and never to be withdrawn, and which contemplates its fulfillment in divine and not in human strength, necessarily brings one into a new relationship with God of the most intimate, interesting and effective nature. It is not easy to see

low a soul that is thus consecrated can ever be deserted. Divinity is pledged in its behalf; and in all times of temptation and trial, when clouds and storms hang darkly and heavily around, there will always be a redeeming power, a light in the midst of shadow, the shining of the bow of promise.

In the conclusion of this subject, I would introduce another short passage from Dr. Dodge's:

"I would further advise and urge," he says, "that this consecration should be made with all possible solemnity. Do it in *express words*. And perhaps it may be in many cases expedient, as many pious Divines have recommended to do it—in writing. Set your hand and seal to it, that on such a day of such a month, and year, and such a place, on full consideration and serious reflection, you came to this happy resolution, that whiever others might do, you would serve the Lord."—*Upham*.

[Reader, do not neglect this important matter, for Christ has said, "Whosoever he be of you that forsaketh [or renounceth] not all that he hath, he cannot be my disciple." Entire consecration is your most "reasonable service." N. M.]

**Rise and Progress*, chapter 17.

ROMANISM IN THE 19TH CENTURY.

[Continued.]

Under the ministry of Von Abel, the Catholic churches and institutions were withdrawn as much as possible from the secular clergy, and put into the hands of Monks of the regular orders; and every conceivable method was resorted to for the purpose of annoying and vexing and weakening the Protestants, both in the churches and schools.

A little more than two years ago, a large and well endowed gymnasium for the education of boys in the city of Spire (where Protestants first received their name, the very Antioch of Protestantism) of which the Protestants had held an undisputed possession for three centuries, was violently wrested from them by a mere act of arbitrary power and given to the Catholics. Full scope was given to all the Catholic societies for the propagating of their faith; foreign associations for this purpose were allowed free access to the Kingdom; they were encouraged to collect congregation, to build churches, to make proselytes even from among Protestants, and to enter Protestant congregations for this purpose; while, in respect to Protestants, just the opposite course was pursued. Foreign societies were not allowed to carry their operations at all into Bavaria. Protestants were not allowed to gather congregations or build churches or make proselytes; and they were restrained every way in the enjoyment of privileges which by law had been secured to them for centuries. These oppressions were all practiced with Satanic ingenuity under color of law and in pretended accordance with a constitution which professed to guarantee religious liberty.

For example, if Protestants wished to form a new congregation, they were told they could not form a congregation till they had income enough to support a pastor and other expenses of public worship, and if individuals offered the support, it was alleged that individuals in law were not a congregation—that is—a congregation could not be incorporated till it had so much money, and a congregation could have no money till it was incorporated; in short, notwithstanding the constitution guaranteed freedom of religious worship, no new Protestant congregation could, under any circumstances, come into existence. The poor Protestant congregations were forbidden to receive help from the Gustavus Adolphus Society, under pretext that it was a foreign association dangerous to the State; and when an individual

sent money to a poor congregation, it was immediately seized by the police to be restored as they said to the donor. The Lutheran and Reformed churches, were recognized in the constitution as Christian churches, and this was made a pretext for prohibiting among them any private meetings for prayer or worship—a privilege that was allowed to Baptists and Jews—because they were not recognized but only tolerated. Thus the greater the liberty the less the privilege. Protestants were forbidden to change their location, or build new churches, or worship in any churches but their own; and when congregations increased beyond all the capacity of the church edifice to contain them, they were not permitted either to colonize, or to build a new church, or enlarge the old one; and all this under a constitution which has a constitution, and the constitution of which professes to give the same religious liberty to all, and expressly recognizes as Christian churches the two largest Protestant communities in the country.

A small congregation, which had only a very poor and old church at a great distance from them, asked leave of the government to worship a few times in the year in the spacious church of a sister congregation which was near to them, and to the use of which they were more than welcome; but the government roughly rejected their request. A poor congregation, unable to support a pastor, asked leave to attend worship in a neighboring town, or at least that the pastor of that town might be permitted occasionally to come and preach to them; but both requests were peremptorily refused, and the most which could be obtained was, that the Pastor might visit them occasionally to perform baptisms, marriages and burials, but under no pretext to preach a sermon or hold public worship.

The Protestants requested that the law against proselyting minors might be applied to the protection of their children who were inveigled from them by the Romish priests; but they were told that the law applied only to the civil change in their external relations, which could only be recognized after they became of age, and not at all to their religious preferences as such. Two Protestant pastors, and Prof. Harless of the University of Erlangen were dismissed from their offices for boldly protesting against those tyrannical pervasions of all law to the oppression of Protestants.

All the soldiers of the army were required to kneel to the host as it was passing. The Protestant soldiers protested against this as compelling them to idolatry; but the government gave no heed to their remonstrances. The Protestant clergy presented their united petition against this gross outrage on the religious freedom of the members of their churches, but they were rebuked for their temerity. One of the pastors preached with the spirit of Luther against this violation of all law and decency—and he was turned out of the ministry and sentenced to a year's imprisonment for his fidelity.

The same series of oppressions were taken in regard to the press, which had been so effective in its application to the pulpit; and the post-office was ordered to prevent the circulation of foreign journals.

All this shows what can be effected by the papacy, in the middle of the nineteenth century, under a government which has a constitution, and pretends to give religious liberty to its subjects. The same process has been going on in France at the same time; and with nearly equal rapidity, though not with quite so much success. The constitution and laws are so interpreted and executed as to give every thing to Papists, and take every thing from Protestants—all the liberties belong to the Papists, all the restrictions to the Protestants—the crimes are committed by the Pa-

pists, and the punishments are all inflicted on the Protestants. The law, in theory, protects them equally, but in practice all the privileges go to one party, and all the penalties to the other.

It was my plan to go on and give a like representation of the various doings of Romanism in Switzerland, France, Great Britain, and the United States. But such a course would swell this report to an unreasonable and wearisome length.

Suffice it to say, that they have been doing in France the same things that they have been doing in Germany, without, as yet, meeting with any Lola Montez to stop them in their career; and that their efforts in England and the United States, have been equally busy and efficient, tho' a little modified to adapt them to the different state of things which exists in these countries. The Jesuits, who at first engaged in Missions to the heathen, and broke new ground with much boldness and power, now limit their Pagan Mission efforts mainly to tagging round in the track of Protestant Missions for the purpose of breaking them up.

In conclusion, I would make a few suggestions as to the duty of Protestants in the present crisis of the efforts of Romanism.

It is obvious that the great final conflict between the powers of light and darkness is near, and soon we shall be in the midst of the battle. In this country, where the church is wholly severed from the State, it may be conflict of opinion merely, and the effusion of blood may be avoided. But in Europe, where the church is a part of the State, and where for centuries, political and ecclesiastical affairs have been most intimately blended and commingled, they can hardly escape without recourse to arms. Blood will there be spilt, and governments overturned, before the way can be prepared for the great conflict of opinion, which is to succeed, and for which, we in this country, are already in a good measure prepared.

The strength of Romanism has always consisted in its unity—the weakness of Protestantism in its division. Rome has the strength of despotism, Protestantism the weakness of democracy. With ten times the amount of individual energy and intelligence that can be found in Romanism, Protestantism has never marched forward with the same phalanx steadiness. Protestants are always hindering and opposing each other, a weakness of which Romanists are seldom guilty.

Protestants must learn in this great conflict, to bring their individual strength and energy to bear unitedly on their one great object.

How shall they do this?

1. They must learn the higher point of union, which actually exists, independent of and superior to all decompositional diversities, namely: the warm, all absorbing love of Christ, and love to the souls of men.

2. They must not thwart, nor hinder, nor stand in the way of each other's efforts for good.

3. They must be tender of each other's reputation.

4. There must be the same courtesy and politeness in the intercourse of religious denominations, that well-bred gentlemen feel themselves obliged to observe towards each other in the intercourse of society.

5. The devotional spirit must be the predominating spirit in all religious affairs.

Respectfully submitted,

C. E. STOWE.

Cincinnati, O., March, 4, 1848.

LONGWELL.—Mrs. Mary Bacon, aged 108 years, died in this city on Monday afternoon last, at her residence in Westminster street. She was probably the oldest person in the State, as she certainly was in this city. The accuracy of her age seems to be placed beyond controversy by the following record

in the office of the City Clerk: "Mary Mathewson, daughter of John Mathewson, and Phebe his wife, was born at Providence the 10th day of June, 1740." She was married early in life, and not long after left a widow. She had two children both of whom died young.

At the time of her death she had no nearer blood relative than the grand children of her brother, the late Colonel John Mathewson, who died in 1836, aged 73 years, and who is well remembered by many of our older citizens as an active and conspicuous man in his day. He owned nearly all the land now known as Point Pleasant. Mrs. Bacon enjoyed tolerable health until a few weeks previous to her death. Her departure from time was attended with no sickness, no pain. "Of no distemper, of no blast she died; but fell like autumn fruit that mellowed long.—*Prov. Journal*,

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, July 22, 1848.

ANNIVERSARY CONFERENCES.

(Continued.)

On reading our remarks last week, on this subject, doubtless many good brethren have been led to inquire, what harm can there be in this organization? we see no evil in it, but think if properly conducted it may be productive of much good. We answer, that there are many ecclesiastical organizations now that have come to maturity, and are strong and popular in the world, that are full of harm; but once, in the days of their infancy, humility and purity, apparently they were as harmless as the infant organization of which we are speaking; and reasoning from analogy, give that organization age, or power and influence, equal to similar organizations around it, and it would be no less harmful than they are: for like produces like, and the same causes produce the same effects—and such organizations, invariably, though humble and apparently harmless in their beginnings, have resulted in incalculable harm to the cause of God. They have been the unrighteous means of dividing the flock of Christ into sectarian parties; and have become the strongholds of error and opposition to the simple order and pure doctrine of the New Testament.

But it is not our prerogative to introduce an order of things into the church of God which is not taught in his word. When any thing of that kind is presented, instead of giving it our countenance because we can see no real harm in it; we should faithfully inquire whether it is in strict accordance with the order of the New Testament; and if it is not, then we should reject it at once. The organization under investigation, is not taught in that Book, consequently, as New Testament people, we should discountenance it.

But, says one, we are to judge a tree by its fruits; and following this rule, I am sure this Anniversary conference organization is right; for its fruits have been love, joy, peace, good feeling, the strengthening of each other's faith, and such like things. But stop, brother—From the thorough knowledge we have of the nature of this kind of trees, and the fruit it bears, we assure you that it has not yet borne much, if any, ripe fruit: it is quite too young and tender for that: it must have age and strength before it can bear full grown ripe fruit. This love and good feeling, etc. of which you speak, instead of being the real fruits of this organization, were the natural result of the renewal of Christian acquaintance, the honesty and purity of heart, and a hearty participation in the religious exercises of the

meeting. And besides, if such fruits are to be made the infallible evidences of the correctness of a theory, then every theory, from that devised by the man of sin, down to that practised by the licentious spiritualizers, can be proved correct; for all can tell of their love, good feelings, joy, strong faith, zeal, etc., and none will make higher pretensions to all these than the latter deluded class. Such things weigh not a feather in the scale in proving the correctness of a doctrine or practice of the church. They must be tested by the plain word of the Lord, and if it does not sustain them, they should be rejected: if this organization is not thus sustained, therefore it should be abandoned.

But I am confident, says one, that the blessing of God attended the conference, therefore the organization must have been according to his will. If the blessing of which you speak is an evidence of the correctness of the organization of the conference, then every ecclesiastical organization in existence is correct, or according to the will of God: for the members of each can speak of more signal blessing than those to which you refer. God always blesses the humble, zealous and honest minister of christianity; not however to show his approval of the organization, creed or party to which they belong, but as a reward of their integrity of motive and faithfulness in doing his will.

But, replies another, the cause was suffering, and it was necessary to do something to save it from disgrace and ruin at this perilous hour, and we believe this organization is just what is wanted to meet this emergency. But, brother, did not God know that his cause would be thus perilled in the last days, and did he not make full provision for its safety and regulation, or did he leave this work for us, poor, ignorant, finite creatures, to perform? Common sense teaches you better. Then, if he has made full and perfect provision for the regulation of his cause, our duty is to yield implicit obedience to his law, and not be engaged in devising new measures to accomplish his will; and besides, every plan of ours, adopted as a rule of action of the church, is an infringement on the rights of the great Lawgiver, whose sole prerogative it is to give laws and rules for the regulation and government of his church.

But there is no end, and but little light in this kind of reasoning: one 'thus saith the Lord,' or one Bible example to justify such organizations, is better than everything else. Could either be presented we would say no more in opposing these measures; but would lend all our powers for their support; but as no such evidence exists, we feel in duty bound to strenuously oppose them.

The simplicity of the economy of God has been a stone of stumbling to the church of every age.—They have not been satisfied to submit to its few plain simple rules; and have, according to their own exalted views of things, devised plans of their own, to the utter neglect of the economy of God—and the unhappy result is seen in the division of the church into numerous hostile parties, with all the evils attendant upon such divisions! And shall we lend a hand to justify and strengthen the very cause of those divisions! We shall, just so far as we go for an ecclesiastical organization separate or different from the church.

When once we commence making rules or legislation for the church, we adopt the broad principle of expediency, and open wide the door to the chair of the pretended successor of St. Peter: there is no limitation to this kind of work: and its evils are incalculable. Let us therefore abide in the truth, keep within the safe boundaries of the Bible, and all will be well—for "as many as follow this rule," peace will be upon them—they will be "blessed in the deed."—(To be continued.)

CONFERENCE AT BUFFALO.

On another page will be found a report of the acts of the conference recently held in Buffalo, and some of the doings of the church in that place. In reference to the same we remark, that the conference was very thinly attended by ministers and brethren from abroad, owing probably in a measure to the busy season of the year, and the knowledge that our brethren from the East and West would not be there. Bro. Robinson, Bywater, Crawford, Turner, McWilliams and the writer, were the ministers present; also, Bro. Galusha, Saturday evening and on the Sabbath. All appeared steadfast in the faith of the near coming of the Lord, and none more so than Bro. Galusha, reports to the contrary notwithstanding. For the satisfaction of inquiring minds, we would say, that Bro. Galusha entertains the same faith relative to the advent that he has for a few years past, and his relation to the church, and position relative the advent cause are the same.—The duties of his farm, however, have confined him at home for some time past. We hope he will again see his way clear to enter the field, which greatly needs his efficient labors at this trying time.

The religious exercises of the meeting were generally instructing, comforting and strengthening to the saints assembled, who, as a general thing, appeared to be grounded and settled in the truth.

A friendly difference of opinion was manifested relative to the business transactions of the meeting. Some thought it necessary to organize a conference to provide for the wants of the cause in Western New York. We objected to the measure because there was not a general representation of the churches in Western New York present—the conference being chiefly composed of the Buffalo church—and because incalculable evils have invariably been the legitimate fruit of such bodies; but chiefly because the word of God justifies no such organizations separate from the church, and we should not act in matters of this importance without a divine warrant to sanction our doings.

The conference however was organized, and proceeded in its business, being opposed by us in nearly all of its acts, until Bro. Bywater became convinced that it would be wrong for him to go any further with them, and accordingly withdrew his connection.—The conference then adjourned, without accomplishing anything, further than what is reported in the minutes.

A part of the Buffalo church, feeling anxious to carry out certain measures which they had designed to present for the adoption of the conference, requested the privilege of one hour for that purpose. Accordingly, Sabbath afternoon, when the congregation was large, and more ministers and brethren from abroad than at any previous meeting,—after prohibiting all ministers and brethren except those belonging to the Buffalo church, from taking any part in the matter, certain resolutions, which had been previously prepared and written out, was passed, without investigation, or calling for the negative in every case, by a vote, if we counted correctly, not exceeding ten, and in some instances, seven, members of the Buffalo church.

These acts of the church being concluded, after hearing a practical and instructive discourse from Bro. Galusha, the Supper of the Lord was eaten by those who expect soon to eat bread in the kingdom of God. We then "sang an hymn," and closed the exercises of the day, when we left for home. May we soon meet again, not in conference where we honestly differ on points of duty, but in the kingdom of God, where we shall be forever united and happy in understanding and submitting to the commands of God.

STRONG DELUSIONS.

When people will not listen to truth, means to deceive and lead them into fatal delusions are never wanting. Under certain circumstances "God will send them strong delusion, that they should believe a lie; that they all might be damned who believed set the truth, but had pleasure in unrighteousness." This tremendous truth we think was never more generally exemplified than in this age of the world; and at the present, in no case in a more striking manner than in respect to the revolutions of Europe.

Before the recent political earthquake shook the world, men of all creeds saw, or thought they saw, in the universal peace of the world, sure indications of the dawn of the Millennium. But when revolutions and wars commenced, by some strange process, these same partisans saw in this warlike state of things, convincing evidence of the near approach of that day!

France, after driving her proud king from his despotic throne, and declaring for "Liberty, Fraternity, and Equality," has been hailed as the "model Republic." The people have been considered sufficiently enlightened to preserve their independence—too pure and wise to fight each other. But now, after the Parisians, in cold blood, have murdered each other by thousands, and filled their city with blood, this very horrible work of the bottomless pit, is hailed by many as a very favorable omen of the triumph of liberty. They think it will awe into quiet and lamb-like submission the spirit of miracle and sedition, which set in motion these elements of discord and death.

Deceived mortals! we heartily pity their blindness. They put darkness for light, and light for darkness, just as their fabled millennium demands, for its support. They should know, that gross ignorance, rank infidelity, and foul licentiousness, are the ruling spirits of France. And these revolutions under the name of republicanism, and these outbreaks, and bloody measures, are but the overflowings of those deep and foul waters of the pit. Though they may be restrained for a little while, they will again and again break out with increased fury, until no human power can restrain them; and devastation and ruin will fill the world.

Let no man deceive you by a wrong application of these things. Whatever different aspects they may wear at different times, let it sink deep into your heart, that they are sure tokens of the near approach of that day of trouble when Michael will stand up, to destroy the wicked nations of the earth, and deliver all the saints from the power of the enemy, and give unto them their long promised and greatly desired inheritance. And their united and ardent prayer is, "Thy Kingdom come."

To Correspondents.

J. R. We cannot see that the quotations you have made are applicable to the case for which you design them: we therefore cannot see the propriety of publishing your communication. It can do no good to build up a theory by a forced or wrong application of scripture.

H. Parker. By reflection you will see that we could not well do otherwise than to publish the decision of the church; and being unacquainted with facts and persons, it would not be reasonable to expect us to publish a counter statement from one person. You may be an injured man—we know not the merits of the case; and feel confident that counter statements from the parties will never give the true light of the matter. As you say you "expect something will be done soon" to "settle the matter," it does seem advisable to omit the publication of your letter, at least until you see what can be done to

have the whole matter amicably and righteously adjusted.

W. J. If we had no other reason, your threat would be sufficient cause for declining your article. We never publish any man's communication when he threatens us if we do not.

☞ The brethren at Victor solicit preachers traveling east and west, to call on them and preach the word of life. They would be glad to have appointments sent before they reach the place. Call on I. Marsh or L. Boughton, we think about a mile north of the village.

☞ The brethren at VanHuren, Onondaga Co., solicit a call from Br. Bywater or Bro. Bates, or some other of the Lord's servants, to preach to them the glad tidings of the kingdom.

Notices of Publications.

We have just received, and cheerfully recommend the following valuable work to every family: they will find it both interesting and instructive:—

THE PHRENOLOGICAL AND PHYSIOLOGICAL ALMANAC FOR 1849. Containing illustrated descriptions of many of the most distinguished characters living—300,000 copies sold annually. Price, single copy, 64 cents. Fowlers and Wells, Clinton Hall, 131 Nassau Street, New York.

"The contents of this Annual for 1849, are exceedingly interesting. Besides much interesting matter on Phrenology, Physiology, Physiognomy, and Magnetism, it contains portraits or likenesses of Napoleon Bonaparte, Washington Allston, Emanuel Swedenborg, Eliza W. Farnham, Dr. Andrew Combe, Laura Bridgman, the deaf and blind mute, Oliver Caswell, do., Professor F. A. D. Tholuck, Hayden, the great Historical Painter, John A. Murrell, the Land Pirate, W. H. Blaney, M. Emerson, Alexander McLeod, of Canadian notoriety, John Haggerty, Murderer, Portraits of two Boys, Nicholas, present Emperor of Russia, Joseph C. Neal, I. T. Reed, Calvin Edson, the Living Skeleton, John B. Gough, the celebrated Temperance Lecturer, &c.

THE YOUNG PEOPLE'S MIRROR, and American Family Visitor. Fifty Cents per Annum. E. Walker, Publisher, New York.

This is a valuable monthly sheet, which we recommend to the patronage of all, especially the young. It contains many engravings, and much useful reading matter.

INSURRECTION IN PARIS.

Speaking of the late insurrection and slaughter in Paris, the London Times remarks:

"Every species of artifice was employed to convey communication. The pails of the milk-women, the couches of the wounded, and even the coffins of the dead, were found filled with gunpowder and cartouches. Large sums of money in gold and notes, were discovered on the persons of men, apparently in extreme poverty, and young children. The women of Paris took a most active part in the struggle. They conveyed orders and signals through the hottest fire. They carried off the wounded; some of them perished in the barricades or fired from the houses on the soldiers; while some are even reported to have inflicted the most refined barbarities upon their wretched fellow-citizens who had fallen prisoners into their hands. None were spared by the chance or the indiscriminating fury of this general slaughter. The Archbishop of Paris, who in the sublime exercise of the most awful duties of a Christian priest, sought to bring back that outrageous multitude to reason and peace, was basely shot from the back of a barricade;

and the Gen. Megrier, who had survived the numerous campaigns of Africa, fell in like manner at a parley with the savages of the Faubourg St. Antoine. Strange and terrible overflow of the strongest passion and emotion of human nature. So vast and horrible a desolation wrought in the heart of a city by the hands of her own citizens the world has not witnessed in the whole survey of historic memory; and the arms of a stranger and an enemy would have been devoted to eternal infamy if they had inflicted so awful a chastisement on the great city of Paris. None but herself could punish her iniquities or inflict her doom."

Correspondence.

Conference in Buffalo.

The Conference of Second Advent believers, called to assemble in Buffalo, July 6th, assembled at the Advent Chapel, on Delaware street, at 2 P. M. July 6th. The opening discourse was preached by Bro. Robinson, who preached again in the evening.

Friday, July 7. Conference met at 9 A. M., and at 10 A. M. After spending an hour in prayer and social exercises, the conference organized by electing Bro. B. Turner the pastor of the church, to the chair, and H. Tanner for Secretary—and it being the design of this conference in its business meetings to inquire into the wants of the cause in Western New York, and to devise means to supply the same, Bro. Bywater addressed the meeting on the general features of their wants, showing the wants of many places and calling on brothers who have the means to come forward to their help, and assist to send laborers into the vineyard. Bro. Robinson then addressed the conference, advocating that the church should work with the Lord—and after the Lord had chosen the laborers that the church should join and send them forth into the vineyard, as in primitive times, and see to their support when sent into new and poor places, that the work be not hindered, and at the close of his remarks he offered the following resolution:

Resolved, That this conference choose a committee of five brethren, to bring before them some form of action, and to digest the business generally which may devolve upon this conference to act upon.

The resolution was seconded by Bro. Hines, and was fully discussed by Bro. Bywater and Marsh in the negative, and Robinson, Hines, and Tanner in the affirmative, and passed by the conference, and three of the committee called for by the resolution, Bro. Bywater, Robinson and D. C. Turner were chosen by the conference, and the remaining two were deferred till a subsequent meeting.

A letter was read by the secretary, received from Bro. Himes, and addressed to the conference, and the following resolution was submitted:

Resolved, That while we deeply sympathize with Bro. Himes in the afflictions which prevent him from meeting with this conference, yet we rejoice to hear from him by letter that his faith is unwavering and his hope pure that the coming of the King of kings is at hand—and pending this resolution a motion was made to adjourn till after the afternoon service, and on motion adjourned.

Friday, July 7. Conference re-assembled at half past 2 P. M., agreeable to adjournment. Sermon preached by Bro. Crawford from Frodonia, after which a short season of social exercises, and the business was called to order again by the chair. The minutes of the last meeting were read and approved, after which the resolution pending at the adjournment, sympathizing with Bro. Himes, was called up and passed. Bro. Robinson then offered the following resolution:

Resolved, That the former reasons of our first faith and love in the Advent cause, consisting of the fulfilled, historical and miscellaneous prophecies and signs of the Advent nigh given by the Savior and his apostles, are as many, plain and strong as ever; and if they were any ground of our faith then, they are equally so now, and will be till fulfilled in the coming and kingdom of Christ. Seconded by Bro. Bywater, and after some discussion was passed.

On motion adjourned. Re-assembled in the evening, and sermon preached by Bro. Marsh on church government and duties of church officers, to a full congregation.

Saturday, July 8. Conference re-assembled at 9 A. M. and continued in social worship till half past 10, when the business department was called to order by the chair, and the minutes of the previous meeting was read and approved—and without any motion before the house, Bro. Bywater arose and addressed the meeting at some length, saying that he dissented from all the action of the conference so far, and had only gone with it on the ground of expediency, and was satisfied that it was all wrong and should be all thrown by that had been done in regard to committees and resolutions, or parliamentary action of the church. Bro. Marsh then addressed the meeting at some length and opposed the action of the conference, and deemed it an evil, and went ahead to show what would be the result of the matter if carried out, and opposed the raising of funds to induce brethren to go out into the field, because that all the funds which would be raised were now already in the churches, and opposed this conference acting in unison with the conference east. But Bro. Marsh further said that if his brethren should go on, he would not be one to divide or draw off, but would pray God to unite us all; and he felt also in good feeling and love with the eastern brethren, while, at the same time, felt that they had done wrong in their conferences.

Bro. Robinson then addressed the meeting, and called on Bro. Marsh and Bywater to present a better way of business to accomplish the same end. He further said that on that side of the question, for order and organization and unanimity of action in the cause of Christ, he felt equally sure that conscience and principle were equally at stake as on the other side, which had steadily opposed the organization of this conference—and that he felt that the good of the cause and its efficient prosecution in Western New York, was depending in a great measure upon it and upon our action here. He also fully explained the cause of the action of the eastern conference which had been alluded to, and justified it in consequence of the failure of Bro. Himes' health, and the consequent embarrassment of the Herald office. He said that the extensive duties and arduous labors of Bro. H. in the Advent cause had now rendered him unable to labor, and that the prompt and united action of all was needed to supply the place and save the Herald office from embarrassment.

The chair then called upon the members of the business committee, which had been appointed thro' their chairman, Bro. Bywater, for any report which they may have for the action of the conference. Bro. Bywater said he would present some business, but not in accordance with this conference as now organized, and went on and stated his own plans and arrangements, and said that his arrangements were made to go with the Western tent. He further stated much more which he expected to do, in accordance with calls made by brethren for meetings; but it not being in accordance with this conference no minutes were taken of it. He afterwards added that he and Bro. Pinney had made the arrangements with the tent; but if the brethren in Western New

York preferred any other one to go with the tent in preference to himself, or himself and Bro. Pinney, they would submit to them. It appearing impossible to proceed with the matters of business which was intended to be brought before this conference as organized, Bro. Robinson made a motion to adjourn the same without date, which was seconded and carried. So the conference adjourned.

Religious meeting of the conference was continued till Sunday evening, and preaching by Bro. Bywater on Saturday afternoon, and in the evening by Bro. Robinson; Sunday forenoon by Bro. Marsh, and in the afternoon by Bro. Galusha, who arrived on Saturday after the adjournment of the conference. Bro. Robinson also preached on Sunday evening, which was the last of the conference.

H. TANNER, Sec'y.

ACTS OF THE BUFFALO CHURCH.

Some of the church in Buffalo considering that the wants of the West had not been acted on by the conference, requested that an opportunity might be offered them of expressing their views on the great questions with which we are now connected, and the wants and prospects of the church in this region—and agreeably thereto a full meeting was called by Bro. Turner, to meet in the chapel on Delaware street, at 2 P. M., on Sunday, and as many as wished of brethren and friends from abroad were invited to assemble with them, but to take no part in the matters to be considered; and at the time appointed there was a full attendance of the church and most of those who were from abroad attendant on the conference, when Bro. Turner remarked, that in what action the church should take, they wished to be considered as speaking all they meant, and meaning full all they should say, and that in no case should any one charge or surmise that they held or had any views covered, or that they meant to reach further than their literal language would seem to indicate, after which the following propositions were laid before them and a unanimous vote of the church given to each, separate and distinct.

First. In our view recent distress of nations by pestilence, famine and war, and the consequent bankruptcy, and suffering together with the perplexity arising from rapid revolutions in Europe and the shaking of the nations and the breaking up of parties, and the extension and rapid spread of the war spirit and gathering of the kings of the earth to that great day and battle of God Almighty, furnish such new additional and clear evidence that we are in the end of time, that our faith groweth exceedingly that the Lord is at hand.

Second. In our view, while these evidences are so striking that many of our opponents are confounded, and some confess that they are omens which warn mankind that the drama of this world's affairs are about winding up, it is no time for the Advent people to be doubting, languid, or cold in faith or works, but up and doing with their might as the Lord hath prospered them, to give the cause a new impetus and spread the light of prophecy and history before their fellow-men, with the least possible delay.

Third. In our view, as it was the speedy advent of our Savior, and the full and immediate preparation to meet him, which merged our individual and sectarian views in those most sublime and important subjects, and drew us together as a company of believers in peace and love without the jars of controversy till '44—so it is an indication of declension to elevate our peculiar views to the strife and division of the brethren, against which we caution and exhort our editors, lecturers and churches.

Fourth. In our view, there is no way to call for lecturers, in both new and old places, that the cause

most seriously suffer unless every brother who has health and ability, to feed the flock of God, and preach Christ where he is not known, will come forward and throw himself into the vineyard of the Lord—and every brother who has this world's goods, impart to the laborer, who is worthy of his hire, knowing that he who soweth bountifully shall reap bountifully.

Fifth. In our view, the cause in Western New York would be greatly aided by a committee of correspondence, who might obtain information of all who wish labor, and how much, and who are willing and wish to labor, and thus facilitate the intercourse between lecturers and the churches, and also to act as a committee on missions to receive and transmit the free-will offerings of brethren who may wish to give to aid the destitute brethren and churches far from them.

Sixth. We sympathise with all our lecturers and editorial brethren in their labors of love—particularly those whose arduous labors have impaired their health, and especially with Bro. Himes, whose extraordinary labors and sacrifices in the cause has brought upon him those afflictions by which he, in common with many others, now suffers.

Seventh. Inasmuch as by the enlargement of the Herald, and the publications of books, tracts, and charts, the Herald is involved in expenses and debts which embarrass it, in consequence of the loss of Bro. Himes' health and labors, by which those extra expenses were to have been met—and inasmuch as these arrangements grew out of the wants of the cause, and were what was urgently needed, and would be abundantly useful if taken off his hands and circulated: therefore, we will do our best to purchase and circulate them and recommend to the brethren in other places to do the same.

It was then requested by the church that the above views should be published in the Advent Herald and Advent Harbinger, as the views of this church, and a request was also made by the church that the secretary of the conference should furnish to the same papers a copy of the proceedings of the conference for publication, that all may the more readily see why the church in Buffalo should thus act in church capacity on these great questions.

In accordance with the expressed wish of the church in Buffalo, the above action of the conference held in this city is herewith furnished you for publication, though no vote of the conference was taken therefor, and also the action of the church in church capacity, it is requested should follow that publication.

H. TANNER, Sec'y.

N. B. We would request other churches in Western New York, who sympathise with us, and wish to unite in some concert of action, to sustain God's cause in their part of the field, to signify such desire through the two papers, Herald and Harbinger, and we will correspond.

H. T.

From Bro. J. C. Bywater.

[Bro. Bywater proposes to hold a series of camp-meetings with the Big Tent, and in giving his appointments (see last page) addresses a few words to his brethren in the section where the meetings are to be held.]

We want a general gathering of our brethren at these meetings, and we pray that they may come full of the spirit and power of the gospel, that we may be a mutual blessing to ourselves and the people where they are held. Our brethren will understand that these meetings will be attended with considerable expense, and we have no doubt but that it will be met. We go trusting in the Lord; for no man that fights the battles of the Lord goes to war at his own expense; it is God's cause, and we don't

not but that he will furnish the means as fast as it is wanted. We do not ask you to tack up God's promise to sustain his servants while engaged in his cause by your notes, nor by constituting a Missionary Fund, and appointing a Committee or Board to take charge of it. No; the Lord has made you the stewards and accountable agents of what he has committed to your care. We have no doubt but, with the love of Jesus in your hearts, you will see that we are not embarrassed in our labors to spread the glorious news of a coming Savior through the land.

I expect Bro. Pinney and Sweet will labor with us in all of these meetings, and we want also that all our brethren, both pastors and other evangelizing brethren, to attend and help us, as circumstances and their other engagements may admit. I think as our brethren in Chataque county wish a conference or two held with them in September, that Bro. Robinson and Marsh, and others, laboring near them, should attend them and make arrangements accordingly. I should be glad to attend the meetings there, but shall not be able to do so in September, but might perhaps, Bro. Pinney also, in October. Why not have a general rally in that county some where, as in '44? What say you brethren?

I would farther say that our brethren who come by public conveyance, can come from Attica and Baxavia by stage; those coming from Rochester and that direction, and Dansville, can come on the Genesee Valley canal, and land at Piffardina; from thence they can come by stage every day; or, if our brethren will be there on Friday morning we will bring them to the ground with their tents, &c., as we shall send after the big tent.

We shall depend upon our brethren to carry the Tent from one meeting to another.

Brethren in the various places where the meetings are held, will see that the ground is prepared and boards in sufficient number to seat the Tent, &c.

J. C. BYWATER.

From Bro. G. W. Burgham.

Bao, Marsh:—I left Bristol, Vt., the first of June spent the second Sabbath in June with the friends at Fort Ann, N. Y. Found a few names who are endeavoring to wait for, and do expect the Son of God from heaven. There was once quite a company in that place who were happy and united in this truth, but alas, the love of many has cooled amid abounding iniquity. The third Sabbath in June I met with the precious devoted little flock at Cranberry Creek, N. Y. In that place perhaps there is a dozen who are "as strong in God and the power of his might," looking for Jesus speedily to come. It is wisdom that they enjoy the rich treat of a spiritual, decided Second Advent discourse, but when they do hear one they appreciate it, I assure you, and endeavor to give heed thereunto. They keep up their meetings steadily, and sing, "We'll go on." Brethren in the ministry who may pass through that section, are requested to remember the few sheep at Cranberry Creek, Fulton county, N. Y.

With my family I arrived at the residence of my wife's friends, Brockert's Bridge, N. Y., in season to attend a meeting on the last Sabbath in June, in the Christian Chapel. I had a large and attentive congregation. The people in that place and vicinity have had the light on this subject, and many were formerly much interested therein—but now only about eight or ten remain through all that section to lift their voice decidedly for, and live with reference to, the speedy advent of our Lord. This few love the news. True, God knoweth his own and may recognize others in that place, as children, who follow not particularly with us. Heaven grant it may prove so!

On the first and second Sabbaths of July, I met with the brethren and friends in Greenville, Green

county, and Westerlo, Albany county, N. Y., the field of my former labors. In each place they keep up their meetings faithfully and enjoy a good degree of interest. Bro. Teats, who resides at Westerlo, and who has long been a watchman on the walls of Jerusalem, labors among them. He feeds them with the word of God, and means never to till his peace till God shall call him from the walls, or till with all the faithful servants, he shall see Zion established with eternal glory!

I spent the third Sabbath in July with Bro. E. R. Pinney's people, Seneca Falls, and enjoyed a good meeting with them. Bro. Pinney was present, having returned from New York a few days before, with improved health, strong in faith, giving glory to God. We partook of the Lord's supper at the close of our third meeting, and in the blessed hour of soon being served by the King himself at his table, in his kingdom, our hearts were made glad! From what I could learn of the state of the cause at the Falls, I should judge the brethren were generally steadfast. Bro. Pinney will remain with them, if God permit, through the remaining part of the summer.

Arrived safe to this city and called on Bro. Marsh and family, whom, after a separation of nearly six years, I was rejoiced to meet with again and renew a precious acquaintance formed in other days. I remain hereabout a few days, when, if God permit, I think to return East.

Yours in hope of eternal life through Christ,

GEO. W. BURGHAM.

Rochester, N. Y., July 17, 1848.

Conferences, Campmeetings, &c

There will be a Tent Campmeeting at Covington Centre, Wyoming county, commencing on Friday, August 11th, and hold until Tuesday or Wednesday of the following week.

Also a Campmeeting at Bethany Centre, Genesee county, August 18th, and held into the following week.

Also a Campmeeting in Springwater Valley, Livingston county, to commence August 26th.

Also a Campmeeting at Victor, Ontario county, September 1st.

(And, the week following, at Wolcott, or vicinity, (if the brethren wish it), where Bro. Chapman may appoint; or at Seneca Falls, if desired.)

The meetings will be held in the Big Tent. Brethren should come with tents and provisions.

J. C. BYWATER.

Appointments.

I will meet with the brethren in Friendship, Allegany county, on Saturday, July 29th, where Bro. Robbins may appoint; and at Cuba, Sunday, July 30th, where the brethren may appoint.

J. C. BYWATER.

A Field Meeting will be held on Sunday, the 30th of July, near the Village of Brooklyn, in Whitey, C. W. Bro. HOBBS, HENLEY, GRANT, and all other Advent preachers, who can consistently, are requested to attend.

L. C. THOMAS, I. HESTER.

Bro. P. A. Smith appoints to hold meetings at Victor three times on Sunday, August 6th.

Donations:

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Bro. Bywater has removed to Covington Centre, Wyoming county, where he wishes all communications directed.

(Herald and Advocate are requested to notice.

Business Notes.

Wm. Griffith—Received and sent as ordered.
J. B. M., Baltimore—We have balanced your account to present time: nothing due. If you desire it, we will still send—free.

O. Adams—We think it was not received, as we find no trace of it on our book.

J. Tryon—To No. 268.

A. N. Seymour—I do not know; but some over \$10.

R. Hensley—Rectified.

G. Storrs—Send the Examiner to G. Dillabaugh, Matilda, C. W., and credit him and charge me 50 cents.

H. Young—The \$9 you speak of, if it was that you sent last January, was received, and duly acknowledged—which paid to whole no. 166: hence the balance due from 166 to 234, inclusive, would be, as on bill, \$2.62.

Remittances for the Harbinger.

J Emery J M Allen R W Pickard H Hitchcock J Chamberlain S Briggs W Lusk J Labore N Branch Jr A English H Young P Arnold R Polley A Southworth A Dunham no 289 A Tuttle E Tompkins P H Odekirik D Howard J Ludwig—\$1.00 each. J Kelsey Jr no 280 T Abbott S M Libbey—\$2.00. Mrs D B Lum W Herring B Coates D Barns H Hopkins A Winters A Coons H Phinney B Lusk A Baker C W Robbins J B Clapp J Duffin—75 cents each. G W Daniels W Shoals J Morgan T Griswold—60 cents each. D Clow S Jones no 280—\$1.75 each. J T Townsend no 264 \$1.25, S Currier no 277 \$5.00. A Benton \$2.60. W. F. Church \$2.88.

LETTERS.—S Choate J B Cook W Johnson H C Sargent ER Pinney J C Bywater H L Smith I I Leslie W Wright.

Second Advent Meetings.

ROCHESTER.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from 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. Full-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.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Housen'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 Pearl-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), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Saints 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. L. Robinson.—Price, \$3 per hundred; 6 cents single copy.

A STATEMENT OF FACTS on the Universal Spread and Expected Triumph of Roman Catholicism. 160 pp., Price, 15 cts., discount by the quantity.

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THE VOICE OF GOD: or an Account of the Unparalleled Fire, which consumed the City of Jerusalem, in the year 70, A. D. Also, some account of Palestine, Fenice, and the Increase of Crime. Compiled by Thomas M. Preble. Price, 12-13 cts.; 100 pp. bound.

SECOND ADVENT LIBRARY (New Series). No. 1.—THE SECOND ADVENT INTRODUCTORY TO THE WORLD'S Jubilee: a Letter to the Rev. Dr. Hodge, on the subject of the "Lambic Hymn," three times on the Sabbath, and 36 pp. Price, 4 cts., 37-1-3 per dozen \$2.90 per hundred.

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TRACTS ON PROPHECY.

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3.—Present Dispensation—Its End.	8.—The New Heavens and New Earth.
4.—What did Paul teach the Thessalonians about the Second Coming?	9.—Christ our King.
5.—The Great Image.	10.—Brethren, Be Grieved with Clouds!

Price, 15 cts. per set; \$1 for eight sets. ARE THE WORDS IMPLICIT in 512 Sermons. Also, HAVE THE DEAD KNOWLEDGE? By George Storrs. Price a 15 cts.; \$10 per 100.

Foreign Intelligence.

BRIEF DETAIL OF THE LATE HORRIBLE INSURRECTION IN PARIS.

From *Wilmers and Smith's European Times*.

"From the moment of the establishment of the Republic of France in February last, we have never concealed from our readers our deep apprehensions of some sudden, frightful, political convulsion. Over and over again have we pointed out that the labor question would lead to some appalling results in Paris, and it is now our painful duty to describe one of the most frightful intestine conflicts which has ever been recorded in history. The massacre of St. Bartholomew in 1573, the commotions which took place during the revolutionary period from 1789 to 1795—the three days of 1830, or the last revolution, four months ago, have all been surpassed by the present insurrection in horrible atrocity and devastating carnage.

"On Thursday night, the 22d ultimo, the first barricades were raised, and the troops and the National Guards called out. On Friday the insurgents, for by that time the movement had assumed all the character of an open insurrection, possessed themselves of all that portion of the right bank of the river Seine, stretching from the Faubourg St. Antoine to the river, whilst on the left bank they occupied all that populous portion called the Cite, the Faubourg St. Marcel, St. Victor, and the lower quarters of St. Jacques. There were partial conflicts, but the insurgents seemed to be occupied more at fortifying their positions than in actual fighting. On Saturday the National Assembly declared itself in permanence, and Paris was placed in a state of siege. The Executive power was delegated absolutely to General Cavaignac; and at half past ten the members of the Executive Government resigned. They declared that they should have been wanting in their duties and honor had they withdrawn before a sedition or a public peril. They only withdrew before a vote of the Assembly; and as the intelligence arrived of the slaughter of the National Guards, and the fall of one General after another, who was killed or wounded by the insurgents, the sensation became deep and alarming. Various proclamations were issued by Gen. Cavaignac to induce the insurgents to lay down their arms, but to no effect. The whole of Saturday was employed in desperate fighting on both sides. Except a lull during a frightful thunder storm in the afternoon of Friday, the conflicts were without intermission. On Saturday, however, the carnage and battles on the south side of the river were horrible. During the whole of Friday night, and until three o'clock on Saturday, the roar of artillery, and the noise of musketry, were incessant. In this frightful state of things the Assembly betrayed not a little alarm. Deputations from the Assembly were proposed to go and entreat the combatants to cease this fratricidal strife; but all the successive reports proved that the insurgents were bent upon only yielding up the struggle with their lives; and their valor was only surpassed by their desperate resolution. On Saturday night, at eight o'clock, the capital was in an awful state. Fighting continued with unabated fury. Large masses of troops poured in from all the neighboring departments; but still the insurgents, having rendered their position almost impregnable, resisted more or less effectually, all the forces which could be brought against them. The "red flag," the banner of the *Republique Democratique et Sociale* was hoisted by the insurgents.

"The fighting continued the whole of Sunday, with a fearful loss of life, especially to the National Guards. On Monday the reinforcements General Lamoriciere had received from General Cavaignac enabled him to hem in the insurgents in the eastern

part of the city; and although reduced to extremities, they still fought with incredible valor. It was thought, on Monday morning early, that they would surrender; but again the hope thus held out of the termination of the insurrection was not immediately realized. At half past ten on Monday the fighting was resumed; and it was only after a frightful struggle of about two more hours the Government troops every where prevailed; and the heart of the insurrection being broken, the insurgents were either shot, taken prisoners, or fled into the country, in the direction towards Vincennes. On Tuesday the insurrection was definitively quelled.

"The loss of life in this most unexampled conflict has been terrific. We are afraid that the predominating loss will be found to be far greater on the side of the soldiery than of the insurgents. No fewer than fourteen general officers have been put *hors de combat*, a greater loss than in the most splendid engagements of Napoleon. Amongst those who fell are General Negrier, and Generals Deart and Brea; Generals Charbonnel and Reault, and others, severely wounded. Four or five members of the National Assembly are amongst the killed, and as many more wounded. But perhaps the most touching death is that of the Archbishop of Paris. The venerable prelate, on Sunday, volunteered to go to the insurgents as a messenger of peace. Cavaignac said that such a step was full of danger, but this Christian pastor persisted. He advanced, attended by his two vicars, towards the barricade, with an olive branch borne before him, when he was ruthlessly shot in his groin, and fell mortally wounded. The venerable patient was carried by the insurgents to the nearest hospital in the Faubourg St. Antoine, where he received the last sacraments, languished, and has since died. The editor of the *Pere Duchesne*, M. Laroche, the translator of Sir Walter Scott's works, was shot in the head at the barricade Rochechouart, where, in the dress of an *ouvrier* he was fighting, with unheeded valor, at the head of a party of insurgents. It will probably never be correctly ascertained to what extent the sacrifice of human life in this fearful struggle has reached. Some compute the loss on the side of the troops from five to ten thousand slain, but we hope this is exaggerated. The number of prisoners captured of the insurgents exceed five thousand. All the prisons are filled, as well as the dungeons and vaults of the Tuilleries, the Louvre, Palais Royal, the Chamber of Deputies, and the Hotel de Ville. A military commission has already been appointed to try such as were found with arms in their hands; and they will probably be deported to the Marquesas Islands, or some transatlantic French colony. A decree has been proposed, with that object. We have not space to recount many acts of individual heroism. Many soldiers, mere boys, exhibited sublime courage. On the other hand, the savage cruelty with which the insurgents waged war almost exceeds belief. They tortured some of their prisoners, cut off their hands and feet, and inflicted barbarities worthy of savages. The women were hired to poison the wine sold to the soldiers, who drank it, reeled, and died. We would gladly turn from the details of the awful deeds which have been perpetrated. It seems to be believed generally, that if the insurgents had succeeded in following up their most admirably concerted plan of operations, and having advanced their line, and possessed themselves of the Hotel de Ville, and followed up their successes along the two banks of the river, that the whole city would have been given up to pillage; indeed, the words "Pillage and Rape" are said to have been inscribed on one of their banners. Not less than 30,000 stand of arms have been seized and captured in the Faubourg St. Antoine alone.

"Our readers will naturally ask, Where did all these arms come from? who organized this conspiracy? whence did the funds proceed whither, it is asserted, were scattered profusely among the populace, in order to lash their courage up to the highest point of daring? It is not doubted that the means came from persons within the National Assembly. No one dares to name the guilty parties; but they are declared to be the same who got up the affair of the 15th May; and when M. Flocon, in the midst of the fearful struggle, endeavored to raise a feeling against strangers by his insinuations that it was foreign gold which was circulated to overthrow the Republic, he perhaps of all men knew from what quarter it proceeded.

"Contrary to general expectation, the provinces have been generally quiet. The only exceptions have been the Marseillaise; an *emeute* broke out there on the 22d, barricades were killed, and after the loss of about 60 National Guards, formed by the insurgents, the barricades were successively carried, and the movement put down.

"The issue of this awful conflict is in the hands of Providence. At present the population of Paris is employed in tending the wounded and in burying the dead. The troops from the country are returning to their homes; but still Paris is described as one vast camp. When matters shall have subsided—in a few days—it will then be seen what political consequences will flow from all these most terrible events."

THE PINE DISTEMPER.—The Mobile Herald says that the disease which is destroying the pine forests of the Carolinas has made its appearance in Baldwin Co. It exhibits some singular phenomena.—Occasionally it proceeds in a straight line, destroying not only the full grown trees, but the small shoots just springing up. Then again it goes into circles, leaving trees in the intermediate spaces sound and vigorous. The trees die just as though they had been girdled. The leaves wither and fall off, and the trunk soon runs to decay. Our informant does not attribute the cause of this distemper to worms. The only worm seen about it is the common one peculiar to the pine tree. His impression is, that the cause is entirely an atmospheric one, and that no remedy can be found for it. Vegetables, like animal life, appear to be the subject of epidemics, and doubtless this disease is of that nature. In all probability, it will sweep through the entire pine region of the United States.

BIBLE-BURNING IN CORK.—A correspondent of the Kerry (Ireland) Evening Post, gives an account of the burning of Bibles by a priest of Newmarket, county of Cork. "Twenty-two Bibles," he says, "were thrown into the flames surrounded by hundreds of rejoicing spectators, who with clubs threw the flaming Bibles into the air, and as they fell, beat them back into the flames, shouting, 'We will beat and burn the life out of them.' Part of the town appeared illuminated, as if in commemoration of some great national victory. This scene was repeated on the following day."

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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!"

VOL. XVII. NO. 6.

ROCHESTER, N. Y., JULY 29, 1848.

WHOLE NO. 240.

Poetry.

For the Advent Harbinger.

How Fleet the Precious Moments Roll.

How fleet the precious moments roll,
How soon the harvest will be o'er,—
The watchmen have their feet set,
And lift a warning voice no more.
The fumes of the gospel abate
With glorious and respectful rays,
The earth and heaven show forth their signs
As tokens of the latter days.

Ye faithful men, to you are given
The keys of the last jubilee,
To every nation under heaven,
From land to land, from sea to sea.
First to the Gentiles sound the news;
Throughout Columbia's happy land,
And tell the unbelieving Jews,
Pr'pare before their Lord to stand.

Haste to each nation and proclaim;
Those joyful tidings swiftly set
Where darkness, death, and sorrow reign,
And tyranny has long controlled.
Let every nation hear the sound,
And Jew and Gentile swell the strain;
Homonah o'er the earth resound,
Messiah soon will come to reign.

P. H. OSWICK.

Adams, N. Y., July 17, 1848.

Original Articles.

For the Advent Harbinger.

THE DISTINCTIVE BEING OF GOD.

NO. III.

Be that cometh to God must believe that He is, and that He is the rewarder of them who diligently seek him.—[a reward-giver to those who seek him out.—Job. 1. 6.]

Such assurances cheer me on, while humbly attempting to seek out and state the most decisive testimony for believing in the distinctive being and determinate character of God. In my search I have found out that God's own testimony as—*easy*, declares his supreme, "eternal power and Godhead." It affirms his distinction as Father from his Son: "To us there is but ONE God, the Father—and one Lord Jesus Christ"—the "Mediator between God and man." It has been shown that the facts of creation affirm the distinctive being of the Creator, because every object that he has made has its own distinction. These facts are sustained by the record of man's creation in "the image and likeness" of God—the Father. Jas. iii. 9; Gen. i. 26. The Messiah who speaks of his Father's voice and "shape" is "the express IMAGE of his person." It follows, of course, that God is neither "first principles," nor his Son "last principles."

Having sought out God so far, I conclude that Prof. Bush's Swedenborgian view of his existence (quoted by the Advent Herald, June 3d and 10th) is but a delusion—both dangerous to faith and destructive to piety—ruinous in its nature and tendency. If true it would oblige us to believe in none but a mystical second advent—spiritual judgment and figurative resurrection of Jesus or his saints.

His position must be given briefly. It is that of Emanuel Swedenborg. Prof. B. has adopted the leading terms and ideas of Swedenborg's "doctrine of the Lord!" hence it is Swedenborgianism. True, he is enveloped with testimony from Hebrew Targums, adorned with "wisdom of words," and served up in its most insidious, subtle form; but this constitutes the danger.

There is nothing within the range of human thought so well adapted to enter the wedge of error and rive off the second advent, the resurrection of the dead, and the promised restitution from unestablished minds. No consequent is more intimately associated with its antecedent than that the resurrection if figurative of Swedenborg's notion of Jesus—Jehovah, is just. It is so on the ground that if the leading principles of Adventism are true, then the subordinate ones should be regarded as true also.

Prof. B.'s language is: "The Word is but another name for the Divine Truth, predicated especially of the Son, as Divine Good is predicated of the Father, and as the Divine Proceeding is predicated of the Holy Spirit—That by the Word in this relation is meant the Lord's Divine Humanity, is evident from its being said that 'The Word became flesh' and dwelt among us. The Divine Humanity, existing from eternity in 'first principles' descended, in his incarnation, into 'last principles.' The form of God (Phil. ii. 6) is the Divine Humanity in its first principles, as it exists in the Divine nature from eternity. The Word of God is the *living* Divine Truth." See Advent Herald June 3d—article, "Jehovah, Jesus."

"It becomes, then, a point of importance to establish the identity of Jesus of Nazareth with Jehovah of the Old Testament."—Advent Herald June 10th. Prof. B. argues this from the Jewish Targums—from several texts of Scripture and from the use of the Greek term for "Lord" in the Greek translation of the Old Testament and in the New.

My limits will not allow me to ferret out every fallacy, nor follow him through every lane of the Swedenborgian labyrinth into which he would lead us, but the essential facts and truths which he has omitted, needs to be stated as a caution to Adventists.

I. The Targums—Jewish commentaries or explanations of the Old Testament Scriptures, are referred to about the era of the First Advent, though completed *hundreds of years* afterward. They were formed and published by that portion of Israel who misapprehended prophecy, rejected their Messiah, and on whom "the wrath of God came to the uttermost." They are characterized as "antichrist" or "antichrists." 1 John ii. 22—43. They made their Messiah so essentially *Divine* that Jesus could not be "he;" hence, our Lord told them that "they should die in their sins." That was the point on which they wrecked and were ruined.

Again, Philo the Jew expresses the apocryphal Jewish faith. His date is more determinate than that of the Targums. He was cotemporary with our Lord and his apostles. Though he has some thirty designations of "The Word," yet they have been reduced to a "twofold notion of the Logos." One, derived from the doctrines of Plato, denoting merely the conception formed in the Divine Mind—the other, derived from the genuine principles of the Jewish religion. "He confused his two ideas, derived from the two opposite sources of *Aethenism and Judaism*." "The Targumists committed the same error."—Townsend's N. T. Notes, pp. 4—9, Smith's Messiah, &c. The diluted, God-rejected Judaism of the age of Philo and the Targumists is not worthy of regard on such a doctrine. Celus persecuted a Jew when he scouted the idea that so "mean a

person as Jesus should be the Holy Word—the Son of God." This made them the deceivers and antichrists spoken of by the apostle John, 2 Jno. 7.

All that is obscure in the Old Testament view of the Messiah in embodied in the New. The New Testament does not teach Swedenborgianism—does not *confound* the distinctive being of Father and Son. Matt. iii. Jesus being baptized and praying—"to the heavens were opened—the spirit of God descending like a dove," lighted on him. A voice from heaven—"From God the Father"—said: "Thou art my beloved Son;" in these I am well pleased. Matt. iii. 16, 17; Luke iv. 11; 2 Pet. i. 17; Matt. xvii. 1, 5. Let the man who is bold enough to frame a theory of God's existence, which conflicts with the above—which makes it an imposition on the senses of "John" and the Holy Twelve, as well as on the faith of the whole church, bear the sole responsibility—and let Adventists stick to their Bible. Do tell if "last principles" was baptized and prayed to "first principles"—and if "first principles" answered "last principles," what "principle" descended in a bodily shape? If, as Swedenborg says, "The Divine and Human (the Father and the Son) in the Lord are not two, but one, even as the soul and body are one man;" then, how could the Spirit be seen to "descend" from "God the Father" to his obedient Son?

II. The use of the Greek word for "Lord" by the Septuagint, to answer to Jehovah in the Hebrew, constitutes no evidence; because, as Prof. B. admits, it was used as we use "sir," or "my lord," when addressing a superior, or an equal, with respect. It was the want of a better reason, doubtless, that he used this to impress the uninformed.

III. The Scriptures which Prof. B. quotes in prove a oneness, are taken as if sole and absolute, out of all neighborhood with those which prove a distinction between Father and Son—hence his error is manifest.

The husband and wife "are no more twain, but one flesh." The Christian and Christ "are one Spirit"—Jesus prays to his Father that the saints may be "one" in him "as we are"—as he and his Father are "one." This—yes, my brethren—*this is the revealed oneness!* The Swedenborgian oneness of Jehovah and Jesus—"God, the Father" and his Son, is unlike their oneness in the Bible as the golden calf of Aaron was unlike Ezekiel's vision of the God of Israel! Swedenborg, speaking of Jesus, says: "Throughout all heaven they have no other Father than the Lord; because they are one." John xiv. 6—8. Prof. B. makes the unity personal in opposition to the whole tenor of the Bible which teaches their distinctive being. Eeb. i. 1, 3.

REMARKS.—It is incredible that Jesus should pray to his Father if their unity were personal; for that would be imposing on his people—tempting to do what he did not, as if the body prayed to the soul! But admit the Bible view, and all is plain.

It is utterly incredible that *Jehovah*—the self-existent, "everlasting God," should be born as Jesus was, 4,000 years after the creation of Adam; but admit that he was the promised seed of the woman—"the Son of David," then all is plain: he could "die," rise, intercede and "come again!"

It is marvellous that every adventist should not have detected the fallacy of Swedenborgianism

in Prof. B.'s article; for he (when off his guard) is compelled by the force of natural reason (or like Caiaphas, the high priest, against his own volition) to distinguish Jehovah from the angel, Jehovah. "The Logos or Word," is, in fact, a designation of the very personage whose recorded theophanies in the Old Testament, were made through the medium of an angel!—"Advent Herald, June 3d. He confounds himself and his endorser too! Instead of admitting the plain truth, that Jehovah is the everlasting God, and "the angel of the Lord," his "messengers" (answering to Father and Son in the N. T.) the Professor exalts the "Logos" or "Word" into Jehovah; and then losing sight of "Jehovah" proper, he makes the "angel" to be something, or somewhat distinct from the Word! Well, after all, the distinction comes out, as if involuntarily, like Caiaphas' prophecy!—Bless the Lord.

Jehovah said to Adonai—"The Lord said to my Lord, sit thou on my right hand till I make thine enemies thy footstool." Ps. cx. The distinction is too plain, even in the New Testament, to be overlooked. Amen.

Prof. B. is generally plausible. He would "deceive, if possible, the very elect;" hence, the above is written to "stir up their pure minds by way of remembrance." "Jesus—not Jehovah—of the seed of David was raised from the dead." "He will appear in the glory" of Jehovah—Jesus (not Jehovah) shall sit on David's throne. The Lord (Jehovah) God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever." Amen.

J. B. COOK.

Note 1. It is neither said or affirmed that my articles have reached every point of this subject, so as to preclude all cavil. This is the main point that Prof. B. has omitted—"the part essential to a correct view of truth," touching "Jehovah—Jesus." The object he proposes is, "to establish the identity of Jesus of Nazareth with the Jehovah of the Old Testament!" "IDENTITY" is the point "to establish."

Those who first quoted, on being remonstrated with have now endorsed Prof. B. on this point; hence, I must ask Adventists a few plain questions. Do you believe that "JEHOVAH of the Old Testament" was born of the Virgin Mary 1 that the "everlasting God" died? that Jehovah was buried? that the eternal God "rose from the dead!" No, indeed; some may so infer or so imagine—but none can so believe. Because faith respects testimony, and there is no testimony to such absurdities. All this, however, may be believed of Jesus; because of him it is distinctly revealed.

Mark! The union of the Father and Son is believed, because it is revealed—though it is not thought that any one fully fathoms this "great mystery of godliness."

Swedenborg or Bush may dream of a "Divine Humanity existing from eternity in first principles"—they may theorize and infer the "identity" of Jesus of Nazareth and Jehovah—quote Targums and be endorsed by Adventists on the great point; but it takes a Christian to believe in the Bible record of Jesus' (though not Jehovah's) birth. "Thou shalt call his name Jesus—That holy (one, or thing) that shall be born of thee (Mary), shall be called the Son of God." This is matter of faith, and thus "all Scripture" harmonizes. Amen.

But to talk of "first principles descending into last principles"—as if Jehovah was born and thus became Jesus! or as if the second Adam is "the everlasting God," or "the Son of man" is identical with the "Ancient of days"—Dan. vii.—to talk of "Divine Truth" being the Son (as if Truth was born of Mary) and "Divine Good" the Father of Truth—and call an article with such stuff "Bible arrangement" which "we like," is

worthy only of a crazy man like Swedenborg!

Note 2. It is well known that Swedenborg quotes or comments on the Athenian creed—and that "the great apostasy" embraces, to some extent, at least, these elementary ideas of God. But those who advise me to "stick close to Bible testimony" &c., need not wonder, that in so doing, I must oppose all alike who hold such views. They are human and wrong so far as they differ from "the parts" of the Bible which Prof. B. omits, in giving his view of truth, touching Jesus.

An abstract of Swedenborg on the resurrection may explain: "Man is so created that as to his internal, he cannot die. * * * The internal is what is called the spirit—the external is what is called the body. This is rejected when man dies, but the internal does not die. * * * This internal is then (at death) a good spirit and an angel, if the man had been good; but an evil spirit if bad. * * * This continuance of life is what is understood by the RESURRECTION."

Here is the leading heathen, apostate, Jewish and Christian idea of the soul; but he applies it to his peculiar theory. Just so in the case before us—his sympathy with the church does not make him orthodox, nor his theory of "Jehovah-Jesus" Scriptural. It is, in each case, as he applies it, Swedenborgianism, with which Adventists should have "no fellowship." It is the "fruits of darkness."

Note 3. The reference to Ann Lee and Swedenborg's assuming, virtually, the seat of the Son of God, needs these facts to explain. Swedenborg says: "By a New Heaven and New Earth is meant a New Church—* * * by the city, Jerusalem, descending from God out of heaven, is signified his heavenly doctrines," &c.

Now as he is the author of the doctrine, is he not the author of "the city" and the "foundation" of the New Heavens? Well, Shakerism is only more open and undisguised in placing Ann Lee in precisely that position. She is "the Queen—the mother of Mount Zion," &c. Thus if I can understand it, they occupy in their respective theories the place which the Bible assigns to Jesus.

Note 4. It is idle for the endorser of Prof. B.'s article, or its leading error, to call hard names against one whose only fault lies in exposing that error. Had I led them into it, then they might justly complain. As it is, hard names do not meet or mend the matter.

Let me volunteer a word of advice; keep cool! then you may next time "look before you leap." If you were not off the track you would not be found in such company! You'll not recover but by the aid of the truth Prof. B. omits. Jehovah is the "everlasting God"—Jesus, born of Mary, is "the Son of God." Amen.

Note 5. The legal right to endorse Prof. B. so far, is not questioned; but I declaim the right to expose an utter absurdity, worthy only of the dark ages, when Monkish skill made Jesus, Jehovah, and then him in the Lord's supper, "soul and body!" The light of truth was made on purpose to shine, and reveal the darkness.

I do not call them Swedenborgians, nor any other hard name, but I have a right to throw the light of fact and Holy Scripture across their path to prevent so fearful a result as I see may come from introducing Swedenborgianism in such a subtle, insidious way among us.

It was doubtless done unwittingly, and my hope is that all Adventists will hereafter abandon the authors of such absurdities to their own doom. "Let them alone." J. B. C.

ERRATA.—In my article, in No. 3, Vol. xvii., were some important errors in printing, which by permission I will correct. In second column, 28th line from the top it should read:

"The true foundation built, but built amiss."

Again, in the same column, 53d line, it should read:

"He moved in circles high," &c.
Also, in the last line of the same column, for "workmen, it should read *work of men*. I. I. LARSEN.

For the Advent Harbinger.

DAY OF GOD.

I. It is to be a motive to holy action before the saints, till labor shall end in immortal rest. Acts xvii. 31; Rom. xiii. 12; Eph. iv. 30; Phil. i. 10; Heb. x. 25; 2 Pet. i. 19 and iii. 12.

II. The day of God is the last day. Job xix. 25; John vi. 39.

III. Trumpet of God shall awake "the dead in Christ," and introduce that day. Zeph. i. 16; Isa. xxvii. 13; Zech. ix. 14; 1 Cor. xv. 62; 1 Thea. iv. 16; Rev. xxi. 15.

IV. The last day introduced by the trump of God and Christ's personal coming, is the day of judgment. John xii. 48; Acts xv. 31; Rom. ii. 16; Matt. x. 15; xii. 36; 2 Tim. iv. 1.

V. It begins when God arises up or comes out of his place. Zeph. iii. 8; Pa. lxxvi. 9; Isa. xxvi. 21; ii. 19; Rev. vi. 14—17.

VI. It will be a day of vengeance to the wicked, but glory to the saints. 2 Thea. i. 7—10. Compare Isa. xxv. 9 with Rev. vi. 16, 17. Isa. xxxv. 4; lxiii. 4.

VII. The day of God will be revealed with wrath to destroy all the wicked from off the earth, suddenly. Isa. xli. 6—9; 1 Thea. v. 2; 2 Thea. ii. 8; Isa. xi. 4; Pa. cx. 5; Dan. vii. 9—14; Pa. ii. 8, 9; Rev. ii. 25—27.

VIII. The appearing of that day will be morning to the saints—but gloom, darkness and despair to the sinner. Isa. xxi. 12; 2 Sam. xxiii. 4; Pa. xxx. 5; xlii. 5; xliii. 14; lix. 13—16; 2 Pet. i. 19. Compare with Isa. xxi. 12, latter clause; Zeph. i. 15; Amos v. 18, 20; Joel ii. 2; Isa. xxxiv. 6.

IX. Day of God embraces the 1000 years of Revelations. 2 Pet. iii. 7; Pa. xlix. 14; lix. 13—16. Question: When do the upright have dominion over the wicked? Answer: At Christ's coming—Dan. vii. 22; Rev. xx. 4—at the descent from heaven of that angel who has power to bind the devil for a thousand years. This is "the morning" to which David refers.

Another question: When do the wicked return and go about the city? Answer: When the thousand years are expired, Satan shall be loosed out of his prison, and go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea, and they went up on the breadth of the earth (they return) and compassed the camp of the saints about and the beloved city: (they go about the city at evening) and fire came down from God out of heaven and devoured them. Rev. xx. 7—9.

X. It is anticipatory of the seventh day from creation. See Heb. iv. 8—11.

XI. No probation or mercy for the sinner in the day of God. Jas. ii. 13; Heb. ix. 28; Rev. xiv. 10, without mixture. Jer. xxv. 15. See also Pa. lxxv. 8. This text shows a cup full of mixture, which must be while God mingles judgment with mercy during the times of the Gentiles—that they might seek after God and be saved. But when Jesus is revealed the second time, he comes "without a sin offering, unto the salvation of all who look for him."

XII. During the "times of the Gentiles," which reach to the times of the Son of God, or to the "day of the Lord"—mercy and salvation may be sought, and hope of eternal life secured. 2 Cor. vi. 2; Heb. iii. 13; x. 25; 2 Pet. iii. 15; Acts xvii. 26, 27.

I would kindly and earnestly request the brethren, especially those who think the day of God has commenced, to look over and compare the

texts I have put down on the preceding propositions, and see if these things are not so, and wherein I am wrong, expose, in the light of God—searching diligently still for the truth as it is in Jesus.

GEO. W. BURNHAM.

Rochester, N. Y., July 21, 1848.

LETTERS TO S. M. L.

LETTER I. PRELIMINARY.

DEAR BROTHER:—You will admit that a Christian must grow in knowledge as well as grace. To do the latter and not the former is certainly good evidence that he is not a Christian. The knowledge here referred to is not the knowledge of the world, but of Jesus Christ, as the Apostle affirms.

But what is this knowledge of Jesus Christ? Not, as some suppose, the justification of the heart by faith, for this command was to those who already had been justified—not the sanctification of the heart, for that is the work of the spirit through the knowledge here specified. What then is this knowledge? I answer, the knowledge which Jesus Christ had; knowing, as he did, all things. I do not wish to be understood to say, that we can or are commanded to know all things as Christ did. The term *grow* in knowledge, excludes such an idea as this; for if we should live *ad infinitum* on earth, and grow in knowledge continually, our wisdom would be finite, compared with Christ's. But nevertheless we are *required* to *grow* in knowledge, as well as grace; and unless we do, we lack the obedience of disciples of Christ—we are not faithful—we are not Christians.

But *how* is this knowledge, so indispensable to the Christian, to be attained? Not by popular essays, preaching or teachers; if it were, all the world would possess it. Not from parents, guardians, friends or neighbors; for if it could be, the world would have had it long ago. All these are broken reeds, and never should be relied on. There is but one way or medium through which to obtain and grow in this knowledge—and that is the careful study (not simply reading) of the word of God. Here then is the fountain of that knowledge. How vast! how full! how deep! how pure! Here we learn what man once was; what he has been since; what he is now, and what he is to be. Here, too, we find what the earth once was; its present state, and what it is to be. The character of God is here unfolded to our view—his purposes, his works, his threatenings, his promises: in fine, all that the Christian is required to know—all that he needs to know here, is here faithfully and fully given. Besides inviting us to come and learn, God requires it.

But how shall we come? With a desire to have the Bible teach this or that favorite doctrine? Shall we come hoping to find nothing but what is popular, and in accordance with the views of brethren, friends and neighbors? Shall we come and neglect to dig deep for fear of bringing up something new, which may be called heresy? Shall we come with the mind clinging to some old traditional dogma, feeling that if the Bible should show it false, we could not give it up? Shall we come shackled by aught of this? God forbid. Let us stand erect, with minds prepared to investigate—independent of man, dependent on God—proving the truth before receiving it—letting go error whenever may believe it. Let us then commence at the corner-stone, and explore the temple of truth. Let us begin where God began—where the Bible begins—where man had his beginning, and see if we cannot understand what he was, what he is, and what he is to be—what he had, what he lost, and what he is to have. Let us away with tradition, with former teachings, early education and popular theories of the

present age, and come all-desirous to learn what ever God affirms—for that is truth, how much soever men may deny.

WHAT IS MAN?

Here is the corner-stone—here is the foundation where all knowledge pertaining to man commences. This is the starting point to a right investigation of the word of God. Begin at other points, and we reason and investigate backwards—all is darkness and confusion.

Man was the last of the creation of God; and as he was the last, so was he the noblest of his workmanship. All else was made before him. The sun, moon, stars, earth and sea; trees, grass, herb, fish, fowl, beast, cattle and creeping things—all existed previous to man. Then, saith God, "Let us make man." Now mark! as yet man did not exist. If it be said, that his body did not exist, but his soul did; I ask for one particle of evidence (to say nothing of proof) that would sustain such a gross supposition—and what does any supposition amount to, without a single ray of reason or evidence from which to draw it? As well might we suppose that some part of a beast existed before its creation; for as yet nothing has been said about a soul to anything. Let us wait till we come to the soul before we begin to suppose what it is or whence it came—and then let us not suppose, but believe the plain declaration of God concerning it. Away then with the idea that man existed before his creation in any sense, save that "of the dust of the ground."

"Let us make man." Now mark again! That which God is about to make, he calls man; so as yet man does not exist. Afterward he is made. But of what is he made? Does God say, that he gave to him a part of his own divine nature? He does he tell us that man is partly angelic and partly human? Does he intimate that Adam has a part which is immortal and incorruptible? All must see that no such doctrine is here taught. But of what did he make him? "And the Lord God formed man of the dust of the ground."—Gen. ii. 7. Then that which was made of the dust of the ground is man! Thus God declares—and shall we not believe? Then we have the key to the nature of man.

But mark farther! He is a man even before he lives; for, as we shall see, it was the *lifeless man* that became the "living soul" or man. He was created and there he lay, the workmanship of God—perfect in all his parts—complete in his organization—the noblest work of the Creator. But still he breathed not—he was lifeless. Yet he was a man, for thus he is called. Now what was to be done that he might live? Was a soul to be called down from heaven to enter the man that he might become alive? Did God give him a part of his eternal nature to produce life? Did he make a soul and place it in the man to give life to him? One of these three points must be assumed, if the popular theory of the soul be true; and if either is assumed where is the word of God to support it? But man became a "living soul" in another way; and in the same way all his posterity live, viz: by breathing the breath or air of life; or the air which produces life in all things. . . . "and breathed into his nostrils the breath of life, and man became a living soul." Now what became a "living soul"? Mark! it was something which before had been created. . . . and MAN became a living soul.

What change took place in Adam when he began to live? Was there any addition to him except the breath or air which set in motion the organs of respiration, which communitated life and action to the entire system? Did not the several parts of man bear the same proportion to each other after he lived as before? Were not the organs of the mind, the brain, as perfect in their development before the man lived as after? True,

they were inactive; nevertheless they existed in perfect proportions. But was not the "breath of life" the soul? I answer, No. Because that which was *formed of the dust*, only became a soul. The breath of life caused that to live: hence that which was dead or lifeless before became alive—then it was a living soul instead of a lifeless one.

But to make this point more evident. It was the man that became the living soul; was it not? and the man was made of the dust of the ground! So the word of God declares. Then if it was the man who was made of the dust of the ground that became a living soul, the dust of the ground formed into man became a soul. Here then we see that man and soul are synonymous terms used to represent Adam who was made of the dust of the earth.

I will now refer to some of those passages which teach what man is. Gen. iii. 19—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: dust thou art and unto dust shalt thou return." Here is the origin of man again specified. A parallel passage with this is found in 1 Cor. xv. 47—"The first man is of the earth earthly." Here again the entire man is spoken of, and no intimation given that he has a part which is not earthy.

In the verse last referred to, a contrast is drawn between Adam and Christ. "The first man (Adam) is of the earth, earthy; the second man (Christ) is the Lord from heaven." Here, as we have said, is the origin of man specified; here also is that of Christ—how diverse! The latter is heavenly, while the former is earthly. Now Christ as the Son of man according to the flesh, before his resurrection was mortal; that is, he was subject to all the ills of our life, in consequence of his being of the lineage of the first Adam; but connected with his body of earthly material, was an immortal essence, a divine nature, a spiritual being: hence, when the apostle contrasts the first and second Adam, he makes immortality the first and great feature of the difference. In speaking of Christ the apostle says, he "is from heaven." It is evident, then, that he is speaking of his spiritual or divine nature, in contrast with the nature of Adam. It will be admitted that if Christ is contrasted spiritually with Adam, Adam must in like manner with Christ, provided Adam has a spiritual nature; and his not being thus contrasted is good evidence he does not possess such a principle. Thus we do not find a spiritual immortal part of him contrasted with that of Christ, which certainly must have been done had he possessed such a part. The contrast is, then, between Christ, who, in his nature and origin, is heavenly—and Adam who in his origin and nature is earthly. Now if Adam had been an immortal, deathless soul or spirit aside from the man created, that part must have been heavenly; and if so it would seem that the apostle must have taken it into account in this place. His not doing it is almost positive evidence that man lacked such a principle. He "is of the earth earthly" is positive, and cannot be denied as such.

Again: It is claimed for Adam that which alone belongs to Christ and God, viz: an immortal principle, a deathless nature; and more: by some it is even taught that man is a part of God himself. If this be true, how can the apostle's contrast between the first and second Adam be correct?

In my next the same inquiry will be continued.

As ever for the truth,
LAWRENCE IRWIN LEBLIE.

The seventh angel sounded, and there were great voices in heaven, saying: The kingdoms of this world are become our Lord's and his Christ's.—Rev. xi. 15.

This passage is obscure by the supplied words. The fact is there is no occasion for repeating the

word kingdom, save that suggested by the possessive case. Lord and Christ are in that case. The statement is, simply, that the "Kingdoms of this world become" their—the Devil shall be bound—the kingdom shall be the Lord's."—Obd. 21; Rev. xii. 2.

J. B. C.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, July 29, 1848.

ABANDONERS.—A large number of our patrons to whom we recently sent bills, have not yet responded to our call. And many others, to whom we sent no bills, have not complied with our terms—advance pay. We call special attention to this matter, and shall be highly gratified to find in the sequel that we have not called in vain.

LOVE ONE ANOTHER.

Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word; that they all may be one. Father, art thou in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.—John xvii.

When this desire was expressed, the Saviour well knew the great variety of minds, dispositions, prejudices, and opinions that would necessarily exist among his children—He understood all about the means that would be used and causes that would excite and calculated to divide them. And in view of the danger of losing their love for one another, and their liability to divide into party factions—he prayed for their union; a union like that which existed between him and his Father.

Do we, who are looking for the return of this same Jesus; feel as he felt, and pray as he prayed, about this heavenly union? Or do we think about dividing and casting each other off, on account of an honest difference of sentiment? If the latter is the case, then we are in the wrong, and our condition is fearfully dangerous; for if any man, have not the spirit of Christ, he is none of his.

Never have we seen the time when it was more highly important that we, as a people, individually and collectively, like our SAVIOR, should ardently pray for, and faithfully cultivate the spirit of union, than now. Our Christian love is perilled on every hand, within and without our ranks, by friends and foes of the cause. The enemy would sift us as wheat; but the Saviour has prayed for us, and if we pray also, and faithfully endeavor to keep the unity of the spirit, in the bonds of peace, we shall not divide; but our love for one another will grow exceedingly. So long as this is our desire, though we may differ and faithfully express our honest convictions on points of doctrine and practice, we shall, nevertheless, see that we love one another with a pure heart fervently. The Lord fill us more and more with his love; for by this shall all men know that we are his disciples, if we love one another.

WAY OF FEELING.

On what? On the stupendous subject of the near coming of the Son of Man. This is the complaint of many advent believers at this peculiarly trying hour. They feel as a worthy minister recently expressed himself in reference to this matter, who in substance said, "The greatest complaint I have is against myself—The evidences of the coming of the Lord being near, are increasing in weight and interest—they are overwhelming; yet I do not feel as it appears from the nature of the case I should—this cold heart of mine is not moved as it should be by such mighty works of God.

Why is it thus? We will try to answer the question.

Many have the standard of feeling raised too high: they gauge it by the high-water mark of '43, or the "10th day" excitement of '44, and because they cannot swim, or, rather, float, in the restless current of those over-excited times, they think they do not feel right, and have got but little or no religion. This is measuring ourselves among ourselves, in doing which we are not wise. We are to judge of the correctness of our feelings, not by any of our former feelings, but by the word of God, and the fruits a belief in that word leads us to produce.

2. Many call to mind the joyful effect it produced in them, when the light of the appearing of Christ and his kingdom first illuminated their understanding. That light does not now excite and fill them with joy as it then did; hence they are greatly troubled about the genuineness of their feelings, and their acceptance with God. Now it is perfectly reasonable, that you should feel thus. What, so much at first, and so little now? Yes.—And to make the matter plain, we will suppose a case: A traveller who has been subject to fatigue, deep anxiety and tormenting fear, and constantly exposed to death, while wandering in the impenetrable darkness of the night, hailed, with raptures of joy, even the dim light of dawn, more than the full light of the noon-day sun, after his deliverance. Now the reason for this difference of feeling, does not arise from the consideration that the man places a higher estimate upon the dim dawn of day, than upon the full blaze of the mid-day sun; but from the fact that he has become familiar with the light of the sun. So in your case; you may not value less the evidences of the near advent of Christ now, than when first received, but you have become familiar with them, and therefore they do not excite or cause you to feel as they once did. Your feelings however are equally as acceptable to God now as then, provided you feel enough to move you to do all his commandments.

3. But you may really be wanting in feeling; for this is an age of fearful apathy.—The slumbers of death have, to an alarming extent, imperceptibly stolen over the world; and it would be no marvel if you, in an unguarded moment, should have given way to the deadly influences around you, and are beginning to sleep the sleep of death! If this be your condition, you have sufficient cause of alarm about your cold heart, and want of feeling; and we entreat you to awake to righteousness—to duty—to faith in the indubitable evidences of the coming of the Son of man being near, and to a full preparation to meet him, lest coming suddenly he find you, in common with the palsied mass, sleeping, and insensible of your danger.

4. As new objects attract the attention, old ones become less interesting, and are not unfrequently laid aside and forgotten. This may be your condition in reference to the advent of Christ. You may not have heeded the warning of Christ relative to these dangerous times: Take heed, says he, lest at any time your heart be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. He does not tell you to shun the cares of this life, but, not to have your heart overcharged by them. Here is your imminent danger, and here may lie the cause of your want of feeling, and the coldness of your heart. You may have turned away your eye and ear from the stupendous evidences of the advent near, which cluster in divine harmony all around you, and consequently your heart may have become engrossed with the cares, fashions and sinful pleasures of this life. If so, we devoutly pray that you may see and feel your fearful condition, and awake to action, in good earnest, that you may be ready to meet the Son of man in peace.

Let every one test himself in this matter; re-

membering, that if you do not feel enough to see, hear, read and believe with all your heart the evidences which proclaim the coming of the Lord—near—if you do not feel enough to cheerfully and zealously do all the commandments of God—then your heart is sinfully void of feeling, and if it condemn you, God is greater than your heart, and knoweth all things, and will not clear the guilty. But if you feel enough to watch for the signs of Christ's coming—enough to see and believe them—to do his will—to suffer reproach for his name, with those who love his appearing—then your feelings are right, and you should not suffer yourself to be tormented or troubled about them. If you will believe with the heart, and fully obey God, all will be well. See well to this, whatever may be your feelings. Come to the inflexible standard of faith and duty, under all circumstances, and God will take care of your feelings—he will bless you in the deed, and finally give you a right to the tree of life in his glorious and everlasting Kingdom.

CHURCH ORGANIZATION.

A worthy correspondent thus writes—"Bro. M., please give your view of correct scriptural church organization." "Church organization" is an unscriptural phrase, and we think the practice to which it refers is also unscriptural. According to the common acceptance of "church organization," no such thing was ever practiced by Christ or his apostles. We have long been suspicious of a doctrine or practice, professing to be justified by the Bible, which is not named in that Book, or is dependant on human ingenuity for a name. We believe that all Bible doctrines and practices are named in the Bible: church organization is not named there, consequently it is not a Bible practice.

In the history of all the churches named in the New Testament, nothing is said about their organization; but it is there said by Christ (Matt. xvi.) "Upon this rock will I build my church," and by Paul (1 Cor. iii.), "If any man build on this foundation . . . and if the work of any remaineth, which he hath built upon the foundation, he shall receive a reward."

Christ laid the foundation of his church or congregation, and the work of the apostles was to build upon that foundation, or by the preaching of the word, add members to the body of Christ, or his church which himself had already commenced building upon the rock of truth. Hence it is said of the first work of this kind, after the ascension of the Lord, "And the Lord ADDED to the church daily such as should be saved." Acts ii. 47. As the work progressed, instead of organizing new churches, believers were added to the church, or to the Lord; for it is said, "And believers were the more ADDED to the Lord, multitudes both of men and women." Acts v. 14.

As this good work progressed, and the disciples began to be scattered abroad, not only among Jews but Gentiles, instead of organizing churches, as the custom of the sects now is, believers were simply ADDED to the Lord. The following account is so simple, interesting, and full of light, we will give it in full. Read it, and many others like it, with care and imitate the example it furnishes.

"Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus, and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." And the hand of the Lord was with them; and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth

Barabas, that he should go as far as Antioch.—Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and such people were ADDED unto the Lord." Acts xi. 19-24.

According to the faith and practice of these times, the church in Jerusalem would have sent forth a bishop, a presiding elder, a priest or an elder, to organize these "much people" into a church or churches. But so such thing was done—but they sent forth Barabas, a man full of the Spirit and faith; and this wise and good man had no such human policy or work to perform as is practised by the sects, and some among us, in organizing what they call a church, but he "exhorted them all, that with purpose of heart they would cleave unto the Lord." And the happy result of this exhortation, and the previous work of others, was, "much people were ADDED unto the Lord," or "added to the church." This is according to the uniform practice of the apostles, in building upon the sure foundation. For proof of which consult their doings as recorded in the Acts of the Apostles.

It was love that caused God to give his Son—the true divine principle moved Christ to die for sinners, and constrained the apostles to suffer and labor for man's redemption—and it was the love and power of truth that called and united to Christ and his church the true children of God. The simple process of which was: The word was preached, believed and obeyed, and the power and love of it called them out from the world and united them together to follow Christ. When enough were thus drawn together to form a church or congregation of true worshippers, then, according to the plain New Testament rule, things were set in order, by appointing the several gifts to their respective works. Let us imitate these examples.

ANNIVERSARY CONFERENCES.

(Continued.)

Before entering upon another point of investigation in this discussion, we will add, that we have before us the wisdom and experience of the wisest and best men of every sect, for centuries past, on human ecclesiastical organizations; and it is not reasonable to suppose that we are capable of devising any better plan than they have presented.—Hence instead of our attempting to set up for ourselves, on some plan of organization of our own, if we must have a human organization, would it not be economy in us to adopt some one of the plans of organization already in existence? So it seems to us. Were we an advocate of ecclesiastical organization separate from the church, we would not countenance the creation of a new one, but would adopt some one of the old organizations. But we think all that exist, or may yet be formed, are not only superfluous, but opposed to the New Testament order of things.

We will now examine some of the acts of the conferences under investigation, and the first we will notice are the following resolutions:

"The Business Committee reported the following resolutions:—

"Whereas, God, in his mercy to a lost world, has given a revelation of his will, and in that revelation has made known the history of the world to the latest period of time; and

"Whereas, in his word he has indicated to us the approach of the end of man's probationary state, by well-known prophetic sketches of the political and moral history of the world, and by certain chronological periods, which, according to the testimony of history, and the opinions of the most competent religious writers, have been well-nigh fulfilled; and also by signs in the physical world, many of which have evidently come to pass; therefore

"Resolved, That we see no reason showing that we have taken an unauthorized position in looking as we have for the Son of God from heaven, to raise the dead, to judge the world, and to accomplish the promised restitution of all things which God has spoken by the mouth of all his holy prophets since the world began.

"Resolved, That the present developments of Providence among the nations have a most important bearing on our position, as we have been looking for such events in connection with the advent of our Lord in his glory, and call loudly upon us to maintain a personal preparation for his coming, and to be diligent by all judicious efforts to call the attention of our fellow men to attend to the same preparation without delay."—*Id. Her.*, May 25.

The prominent doctrine of these resolutions we fully and most heartily endorse; but to the manner in which they are sent out to the world we object.—They are presented with no accompanying evidence of their truth. "Resolved"—"Resolved," is all the evidence given. Will light be imparted, unbelief removed, and faith produced and strengthened, by such evidence as this? If so, it would be a very easy matter to enlighten and save the world. But the history of resolutions, among the sects, on every moral and religious subject, shows that such evidence is unheeded by men of understanding; in their minds it is light as vanity in the scale of evidence.

But it is asked, What harm can there be in simply expressing our honest convictions on these great truths, in the manner they are stated in these resolutions. The harm is here; it is presenting for evidence, our simple resolutions, instead of Bible truths and corresponding historical facts; our unqualified resolutions or affirmations are made to fill the place of plain inspired testimony. If faith is produced by the former, it is a faith which stands in the opinions of men, and the curse is pronounced on those who trust in man, or make flesh their arm.—But if faith is produced by the testimony of God, it is well pleasing to him, and will secure to the possessor the blessings of eternal life.

If there are any false doctrines to oppose, any errors to comb, any heresies to uproot, any truth to inculcate or defend, or any organization to form, or order to establish; so long as we profess to be guided by the Bible, let us do our work by *propositions, evidences and arguments*, drawn from that infallible Book. We know that the work is sometimes very laborious; and for this very reason it is useless to think of accomplishing any part of it in the easy way of resolutions. Let us toil on, in the good old way of the prophets, Christ and the apostles, early and late, night and day, giving line upon line, and precept upon precept, confirmed by evidence, which our adversaries and gainsayers cannot set aside or explain away. If this kind of labor will not benefit perishing mortals, they are beyond the reach of our aid. Certainly resolutions of the most influential ecclesiastical bodies will not reach their case.

☞ We are occasionally in want of original matter suitable for our pages. Will those who have the talent to write, see that there is no lack in this matter. Some of them have been silent for a long while. We cannot see how any one can slumber at this time of wonders and perils. Awake, drowsy soldier, gird on your armor anew, and fight valiantly a few days more, and the victory and the crown and the kingdom will be yours forever.

☞ Bro. G. W. BURNHAM, from Vermont, agreeably to previous appointment, spent the last Sabbath with us. His coming was like the coming of Titus to his brethren, and the words of comfort which he spoke were truly reviving to the saints.

Bro. B. expects to spend some weeks in this western region, where his labors are much needed. He

will also, with Bro. Pinney, Bywater, Sweet, &c., attend some of the Campmeetings which are appointed to be held in this State with the Tent. We trust his labors will be duly appreciated by the lovers of truth, and greatly blessed of the Lord.

☞ Several epistolary communications which have been unintentionally delayed, may be expected next week.

From the Liberator.

LETTER FROM ANOTHER MARTYR IN THE CAUSE OF FREEDOM.

The following letter is from Samuel D. Burns, a worthy colored citizen of Wilmington, Delaware, who was sentenced some time since to a cruel imprisonment in the Penitentiary of that State, on charge and conviction of having remembered those in bonds as bound with them, by giving aid and counsel to certain wretched slaves, who attempted to make their escape to Canada. Hear this martyr! [The letter was sent to a friend in Nantucket.]

DOVER, Del., 3d mo. 29th, 1846.

DEAR BROTHER:

I now write a few words to you from my loathsome prison. I beg to be excused for not writing to you before; but as things come so near to an awful crisis, I deem it my duty to inform all my Christian brethren of my present condition. I suppose you have long since heard, that I was arrested on the 10th day of July last, charged with being concerned in helping slaves to regain their freedom, which in the State of Delaware is a crime next to that of murder, if committed by a colored man. I was also committed to prison, and there I remained, hand-cuffed and leg-ironed, until near the middle of August, during which time I suffered, if possible, more than death. I then gave bail, in the sum of one thousand six hundred dollars, for my appearance at Court of Quarter Session, which was to commence on the 21st of October, 1847; but my adversaries being informed of the same, came forward and demanded special bail for damage in the sum of five thousand five hundred dollars more, which they knew I could not give, on account of which I was thrust back into prison—there to stay and suffer until court, and then go in to trial, unprepared, as slaveholders intended that I should do. Court came on, and without sufficient preparation, I was forced in for trial; and as might have been expected, I was convicted on two indictments, and sentenced on both to pay five hundred dollars fine and cost, and prison charges, and be imprisoned ten months, and be sold as a slave for a period of fourteen years; to be exported, transferred or assigned over to slave-traders, or whatever else the inhuman purchaser may choose to do with me. Of course, I have been here in prison ever since, looking forward, with an anxious mind, to the day in which the sale of my body in the first case will take place, which is the 5th of May next, 1849—after which, I am to be brought back to prison, to suffer four months longer, and then sold a second time, on the second case. Each case requires that I should be sold to the highest bidder or bidders, for a period of seven years—to serve as a slave to all intents and purposes. From this, you may imagine how low true Christianity exists in the State of Delaware, especially when we consider that the Church, which holds the balance of power in this State, is altogether responsible for the unjust punishments thus inflicted on its poor colored people. This day there was a slave-trader from Baltimore to see me, and to find out when the sale of my body was to take place. He stated that I need not think hard of him for wishing to buy me, for he intended, if he was the purchaser, to sell me to no man who he thought would not use me well, if I behaved

well, and that I ought not to have been convicted from the evidence that the slaveholders produced against me; but so it was. He said also that the evidence adduced against me here would not have convicted me in Maryland, &c. This trader's name is Miss Fountain, who has shipped 165 human beings from Slater's slave prison in Baltimore at one time, to the great slave market of New Orleans. He visits the courts of Delaware regularly twice a year, in order to buy all the convicts which the State holds for sale, to be exported.

Now you may say that this trader is an inhuman tyrant, because he buys and sells human beings; but you will recollect that this man is only doing a lawful business, encouraged and protected by the laws of the State of Delaware—laws which were enacted by men professing to be Christians—laws which are esteemed and called sacred by men, who say they are called by the Great Spirit to go forth and declare the word of truth and justice to a dying people—men who pretend to say that they are opposed to sin and unrighteousness of any and every kind; yet they uphold and applaud those slave traffickers, and their soul-damning and unmerciful leeches, in their people legal subjects for their bloody principles to feast on; for whatever is lawful, of course ought to be right, and whatever is right is justice, although ignorance of the law excuses no one. I have suffered enough to know, that the constructions of an unjust law ought to excuse any one. My dear brother, you will hear from me no more until after my first sale. I mean the sale of my body, the first time; and then you will hear through the Pennsylvania Freeman what my distresses are, and what has become of my body. I propose writing to all my friends and brethren before the day comes on which I am to be sold.

I hope you will not think hard of me for not writing to you before, as I did not wish to give my friends any uneasiness on account of my awful situation. I would be glad to hear from you, if you get this letter in time to mail one for me by the 15th of April; and if so, you will perhaps hear from me again by letter.

The notable slave-trader mentioned above was simple enough to try to persuade me to have the last four months of my imprisonment taken off, so that he could buy me and take me immediately. He said it would be the best thing I could do—and if I would, he would buy me and sell me to some good man in Virginia, who would make an overseer of me, and give me a chance to get my wife and children, &c. And although I did not tell him what I thought, yet I intended that he might keep all his happiness to himself—for liberty is the word with me, and I would not consent to be President upon any terms that he mentioned, for I consider the lowest condition in life, with freedom attending it, is better than the most exalted station under the restraints of slavery. I have felt the bitter effects of oppression, and tho' I have had one of the mildest men that ever was a slaveholder, for sheriff of the prison in which I am confined, and have had the good fortune to have one of the tenderest and most Christian hearted women in charge of the jail, that ever was a mistress, yet I cannot forbear taking all opportunities to express great abhorrence of servitude, and my passion for liberty, upon any terms whatsoever. I deem a state of slavery, with whatever seeming grandeur and happiness it may be attended, is yet so contrary to common honesty, and is so p.e.c.c.i.a.i.u.s a thing, that he must want sense, honor, courage, and every virtue, who can prefer it in his choice. A man who has so little sense of honor as to bear to be a slave, when it is in his power to prevent or redress it, would make no scruple to cut the throat of his fellow-creature, or do any other wickedness that the wan-

ton and unbridled will of a tyrannical master should suggest.

I have now given you, my dear brother, a short sketch or outline of my sentiments, concerning the institution of slavery; and now I beg to close my remarks without any expectation of ever seeing you again in this world; and let me further add, that my religion teaches me to believe, that as the condition of our heart is, when our mortal life leaves us, so judgment will find our never-dying souls; and if so, what will be the condition of those who lived and died in neglect of that golden rule, Do unto others as you would that others should do unto you? Is there a slaveholder who would be willing to be made a slave himself? I say, no.

I have said this much, and leave comments for you; while I remain your affectionate brother in the Lord until death.

SAMUEL D. BURNS.

Hail! Messiah.

Hail! Messiah's second coming,
Riding on a brilliant cloud—
In the air his banner streaming,
Hark! the trumpet sounding loud,
Hear his voice, like many waters,
Sounding o'er the earth abroad—
Gather now my sons and daughters,
Mine elect, as saith the Word.

Glorious day! Auspicious meeting!
Banih'd seed of Abraham,
Come with songs of great rejoicing
To the New Jerusalem.
Gentiles who believe the prophets,
Now prepare to meet the King—
Join to chant Immanuel's sonnets,
And on harps of gold you'll sing.

Saints will pass from grace to glory,
Wing'd by faith and armed by prayer.
Christ's eternal day's before thee,
God's own hand shall guide thee there.
Soon will end thine earthly mission—
Soon will pass thy pilgrim days—
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

Correspondence.

From Bro. F. McWilliams.

BRO. MARSH:—What a faith is ours! It embraces all that God has revealed to us by his Son Jesus Christ our Lord. A faith which has sustained us since it was first implicitly exercised, and by which we shall live—not by bread alone, but by every word that proceedeth out of the mouth of God. There never was a time in the history of the Church of God in which its exercise was more imperative, salutary and joyous than at the present. Why, we can look back to the history of the past and behold the numerous displays of the divine wisdom and faithfulness of God, in the fulfilment of event after event, in time and manner according to the prediction. What a host of evidence! In view of which well might we say, if any man be faithless, let him be faithless. In the apostle's day, he rejoiced that their faith grew exceedingly, and that their love abounded. Much more ought ours. And it will, if it is the right kind. See its development by Peter: Add to your faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly-kindness; to brotherly-kindness, charity, or love. Then the result: Ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ; and an abundant entrance shall be administered unto you into his everlasting kingdom. Also see its counterpart: He that lacketh these things is blind, &c. The Christian's life is not stationary—

it is progressive. The path of the just is like the shining light, that shines more and more unto the perfect day—the day of the Lord that is ready to burst on us in all its splendor and glory! Are we ready? Blessed are the pure in heart; they shall see God.

F. McWILLIAMS.

Buffalo, N. Y. July 29, 1848.

From Bro. R. B. York.

BELOVED BROTHERS:—I shall love to read the Harbinger, for it is a great source of encouragement to me in these last moments of time. It is pleasant to hear from those of like precious faith, who send the word and speak often one to another concerning the coming and kingdom of our Lord Jesus Christ. Those who are scattered here and there on the mountains and in the vales of this sin-cursed earth, surrounded but by few, if any, who love the appearing of the Lord, know better how to appreciate this blessing than those who live in cities and villages, where many meet together from day to day.

My heart is made sad while I see so many in this place who are crying peace and safety—preaching up the conversion of the world; thus throwing their influence on the opposite side of the plain declarations of the word of truth. The Baptist minister of this town recently gave a lecture on the "Peculiarities of this age;" and after giving a correct account of the wonders of steam and electricity—of the revolutionary spirit now prevalent in most all parts of the world, and naming many other events now occurring, as a fulfilment of prophecy, he said he longed to see the "New Heavens and New Earth" but what he meant by this I think no one knows but himself, for he soon quoted a part of the second Psalm and told his hearers that these things plainly indicated the conversion of the world! How such men can thus believe and preach I cannot understand, if they are God's true ministers.

I have mentioned this fact to show what sort of preaching we have in this place; and what makes it still worse, most every one seems to believe such doctrines—thus leaving but two or three who are looking for the return of their Lord.

O that some one or more of God's faithful watchmen would come to this people, and preach to them Jesus and the resurrection! Who will come! What is done must be done soon.

I hope you will continue to speak the truth in love, and never become excited because others speak ill of you. Let us pray one for another and love one another, not in word only, but in deed and truth till Jesus comes. Farewell!

Thy brother in hope, R. B. YORK.
York Yarmouth, Me., July 21, 1848.

From Bro. J. Wilson.

DEAR BRO. MARSH:—I wish to say to the brethren that I am yet in the field and trying to comfort the saints in this region. Last Sabbath, June 25th I preached in Shelburn, where no Adventist has ever preached. I preached in a school-house near my brother Hugh Wilson's residence, in the midst of my natural relatives, who, with others, filled the house. I preached twice, and a more solemn time I never had in parting with them, as it was evident they would see my face no more until the judgment. I went to Greenfield—stayed two days with my son and family—then journeyed to Chickopee Falls—then to Springfield, then to Worcester, and then to Woonsocket Falls, and, on Friday, 30th of June, reached my desired haven, viz: Wrentham. I have preached but once this week, as I could not stay long enough for notice to be given.

I find my old acquaintances that are yet alive are generally well. I find the cause runs very low

where I have been this week. Here the cause is in a good condition. This is the best mission I ever went on in my life; bless the Lord! I am happy on my journey home to the New Jerusalem; and I expect soon to see it coming down, and all the saints with it. I have preached 26 times since I left home. My health is good, and my comfort great. I believe I am on the Lord's mission and closing up my labors for time. Brethren, pray for me. I expect to be in this region some time yet. My Post Office address for five weeks, will be Wrentham, Norfolk county, Mass. Yours in the faith,

JONATHAN WILSON.
Wrentham, Mass., June 30, 1848.

From Bro. H. L. Smith.

DEAR BRO. MARSH:—I have met the brethren at Sisset three Sabbath afternoons. They have in accord and one mind covenanted to meet together to exhort one another, and attend to the ordinance as a living church, "holding forth the word of life" to the world. "Great grace" was upon us last Lord's day. The power of God was manifest in his word. Bro. Malins and Bro. Cory were up from Cold Spring. Bro. Malins said he heard this gospel of the kingdom and restitution in his youth—the early Methodists in England preached it. He "knew the joyful sound" to be of God from heaven, and not of men. Bless the Lord, O my soul! how bright our blessed hope shines amid the surrounding darkness! Yours in love, H. L. SMITH.

Juburq, N. Y., July 17, 1848.

P. S. In the obituary of Bro. Cory's child there was an error. It reads, "Cold Spring, New Jordan, N. Y." Should read, "near Jordan."

In the letter I sent you last spring, your printer made me say "laboring with the heart," instead of "believing with the heart." H. L. S.

For the Harbinger.
The Psalms Versified.

PSALM XI.

I.

Ye foolish ones, why ye to me,
Like a chaced bird to your hill flee?
My trust is in the Lord Most High;
I scorn your threats, your power defy.

II.

The wicked do their darts prepare
To slay the men who upright are—
If the foundations be destroyed,
How can the godly ones abide?

III.

The Lord is in his holy place;
Enthron'd on high he sees our race;
He hates the wicked, tries the good;
He leathes the men who thirst for blood.

IV.

Upon the wicked he shall rain
Brimstone and fire, snares of pain:
A tempest horrible shall come
Upon them—such shall be their doom!

V.

The righteous Lord loves righteousness;
The upright he delights to bless:
On them his countenance divine,
Throughout eternal day shall shine.

H. HEYAS.

LIGHT WANTED.

My object in writing is, to solicit an exposition of a few texts on which my mind has been much tried at various times, and especially of *1 Cor. xv. 34, 35*, and *1 Tim. ii. 11, 12*, compared with *1 Cor. xi. 5*. The latter, in its connection, seems to imply that women were permitted to speak in a mixed assembly—that is, composed of men and women, met together for religious worship—while the others command them to "keep silence, for it is not permitted unto them to speak" &c.

At times these passages have rested with such weight on my mind that I have been constrained to remain silent; and at other times, being re-

ferred to passages and examples which seemed to give a different shade to or modify these commands, I have so far overcome my scruples as to bear my humble testimony for Christ and his truth in our little meetings, and have felt it a privilege so to do. But if it is forbidden in the Word, or in any way contrary to the precepts of the gospel, I desire not to do it again. Christ says, "Ye shall know the truth, and the truth shall make you free." We ought to desire no more freedom than what the truth brings. Will you, Bro. M., or some other one who is able, give a faithful exposition of the above passages, and thus subserve the cause of truth, and oblige

Your unworthy sister, E. S. F.
Buckland, Mass., July 10, 1848.

Will some one of our critical writers comply with our sister's request?—EDITOR.

Obituary.

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

The Death of Dea. Jonathan Wilson.

This wise and worthy brother in Christ, died June 30th, at his home in Granville, Ohio, aged 53 years and 11 months.

He was born in Salem, Mass., 1795—left an orphan in his 3d year—joined the Branch Church in 1815. There he heard from Joshua Spaulding, the pastor, the doctrine of the Second Advent of Christ at hand. But when he read the Bible relative to personal responsibility and duty, he came out, was baptized on a profession of his own faith, and joined the Baptist Church, of which he became the pillar and the pride. After his removal to Granville he became a strong supporter of the Baptist College and Church.

On hearing of Bro. Wm. Miller's preaching the advent of Jesus, his early instruction was revived. Such was his habitual candor and fidelity to his Lord that he could not speak of the unscriptural, popular faith. He knew that the Bible did not teach a spiritual second advent or a mystical resurrection and reign of the saints.

Instead of being met by that *once* Bible people, with Bible arguments, he was told that he (Dea. W.) "held some views which could not be sustained from the Bible." What views? said he, with surprise. The pastor said, "The immortality of the soul—Immortal soul is not found in the Bible." The argument was, that as the deacon held to that from popular opinion, *assuming* its truth, unsupported by any "Thus saith the Lord," he ought, or might also hold the prevailing views of Millerism in the same way.

This led to his first inquiry into the Bible subject of immortality. He found his pastor right in saying that, "Immortal soul (or its equivalent) is not found in all the Bible." He believed and therefore spoke. He "confessed" Jesus in that essential part of his truth. He saw that as all men are mortal, so mortals can never attain to immortality only on gospel principles—by "Jesus and the resurrection," at "the last trump."

The church arraigned him for trial—brought forward their "articles of faith," and sought for witnesses. They found it difficult, however, to proceed against so spotless a character—so firm a supporter of Bible truth—so worthy a Christian; but he told them that they need not seek for witnesses, for he would tell them what he believed. He read several Scriptures, "making no comment on them"—then he added: "Here, brethren, is what I believe—I believe the Bible!" The President of the College in the presence of the church and six ministers, replied, "Damnable heresy!" The feeling was as it

recorded on a greater occasion: "What need have we of further witnesses? you have heard him out of his own mouth." They had heard the positive language of Holy Scripture on the points involved—then, though he had given his hundreds to the College and the Church—though he was very highly esteemed as a citizen and Christian, they voted to withdraw the band of fellowship. It was voting virtually that the Bible taught such heresy; but their vote will be reviewed and *reversed* very soon, at the coming of the Just One.

Thus excluded, he, with others (of "like precious faith," who held no heresy but what they read in plain terms from the Bible) met frequently to pray, study the Scriptures, and "break bread" in remembrance of the Coming One. Hereby the gospel was held up "for a witness to all" that region.

Dea. W. did not adopt the advent near, or any other doctrine without the most satisfactory evidence—then he was frank and fearless, yet kind and Christian in advocating them. No one ever got an advantage of him in arguing against his "blessed hope" of soon seeing his Lord and Savior—or his Bible view of "immortality." He was an honest man—a firm believer in revelation, and an exemplary Christian. Such was his integrity and strength of moral principle, that he dared believe and openly avow the truth of God, however unpopular.

His disease, congestive fever, acted first on his brain, then on his lungs. It would naturally have prevented a misnamed triumphant death; for no one triumphs where he is, himself, *scorched, and laid low in the dust*. The "victory" over death can never be obtained but by the resurrection or translation. *1 Cor. xv.* Furthermore, we should judge of Christian character by the *life*, not by the death of any one, especially under a disease which hinders reflection. The rule of judgment is, "He that is not ashamed of me or of my words—of him I will not be ashamed," saith the Lord! Our brother sleeps, awaiting the consummation of his hope, at the seventh, "the last trump," which, by general consent, is soon to sound: "Then this mortal shall put on immortality." Amen.

The Episcopal minister officiated at the funeral, assisted by Bro. Tito, who made a clear statement of Bro. W.'s views.

Those who had reproached and rejected in the person of the deceased the Bible doctrines of the Second Advent and Resurrection, "at the last trump," were deemed incompetent to conduct the solemnities of that occasion. The Episcopal church gives prominence to these lofty and thrice holy themes; but the Baptist church, in all its popular branches, has, in a great measure, lost the *true idea* and *object* of both baptism and "the Lord's supper." The form is of little worth without the substance.

A widow, brother, and numerous friends are left to lament his loss. May they cling more closely than ever to him who is "The resurrection and the life." He is the trusting widow's unfeeling friend. By this painful event he is endeavoring to her (not death the cause of her sorrow—the curse of sin, but) the Christian's hope—the Second Advent and the Resurrection to "glory, honor and immortality" in the kingdom of God.

"Break from the throne illustrious morn!
Attend, O earth! his sovereign word,
Restore thy trust—a glorious form—
Called to ascend and meet the Lord."

J. B. COOK.

New Bedford, Mass., July 13, 1848.

The above facts were furnished by the brother of the deceased—Dea. Joseph Wilson of Cincinnati. Most of them were also given to the writer verbally, in his last interview with the deceased in Granville. J. B. C.

Foreign Intelligence.

By the steamship United States, which sailed from Havre, July 12th.

FRANCE.—France is tranquil under the rule of General Cavagnac, but not content. Another struggle is probable. Distress and bankruptcy are almost universal, and no signs of improvement are manifested.

The Assembly is still discussing the proposed constitution. The right of universal education is earnestly contended for. A gigantic plan of graduated taxation on inheritance is discussed, and will probably pass.

Victor Considerant, the leading Associationist, has replied in great force, in the Assembly, to M. Thiers, on the rights of labor.

Gen. Bedau declines the portfolio of the Minister of Foreign Affairs.

M. Cubet, the Communist leader, has applied to the Government for the transport of himself and folks to Texas.

GERMANY.—Several disturbances took place on the 18th at Cassel, Germany. A fight occurred between the party in favor of the Archduke John and the Republicans.

SPAIN.—The town of Ripoli, in Catalonia, Spain, has been taken.

The siege of Verona was to commence on the 16th of July.

Gen. Luders, a favorite of the Carlists and leader of 80,000 men, intended to take possession of the principalities of the Danube.

NAPLES.—Letters from Naples of the 28th ult. speak of the frightful confusion which reigns in that country. All communication with Calabria is completely interrupted. Accounts all agree in saying that the Royal cause is deeply compromised, and that the soldiers would easily be led away by the populace, should they rise en masse. The city of Naples is strongly agitated. The Parliament was to open in three days, but there were but few Deputies in the city. The King, who never goes out, has announced his intention of refusing to assist in the opening session.

The Milan Gazette of the 2d states that Generals Bonaz and Chislo would begin operations against Verona in a few days.

The head quarters of the King of Sardinia are now at Rover Bella and the attack of Legnago is considered immediate.

Accounts from Trieste announce that the town is in a state of siege. A cannonade was heard at Breaschia in the direction of Santago.

Disturbances took place on the 1st at Cassel, in the electorate of Hesse. Almost all the houses were illuminated in honor of the Archduke John, and numerous bands paraded the streets, crying,—"Long live the Archduke John!" Others, however, cried, "Long live the Republic!" The noise increasing, and some shots having been fired, the armed force cleared the streets, in doing which one individual was killed. An attempt was made to form a barricade, but without success. Tranquility was restored at about 2 o'clock in the morning.

The London Times says the Queen will not visit Ireland this summer.

IRELAND.—John Martin, the proprietor of the "Irish Felon," has been sent to Newgate to be tried for felony on the 8th of August. Previous to Mr. Martin's surrender, the police had seized all papers, &c. at the office of the "Felon," and also upon all numbers of the "Felon" they could lay their hands upon, either at the office of the "Felon" or else-

where, but the Treason Journals are still circulating in violence and the club organization proceeds at railroad speed.

Cardinal Wooley, one of the greatest ministers of state that ever was, poured forth his soul in these sad words: Had I been as diligent to serve my God, as I have been to please my king, he would not have forsaken me now in my grey hairs.

Conferences, Campmeetings, &c

There will be a Tent Campmeeting at Covington Centre, Wyoming county, commencing on Friday, August 11th, and hold until Tuesday or Wednesday of the following week.

Also a Campmeeting at Bethany Centre, Genesee county, August 18th, and held into the following week.

Also a Campmeeting in Springwater Valley, Livingston county, to commence August 25th.

Also a Campmeeting at Victor, Ontario county, September 1st.

And, the week following, at Wolcott, or vicinity, (if the brethren wish it), where Bro. Chapman may appoint; or at Seneca Falls, if desired.

The meetings will be held in the Big Tent. Brethren should come with tents and provisions.

J. C. BYWATER.

Conference in Michigan.

Providence permitting, a Second Advent Conference will be held in Pleasant Valley, town of Brighton, Livingston county, commencing August 25th, and continue over the Sabbath. We want to see a good number of brethren and sisters, ministering brethren and others, at this meeting, full of faith, rejoicing in hope. What we do most be done quickly.

A. N. STRONG, S. G. CLARK.

Appointments.

A Three-Days Meeting will be held in the Free Chapel at York, Sandusky Co., O., to commence at 1 o'clock, Friday, August 18th, and hold over the Sabbath.

T. I. CARLSON.

Bro. Motley, and other preaching brethren, and all that can, are requested to attend.

T. I. C.

I will preach in Lewiston, Sunday, August 13th, at 10 A. M.; also, at Four Mile Creek, 6 o'clock, evening of the same day. If the brethren will prepare the elements, we will have a season of communion after the forenoon service. I hope the brethren and sisters in Canada, and at Four Mile Creek, and country adjacent, will attend on this occasion.

F. MCWILLIAMS.

M. B. Will Bro. Sage send some person of his family to meet me at the Junction, the Saturday evening previous.

M. W.

I will preach at Springwater Valley, the 1st Sabbath in August, forenoon and afternoon; and at Canesau, 5 o'clock in the evening of the same day, where brethren may appoint.

J. C. BYWATER.

The requests of our brethren in Homer, Manlius, and Lorraine for Tent meetings, will be complied with sometime in September. Due notice will be given.

Bro. P. A. Smith appoints to hold meetings at Victor three times on Sunday, August 6th.

Notices.

Business Notes.

S. Briggs.—We cannot supply you with a full set of "last volume"; but can send you such as we have, if you desire it.

L. Carcross.—It was received.

C. Flint.—Will you please inform us what papers you have heretofore been responsible for "out of this State." We have no way of determining, and cannot therefore comply with your request, until you give us the names and Post Office address of each.

C. F. Sweet.—According to our terms, the dollar

pays to No. 269. We cannot tell before we see it.

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Second Advent Meetings.

BUFFALO.—The Advent Church in Buffalo meet for worship in their Chapel on Delaware, third issue from corner of Union street Meetings three times on Sunday, and on 1 weekly and 7 times weekly evenings. Brethren visiting the city are invited to meet with them.

ROCHESTER.—Meetings are held in MINERVA HALL, corner of Main and South of Pen-and-ink, 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 Church," Union's buildings, corner of State and South Park-avenue, on Wednesdays, Fridays, and on 1st and 3rd of Thursday evenings. E7 Entrance on State, and also on Front-S.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now holds their meetings in No. 57 Bond-street (two doors from Bowery, where will be preaching three times on the Sabbath, and on 1st and 3rd of Monday and Thursday evenings of each week. Brethren visiting the City are invited to meet with them.

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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!!!"

VOL. XVII. NO. 11.

ROCHESTER, N. Y., SEPTEMBER 2, 1848.

WHOLE NO. 245.

Original Poetry.

For the Advent Harbinger.

The Pilgrim's Rest.

There remaineth a rest for the people of God. (Heb. iv. 9.)

Ho! weary brother pilgrim,
To Zion's City bound—
There is a rest awaiting
On Canaan's happy ground.

Lift up your care-worn visage,
Look over yonder flood:
Behold the land of pleasure
Prepared for the good.

See how the trees are bending
With fruits of golden hue,
Clad in the richest blossoms
Of varied colors too.

Beneath their shade repose,
You yet may take your fill
Of fruit, and drink sweet water
From every living still.

On yonder verdant meadow,
With flowers sparkling o'er,
At leisure you may ramble,
Nor weary yourself more.

The City of the living—
How bright! how joyous shine!
There you may taste his bounty,
With Jews you shall dine.

The marriage feast is ready,
The cups are all filled,
The fairs are prepared,
The couples with wine are filled.

Lift up your head rejoicing,
A Pilgrim though you are:
You shall inherit all things
With your Redeemer there.

But why is drunk and drowsy,
Thy girl thyself and true,
The rest that is remaining
Is an eternal one.

C. T. CATLIN.

Rochester, Aug. 30, 1848.

Original Articles.

For the Advent Harbinger.

THE PURPOSE OF GOD.

THE TIME FOR ITS CONSUMMATION.

NO. XI.

In A. D. 325, the Nicene council, which consisted of 318 Bishops, assembled from all parts of the world with great solemnity. In their "Ecclesiastical forms, or constitutions, in the chapter about the providence of God, and about the world, they speak thus: 'The world was made meaner, or less perfect, providentially; for God foresaw that man would sin: wherefore we expect new heavens and a new earth, according to the holy Scriptures, at the appearance and kingdom of the great God and our Savior Jesus Christ. And then, as Daniel says, (chap. vii. 18) the saints of the Most High shall take the kingdom, and the earth shall be pure, holy, the land of the living not of the dead. Which David foreseeing, by the eye of faith, cries out (Ps. xvii. 13), I believe to see the good things of the Lord in the land of the living. Our Savior says, Happy are the meek for they shall inherit the earth. Matt. v. 5. And the prophet Ezekiel says (chap. xxvi. 6), The feet of the meek and lowly shall tread upon it.' So you see, according to the judgment of these fathers, there will be a kingdom of Christ upon earth; and moreover, that it will be in the

new heavens and new earth, and in both these points they cite the prophets and our Savior in confirmation of them." As Popery rose up, the doctrine of Christ's personal reign upon the new earth grew into discredit. It never pleased the church of Rome, for they assume the ground that Christ reigns upon earth now by his vicar, the Pope, and quote the promises of his future kingdom and power on the new earth to support the usurped authority and blasphemous pretensions of the Pope here. But at the reformation this was revived; and from the unreserved manner in which the Reformers advanced it, shows clearly it was not considered new or doubtful.

LUTHER, in his commentary on John x. 11—16, "Other sheep I have," &c., writes thus:—"Some, in explaining this passage, say, that before the latter days the whole world shall become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. BEWARE OF THIS DELUSION."

In another place he uses the following striking language: "I am persuaded that verily the day of judgment is not far off: yea, will not be absent above THREE HUNDRED YEARS LONGER."—Hence, it is clear that, by the "latter days," he must have referred to the time following the resurrection—before which time he did not expect the Millennium, for he proceeds: "The voice will soon be heard: 'Behold the Bridegroom cometh!' God neither will nor can suffer this wicked world to exist much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word."

MELANCTHON, Luther's fellow-laborer in the reformation, was the author of the Augsburg Confession, and "which," says the Rel. Enc., "may be considered as the creed of the German Reformers." The seventeenth article says: "We condemn those who circulate the Judaizing notion that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the glorious doctrine of the restitution of the earth, and all things in it, and says: "I expect, with Paul, a reparation of all the evils caused by sin, for which he represents the creatures as groaning and travelling."
JOHN KNOX, "the great Champion of the Scottish Reformation," (who died in 1572), in his Liturgy, speaking of the reforming of the face of the whole earth, says: "Which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."
E. R. PINNEY.

For the Advent Harbinger.

CONSECRATION TO GOD.

I have most of the time for about ten years past felt an intense interest on the subject of Christian holiness. I have at times let all the light shine that I had on that subject—and about six years ago was called to sacrifice the fellowship of the church with which I had been connected from childhood. In all this I felt cheerfully resigned to God. But I have deeply to regret that I have slumbered on that glorious theme. And many have been the scenes of terrible conflict on account of having left my first love. I now have clearer light on this subject than I have ever be-

fore enjoyed. I rejoice in this light—it is the light of eternal truth. I love to walk in it. "That blessed hope" even, is nothing to me without it: for without holiness no man shall see the Lord. These two mighty themes should always be united in our preaching and exhortation, because they are joined together in the Bible.

There are two false principles, which have tended, more than anything else, to perplex and bewilder me. One is found in the popular theology of the day, and is variously expressed as follows: "The best act of the Christian's life is mixed with sin." "There is sin enough in the prayer of the purest saint to damn his soul." This doctrine instead of being drawn from the Bible, which says, "If I regard iniquity in my heart the Lord will not hear me," (Ps. lxxvi. 18), has its foundation in a false principle of philosophy, to wit: that moral actions may have a mixed character. In other words that a person may be in some degree holy while conscious of present sin.

Paul has earnestly warned Christians against the spoiling influence of such philosophy, which is not according to Christ. Col. ii. 8.

Now let us see what kind of philosophy Christ taught. He says, "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."—Luk. xi. 34—36. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."—Matt. vi. 24. As an evil or diseased eye cannot receive light for the body, so an evil or wrong intention of the mind leaves a person in the total darkness of sin. It is evident that God never imputes iniquity to a man except upon the ground of wrong intention. Neither can any one be sensible of guilt unless they are conscious of a wrong intention. On the other hand, if the eye be single, or the intention pure, God does not impute iniquity, neither can man be conscious of guilt. In the former case the body is full of darkness—in the latter, it is full of light. Now since light and darkness cannot exist in the same place, neither can right and wrong intentions, or holiness and sin, coexist in the same mind.

And further, since it is impossible for a person to love and hate, or hold to and despise the same master at the same time, it follows that when a person loves, or holds to Mammon, or any other evil object, they are totally opposed to God, and have not a whit of holiness in them.

The will cannot choose two opposites at the same time. Every moral agent does either choose God or Mammon: hence, if God be chosen at all, it is with all the heart—or if Mammon be chosen at all, there is no heart left for God.

Now it is just as certain that when Christians fall into sin, they are totally destitute of holiness until that sin be put away, as it is that a man has no light whose eyes are filled with sand.

Whoever is perfectly consecrated to God, is a saint, or holy person—but whoever is not thus consecrated to God is not at all consecrated to God. Who would dare insult God with a divided

mortal parts. In verses 7, 8, 9, Job says that "there is hope of a tree, if it be cut down that it will sprout again; and that the tender branch thereof will not cease," &c. "But man dieth and wasteth away, yea, man giveth up the ghost, and where is he? Aside, then, from the resurrection, which he refers to in verse 12, there is no hope for man. "There is hope of a tree when it is cut down that it will sprout again," but not so with man; he cannot live again unless God raises him from the dead, contrary to the laws of nature. Then you see the hope of man ever living again hangs upon the resurrection.

"But man dieth and wasteth away." What is it that dieth and wasteth away? Surely not the immortal soul. But it says that man dies and wastes away. Who shall decide that there is something beside what is here called man? Let us remember that man was made of the dust of the ground, and consequently it is this that was to die and waste away. The question is asked, "and where is he?" Some infer from this that man has a part separate from the body that is immortal and goes to some unknown sphere. But let us examine the language. What is it that dies and wastes away? Ans.: the man. What is it that gives up the ghost? Ans.: the man.—Now to what does the word he refer? We all say, to man. Very well, then; where is man after he dies and wastes away? Ans.: he has returned to the dust from which he was taken.—Again the pronoun is used to avoid the repetition of the noun; but the sense is the same whether we use the pronoun or not. Let us read it and not use the pronoun: But man dieth and wasteth away; yea, man giveth up the ghost and where is man? Surely no one will say that he is in heaven or away from the earth.

Ver. 12—"So man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." Nothing can be more plain than this: that man goes into the grave and comes not up until the resurrection—that he will not till then "awake, nor be raised out of his sleep." Chap. xix.—"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." In this passage is the sum and substance of Job's theology—here is his faith and hope in full. He includes in this passage the great ground-work of salvation—

1. He felt assured that his Redeemer lived.
2. That he would stand upon the earth in the latter day—i. e. would come to save and dwell with his people.
3. That when he came, he (Job) should live again, though worms had long before destroyed his body.
4. That in his flesh or body he should see God.

According to the present-day-teaching, Job saw his Redeemer when he died; but he did not so believe. It was in the flesh and not in the spirit that he expected to see God. Chap. xxiv. 15—"All flesh shall perish together, and man shall turn again into dust." Here again is the origin and destination of man declared: he shall turn again into dust. One thing is evident in all these passages, viz: that man is of the earth, and destined to be in all future time connected with it; for surely the idea of his reward being elsewhere is not a doctrine of the Bible. Pa. xlix. 10-12—"For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish." Ver. 14—"Like sheep they are laid in the grave; death shall feed on them, &c." Eccl. i. 19, 20—"For that which be-

letheth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast. All go to one place; all are of the same dust, and all turn to dust again."

Let I should be tedious on this point, I will but refer to one more passage: Jas. iv. 14—"For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." It is contended that the spirit is distinct from the life and that the life of the body has nothing to do with the life of the spirit? If so, I ask what confuses the spirit to the body as long as the body lives and no longer? The very idea that when the body dies the spirit is released, goes to show that the life and the spirit are one and the same; for as the body cannot live without the life, and the spirit cannot leave the body except the body be dead, it follows that when the life leaves the body the spirit must also: consequently if they are not one they must be inseparably connected. But it may be said that the life of the body goes into the spirit or soul when the body dies. To this I reply: How can the spirit or soul need the life of the body if the spirit or soul is immortal? As is and must be assumed on the present hypothesis of the nature of man. Now if what the apostle James calls the "life" is not what is called in other places the spirit, then it follows (if the doctrine of the soul be true) that man is compounded of three parts: spirit or soul, life and body. But this is too absurd to need a remark. That the word "spirit" in most cases, as used in the Scriptures, means one of these three things, I think will not be denied, viz: the mind, the life and the breath. I shall notice this point hereafter.

I have referred to some of those passages which teach what man is by creation, and also his destination unless changed to immortality by the coming of Christ. There are many more however which might be cited to show that man is of the earth; but for want of time and space must be omitted. I think these passages sufficient to show us what man in his nature is—that he is not of heavenly origin nor is destined to dwell there. That there are passages which apparently contradict these, I may admit; but cannot admit that they do; for what is positively asserted cannot be contradicted by inferential arguments. However, it is right, yea, required that both sides of each subject which we endeavor to investigate should be examined; and this, I trust, you will do, at the same time being willing to take the side of truth, however contrary to former views and teachings it may be. Truth is the same, whether believed by few or many. To know what we are is certainly the first and great step toward becoming what we should be. To think we are immortal when we are not would certainly prevent us from seeking for such a state of being; for that which we have, we are wise enough never to seek for. To believe we are partly angelic when we are altogether human, cannot be the will of God; especially when he has taught us otherwise. To say that man is an emanation or part of God when he is of the earth, depraved and fallen, is a libel on the word of God, which plainly declares that man is natural and not divine or spiritual.

To be ignorant then of what we are, is to believe one or more of these absurdities; for whatever is contrary to the word of God must be absurd or untrue.

In my next I shall inquire, Is man immortal? As ever for the truth,
Newton, Mass. I. I. LESLIE.

Europe, though not engaged in actual war, is nevertheless in a feverish, unsettled state, and may at any moment be engaged in all the horrors of war. The threatened out-break in Ireland is crushed for the present by the iron arm of England.

From Sr. I. Perkins.

Dear brethren and sisters in the Lord—I believe and therefore speak. Yes, I still believe "your redemption draweth nigh," and "the Lord whom ye seek, will suddenly come to his temple." And, through the grace of God, I hope to abide the day of his coming—to stand when he appeareth. I feel that the Lord has chosen me out of the world, and spares no pains to refine my unworthy soul, and fit me for his heavenly kingdom. In love he chasteneth me, that I may be a partaker of his holiness. Though afflicted and bereaved, yet I believe that as a father pitieth his children, so doth the Lord pity me; for while he is taking away my outward supports and comforts, he substitutes an increase of faith and trust in himself, enabling me to say from a full heart, "All my springs are in thee."

Since my last communication, my heavenly Father has seen fit to afflict me in removing by death two sisters—leaving me an only remaining member of my earthly father's family. But I mourn not as those that have no hope; for I trust that they sleep in Jesus, and will come forth at the resurrection of the just. The works of decay are visibly stamped upon my clay tenement, and unless the Lord shall soon come and clothe me with immortality, I too, may sleep in the dust. But the Lord is righteous in all his ways; and whether I live or die, I am the Lord's. May he guide with his counsel, and afterward receive me to glory!

O, my fellow pilgrims, how humble, and yet how shining a path our divine Leader has marked out for us. How far away from the world it leads—from its fashions and forms. And how unsightly the pageantry of this world appears to those who have chosen the white robe of Christ's righteousness and a meek and quiet spirit for their adorning. How undesirable and repulsive to the soul that enjoys a foretaste of the things which God hath prepared for those that love him—to the heart glowing with love toward God for the beauty and holiness of his character—striving with all its powers for the attainment of his attributes, and perfect obedience to his commandment—Be ye holy. And O, that holiness of heart and life might be the characteristics of all who look for the speedy coming of the Lord; for when he comes, he that is holy shall be holy still, and he that is filthy, filthy still, though he may have often cried, "Lord, Lord;" and nothing that can defile shall ever enter with him into the New Jerusalem. Let us realize in this time of controversy, that for every idle word we speak, we must give account in the day of judgment; and if we offend in one point of the law, we are guilty of all. I verily believe if we would "let our words be few"—spend more time in our closets—more in studying and contemplating the pure precepts and holy examples of our divine Pattern, we should more honor his sacred cause and exalt his holy name; and also have more wisdom and power to win souls to full redemption in Jesus' blood. May no worldly interest rob us of our seasons of social and secret devotion and communing with God, nor of searching the Scriptures, in which we think we have eternal life—but unless we understand and faithfully obey their injunction, we shall be weighed in the balance and found wanting. For however great our faith, labors, sufferings, zeal and sacrifices, if we have not charity, it will profit us nothing. Let us then fulfil the royal law, and be at peace among ourselves. And may we in meekness and humility faithfully obey the commandment of our Savior, Watch ye, therefore, and pray always—for this seems to be the only way pointed out by which we can obtain the qualifications which will render us worthy to stand before the Son of man.

In hope of speedy redemption,

Woodstock, Vt.

I. PERKINS.

The Advent Harbinger.

BLOOM J. MARSH, EDITOR.

Rochester, Saturday, September 2, 1848.

TO OUR CANADA SUBSCRIBERS.—Our Post-Master informs us that extra charges, of which we recently spoke in the Harbinger, are no longer made on letters from Canada. Our subscribers will therefore send on their remittances as usual; and we do hope that all who are in arrears, not only in Canada, but elsewhere, will square up their accounts for the Harbinger with no further unnecessary delay. We have to be punctual in paying all our bills every week, in order to send you the Harbinger; and if you miss one number, you are greatly disappointed; but if you are disappointed at the loss of one paper, what do you suppose must be our disappointment to send the paper, to some, for months, and to others, years, and not receive our just dues? This is not right—there is a lack of punctuality in the case, which we do hope will no longer exist. The poor, and those who pay punctually, are always exempt from such calls.

REMOVAL.—Our meetings in this City are removed from Minerva Hall, to the hall in Steeple's Block (fourth story), on the opposite corner of Main and South St. Paul streets. Entrance from either Main or St. Paul street.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter v. 12.

The meaning of this text we understand to be: The saints to whom it was addressed were a scattered, tried and persecuted people.—Every effort was made by the Judaisers of those times, to convince the disciples of Christ that they were deceived, had embraced damnable errors, and would be lost unless they abandoned them.—Peter, however, with the word of truth, met these wicked influences, warned his brethren of their danger, exhorted them to be steadfast in the faith, and assured them that it was the true grace, or favor of God, in which they stood. That is, they were not mistaken, had not followed cunningly devised fables, but the truth.

Our condition, as a people, is similar to that of the early Christians: for we are scattered, tempted, tried, persecuted, despised, and every possible means are used to turn us away from our faith. But, like the primitive saints, are we in the truth, or true grace of God? or, are we in error? These are important questions, and should not be hastily, but carefully and correctly decided. For if we are fundamentally in error, it is a sad, if not a fatal one, if persisted in, and should, therefore, be seen, acknowledged and forsaken. But if we are in the truth, our profession is a high and sacred one, our position a most important and responsible one, and consequently every lawful means should be used to strengthen the faith, especially of the weak and tempted, and doubting and halting ones, at this hour of sore trial, and prevailing unbelief. At such a time as this, every one should not guess, nor simply feel, but believe and know that he is in the truth, against which the gates of hell cannot prevail.

Well, how are these momentous questions to be justly decided? Or is it beyond our power to know whether we are in the truth or not? We believe we may know something about this important matter. Then, we repeat, how may we know—or by what rule shall the case be decided? We unhesitatingly answer, not by the doctrines, commandments or creeds of men—not by the dreams, impulses, and visions of the fanatical spiritualizers—not by the law of inferences, nor the philosophy or

metaphysical reasoning of the schools,—for all of these ways are deceptive, and liable to lead into the grossest errors and to the most fatal consequences. Therefore, as matters of evidence to decide these important questions, we reject the whole, with all their kindred errors. How, then, shall the matter be determined? We answer, by the Bible; not opinions or inferences drawn from the Bible; but the plain word of the Bible. If that justifies our faith, then we are in the true grace of God, and should not be shaken or troubled; but if it condemns our faith, then we are in error, and the sooner we know and abandon the same, the better it will be for us, and the cause of truth.

Having decided to test the correctness of our faith by the plain testimony of the Bible, it may be proper, before entering upon this important work, to briefly define that faith, or give a synopsis of the leading sentiments which distinguish us from other religious communities. We shall first name those doctrines in which, as a people, we are generally agreed. And

1. We believe that "all Israel will be saved," or gathered to the promised land of rest, after the first resurrection, and personal advent of Christ. Consequently, if in this we are correct, the doctrine of the gathering of the carnal Jews to Palestine, before or after the Advent, is a fable: for there is but one more gathering to that land promised in the Bible.

2. We hold to the doctrine of the millennial reign of the saints, posterior to the advent of Christ. If this is according to the Bible, then every theory that places that reign anterior to the coming of Christ, is a delusion.

3. We believe in the personal appearing of the Son of man—the Lord himself. Consequently, we think the doctrine which teaches that his coming is nothing more than a spiritual coming, is a doctrine of men, if not of devils, and should be rejected.

4. We believe in the glorious doctrine of the personal, or real resurrection of the just who sleep in Jesus, at his coming, and the resurrection of the wicked a thousand years subsequent to that time.—If correct, then all other theories of the resurrection must be wrong.

5. We believe all the ungodly who shall be found living at the appearing of Christ, will be cut off from the earth, or be destroyed. If this is true, then the doctrine that they will all be converted before that time, is a deception of the devil.

6. We hold that the earth will be dissolved by fire—and then made new for the everlasting inheritance of the saints. If this is the true faith, then their home "beyond the ethereal blue" exists only in the imagination of those who do not love sound doctrine, but have turned away from the truth unto fables.

7. We believe that the kingdom of Christ will be on the earth, under the whole heavens, more literal, more glorious, more durable than any or all the kingdoms which ever did exist on the earth. If in this we are right, then the doctrine that the kingdom is a principle in the heart, and is now set up, is not a doctrine of the Bible.

8. We believe that the time for the appearing of Christ and his kingdom is at the door. If not mistaken here, the doctrine that teaches that we can have no knowledge of the time of his coming, or that his coming is far in the future, belongs to the scuffings of the last days.

These several specifications of our faith, and perhaps some others, we design to show, are according to the truth, or true grace of God. And if we succeed in our endeavors, then, instead of doubting, fearing and halting in this cause, we should be full of hope, well grounded in the faith, strong in the Lord, and rejoicing in view of our redemption being near.

(To be Continued.)

EXPOSITION OF JOB XIV. 14.

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

A correspondent calls for our views on this text. What change was Job waiting for? Was it from animate living mortality to inanimate corruption is death? This is all the change that is experienced in death; and, surely, Job could not desire such a change as this. What change then was it? Doubtless, from mortality to immortality; for he says,— "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." xiv. 13-17. This we think is the glorious change for which Job waited.

Again Job says, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." xiv. 12. This shows that the change would not take place when he lay down to sleep in the grave, but when "the heavens be no more."

Job further says, "Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath is past, that thou wouldst appoint me a set time, and remember me." verse 13. "The grave, then, is the place in which Job expected to wait "all the days" of his "appointed set time" for his change. At the expiration of that appointed time, what take place will Job be changed? He will; for the next verse says, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." When will this take place? "The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth." John v. 28, 29. At this time, Job, who has long been hid in the grave, will hear the call of the Lord, and come forth from death to life. This will be the change for which he has so long waited: for, "Behold, I show you a mystery: We shall not all sleep; but we shall ALL BE CHANGED, [living and dead saints] in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51-53.

This doubtless is the change for which Job waited, and which he was as confident would be realized at the appointed time, in the latter days, as he was sure that his Redeemer lived. Like Paul, Job knew "whom he believed," and felt the fullest assurance that he was able to keep that which he had committed unto him, until that day, when his change should come. May we have like faith, thut, with Job, we may be changed to a state of immortality, at the sounding of the last trump.

FROM BRO. NEEDHAM.

BRO. MARSH.—The "Harbinger" of Aug. 12th came to hand last week, while attending the Salisbury camp-meeting, containing my syllogisms, with your reply.

I confess, I was not a little surprised, to see an assumption in one of your syllogisms, without which they are of no force. It is this: "It (the word of God) does not condemn 'human creeds'; 'human creeds' are therefore right." To make a premise of a Syllogism good, it must be a first truth, a revealed truth, or a truth admitted by one or both of the parties. In this instance, I should be the party to admit it. This I have not done.

Your premise is neither a first truth, a revealed truth, or a truth admitted by the opposite party. It is, as it now stands, good for nothing. The whole, consequently, falls.

So far from the Bible being "silent" about "hu-

man creeds to govern the church," or that "it does not condemn" them, I affirm that both the letter and the spirit of the New Testament *do* condemn them. The command of our Lord Jesus Christ, "Call no man master on earth, for one is your Master, even Christ," expressly condemns them. The moment any man, or set of men, undertake to frame a "human creed for the government of the church," they attempt to take the MASTER'S place; and the church that consents to be governed by such a creed, consents to another Master than Christ.

Again: "The Lord is our Lawgiver," etc. Isa. xxxiii. 22. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?" Jas. iv. 11, 12. Does not the Bible condemn human legislation, in the church of Christ? Your Syllogism has only one leg, left. It cannot stand. The truth is so manifest, that I think it useless to protract on the point.

Yours waiting for the Lord from heaven,
G. N. KNEEDMAN.
Newburyport, Mass., Aug. 21, '48.

REPLY TO THE ABOVE.

DEAR BRO. N. KNEEDMAN:—Human creeds and ecclesiastical conferences, are so intimately connected, that whatever argument can be raised against the one, may be raised against the other. Your syllogism says "Annual Conferences" and if you simply mean "religious assemblies," you are justifying a thing which we do not condemn, and consequently we are not at issue; but if you mean such conferences as we have opposed in our recent articles on Anniversary Conferences, then we may with the strictest propriety turn your argument against your own syllogism. Admitting that you mean that kind of conferences we oppose (which we doubt), the reasoning would run thus:

We confess, we were not a little surprised, to see an assumption in one of your syllogisms, without which they are of no force. It is this: "It (the word of God) does not condemn 'Annual Conferences' / 'Annual Conferences' are therefore right." To make a premise of a syllogism good, it must be a *first truth*, a *revealed truth*, or a truth admitted by one or both of the parties. In this instance, we should be the party to admit it. This we have not done.

Your premise is neither a *first truth*, a *revealed truth*, or a truth admitted by the opposite party. It is, as it now stands, good for nothing. The whole, consequently, falls.

So far from the word of God being "silent" about ecclesiastical, legislative, or authoritative conferences, to frame laws, or devise means for the government and order of the church, or that it does not condemn them, we affirm that both the letter and spirit of the New Testament *do* condemn them. The command of our Lord Jesus Christ, "Call no man master on earth: for one is your Master, even Christ," expressly condemns them. The moment any man, or set of men, undertake to form an ecclesiastical conference, to legislate for the church, or to devise plans for its operation, they attempt to take the MASTER'S place; and the church that consents to be governed by the laws, plans, advice, counsel, or resolutions, authoritative or advisory, of such a body, consents to another Master than Christ.

Again: "The Lord is our Lawgiver," etc. Isa. xxxiii. 22. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save or destroy: who art thou that judgest another?" Jas. iv. 11, 12.

Does not the Bible condemn legislative conferences, in the church of Christ? Your syllogism has only one leg, left. It cannot stand. The truth is so manifest, that we think it useless to protract on the point.

Thus you see, Bro. N., that your logical and scriptural arguments may be lawfully turned in favor of the cause we advocate.

We suppose that when we fully understand each other, there will be found no real difference of opinion between us on this matter. We think your premises were laid with the view of justifying harmless religious assemblies or conferences, which we think are right. Our opposition has been against ecclesiastical, authoritative or legislative conferences, which doubtless you do not justify. Let us try and understand each other, that we may not seem to differ, where no real difference exists.

ANNIVERSARY CONFERENCES.

(Continued.)

Before noticing another act of these conferences, it becomes necessary to correct a wrong impression that is being made, relative to the character of the conferences we oppose. On this point, the Herald for Aug. 19th says, "Whatever is in accordance with the spirit of the Gospel is right. Religious assemblies are in accordance with the spirit of the Gospel. Therefore, religious assemblies are right." To the literal import of this syllogism we give the hearty amen, providing the "religious assemblies" sustain the character of the religious assemblies which the Bible justifies. But, if we are to understand that Conclaves, the different ecclesiastical, authoritative and legislative Synods, Assemblies, Associations, Presbyteries and Conferences, of the conflicting sects, and the one under consideration, are among the "religious assemblies" that "are right," then we dissent. It is the antichristian thing, and not the mere name, that we oppose. If we are mistaken relative to the true character of these Anniversary Conferences, most gladly would we be corrected. If they are nothing more than "religious assemblies," such as the Bible justifies, we bid them God speed, and would joyfully be identified with them. We believe in "religious assemblies," not only for the benefit of local churches, but, as duty may demand, for ministers and brethren in different sections to meet for worship, exhortation, preaching the word, and to obtain a further knowledge of the Bible. Such assemblies have ever proved a blessing to the people of God. But when those assemblies assume the character of an organized ecclesiastical Conference,—separate from the church of God, for the purpose of legislating for the saints, or "devising means," or for the adoption of human policy, to carry on the work of God,—then they become a sore evil to the cause of truth. This is fully demonstrated by the entire history of the church. We will now notice another objectionable act of these conferences.

"Whereas, in the providence of God we have been called out and distinguished by the revival of certain good old primitive truths—truths which apostles and martyrs cherished as dearer than life itself,—truths which we have believed, and in which we have rejoiced; and among which (important, essential, and dear as any other) is the doctrine of the First Resurrection, and thousand years' reign of Christ with his saints, prior to the resurrection of the unjust,—the resurrection from among the dead ones," (Phil. 3:11),—for which Paul counted all else but loss,— "the better resurrection," (Heb. 11:35),—"the resurrection of the just," (Luke 14:14), when the saints of God will be rewarded. And whereas, we believe these truths are cardinal, in which we ought to be unalterably fixed, and which we ought to stand by and defend to the last; therefore

"Resolved, That we solemnly re-affirm our continued and firm adherence to those doctrines which have thus called out and distinguished us, among which—not the least—is the doctrine of the first resurrection, at the coming of Christ,—his reign with the risen saints for the period of a thousand years, at the end of which the wicked will be raised and

judged; and our unalterable purpose, to the utmost of our ability, to maintain the same."—*Adv. Herald* June 24.

The doctrine of this resolution we fully believe, and are astonished that any who read the word of God should believe differently; and had there been nothing understood in the resolution, more than its literal import, probably we should not have objected to it: for it is simply an honest and frank expression of the sentiments of Conference on a certain point, without even naming those of an opposite opinion. But it was understood by the Conference to be, not only an expression of sentiment, but, prescriptive in its design; or to oppose the opposite doctrine. The different speeches on the resolution confirm the truth of this declaration. We will give an extract from one.

"I am opposed to proscription; but the state of the case is this. There are some persons connected with a strong financial resource, who are devoting their whole efforts to undermine this our faith. The paper that now advocates their views was got up, and has been sustained, for the principal purpose of supporting the doctrine of but one resurrection.—There are teachers, also, who enter into our Advent churches, and the result is, some are tainted with this error. That is the reason why some of them are not here to-day—not even represented. These men are perverting the whole Advent interest; and what use is it to help and sustain the very instrumentality designed to destroy us! Shall we aid this under-handed work? My view is, if we do not pass this resolution, we shall not have done our duty. I said it to you this morning, when talking on this subject, 'You must take the right hand, and I the left; or you the left, and I the right.' I could not labor with him—our faith is not the same."

We cannot say with the speaker, that we are "opposed to proscription," provided the right means are used. But we are opposed to performing the work by resolutions of Conference. If an error ever be silenced in this way, it is done on the principle that the strong tread down the weak, and not by enlightening the mind, convincing the judgment, and rooting up the error by the power of truth. But generally, such acts of ecclesiastical bodies, especially in these days, are looked upon, by those whom they are designed to proscribe, as oppressive, and as being used in the absence of good evidence; consequently, they only serve to strengthen them in their error.

This, then, is not the way to proscribe our erring brethren. How then shall it be done? By the *truth*. Let their errors be faithfully and kindly exposed, and the truth fully presented, and let them renounce their error and embrace the truth, or reject it and suffer the consequences. When the matter is fully investigated, and the people are enlightened on the question at issue, the *truth* will shine out so clearly and powerfully, that it will raise an effectual barrier between those who believe and those who oppose the truth. It will cut off from the confidence and fellowship of the lovers of truth, those who cleave with tenacity to their errors. We say, Let every errorist be proscribed, as much as possible, by the truth,—we would that there was more of this kind of proscription in the church, and among us. Let every man's sentiments be thoroughly tested by the Bible, and if he is in error, we think there is better ground to hope that this kind of proceeding would win him over to the right way, than that resolutions of conference would drive him from his errors.

If it is right, in one case, to put down what we believe to be error, by resolutions, it is in all; and if it be right in all cases, then it is no longer necessary to try and do it by investigation, or a faithful presentation of the truth. We believe the apostolic usage, of presenting living truths, and hard arguments, for the suppression of error and the support of the truth, is still the better way, and hope we

shall all feel more and more a desire to imitate their example.

NEW WORK.—By the solicitation of many friends Bro. E. R. Pinney has concluded to publish in pamphlet form, his articles, which have been and are now being published in the Harbinger, on "The Purpose of God." As he is not able to meet the expense of the work, certain friends, at the Springwater Tent-meeting, subscribed enough to pay in part for the work. They are to have their pay in pamphlets when the work is issued. To warrant the undertaking more pledges are wanted. And one design of this notice is, to call upon others to lend a helping hand in this good work. You are requested to say immediately how much you will give to further this worthy object, and take your pay in the pamphlets when printed. The price cannot be named now but will be put as low as can be afforded. Send your orders, post paid, to E. R. Pinney, Seneca Falls, N. Y., without delay, that he may be enabled to issue the work immediately, without embarrassment.

The objects of this call are worthy of meeting a liberal and prompt response. Let no one, without a good reason for so doing, treat it with silence.

☞ We learn that the Tent-meeting at Springwater was attended with a special blessing. The particulars we have not received.

Correspondence.

From Bro. H. Pratt.

DEAR BRO. MARSH:—We in this section (with but now and then an exception), greatly rejoice and thank the Lord for the course he has enabled you to pursue in your trying and responsible station. Union, say some, is strength; so say I if it be what the poet calls "heavenly union." So Elisha found it when surrounded by the host of Syrians at Dothan. And so you, dear brother, will find it, if you shun not to declare the whole truth. So the Son of God found in the garden with angels. But union by resolves and pledges, looks to human strength, which is perfect weakness. Raising a fund to send out into the field those that have retired, is evidence conclusive that God's promise is not good security (without an endorser) to such preachers. It looks to me like building a house for the Lord, then covering it all over with lightning rods to keep him from burning it up; then getting it ensuro so as to build another in case of loss, whether the Lord wanted it or not—when God hath said he maketh a way for the lightning, and directeth it to the ends of the earth. Job xxvii. 27. There are some who are always complaining about their scanty means for support, while others, on the same route are rejoicing in God for the liberality of his children. Hence, there must be a failure in the promise of the Lord, or, of faith to claim that promise on the part of the complainant. Now, dear brother, we heartily rejoice in God for the fearless and onward regard he has enabled you to pursue—not only in regard to pointing out the prophecies that have a bearing on our present time, and promulgating and defending new and soul-striking truths; but for raising your voice against the first appearance of evil, though it may have been for the best of motives introduced among us. Although we are in a warfare, we need but one captain. For a few years past the little flock have been moving on, encouraged by the good Shepherd's voice toward the land of promise—and now, after having done the will of the Lord, we have only need of patience. We believe all organizations and arrangements should be entirely based on the word, until our Joshua shall appear to lead us into the promised rest.

The brethren in this section are expecting to give an account each one of himself to God, and we find it necessary to have "another spirit like Caleb (Nu. xiv. 24) for that of a murmuring or looking back" for the land we have been searching, "is an exceeding good land." If he Lord delight in us, then he will bring us into the land, and give it to us, a land which floweth with milk and honey. Verses 7, 8.

When the word is preached in its naked simplicity, it develops the faith of the professed Christianity; and we were not a little astonished to learn on the presentation of Bro. Cook's articles, that there were some, even among believers in the advent at hand, that were not blind those whom Paul found on Mars' hill; for to make God indistinctive he could be no less than an unknown God. The word says, in order to come to God, we must believe that he is, and that he is a rewarder of all those that diligently seek him. Now the great difficulty seems to have been in imagining some mystical, sublime, fanciful, ethereal something, and worshipping it as God, overlooking the simple fact that man was made in the likeness of God. And this freak of the imagination has consequently formed an ethereal inheritance. Like the Jews, we have pictured out a God according to their fancy, and we fear, like them, do reject the Babe of Bethlehem. Now, dear brethren, to make Jesus Christ and the Father indistinctive, is to reject not only the man Christ Jesus, but it sets aside a literal inheritance; for an indistinctive king can never be well seated on David's literal throne.

Yours looking and waiting for God's eternal Son from heaven, the express image of the Father, to sit on David's literal throne, and to gather his literal saints into his literal purchased possession to the glory of God. Amen. H. PRATT.

Brimfield, Mass., August 16, 1846.

From Bro. R. V. Lyon.

DEAR BRO. MARSH:—I am permitted once more to meet with my family after an absence of about eleven weeks. During this time I have been constantly engaged in speaking out before the people the evidence that our King is soon to come and complete the work of redemption, and calling their attention to the preparation requisite to be made in order that they may meet the fiery war-horse and his rider, and stand on the sea of glass mingled with fire, amid the scenes of that tremendous day, when mountain on mountain shall be piled, at the presence of him before whose face the heavens and earth shall flee away. Glory be to God that this blessed truth has not lost any of its melting, subduing, saving, and consoling power—but when presented in its purity does accomplish for those who are within the reach of mercy, all that it ever did in by-gone days, and is destined to do it till the last elect soul shall be gathered in. Then a voice will salute our ears, and at the same time reach the dark cells of woe, shaking the middle air with its deep toned thunder; piercing the ears of those who are so deaf that they will not hear, and give heed to the truth and be saved, "saying that it is done." What is done! The saints are done suffering, done tolling and groaning; and now the atonement is completed, and they have put on immortality—the sinner is damned and God's government maintained. What an hour to the sinner! O that he would now be wise! and, whilst the last sands of time are fast running out, and mercy is still calling, that they would turn from their evil ways and live.

"Sinners! turn; why will ye die!

God, your Maker, asks you why?"

"Will ye not his grace receive?"

"Will ye still refuse to live?"

"Oh! ye dying sinners, why—

Why will ye forever die?"

Oh, perishing sinner, stop, and give thyself one hour's solemn thought on the scenes which are but a step before thee! O fix your mind on the grandeur of that hour when your ear shall be saluted with the rumbling of his chariot wheels! when his glory shall cover the heavens! when his brightness shall be so the light, and bright beams shall be seen coming out of his side. Before him will be seen the pestilence, and burning coals shall go forth at his feet. He shall stand and measure the earth—he shall drive asunder the nations, and the everlasting mountains shall be scattered, and the perpetual hills shall bow. See him coming with dyed garments from Borsah! Look upon that glorious army of redeemed ones mounted upon white horses, following the Captain of their salvation, travelling in the greatness of his strength! O listen to him whilst he reminds you of that solemn hour when the Father left him to die alone upon the cross. His disciples foresaw him—the world was against him—the sun was veiled in darkness, and in this suffering he laid the groundwork for the atonement, and made your salvation possible. But you have despised all this amount of suffering—rejected his word, and misused his servants! and now he will tread you in his anger, and trample you in his fury, and your blood shall be sprinkled upon his garments and he will stain all his raiment. For he says, "The day of vengeance is in mine heart, and the year of my redeemed is come."

Hark! don't you hear his shrill trump sounding! The righteous dead are coming forth from their dusty beds! the living saints are changed! See them arising to meet him, and on the sea of glass, to stand there till the indignation be overpast. Look at that dark black cloud of divine vengeance! See it closing in between you and the saints! The lightnings begin to flash! the thunder rolls! the earthquake heaves the earth! the hail falls! The Eternal Judge now puts his hand upon those safety valves where the volcanic eruption now throws forth its burning lava—then those fires which have been rolling in earth's centre for about six thousand years will be confined—then this old earth will reel to and fro like a drunkard, and it will become 'one vast volcano! Now look upon that aged sinner whose locks have been whitened with the frosts of many winters—who spent his time in trying to prove that the judgment was past and all things would continue as they were from the beginning. See him now foaming, wailing and lamenting that he slighted offered mercy. Now he seeks to hide himself in yonder mountain. Now he flees, earth opens, and those fires are ready to devour him! Yonder, amid the crash of kingdoms, see that man of giant strength, who was thought by many to be a man of God; notwithstanding he opposed the glorious truth of our King soon coming in to take the throne of David, and on it to reign forever. Terror and alarm now seize him, and, like a frightened ghost, he now seeks to hide himself beneath the cliff of yon shattered mountain—and, as he approaches it, he finds it melting like wax before the sun! Amid these scenes he pauses, and his ear is saluted with the rumbling of those fires as they roll beneath him! Instantly they burst forth, and feed on him till he is consumed.

Hark! don't you hear that mournful sound, borne along by the gale, coming from yon village, now enveloped in the flames, as it falls from the lips of that band of giddy youth, who had covenanted together that they would have the pleasures of the world—but now they are compelled to utter the mournful lamentation, "The harvest is past and the summer is ended and we are not saved!" All around them is terror and dismay! See them seeking for a hiding place whilst earth is rocking and her fires are bursting forth in every direction, till the last sinner in the universe is consumed and earth reduced back

to its original chaotic state. But from this will spring the new creation, blooming in more than its present beauty and glory. "Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads! they shall obtain joy and gladness, and sorrow and sighing shall flee away." Glory to God! then we shall have the fifth kingdom, with all its component parts, that Daniel in vision saw, and it shall stand forever, even forever and ever. O, sinners! I beseech you in the name of Jesus, to repent. Let not the wrath of God be awakened. Let not the fires of the last day be kindled against you. Amen and Amen.

Yours, believing that we are in the days of the voice of the seventh angel, and very soon the mystery of God shall be finished as he hath declared to his servants the prophets,

R. V. LYON.

Abington, Conn., August 3, 1848.

From Bro. J. C. Bywater.

SECOND TENT MEETING.

DEAR BRO. MARSH:—We commenced our meeting here according to appointment, excepting we changed the location, and hold it at Lindon instead of Bethany Centre. It began and has continued under encouraging circumstances, excepting we had a little disturbance on Sunday evening, by the rowdies, who came some thirty or forty of them, determined to do us harm; but God overruled, so that they did us no harm excepting to cut two of our eyes ropes; but the people here showed themselves friendly to us and good order, and soon the rabble dispersed. The people here seem very attentive to hear, and I hope some may be benefited.

The Tent was pitched on Bro. Hemingway's land, in the village of Lindon. On Sabbath there was about a thousand in attendance, and good order was observed generally through the day. I preached in the morning on the Purpose of God in creating the world—its fall and his plan for its restitution. Bro. Barnham followed in the afternoon with the subject of the great Day and Battle of God Almighty. A deep solemnity seemed to pervade the assembly.—Bro. Sweet preached on Monday forenoon; in the afternoon Bro. Robinson came to our aid, and preached on the 19th of Revelations, and in the evening on the Revelations of the Nations, as the last step in prophecy, connecting us with the coming of Christ and the great battle of God Almighty. The people were very solemn and attentive, and we do hope that souls may be saved as the result of this meeting. Brethren present seemed very much quickened in their faith, and awakened to the importance of spreading throughout the land, with more vigor and energy and sacrifice, the glad tidings of the coming kingdom.

I do believe that our tent meetings will be the means, under God, of awakening a general interest among our brethren and the people on this great subject—but in order to do this we must be able to prosecute our work, free of embarrassment, and we think that our brethren will see to this, and will contribute liberally and joyfully of their goods, knowing that in heaven we have a better and an enduring substance. All we ask in this world is something for ourselves and families to subsist upon, during our short sojourn here.

Yours in the blessed hope,

J. C. BYWATER.

Lindon, N. Y., August 21, 1846.

From Bro. A. V. Baldwin.

BRO. MARSH:—We saw in your paper a few weeks since, a notice from Bro. Bywater that a tent meeting would be held in our town in the month of September, "if the brethren wished." At our next

meeting, subsequent to the reception of the notice, the matter was taken into consideration by the brethren, who, in view of our circumstances, finally concluded it would not be best for us to accept of the proposition.

The cause in this section is at present in a very prosperous and promising condition. Our congregations are large and interesting. We have never, at any period, been heard with greater interest and attention (not even in '43 or 4) than we are at present here. We have already, since our entrance upon this field of labor, been permitted to proclaim the blessed hope of speedy redemption in the strong holds of infidelity, with some little effect. Last Sabbath we occupied the Universalist meeting-house in Wolcott village—were favored with the presence (we think) of the largest part of the church, besides many others who listened with great apparent interest to two sermons on the evidences given in Scripture on the revelations of the period of the consummation. Good has been done in the name of Jesus; to God we give the praise.

Your companion in tribulation,

ABRAHAM V. BALDWIN,

Pastor of the church in Wolcott.

P. S. The cause is young in this section, and the brethren fear that they would not be able to sustain the proposed effort.

A. V. B.

Wolcott, N. Y., August 18, 1848.

From Bro. S. G. Clark.

DEAR BRO. MARSH:—To-day I came from Nankin, and the truth is gaining ground there. The Wesleyan Methodists had preaching on the Sabbath, in the morning—I preached in the afternoon. The preacher gave the Adventists a beating, after which I stated that where the spirit of the Lord is there is liberty, and wished to read a little Bible to them, and did not think they would confess the spirit of the Lord not there, by not giving us liberty—but how was it! The preacher first stopped me by talking about the collection, and then sang, and a little before they were done the minister was ready to pronounce the benediction, and closed in such haste that they did not think of the class-meeting till they found themselves going home, and so the vote went that the spirit of Christ was not there. This is the church who say our doctrine is a damnable one, but some of their members have embraced it—and rather than lose them they will fellowship them as Christians if they will not talk their faith!

Because of the doings of the W. M. Church, Bro. and Sr. McCartney wish all to understand that they are free from that church, and all other organizations and creeds but the creed of Jehovah, which is the Bible. When they joined the W. M. Church they thought it a liberty church and opposed to slavery, but the worst of slavery is in the church, for the mind is bound. This brother could not be allowed to speak his faith in church, though he owned almost one-eighth of the meeting-house.

I have just returned from meeting. I tried to talk to the people from Dan. ii. 23. On the morrow, the Lord willing, I go to Lima, where I have spent some three weeks—the interest is good there. The congregation is made up of Infidels, Universalists, Methodists, Baptists and Presbyterians—and all pay profound attention to the word. Would to God they were all converted!

We have work enough in this State; new fields are opening all the time. O that there were more faithful ones to preach the everlasting gospel of the kingdom! O that God would give grace and strength to do his will! Like Paul, we find it necessary to labor, working with our hands, when we can—not because the friends are not willing to do for us; they are poor and do all they can. I hope our New York

friends will not forget to pray in faith for Michigan—Love to all.

Yours looking for eternal redemption at the coming of Christ, the Lord of lords and King of kings.

S. G. CLARK.

Ypsilanti, Mich., August 10, 1848.

BRO. J. LEWIS writes: I have procured a place to worship God in, at Bushwick, L. I., where I reside, and cordially invite the brethren to come this way. I think some good might be done here by a faithful minister of Jesus.

Star of Our Hope.

Star of our hope! He'll soon appear!
O, shout and sing hosanna!
The last loud trumpet speaks his near!
Hosanna! Sing hosanna!

CHORUS.
Eternal life! Eternal life!
We have it through our Saviour!
Eternal life! Eternal life!
O, come and live forever!

Hail him all saints, from pole to pole,
And raise one loud hosanna!
How welcome to the faithful soul!
How worthy our hosanna!

From heaven angelic voices sound,
And join the sweet hosanna!
Behold the Lord of glory crowned!
And Earth responds, hosanna!

The grave yields up its precious trust,
To swell the wide hosanna;
Awake! ye slumbers in the dust,
Awake and sing hosanna!

Resplendent forms ascending fair,
Proclaim the glad hosanna,
And meet the Saviour in the air—
Hosanna! Sing hosanna!

Descending on his azure throne,
While rings one loud hosanna,
He claims the Kingdom as his own;
All nations shout hosanna!

The saints rejoice, they shout, they sing,
With rapture chant hosanna!
And hail him their triumphant King!
For ever sing hosanna!

ENTIRE CONSECRATION.

AN EXTRACT.

A double heart—a reserved surrender, is an abomination before God. If our eye pities, or our heart spares one evil temper, one sin; if we should dissemble with our lips and flatter with our tongue, we unto us. He that seeth our thoughts afar off, would condemn us even on our knees before him. Though we should deceive ourselves by our hypocrisy, God cannot be mocked. Nothing is hid from his all-seeing eye; our naked souls are exposed to his view, and we must be sincere before him, making an honest appeal to our hearts, that God himself knows we desire to make no reserve. See to this, that you make no partial surrender: God must have all our hearts or none; if we divide them by fixing one part on the world, if we would plead for ever so little of its sinful indulgence, if we want to reconcile the services of God and Mammon, allowing part of our affections to the pleasures, vanities, interests, or gain of this present evil world, and think God will be satisfied with the remainder, we are mistaken. The true surrender is to give up all, and take Christ as Lord of all, our King to reign over us, as well as our propitiation and atonement. This is consecration, much talked of, little known. See, dear reader, that it be your case; without it, the strongest promises, the greatest outward reformation, the most lively strains of devotions, a torrent of tears, or the most solemn remorse, will but deceive you. Coolly, humbly,

cheerfully and wholly, without partiality and without hypocrisy, give up *all* to Christ: and may you be able to adopt the words of an eminent Christian, and testify as he did:

"But if I might make some reserve,
And duty did not call,
I love my Lord with love so great,
That I would give him all."

From the New York Commercial Advertiser.

Approach of the Cholera.

The rapid strides of the cholera are now a subject of daily attention. It is advancing precisely in the same direction as in 1832, and it has been noticed that the same influenza which prevailed a few months ago, and a fatal diarrhoea now prevalent, are precursors similar to those by which the disease was then heralded. It has already spread as far west as Riga, Narva and Revel, in Russia, and it is also raging southward in the Turkish dominions. The return from St. Petersburg to the 24th of July gives 17,742 cases, 10,138 deaths, 4,618 recoveries, and 1,986 remaining, so that the deaths already amount to 57 per cent. At Moscow there have been 9,754 cases and 4,309 deaths. At Odessa, to the 28th of June, 834 cases, 332 deaths, 235 recoveries and 257 remaining.

In the south at Jassy in Moldavia, (Turkey in Europe), the deaths for some time have been from 30 to 100 a day, and the total already is said to reach 10,000. At Balgat, a village near Ancona, nearly the whole population has perished. At Cairo the disease appeared suddenly on the 15th of July. On that day 6 cases occurred, on the next 18, and on the next 49. All these received medical aid and not one recovered. Every patient died in the course of a few hours. At Graditza, on the Danube, about 20 leagues from Belgrade, it has broken out with similar violence, and up to the last accounts no recoveries have taken place. One healthy woman suddenly attacked fell to the ground and died in five minutes. Two men in the next village died almost instantaneously. At Belgrade a curious phenomenon had been noticed. A swarm of caterpillars swept over the district and by sunset had destroyed every plant. Visitations of this kind had been seen in other places where the cholera was approaching.

Description of Pompeii.

Pompeii is getting daily disencumbered, and a very considerable portion of this Grecian city is unveiled. We entered by the Applan way, through narrow streets of marble totos, beautifully executed, with the name of the diseased plain and legible. We looked into the columbar below that of Marius Aurtius Diomedes, and perceived jars containing the ashes of the dead, with the small lamp at the side of each. Arriving at the gate, we perceived a sentry box, in which the skeleton of a soldier was found, with a lamp in his hand; proceeding up the street beyond the gate, we went into several streets, and entered into what is called a coffee-house, the marks of cups being visible on the stone; we came likewise to a tavern, and found the sign (not a very decent one) near the entrance. The streets are lined with public buildings and private houses, most of which have their original painted decorations fresh and entire. The pavement of the streets is much worn by carriage wheels, and holes are cut through the side stones for the purpose of fastening animals in the market-place; and in certain situations are placed stepping stones, which give us a rather unfavorable idea of the state of the streets. We passed two beautiful little temples; went into a surgeon's house, in the operation room of which surgical instruments were found; entered an iron-monger's

shop, where an anvil and hammer were discovered; a sculptor's and baker's shop, in the latter of which may be seen an oven and grinding mills, like old Scotch querns. We examined likewise an oilman's shop, and a wine shop lately opened, where money was found in the till; a school, in which was found a small pulpit, with steps up to it, in the middle of the apartment; a great theatre; a temple of justice; an amphitheatre about 220 feet in length; various temples; a barracks for soldiers, the columns of which are scribbled with their names and jests; wells, cisterns, seats, trinculiums, beautiful Mosaic altars, incriptions, fragments of statues, and many other curious remains of antiquity. Among the most remarkable objects was an ancient wall, with part of a still more ancient marble frieze, built in it as a common stone; and a stream which had flowed under this once subterranean city long before its burial; pipes of Terra Cotta to convey the water to the different streets; stocks for prisoners, in one of which a skeleton was found. All these things incline one almost to look for the inhabitants, and wonder at the desolate silence of the place.

The houses in general are very low, and the rooms are small, I should think not above ten feet high. Every house is provided with a well and a cistern. Every thing appears to be in proportion. The principal streets do not appear to exceed 16 feet in width, with side pavements of about three feet; some of the subordinate streets are from six to ten feet wide, with side pavements in proportion; these are occasionally high and are reached by steps. The columns of the barracks are about fifteen feet in height; they are made of tuffa with stucco; one-third of the shaft is smoothly plastered, the rest fluted to the capital. The walls of the houses are often painted red, and some of them have borders and antique ornaments, masks, and imitation of marble; and in general poorly executed. I have observed on the walls of an eating room, various kinds of food and game tolerably represented; one woman's apartment was adorned with subjects relating to love, and a man's with pictures of a martial character. Considering that the whole has been under ground upwards of seventeen centuries, it is certainly surprising that they should be as fresh as at the period of their burial. The whole extent of the city, not one-half is excavated, may be about four miles.

Conferences, Campmeetings, &c

Tent-Meetings.

- Rochester, commencing Friday, Sept. 8.
- Ilmor, " " Tuesday, " 19.
- Manlius, " " " " 26.
- Lorraine, Jeff.Co. near Bro. L. Laury's, Oct. 3.

The brethren in the last three towns will see that suitable places, and seats, are prepared. The tent will invariably be pitched in the open field. Come with tents and provisions. The poor will be provided for, but the rich, or those who are able, must provide for themselves, and aid in making provision for the poor, and in defraying the expenses of the meeting.

Appointments.

BR. GEORGE HENLEY and PETER HOUGH will hold meetings at the following places in Canada West, commencing at 6 P.M. Their lectures will be illustrated by a large and comprehensive Historical Chart, between sixty and seventy feet long.

- Toronto, Sept. 2, 3.
- Brooklyn, 5.
- Hough's, 6.
- Malory's, 7.
- Ort's, 8.
- Stephen's, 14.
- Aldrich's, 15.
- Grant's, 16.
- Lent's, 17.
- Colborne, 18.
- Shears, 19, 28.
- Warden's, 20.
- Bath, Sept. 21, 25.
- Powley's, 22, 23, 24.
- Hendon, 26.
- Head of the Lake, 27.
- Sidney, 29.
- Thurlow, 30.
- " Oct. 1, 2, 3.
- Snyder, Oct. 4.
- Spafford's, 5.
- Baltimore, 6.
- Clark, 8.

Business Notes.

A. Veeder—Have none left of any volume preceding the 16th.
J. Hyde—Due, from No. 221 to 245,—69 cents.

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ROCHESTER.—The Advent congregation meet in Stone's Block (South side), corner of Main and South St. Paul-streets, from three every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath of every month.

ALBANY.—Advent Meetings are held in the "Bacon AVERY CHAPEL," Brown's buildings, corner of State and Pearl-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. 7: Entrance on State, and also on Pearl-St.

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- No. 10.—Behold, We Cometh with Clouds.

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A L E N T H A R B I N G E R .

"Behold, he cometh with clouds! and every eye shall see him!... and all kindreds of the earth shall wail because of him!!!"

VOL. XVII. NO. 14.

ROCHESTER, N. Y., SEPTEMBER 23, 1848.

WHOLE NO. 248.

Original Poetry.

For the Advent Harbinger.

ZION'S WATCHER.

BY L. L. LEAIZE.

The night was dark and dreary,
And thus it long had been;
A watcher, worn and weary,
Looked forth upon the scene
For tokens of the morning.
That promised day to come,
When Christ, to earth returning,
Should call the wand'ring home.

II.

A thousand watchmen stationed
On Zion's wall's around,
Quo' by the Lord commissioned,
Were wrapt in sleep profound;
The windows of the midnight
Had closed o'er every eye,
They saw no men approaching,
Nor dreamed the day was nigh.

III.

The lonely watcher gazeth,
On Zion's tower long and wide;
The high his voice he raiseth,
And to the watchmen calleth—
"O Watchmen, cease the mourning!"
The light beams from afar;
And up the east is shining
The day's bright herald star!"

A thousand voices echo
The watcher's thrilling cry;
And swiftly spread the tidings—
"Behold, the day is nigh!"
But drowsy watchmen, waking,
Their slumbers broke, complain;
And such, his post proclaiming,
Falls back to sleep again.

V.

They dream of golden ages,
That earth is yet to see;
As sung by poets, sages,
When all shall joy be free;
For thus the faded glory
Is blended into song—
A thousand years of glory,
To burst on earth ere long.

VI.

But still the watcher crieth,—
"Behold, behold the day!"
And swift the message fieth,
To nations far and wide;
And thousands hear, awaking,
To join the thrilling strain—
The shout—"The day is breaking!"
Messiah comes to reign."

VII.

Now fast the morning breaketh,
The shadow swiftly flieth;
And still the watcher looketh
Along the glowing sky.
And Zion's walls are shining,
Around her glittering dome
The night is now declining,
Her day of light has come!

Newton, Mass., Sept. 1848.

Original Articles.

For the Advent Harbinger.

THE PURPOSE OF GOD.

(CONCLUDED.)

THE TIME FOR ITS CONSUMMATION.

But it may be asked, Why, then, do you still look for the coming of Christ? I answer: Because there were other chronologists equally wise and good, who had given a later date for the commencement of the 2300 years, to wit: Hengstenberg dated it B. C. 455, terminating A. D. 1845. Hence we looked for the end in '45. When that passed, we took the chronology of Petavius and Usher, who dated it B. C. 464, ending the period in A. D. 1846. When time proved that incorrect, we then (as we were in duty bound to do), took the last and latest date given by any chronologist of any note from Christ's day to the present time, 453 B. C. Which date, if correct,

brings the termination of the 2300 days this year. For it is evident, if that period began in 453 B. C., it must end in 1848 A. D.; for it requires the whole of 453 B. C. and the whole of 1847 A. D. to make 2300. Hence, if the period commenced in the fall of 453 B. C., it will end in the fall of 1848 A. D. Therefore we look for the end this year. But, says the objector, suppose 1848 should pass and Christ not come, will you then give up looking for his coming? Certainly not. The passing of this time cannot affect our faith in the event of Christ's coming, nor in the time that God has given for his coming—it will simply prove all human chronology wrong—the wisdom of this world a failure. The word of God teaches positively that Christ is to come again: "the second time without sin unto the salvation of those that look for him." Heb. ix. 28. And his coming is to be at the end of the 2300 years. For Gabriel says to Daniel (Dan. ix. 10), "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." What was the time appointed? The 2300 days (years) named in the 14th verse; for no other time had been given in the vision. Hence Gabriel says, in 2300 years the indignation or treading down of God's people shall end. What is their indignation? The persecutions of the wicked, their trials, bondage in the grave, &c. When will that end? When Jesus comes and raises them from the dead, and changes them to immortality and glory, and wipes away all their tears, and gives them the kingdom, which will be at the end of the world. Hence the 2300 years reach to the end—to Christ's coming—to the resurrection. Now, although all human chronology may fail, God's time will not fail. At the expiration of the 2300 days the end will come—the sanctuary be cleansed—the indignation upon the saints cease, and Christ will take the kingdom. For thus saith the Lord, (Hab. ii. 3), "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Gabriel further informs us that 69 weeks (or 483 years) of this period reach to Messiah (or the Anointed) the Prince. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks and threescore and two weeks"—i. e. 483 years. Dan. ix. 25. How was he to be anointed? By the Holy Ghost.—(See Isa. lxi. 1.) When was he anointed? At his baptism. (See Mark i. 9-11.) How old was he when baptized? "About thirty." (See Luke iii. 23.) Thirty from 483 carry you back to the birth of Christ, and leave 453 years of the 2300 up to the true time of Christ's birth; then subtract from the 2300 the 453 years before Christ, and they leave 1847 years after the birth of Christ. Then it is certain, from Gabriel's instruction, that 1847 years from the birth of Christ must end the vision and bring Christ in glory; or 2300 years from the going forth of the decree to restore and build Jerusalem. This is the true Bible time, and will not fail, though all human chronology may fail—nay, though heaven and earth pass away, yet not one jot or tittle of his word shall fail. And, as there is no one that dates the 2300 years later than 453 B. C., we have no evidence for the continuance of time beyond the present year—and, as 1847 years from the birth of Christ

must bring the end, and according to our reckoning we are in 1848, hence our Anno Domini period, as fixed by Dionysius Exiguus in A. D. 527, is proved incorrect; and we have not a ray of light in the future. All ends here, from all and the best light afforded the church for 1800 years. But the objector will ask: "Inasmuch as the Bible time for Christ's coming is 1847 years from his birth, why did you look for him in 1843?" I answer, because Christ was supposed to have been born four years before the Anno Domini period commenced. As proof, turn to Matt. ii. 1, where Christ's birth is spoken of; and in the margin you read: "In the 4th year before the common account called Anno Domini." Now mark! this is not Mr. Miller's time exclusively, but the chronology of the entire church, adopted in all their Bibles. Now had Christ been born four years before A. D., then it is evident A. D. 1843 would have been the true 1847, and Christ would! then have come. He did not then come; therefore time has proved the date adopted by the church for the birth of Christ wrong; and as no one supposes Christ to have been born later than our A. D. period commenced—and as 1847 years of that have passed; hence, there is no evidence for the continuance of time beyond the present. Oh, that we might see and realize this solemn fact, and in view of it wake up, and prepare for the judgment of the great day of God.

And here let me remark: I wish the reader to keep distinctly in his mind the difference between God's time and human chronology. God's time for the second advent is 2300 years from the "going forth of the decree to restore and build Jerusalem," or 1847 years from the birth of Christ. This time will not fail to bring Christ in glory from heaven. Human chronology is the record man has kept of those periods, to wit: According to human chronology 1847 years and eight months, (and according to many writers 1851 years) have passed since Christ was born. According to Bible time, or divine chronology, 1847 years have not expired; for that time expired brings Christ in power and great glory.—As the Rev. Mr. Shinnell, an Episcopal clergyman in New York, remarked in a large work published in 1842 on 'Christ's coming': "I ask but one admission to demonstrate the close of probation in A. D. 1847; and that is, that this is the true A. D. 1842." So, my hearer, I ask but one admission of you that Christ will come, and this world in its present state end this year; and that is, that this year will fill up 1847 years from the birth of Christ. From these facts we perceive that all prophetic time, human or divine, proclaims, trumpet-tongued, the end is near—the last sands of time are falling—eternity is here.

The ancient seers, looking through the prophetic telescope, rested their eye of faith here. The fathers, since the reformation down to the present time, rest their faith here, for the consummation of their hope in glory. Hence, Luther said just before his death in 1546: "The day of judgment is not far off: yea, will not be absent above 300 years longer." And, speaking of the state of things near the end, while writing on the prophetic periods of Daniel, in his German Bible he says: "About the consummation of these periods, this gospel will be shut out of all the churches and confined to private houses." He comes to this conclusion by closely searching the Scriptures. Well, that time has every where come;

but few churches will be opened for preaching the coming of Christ in glory.

The learned Dr. Cotton Mather, who died about 100 years since, near Boston, a little before his death, wrote on the second coming of Christ.—And he confidently affirmed from the word of God, that the end of all things was near at hand, and gave it as his settled opinion, that there were persons then living who would live to witness the coming of Christ in the clouds of heaven; and that a little before the burning day, the nominal church would be in a fallen and corrupt or lukewarm state; and, to use his own words, "It will be like a dead, putrid carcass, having no faith in the Lord's coming." Yes, Jesus declared 1800 years ago, that there would be but little of this faith when he comes. How fearfully it is now fulfilled! How few believe in his coming! Wesley is said to have expected Christ's coming in about 1686.

Fletcher, speaking of the coming of Christ, and events connected with it, remarked, "If these things happen not to us, but to our children, as they most certainly will before the third generation passes away, we ought to warn as many as possible." &c. He died in 1785.

Many of the learned divines of the present day are looking for the ushering in of the millennial glory now, as the following extract from a paper published, I think, in 1842, will show: "Not long since, Dr. Brownlee, preaching in Newark, N. J., collected together his proofs, and labored to show from the signs of the present times, together with the prophetic periods, that in the year 1843, a great moral change, the greatest the world ever experienced, would take place."

"Professor Bush has also, for some time, been telling the people substantially the same thing. Both have acknowledged the Millerites to be right as regarded time; at the same time contending that they were wrong as regarded the nature of the expected event." Prof. Bush farther said, in 1842: "Whoever attacks Mr. Miller on time, attacks him on his strongest point. He is right on time, according to the best received chronology; but wrong in the event." So many others acknowledged. They looked for the commencement of the great work of the world's conversion—revival to succeed revival. Well, 1843 has passed, the great moral change has not come (unless it is from bad to worse), but who thinks of treating Dr. Brownlee and Prof. Bush with mocking and ridicule? But those who, at the same point of time, looked for the personal coming of Christ, to introduce the millennium and give the saints the kingdom, because the vision (apparently) carries beyond the time, are compelled to hear from the scoffers of these last days, from the chair of the theological professor down to the lowest dregs of the dram-shop, the taunting remark—"Well, you have not gone up yet," and "Where is the promise of his coming?"

Dr. Lyman Beecher, in his sermon preached in London, (while attending the Christian Alliance, from the text, Isa. lxxv. 17-23 (in which is brought to view the glorious restitution as above shown), in his introduction, remarks: "The object of this discourse will be to show this day is near, 'at the door'—Christ is coming in his glory." (For the events connected with his coming in his glory see Matt. xxv. 31-34.) He then gives signs of his speedy coming. His third sign is, "The great prophetic powers have passed away, with but one exception, and that is not an exception (!)—Paganism is gone, Popery (this is the exception) is resuscitated, and is gathering the kings of the earth to battle, &c.

His seventh sign is, "Signs—God has always given signs as a prelude to any great development of his providence—we now have them.—The Mahomedan power is broken—which took place August 11, 1840, when the second war or

6th trumpet ceased)—the Papal head wounded, (Feb. 17, 1798), and all are in expectation of the coming of the Son of man."

He closes with the following practical remarks: "Ist. We ought to believe this evidence that the Lord is speedily to come! Have faith, God can do it—God has said it. Each one of the above mentioned signs indicates a purpose of God. But all these combined make it certain. We might as well doubt the being of a God. The night is far spent, the day is at hand, &c. These signals were sent to hold up your faith in these trying times. They show that Christ is at the door! It cannot be that God has carried this work so far to fail. Behold the Bridegroom cometh, go ye out to meet him!"

"We want picked men to enter the field. The stumbling-blocks must be taken out of the way—the way of the Lord must be prepared—He calls for action. Soon we shall hear the voice, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.'" See Rev. xi. 15-19. Very many of our most learned divines of this country, and more than 700 in England, are proclaiming the coming of Christ near, even at the door. But we have presented sufficient evidence to prove our position, that the church is with us on time and that all their time ends here. Why, then, should we be abused and vilified for preaching the time, inasmuch as we are agreed on time? But are you sure it is the time you dislike? Is it not the event we connect with it? Do not deceive yourself. Would you be angry and scoff at us, if, with the time, we preached the conversion of the world? If not, then it is the appearing of Christ and not the time, that calls forth the opposition of your heart; which fact shows you do not love the appearing of Jesus—consequently are unprepared to meet him. Let me entreat you to repent; and what you do, do quickly, for every thing proclaims the judgment near—the time for the restitution of all things has come.—The prophecies are all fulfilled down to the event of Christ's coming. The signs have all been seen; the prophetic periods all end here; not a ray of light pierces the future. The state of the world, moral, political and religious, answers to the prophetic descriptions of the last days. Paul's perilous times have come in the church—they have the form of godliness but deny the power thereof; they have heaped to themselves teachers, having itching ears, who have turned away the people from the truth into fables. Wickedness fills the land as in the days of Noah. The last item of this world's history as given by our Savior (Luke xxi. 25, 26), is fulfilling, if not already fulfilled. "Upon the earth distress of nations with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth." How awful its fulfilment at this moment—what perplexity, what embarrassment, what distrust, what fear fills the general mind! Look at the financial, political, moral and religious embarrassment that every where exists, filling the earth with perplexity. Every thing in society seems unsettled. No stability, no confidence—no change—revolution all. Nor is it confined to individuals, or associations; but equally affecting nations. All the old foundations of society are breaking up and new combinations forming. In Europe more than thirty governments have been modified or revolutionized since February last. A greater change (says the New York Herald), than could have been effected in any two hundred years of the past; and a greater change in social and monied affairs, than has been produced previously since the creation of the world. Every thing seems rushing with lightning rapidity to the final consummation of all things. Who can doubt it or dispute it? There is a fearful look-

ing for of 'those things coming upon the earth,' by men of every rank, class and condition. All are looking for some great event—some mighty revolution to come upon the earth. As Dr. Beecher says, "ALL ARE IN EXPECTATION OF THE COMING OF THE SON OF MAN." Yes, all and every thing unites in proclaiming that day, that great, that glorious day, is near. Jesus is coming with power and great glory to restore all things—renew the earth, and clothe it again in Eden beauty. "There shall be no more curse," is the first of that God that cannot lie. "Behold (says Jesus), I make all things new." Yes, he is the great restorer, the heir to David's throne, the promised seed to bruise the Serpent's head, and destroy his works. And the day long looked for, and much desired for its accomplishment, at last has come. Dear reader, are you prepared for it? I entreat you to repent now, before it is too late. He is coming, and quickly—soon he'll rise and shake terribly the earth. Sinner, flee! escape for thy life! stay not in all the plain, and remember Lot's wife! and what you do, do quickly.—The Lord is coming in flaming fire to take vengeance on the ungodly. Now there is mercy; soon it will be too late. Already the muttering thunders of the approaching storm break upon my ear; and here, as a watchman, I warn you in the fear of God, to escape that day of wrath, and flee to Jesus, who stands with outstretched arms, ready and willing to save to the uttermost all that will come to him.

My brethren, the Day-Star is rising, ushering in the morn of glory. Awake! shake off your slumbers; your redemption is near, even at the door. You have but an hour to fight. Be faithful; Jesus is coming soon, and will crown you with glory and give you the kingdom promised. Fear not: behold, your God cometh with a recompense, and will save you. Soon with all the redeemed we shall sing the new song, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever. Amen. Nay God bless you, dear reader; lead you into all truth; save you when he comes; give you a part in the first resurrection, and permit you with all the saints to enter in through the gates into the city; walk its golden streets, and gaze upon the unveiled glories of God and the Lamb for ever and ever. Amen. E. R. PINNEY.

For the Advent Harbinger.

CHURCH ORGANIZATION.

BRO. MARSH:—I am rejoiced to notice in your periodical some faithful testimony against the unscriptural and inconsistent assumption of authority, in respect to this subject, by those who profess to hold to the independence of every Christian church. Assuredly the practice of the Baptist, Congregational and Christian denominations is a violation of their own profession.

I wrote an article on the modern mode of ordaining or installing a minister some time since, and sent it for publication in the Christian Palladium. I am sorry to be obliged to say that it was not admitted. I would not object to the term "organization" in application to the subject, if nothing unscriptural was done.

No where has the pride of the human heart been more odiously developed than in clerical domination. There are indeed various degrees and modes of lording over God's heritage. Those however who do it in the lowest degree sanction the principle which admits the highest.

No man or body of men, now on earth, possess the divine authority, what the inspired apostles of the Lord Jesus possessed, and which was imparted, in some degree, to Timothy and Titus, to "set in order the things that are wanting" in the churches. This authority is in the word of

the Lord in the inspired teachings of his apostles to whom he gave commandments. (Acts i. 2.) This holy word requires men to repent and believe the gospel. (Acts xx. 21,) to be baptised (i. e. immersed). (Matt. xxviii. 19): "And upon the first day of the week (the first Sunday in the month or quarter) to come "together to break bread," (Acts i. 7.) to pray and sing with the spirit and the understanding, (1 Cor. xv. 15, 23,) to teach and exhort one another, (Col. iii. 16; 1 Cor. xiv. 31; Heb. x. 25) to read the word of truth; (1 Thes. v. 27; Col. iv. 16) continuing "stedfastly" in the same. (Acts ii. 42.) Alas! how has human pride corrupted us from the simplicity of Christian ordinances! How has it deprived the disciples of their privileges and their divine Master of their obedience. Not only has the sprinkling of unconscious babes been substituted for the immersion of believing men and women (Acts viii. 12), but the right to immerse believers has been monopolized by ordained elders in violation of the example of holy writ in the case of Philip, ordained or appointed to serve tables, who immersed the eunuch. Acts viii. 38. Jesus Christ connects the duties of preaching and baptising. Matt. xxviii. 49. The duty of preaching pertains to all believers according to their ability. Thus the members (not the apostles) of the Jerusalem church, when scattered by persecution, "went every where preaching the word." Acts viii. 1, 4. Doubtless, like Philip, they baptised those who believed. Nothing having the least aspect of a prohibition, can be adduced from the only rule of faith and practice.

The blessed privilege of commemorating the dying love of our dear Lord on the first day of the week, given to his disciples without any restriction, making the presence of an Elder essential to the observances, is neglected in a great degree, and its holy and consolatory influence often lost to the Christian church, through the traditions of man, which makes void the commandment of God. It is truly remarkable and objectionable that the only ordinance specifically mentioned as a particular purpose for which the disciples of Jesus assembled on the first day of the week, should be neglected a great portion of the time! Acts xx. 7. Observe it is not said that Paul administered the Lord's supper, but that when the disciples came together to break bread, Paul preached to them. Verse 11 refers to ordinary eating to satisfy hunger before he departed.

We may further trace the evils of clerical usurpation, in depriving the church of the use of those varied gifts which her ascended Lord has imparted for the edifying of his body. Eph. iv. 8-10. These means, which he wisely and graciously ordained, that we might "come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man" in Christ, have been abandoned, and the commands (not simply to elders, but to the brethren generally) to teach and exhort one another, speaking "one by one that all may learn and all may be comforted," and unbelievers be convinced of all, and converted to God, have been dishonored and disobeyed. The appropriate evil consequences of such disobedience to the divine injunctions have followed in full measure. Who can extirpate the loss thereby sustained both in respect to the edification and consolation of the churches and the salvation of sinners from death? The substitutes of human wisdom for obedience to divine precepts are both irrational and impious. How unreasonable it is to suppose that the church of God can be as well instructed by the scholastic composition of a nov-

ice, as by the teaching of the experienced "fathers" in the church, if those fathers had used and improved their gifts as their Lord required!—How unreasonable indeed to expect that the church shall be properly edified, and as many sinners saved from everlasting death by the gifts of one member, however well qualified, when the head of the church has assured us that his wisdom has imparted different gifts to different members for these important ends and purposes. See Eph. iv. 8-16; Rom. xii. 4-8; 1 Cor. xiv.; Heb. x. 25, &c. The ordinance of praise is one of the spiritual sacrifices the church is built up "to offer," acceptably "to God by Jesus Christ." 1 Pet. ii. 5. Alas! how widely has it been profaned! How has the Infinite been mocked by the substitution of the music of ungodly voices for the melody of the hearts and voices of his own children! We know that nothing can be music in the ear of the Holy One, the great and glorious object of worship, without the melody of the soul. Yet has the church most presumptuously, practically preferred to gratify her own ears with melodious sound to offering to the Lord the sacrifice he has required. Alas! how blind we are to the sinfulness of popular customs! Holy men and women, instead of obeying the divine precept, to "sing with the spirit and understanding," making melody in their hearts unto the Lord, will form a choir consisting in part, if not chiefly or entirely, of those whose sacrifices God assures them are an abomination unto him. Prov. xv. 8. If we must worship God by proxy, let it at least be by those who will not lie unto him and take his name in vain. "Praise is comely for the upright." The psalms and hymns we sing are professions of faith and love and godliness; of delight in his truth and covenant. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth." Ps. l. 16. Mr. Sauroin *well* observed, "If we would sing the songs of angels, we must have the sentiments of angels." The modern practice of the organization of churches, of ordaining and installing elders, so manifestly inconsistent with the acknowledged independence of every Christian church, finds no vindication in the New Testament. The word of the Lord requires the lowest plurality of believers to come together on the first day of the week to observe the ordinances of Christian worship. They need no elders or bishops of other churches to constitute or organize them a Christian church. They may choose their own officers. The fact of the apostles laying their hands on the seven, Acts vi. 6, after the church had chosen them, is no authority for the elders of one church to ordain elders in another. The apostles have no successors. Nor have any elders the power possessed by them to impart miraculous gifts with the laying on of hands. Acts viii. 17.

The unequal yoke of believers and unbelievers, and incongruous association with carnal men, in things pertaining to the holy kingdom of God, is another fruit of human pride and covetousness. The New Testament recognizes no religious society but what is composed of holy believers.—Such persons only are competent to attend, in a proper manner, to the temporal concerns of the church. Scriptural example and the nature of things require that men "full of the Holy Ghost and wisdom" should be appointed for this very purpose. Acts vi. 3. Alas! how has the adversary succeeded in corrupting the churches from the simplicity of Jesus Christ by these inconsistent associations with carnal men! It is not to be supposed that such persons will approve of the spiritual and humble institutions of Jesus Christ.

Dear brethren in the Lord, for the glory and honor of him who hath loved us and given himself for us, and redeemed us to God by his own blood, let us return to the obedience of his command-

ments taught us by his holy apostles, whom he commissioned to teach us all things whatsoever he commanded them for the edification of his body, the church. Let us no longer impeach his wisdom and goodness by presuming that we can improve his plan for building the house of God. By the plausible pretext of expediency, the King of Zion is disobeyed and dishonored; the church corrupted and conformed to the ungodly world, and souls eternally lost. Let us "hear what the Spirit saith unto the churches," making the holy appeal equally to elders, conferences, councils, presbyteries, synods or Popes, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." HEKATY GRAY.
Philadelphia, Sept., 1818.

For the Advent Harbinger.

HEATHEN DOGMAS CONTRASTED WITH THE BIBLE.

That the present popular doctrine of the immortality of the soul was first taught by heathen philosophers, about three hundred years before Christ, cannot be doubted by any one acquainted with history.

Plato and Socrates taught that man was possessed of an immortal, never-dying spirit, that existed in a conscious state after the death of the body; and that the death of the body did not in the least affect this immortal spirit; and that this spirit was the real man, and the body its tenement. Their heathen creeds went further, and made the souls of the good, at the death of the body, leave the body and take their immortal flight to Elysium, the fields of delight, away up above the stars,* there to revel out an eternity of perpetual bliss.

While, on the other hand, the souls of the wicked, at the death of the body, take their departure away down somewhere, to the regions of Pluto, a kind of fiery god; there to welter in eternal fire.

This was the popular doctrine in Greece, in the days of our Savior, and is now the popular doctrine in New England.

Are we then heathens, or are we Christians? Let every one who thinks himself a Christian search the Scriptures, and see if Christ, "who spake as never man spake," confirmed these heathen dogmas; which he could not do, unless he spake as man had spoken before him.

Matt. xxv. 34.—"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." What kingdom? Was it the kingdom of Elysium, above the stars? Let Daniel answer: Dan. ii. 44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now where are the kingdoms that are to be broken and destroyed to make room for this everlasting kingdom? (41st verse.) They are the divisions or parts of the fourth kingdom, and are on the earth—and so will be the everlasting kingdom, and not above the stars. This is the kingdom that Christ says his saints shall inherit. Luke xii. 31, 32; xxii. 29; 2 Tim. iv. 18; Heb. xii. 28; James ii. 5; Rev. xi. 15; Matt. vi. 33. Matt. v. 3—"Blessed are the poor in spirit; for theirs is the kingdom of heaven." This is not above the stars; for in verse 5th we read, "Blessed are the meek; for they shall inherit the earth." Matt. v. 10. In Matt. vi. 10, Christ taught us to pray for that kingdom to come; not to go to a kingdom above. The disciples of Christ waited for this kingdom to come; so also did Joseph of Arimathea. Mark xv. 43. The thief prayed to be remembered when our Lord should come in-

*Did they locate Elysium "above the stars"? We supposed it was in the lower regions.—Ed.

*Re-writing the above, a Christian brother informs me of an interesting fact, exemplifying the excellency of the divine ordinance of teaching and exhortation by the ministers of the Christian Church.

Four missionaries have lately been sent out from a church in Scotland to declare the glad tidings to perishing men, who become saved for this high duty, not at a theological seminary, but in the church of Christ, obeying his word and "glorifying one another." Heb. x. 25.

to this kingdom. Luke xxiii. 42.

It is certain from the above texts that our Savior did not confirm the dogmas of the heathens, respecting the righteous going to Elysium, or any place above the earth. But he taught that the righteous shall be heirs of that kingdom which shall destroy all others, and of which there shall be no end. As all other kingdoms are not yet destroyed, the everlasting kingdom is not yet set up. The disciples of Christ pray for this kingdom to come; the disciples of Plato and Socrates pray to go to a heaven above: let them build towers of their own and climb up to it if they can.

But in what state then are the righteous in the interval between their death and the coming of this kingdom? Matt. xxvii. 52—"And many bodies of the saints which slept arose." If their bodies slept, the disciples of Plato ask, Where were their souls? Let the Bible answer, instead of heathen creeds, and all is plain. Eccl. ix. 4—5. Gen. ii. 7—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." He did not become possessed of a living soul, but he, the man himself, became a living soul. The living soul is the living man which cannot die, until the living soul ceases to be a living soul, and this is death. There is then nothing to sleep but the body. The phrase "living soul" is used here, as elsewhere, in contradistinction to a dead soul; for if there are no dead souls there can be no living ones, or at least there would be no such phrase as living soul. If we had never known or heard of a dead man we certainly never should have had the phrase "living man;" it would be a phrase as unintelligible as blank paper.

But it appears from the history of Adam's creation, that he was at first a dead soul; for the Lord God created him without the breath of life in his nostrils (a dead soul), then breathed into his nostrils the breath of life, and he became a living soul. This is merely the distinction God makes between a living soul and a dead one.—The idea that man only has a living soul—or, as the Bible says, became a living soul, is purely a heathen notion, and has not a shadow of foundation in the sacred writings.

The same Hebrew phrase, which occurs in Gen. ii. 7, and there translated "living soul," occurs four times in the first chapter of Genesis.—And first, in verse 20, translated "creature that hath life;" 21st verso, "living creature;" 24th, "living creature;" 30th, "life." And in a multitude of places throughout the Old Testament, the same Hebrew phrase for living soul is much more frequently applied to animals of the lower order than to man.

The Bible, instead of sanctioning the dogmas of Plato and Socrates, denies them in plain terms. So that the doctrine of the ancient philosophers remains at this day, in New England, a legitimate relic of heathenism; and as living a monument of base idolatry as it was in Greece in the days of Socrates. I will here introduce a few passages to show clearly to any but the disciple of Socrates, that living souls may die, and that dead ones may become alive.

Job xix. 25, 26; John vi. 40, 44; Matt. xxii. 32; Ezek. xliii. 4, 20; Mal. iv. 1.

Jer. li. 39. God says of the wicked Babylonians, he will make them sleep a perpetual sleep and wake not. Now they must be taking a very sound nap, as well as a very long one; or they are not in the regions of Pluto, or else his region is not half so fiery as the disciples of Socrates pretend it is, or they would wake up.

I Sam. xxviii. 19. (Samuel says to Saul) "Tomorrow shalt thou and thy sons be with me."—Those acquainted with the history of these two men, well know that Samuel was righteous and Saul was wicked. Now let the disciples of Socra-

tes explain how they could both be together after death, as the righteous do not go to the regions of Pluto, nor the wicked to Elysium. It is very unfortunate for them that their rotten dogmas cannot be made to dovetail a little better with divine inspiration. But, say they, our ancient creed does agree with inspiration taken in its true, spiritual meaning.

Here I would ask them what they mean by taking inspiration in a spiritual sense. Was not that power that inspired holy men of old to write, adequate to enable them to write to the understanding of uninspired men? If it was not, I ask what higher power we have now to inspire the disciples of Socrates to understand what the children of the living God formerly wrote by inspiration? Again, if inspired men did not write for the benefit of uninspired men, then they did for the benefit of one another, and no man can understand them, unless he is first inspired to do so. Now let the disciples of the heathen philosophers first prove that they are divinely inspired to understand the spiritual meaning of the inspired writers, before they talk of their spiritual meaning, or any other meaning beyond the comprehension of an uninspired man.

Again, the inspired writers of the Bible agree among themselves—that is, as they read to an uninspired man; but these spiritual commentators disagree very much among themselves, so that an uninspired man before he can choose which one of these spiritual guides to follow, must needs be himself inspired in order to make a wise selection, lest he and his blind leader both fall into the ditch.

Therefore it follows, as soon as we admit the Scriptures, or any part of them, to have a spiritual meaning, or a meaning which can only be spiritually discerned, then we must admit the necessity of all men having spiritual discernment or being divinely inspired: then we should have no need of the writings of former inspired men; for every man would be holy, having the will of God within himself. For what other purpose was inspiration given to a few, but that the uninspired, through their writings, might come to the knowledge of the will of God, and forsake their sins and live. Our Savior says, "I came not to call the righteous, but sinners to repentance." If none understand the call but the inspired, then it is an imposition to the sinner; for he is called in a language he cannot understand, and threatened with everlasting destruction (or, according to the spiritual meaning of some, everlasting burning in Pluto's regions), if he does not obey the call.

Now if the Bible does not mean what it says, or does not come down to the understanding of a sinner, then the sinner and ungodly must stand acquitted before the bar of a just God, who will never condemn him for not following a light which he has given him no eyes to see.

It is true there are many passages in the Bible that have a figurative meaning, as John v. 1: "I am the vine and my Father is the husbandman." 15th—"I am the vine, ye are the branches." But to understand these a man no more needs inspiration or a spiritual discernment, than he does to understand figurative expressions often met with in the columns of a newspaper.

Z. CAMPBELL.
South Adams, Mass., Sept. 6, 1848.

Let integrity be the ballast of your soul, and virtue the rudder; you may be deprived of honors and riches against your will, but not of your honors, except you consent.

REMOVAL.—Our meetings in this City are removed from Alameda Hall, to the hall in Stone's Block (fourth story), on the opposite corner of Main and South, St. Paul streets. Entrance from either Main or St. Paul street.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, September 23, 1848.

TRUE GRACE OF GOD.

Continued.

"This is the true grace of God wherein ye stand." 1 Peter v. 12.

THE PERSONAL COMING OF CHRIST.

The subject that will claim our attention in this number, is one with which our readers are very familiar; and we refresh their minds with it, not because they do not understand it, but, because they do, and that their faith in its truth may be confirmed.

Will Christ come personally? is the question now under consideration. We do not enquire, whether he will come again in some sense, for this is readily admitted by all the sects and expositors of the day. They believe, talk and write about the coming of the Lord, but when they, or very many of them, are interrogated about what kind of a coming it will be, they express doubts about it, or are confident it will not be a personal, but a spiritual coming. Hence, Dr. Beecher, in a discourse delivered in London, at the time the Christian Alliance, or World's Convention met there, said, "Under Pagan Rome, three fourths of the people were without education; the consequence was, the empire fell: but now universal education will prevail; the people are rising in their strength to promote this cause—it will go on. The knowledge of the Lord will fill the earth. In this will be manifest the coming of the Son of Man." This is the belief of nearly all who hold to the theory of the temporal millennium. They do not believe in the personal coming of the Lord, but admit that he will come spiritually, or, as Dr. Beecher says, by filling the earth with the knowledge of the Lord.

Our faith is, that the second appearing of Christ will be as literal, real, and personal, as was his first. That this faith rests not on the opinions of men, but the immutable word of God, will appear evident from the following testimony.

Matt. xxiii. 39. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Observe, the expression, "See me," clearly shows, that Christ meant, himself. Keep this fact before the mind, and follow the Savior to Mount Olivet, where he renews this same conversation about his coming, and hear what he says. "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Matt. xxiv. 30. Similar words are used in answer to the High Priest, at the time of Christ's trial, "I say unto you 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. Now, just so certain as Jesus of Nazareth, the Son of Man, uttered these words, just so sure will He be seen coming in the clouds of heaven with power and great glory. Is Christ only spiritually seated on the right hand of power? If so then he will only come spiritually; for the same one who is seated there will come; but if he is, in fact, seated at the right hand of God, or power, he will, really, come again. The most infallible evidence can be given, that he is really seated there: hence it is absolutely certain that Christ himself will come again.

1 Cor. xi. 26. "For as often as ye do eat the bread, and drink this cup, ye do show the Lord's death, till he come." This testimony clearly proves that the same person who died will come again.—Well, did the body, the corporeal, the physical part of the whole Man Christ Jesus, die? It did, Tho-

the conclusion is unavoidable, that the same identical Jesus whodid will come again.

1. Thes. I. 10. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus." Here we are clearly taught, that the very same personage who was "raised from the dead" is in heaven, and will come again. If, as Dr. Beecher says, filling the world with the knowledge of the Lord, is his coming, then, according to Paul, knowledge was raised from the dead, ascended to heaven, and will come again; and the same absurdity belongs to every theory of a spiritual coming of the Lord.

Acts i. 11. "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." "This same Jesus,"—not another, nor a spiritual or moral influence, but this same Jesus who was born in Bethlehem, was baptized in the Jordan, who preached and wrought miracles in the cities of Israel, was crucified on Calvary, was interred in Joseph's new tomb, who rose from the dead the third day, who appeared to his disciples, and ate and talked with them, who led them to Bethany, and while in the act of blessing them, was taken up into heaven,—this same Jesus will come again; and those who deny it contradict the testimony of the angels, whom God sent from heaven to bear witness to this fact. See Acts i. 9-11.

1 Thes. iv. 16. "For the Lord himself shall descend from heaven." All that constitutes him "the Lord," is embraced in the term "himself."—And this word "himself," most incontrovertibly proves that all that constitutes Jesus the Son of Man, or Lord, whether physical or spiritual, will descend from heaven, or be revealed in that event which the Scriptures call, the second appearing, coming, or revelation of the Son of Man, or Lord Jesus Christ.

From this testimony, and a very great amount more of a similar character that might be given, it is certain, that the personal coming of Christ is a clearly revealed doctrine of the Bible. No truth is more fully and clearly taught in that Book, than this. Hence those who believe it, should not waver in their faith, but should hold fast their confidence firm unto the end, knowing that in this respect they are standing in the true grace of God, or the truth,

TENT MEETING IN ROCHESTER.

The Tent Meeting recently held in this City was a meeting of much interest, and, we trust, of profit, to many who love the truth more than fables.

Our thanks are due to the city authorities for granting us the free and quiet possession of Washington Square, on which to pitch our tent: one of the most central and pleasant squares in the City. May they be admitted into the Paradise of God.—We are also under obligation to our City Watch for the interest they manifested in preserving order on the ground: our nearly undisturbed quietude during the entire meeting, doubtless, is a great measure, was owing to their influence: they were a "terror to evil doers." May they be found worthy of the protection of the angels of God, in the day of trouble that will soon come upon the world.

Our meeting continued ten days; and during most of the week-days, but few excepting believers attended; but week-day evenings we had good congregations, and on the Sabbaths and Sabbath evenings, large numbers were in attendance; and, with a few unimportant exceptions, good attention, and by some, deep interest, was manifested.

— Bro. J. P. Weethes, E. R. Pinney, J. C. Hywarter, G. W. Burnham, L. D. Mansfield, E. L. Parker, and P. B. Morgan, were in attendance. They preached twenty-two sermons, on various subjects

pertaining to the faith and hope of the gospel; but as we took no notes, we are unprepared to report the matter presented in them. As a general remark, they were well-timed, and calculated to enlighten, strengthen and comfort the saints, and awaken the sinner to a sense of his danger while out of Christ.

The discourses of Bro. Weethes, were on the Apocalypse, and, to the student of prophecy, were peculiarly interesting. Though his rules of interpreting that book are new, and his own, and his application of many parts of it different from the views we as a people have entertained, yet, according to his understanding of it, the advent of Christ is emphatically 'nigh, even at the doors.' We purpose, as soon as possible, to give his rules, and their application to this symbolic book, a thorough investigation, and lay the result before our readers. The prophecies of John, evidently, are but imperfectly understood by the greater number of prophetic students; and if Bro. Weethes has the key to unlock the mysteries of that wonderful book, it is highly important that we learn to use it as soon as possible: for "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. i. 3.

The discourses of Bro. Pinney, on the chronology of the world, the 7th chapter of Daniel, and 24th of Matthew, showed very conclusively, that the coming of the Son of Man in the clouds of heaven, with power and great glory, is at the door. If the Bible is true (and numerous undeniable facts prove that it is), then it is absolutely certain, that the history of this world of sin and death, is nearly complete, and that the day of its redemption from the curse is soon to dawn.

Other prominent doctrines which were discussed by Bro. Bywater, Pinney, and others, were, the character of the soul, the state of the dead, and punishment of the wicked. It was most triumphantly shown, to the satisfaction of many, some of whom had not expressed their faith on these matters before, that the soul is not immortal, that the dead know not any thing, and that the wicked will be destroyed. A powerful and we doubt not beneficial effect was produced by this investigation. And, from the consideration that these truths are clearly taught in the Bible, and the good their proclamation produced here, we are confident they should form, in part, the subject matter of the message of God's ministers to the people, in these days of itching ears and doctrines of men.

Finally, this meeting we trust has proved a great and lasting blessing to the cause of our soon coming Lord and King, in this city. The saints have been strengthened and comforted; some cold-hearted ones have been warmed anew with the love of the truth, some have confessed the faith with the mouth, for the first time, three put on Christ in baptism, much prejudice has been removed, the mouth of gain-sayers stopped, and a spirit of searching the Scriptures waked up among the people. May the good work be carried forward until the day of the Lord Jesus.

It should be remarked that, notwithstanding a great amount of good apparently has been done by this meeting, yet the mass of the different churches and of the world, have been unmoved: we fear they have closed their eyes and ears to these things, and have judged themselves unworthy of eternal life. Fearful condition! May others shun their example.

Another thing connected with these meetings, we deem worthy of a passing remark. Their expenses thus far have been amply met by voluntary contributions made at each meeting. There has been no occasion to resort to any human expedient to carry forward this good work. A strict adherence to the Word, in this matter, we believe has been the aim of

those having the charge of the Tent; and their expectations have been fully if not more than realized, in pecuniary matters. We hope they will still trust in God, strictly follow his rule of action, in doing his work, and fearlessly and faithfully preach the Word, in all its important bearings, that his blessings, in a temporal and spiritual point, may crown their labors, and ultimately eternal life in the Kingdom of God, be their exceeding great reward.

EXPOSITION OF SCRIPTURE.

So then, with the mind I myself serve the law of God, but with the flesh the law of sin. Rom. vii. 25.

A brother calls for an exposition of this text. Paul, as will be seen from the context, was discoursing about a man who was under the law of sin, or in other words, under the power of sinful habits, to which he had become so addicted, that he had not the moral power to free himself from them; still his mind is enlightened and convicted by the truth, and he acknowledges its justness and his wickedness.—He resolves and struggles in the mind, to reform; in this, in sense, with the mind, he serves the law of God; but the power of habit overcomes his good resolutions, and he sins again; and hence, in this way, with the flesh, serves the law of sin.

From this fallen state, in which every sinner is found, there is no deliverance, only by Christ, as the same verse says, "I thank God, through Jesus Christ our Lord," this deliverance is obtained.

Another brother asks our opinion on John v. 39. Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

The Jews thought their Scriptures promised them eternal life, yet they rejected Christ, whom their Scriptures justified; hence, instead of their Scriptures promising them eternal life, in their rejection of Christ, they threatened them with eternal death. Christ recommended them to search the Scriptures that they might be undeceived, and secure through him, that eternal life which they vainly supposed they would obtain in their rebellion against him.

It is nearly or quite impossible, for a man, in this age of sectarian selfishness, to pursue a disinterested course; in his search for truth, without having his motive impugned, especially if he has the independence to question the doctrines and usages of his own church. Our position frequently draws down upon us this kind of censure; but still our course is onward,—truth is our aim, irrespective of the frowns or flatteries of foes or friends. But more on this matter when we have time.

☞ We have some communications that should have appeared in this number, but our time having been so taken up with our interesting Tent Meetings, we had not sufficient opportunity to bestow that attention to them which their merits demand. We design to look at them next week.

DREADFUL HURRICANE IN THE WEST INDIES.

At St. Kitts the hurricane lasted about 5 hours, with three shocks of an earthquake, during which the barometer fell to 28° 6'.

Throughout the whole Island most of the buildings are thrown down, and the sugar cane completely prostrated. The loss of life is very great.

The Schooner *Mary* foundered with all on board. A vessel at St. Martin's was lost, and ten of her crew perished. A number of persons have also been killed by falling buildings.

The Legislature has been called together. The accounts from Antigua are interesting.

English Harbor and Falmouth are nearly overthrown. Pretty much all the plantations on the

Island are injured, and 15 persons by falling buildings. Five churches were blown down.

The injury is greater than in the hurricane of 1837, or the earthquake of 1843. It is feared that worse accounts are yet to come.

The above extract, giving account of recent and terrible calamities in the islands from which I have but just returned, touches a chord of my heart which vibrates most painfully. I think of my beloved brethren and friends, and am ready to exclaim, Can it be that such terrible disasters have so quickly succeeded the horrors of the earthquake of 1843? The article above says, "The injury is greater than in the earthquake of 1843;" but I hope that this is an exaggerated statement, and, that subsequent and more accurate accounts will set the subject in a less painful light. For my brethren and sisters in Antigua, I feel a most affectionate solicitude, at this time, and lift my heart to God, that he may look upon them in mercy, in the midst of their distresses, and comfort them with the hope of speedy deliverance at the coming of Christ. We feel shocked to hear of earthquakes and hurricanes, and weep over the misery and death which follow in their train, but these calamities are not worthy to be compared to those which are coming upon the entire world very shortly,—when "God shall shake the heavens and the earth, and the sea and the dry land, and shall raise up a great whirlwind from the coasts of the earth, and the slain of the Lord shall be in that day from one end of the earth to the other." I have endeavored to set that "great and terrible day of the Lord" before the people of Antigua and St. Kitts, and should these calamities enable them to appreciate those prophecies of God's word which describe the scenes of the last day—and lead them to be prepared for those scenes—they would not be so calamitous events; but I fear that those who will not heed "Moses and the prophets" will not heed the voice of God in these fearful displays of his power.

I would, however, exhort my brethren in Antigua, to engage in the work of proclaiming the advent of Christ near at hand—with renewed zeal! Seize upon the present opportunity—to impress the public mind with the sublime and glorious theme of "the end of the world and the coming of the Lord!"—And I pray God that all the Advent believers in Antigua may live every day in readiness for a more "troubled time" than those through which they have before passed, that they "may escape the things which are coming on the earth."

Although I intend to write my friends in St. John's personally very soon—I will just say their letters of July are received—but I hope to hear particulars of the late calamity—through them as soon as possible. May God bless and comfort you in your tribulation, in the prayer of

Your brother in Christ,
L. DELUS MANSFIELD.
Rochester, Sept. 18th, 1848.

Correspondence.

From Bro. N. Jones.

BRO. MANSFIELD—I have been thinking some time, on seeing and hearing the things that are passing in these days of trial of the faith of the poor "saints scattered abroad," &c., that I should like to make a few practical suggestions to them, so far abroad as they might be reached through the medium of some of the Advent papers, although "not a prophet, neither was I the son of a prophet, but a herdman and a gatherer of sycamore fruit;" i. e. I have been a tiller of the ground all my days; but am now an old man, looking with intense interest "for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." But without further

preliminary remarks, I shall proceed to my object; that is, to make a few plain practical suggestions, and I design to take for my authority the writings of some of the "fathers," such as Paul, James, Peter and John, who are generally approved authors, and their writings are generally considered (or at least professedly so) by all Adventists, as "Standard Works." There are two topics, in particular, which I have on my mind, to lay before the dear brethren, which will readily be understood by the authorities, which I shall endeavor to introduce, and I will say, therefore, "Hear the word of the Lord," my dear brethren. 1 Cor. iii. 3—"For ye are yet carnal: for whereas there is among you envying and strife and divisions; are ye not carnal, and walk as men?" Among the works of the *flesh* in the catalogue which Paul gives, Gal. v. 19, &c., are the following, viz: "hated, variance, emulations, wrath, strife, rancors, heresies, envyings, and such like, of the which, I (Paul) tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Let us beware of this dreadful falling short of *heaven*. 1 Tim. vi. 3, &c.: "If any man teach otherwise (please read the connection) and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is after godliness, he is proud, (or his soul is not upright within him) knowing nothing, but doting about questions, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness," &c. 2 Tim. ii. 22—"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with all them that call on the Lord out of a pure heart: but foolish and unlearned questions avoid, knowing that they do generate strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Cor. xii. 20—"For I fear lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults;" and James iii. 13, 14—"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works (ah! that is it) with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth" &c., (please read the whole chapter.)

I also kindly recommend to all the brethren elsewhere abroad, the more careful attention to the "sound doctrine" contained in the 12th chapter of Romans, and I will not occupy time and space to write it: sure this is a doctrine which is "after godliness." I want to add a word or two more of Bro. James' counsel; iv. 11—"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." Chap. v. 9, &c.—"Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure."

Peter has given some excellent counsel on this subject. See 1 Pet. iii. 8, 9—"Finally, (brethren) be ye all of one mind, having compassion one of another; love as brethren, be pitiful be courteous: not rendering evil for evil, railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." And likewise he exhorts the elders (or ministers I suppose),

v. 1—"The elders which are among you exhort," &c. "Feed the flock of God which is among you, (not any particular "organization," but the flock of God—the "little flock), taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords (or Popes) over God's heritage, but being examples to the flock. And (then) when the chief Shepherd shall appear, (for he will appear soon), ye shall receive a crown of glory that fadeth not away."

Another topic which I wish to allude to, has been suggested to my mind more particularly of late, by reading in the Advent papers how sparingly they are supported; i. e. the Advent papers—and what difficulties and discouragements they are laboring under,—at least some of the less popular ones, whilst there are so many poor of the flock, (for God has chosen the poor of this world rich in faith and heir of the kingdom,) who have not so much as the poor widow had, i. e. "two mites," yet they want the same milk of the word as much as any of their more able brethren; and so on this subject, as well as the foregoing, the authorities which I shall produce, by the help of God, from the most approved "standard works," will show their bearing and the application, —and carrying out of the same practically, belongs to us—and I have thought sometimes that these things were in connection, at least, with that "sound doctrine," which some, or they will not endure in the last days.

I begin with Paul to the Cor., 2d epistle, viii. 7—"Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, (please read the connection) see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know," &c. "And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it: that as there was a readiness to will, so there may be a performance also out of that which ye have," &c. "For I mean not that other men be eased, and ye burdened: but by an equality, that there may be equality: as it is written, He that has gathered much had nothing over; and he that has gathered little had no lack."

Among other excellent things which the apostle enjoins in the 12th of Romans, is, "distributing to the necessities of the saints; given to hospitality." The beloved disciple says, (1 John iii. 16, 17), "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." And let us not be like the people: (Isa. xxix. 13) "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."

But I will conclude by a verse of one of the old songs of Zion, but yet good when practiced:

"So let our lips and lives express,
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

A lover of faith and works together, or consistency,
NATHANIEL JONES,
Northfield, Vt., Sept. 1st, 1848.

From Bro. G. Dillaugh.

DEAR BRO. MARSH:—I owe great love and gratitude to you, and all others who have published and are still publishing the blessed truths of our soon coming King—the sound of which reached me and rang in my ears in the autumn of 1846—and after examining the subject, joyfully did I embrace it, and turn from the way I was then walking in, for it was the broad road to destruction. Long had I been taught spiritualism, which led me to be quite sceptical on the Bible, although I always believed we ought to understand it in its literal sense, in which way I now read and understand the Scriptures, and praise the name of the Lord for the bright light the *hap* has given me in showing me the glorious inheritance of the saints—not beyond the bounds of time and space, but earth restored: also teaching us where we are in this world's history, which is far from the end of the 2300 days and the closing up of the times of the Gentiles, and the ushering in of the bright millennial morn, when Jesus Christ will come in person, who is rightful heir to the throne of David.

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

Let us take the advice of our blessed Savior, and ever bear in mind the new commandment he gave to his disciples (John xiii. 34, 35), "By this shall all men know that ye are my disciples if ye have love to one another."

The two days' meeting held in this place was attended with quite a crowd on Sunday, and very good attention, but it seemed to make little impression on the minds of those who have rejected and opposed the blessed truth. There was one dear soul buried a baptism. Her brother threatened her very hard if she went to the water, but fearless of the enemy did she persevere and obeyed the Lord. The next meeting in Edwardsburg there was great attention paid on Sunday to what was said, and I hope some good was done. There was one baptised on Saturday and another on Sunday, but they were convinced of the subject of the Lord's coming before, but never obeyed in baptism. There are a great many in this section convinced of the truth, but because of the Pharisees of these last days they will shrink from confessing it, lest they should be put out of the synagogue—for they love the praise of men more than the praise of God. John xii. 42, 43.

Bro. Devrell arrived on Friday, the 4th, and preached that evening and every day or evening till the 14th, which was the 13th. In the different places he visited he did not shun to declare the truth to all that heard him, and gave a portion to saint and sinner in due season. May the Lord give him strength to labor on until the good Nobleman shall come and give him a never-fading crown for the work he has done.

The Advent cause in this section is low. There are some professing to look for the Savior to come soon than I fear are striving to live Bible Christians. Judge no man—they are under the eyes of Him who will very soon reward all according to their merits.

A word to the scattered flock in this place and those whom I have lately met in Canada West.—Dear brethren and sisters:—Soon, and very soon, the cry will be given, "Behold the Bridegroom cometh, go ye out to meet him." The door of mercy unto you will be closed if you are not prepared to enter in. "Examine yourselves whether ye be in the faith." Do not let the cares of this life choke the good seed that has been sown—let not your affections be set on anything here—be sure that you use your treasure in heaven and your conversation here. Live as pilgrims and strangers here, look-

ing for that glorious city that will come down from God out of heaven. Do not follow the vanities and pleasures of this wicked world—watch and pray always, that you may escape the judgments of God, and stand before his Son when he shall come in the clouds. O how painful it is to see so many fulfilling the language our Savior uttered upon the Mount of Olives: "eating and drinking with the drunken, and saying my Lord delayeth his coming." O, thou who art the joy of the universe, the Savior of the lost, whose right it is to reign, come, wear thy many crowns. The saints are waiting for thy coming. O the glories that are soon to be revealed to those who love God and the appearing of his Son!

I am your brother in tribulation, joyful in hope and strong in the faith of seeing the King in his beauty, some where between this and 1850.

Geo. DALLABOUGH.

Matilda, C. W., August 22d, 1848.

From Bro. L. B. Bates.

BRO. MARSH:—The conference appointed to commence in this place Oct. 5th, it is hoped will be well attended by friends from abroad. We hope they will come richly laden with the glad tidings of the kingdom at hand. It is expected that Bro. Galusha will be present. Bro. Pinney and Bywater are earnestly requested to attend; we hope that nothing will prevent their coming. The cause in this place and community increasing in interest; the truth is making a deep impression on the minds of the people, and we anticipate much good as the result of the conference. In behalf of the church,

L. E. BATES.

Homer, N. Y., Sept. 18th, 1848.

Obituary.

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

DIED, at South Woodstock, Vt., Aug. 16th, JOSEPH HENRY, youngest son of brother George and sister Susan French, aged two years and ten months.

Brother and sister French feel deeply afflicted in the death of their little son, "yet they sorrow not as those without hope." They believe that Jesus died and rose again, and even so them also that sleep in Jesus will God bring with him.—They rejoice in the blessed assurance that their child will "come again from the land of the enemy."

The following lines were composed by a relative of the deceased, with the desire they might be inserted in the Harbinger.

Farewell lovely child, thou hast gone to thy rest,
Where nought can disturb thy calm, peaceful breast;
Yes, gone, in thine innocence, thou meek suffering one,
To dwell with bright angels around God's throne.
Like the rose of the morning, which fades ere 'tis noon,
So thou wast as lovely, and as transient thy bloom;
But Jesus has called thee, and taken thee home,
And we'll not deplore thee; still thine absence we mourn.

The Parents though grieved at the death of their son, can say with submission, "Thy will, Lord, be done; Thou hast given and taken, and blest be thy name, For we know that Thy love still to us is the same. When Gabriel's trumpet shall sound through the earth,
From the land of the enemy, to call the saints forth;
'Tis then, thou loved one, we shall meet thee again,
No more then to suffer with sorrow and pain.

H. H. Dow.

Herald please copy.

Conferences, Campmeetings, &c

Meeting in Oswego, Ind.

There will be a General Meeting in Oswego, Kosciusko Co., Ind., commencing Thursday, Oct. 19th next, Providence permitting, and hold over to Monday. We hope that many of the faithful may be in attendance, and receive a blessing.

In behalf of the brethren,
E. MILLER, Jr.
N. M. CATTIN.
Bible Advocate please copy and notice two or three weeks.

Conference in Laona.

A Conference is appointed to commence at Laona, Chautauque Co., Wednesday evening, Oct. 4th, and hold over the Sabbath.

Elders F. R. Pinney and J. C. Bywater are expected to attend, and the editor, if practicable.

Should another meeting be desired in Chautauque County, soon after the close of the one at Laona, Bro. Pinney and Bywater will attend. Brethren concerned will act in the case as duty may dictate.

Conference in Homer.

A Conference, the Lord willing, will be held in Homer, N. Y., to commence Thursday, Oct. 5th, and continue over the Sabbath. We expect Bro. Galusha and Bates will be with us.

In behalf of the church,
J. L. CLAPP.

Appointments.

If Providence permit, I will preach at Rochester, Sabbath, 24th inst.; at Lockport, Sabbath, Oct. 1st; and at Buffalo, Sabbath, Oct. 8th.

If the brethren in other places contiguous desire me to visit them, they can address me at Lockport.
L. DELOS MANSFIELD.

Bro. JONATHAN WILSON, the Lord willing, on his return from his eastern tour, will preach at the following places:—

New York,	Sunday,	Oct. 1.
Albany,	Tuesday eve.,	Oct. 3.
Auburn,	Friday eve.,	Oct. 6.
Seneca Falls,	Sunday,	Oct. 8.
Canandaigua,	Monday eve.,	Oct. 9.
Rochester,	Sunday,	Oct. 15.
Lockport,	Sunday,	Oct. 22.
Buffalo,	Monday,	Oct. 23.
At home,	Sunday,	Oct. 29.

Bro. GEORGE HENLEY and PETER HOGAN will hold meetings at the following places in Canada West, commencing at 6 P. M. Their lectures will be illustrated by a large and comprehensive Historical Chart, between sixty and seventy feet long.

Pictou, Sept. 26.	Sidney, Oct. 4.
Head of the Lake, 27.	Spafford's, 6.
Sidney, 29.	Baltimore, 6.
Thurlow, 30.	Clark, 8.

" Oct. 1, 2, 3.

Notice.—We purpose to visit the west of Canada, as far as London, the beginning of this winter, if time continue, with the Chart. Should the friends in that section desire it, they will let us know thro' the Harbinger, and we will arrange accordingly.

F. HOGAN,
G. HENLEY.

Herald please notice.

Remittances for the Harbinger.

A Smith W Griffith G Lyon C Pratt P Wilcox M Davis no 255 E Muzzy W Sheldon no 268 H Smith E Boynton J Colby no 269 H Holmes—Richards M Smith W B Peabody no 266—\$1.00 each. S A Bishop R Fish I Morgan—60 cts each. Z Richardson A King no 261 S Jewell no 286—\$3.00 each. M Norris S Lewis—\$1.50 each. O W Bowen H P Lougee no 269—75 cts each. D Hall A Caswell—\$2.00 each. G Davis 38. R R York 45. J M Gove no 286 \$1.25. W Gifford \$1.00.

LETTERS—E Miller & N M Cattin J Wilson L Crocker J Marsh E R Pinney J Thompson O R L Crozier J Wendall.

Foreign News.

PROGRESS OF THE CHOLERA.

From the European Times, Sept. 2.

We are in possession of advices from Trebizonde to the 6th, Constantinople to the 5th, and Smyrna to the 7th of August, by which we find, that at the former city, although the greater part of its inhabitants had fled to the surrounding villages, the daily deaths numbered from seventy to eighty. Among these is noticed the wife of an American missionary. So great was the panic, that even street-porters were not to be found to transport merchandise to the Marina for embarkation, and, consequently, the Peninsula and Oriental Company's steamer Erin, as well as the Liverpool and Levant Company's crew steamer the Osmanli, have necessarily had to meet with delay in getting loaded. Both vessels continue running, notwithstanding the cholera.

At Constantinople, the disease, after having been so many months stationary, had in some degree increased, and the daily deaths are from fifty to sixty, not merely confined to the lower orders, for several persons of distinction among the Ottomans had fallen victims to it. At Smyrna, for such a population, the attacks (about fifty per diem) are very few, but the mortality is fifty per cent on the attacks.

At Odessa it is on the decline; but some of the neighboring villages have suffered most awfully, the deaths amounting to one-fifth of the population. In the Tartar villages of the Crimea, the disease is also very virulent. At Chisme there have been 300 deaths in 1000 attacks, the population being 10,000. At Angora the deaths were 30 per diem. Akiolou, Toniche, Varna, Cloumla, Adrianople, Sivas, Salonica, Angers, Kutaja, Enos, and Aleppo, are all more or less suffering from the scourge.

In Egypt the disease first manifested itself in Bolacco and in Old Cairo, and about the same time it attacked and made sad havoc among a caravan of black slaves at the fair of Tanta, which fair was accordingly broken up; and such was the panic that came over the 800,000 attending the same, that what with bad food, the overpowering heat, and the heavy losses which the merchants and dealers saw staring them in the face after traveling thousands of miles with their goods, that in three days the disease spread so universally that 2,900 souls were carried off by it.

The survivors fled to surrounding towns and villages, disseminating the pestilence in every direction; and on the 6th August, at Cairo alone, the deaths numbered 800 daily. Running through Lower Egypt, it manifested itself in Alexandria on the 22d July. On the 14th August, the number of victims amounted to 232. But of these very few were Europeans; and much of the mortality was confined to places where the water which the people drink is notoriously bad.

Many European families have emigrated to Malta, Trieste, Leghorn, and other continental ports. His Highness Ibrahim Pacha has taken refuge on board the Egyptian Admiral's ship, and seeks to avoid the scourge by tacking about at sea under close quarantine with the shore, having Mr. Zizina, the Belgian Consul (an especial favorite) on board, to keep him company.

Letters from Odessa, of the 1st August, mention that of 18,000 troops who crossed the Pruth, full 3,000 have fallen victims to Cholera.

IRELAND.

THE CORING CALAMITY.

From the Dublin Freeman's Journal, Sept. 2d.

The calamity of '49 is no longer a menacing probability. The hearts of men are no longer fluctuating

between fitting gleams of hope and appalling dreams of what is to come. We have passed probability. We have arrived at certainty. There can be now no rational doubt that the darkest year in Ireland's history of misfortune still awaits us. The fourth year of a continued famine in a country like this is a calamity that can admit of no parallel. The first famine—that of '46—brought little desolation. The poorest had some resource to fall back on—if not in means of their own, in the then unexhausted and ready charity of the public.

The famine of '47 was doubly destructive, because the previous year had carried off the poor man's all. The famine of '48, when the crop but partially failed, owed all its severity to the fact that it followed two successive famines. The calamity of one year produces an exhaustion which tells upon the year following. The destruction of human food which in '46 would do little or no injury to human life, cannot fail in '49 to produce deaths by the thousand.

We think it is high time for all classes to look steadily at facts, and see what can be done to mitigate the calamity of '49 and prevent its consummating the miseries of past years by plunging all classes into one common ruin.

The Potato crop may be looked upon as lost.—There is, of course, a disposition to recoil from this fearful contemplation, and the public mind still hopes against hope that the rum of this crop may not be so universal as is represented. Heartily do we wish it may not; but we see no reason to indulge such expectations. Without dwelling on the accounts which reached us from the country during the past week on this painful subject, we may lay it down as a broad indisputable fact that the Potato crop, viewed as the staple food of the masses, is lost. None will now deny this fact.

This is the first fact. The second fact is, perhaps, more alarming still. The wheat crop is one-fourth below an average produce. On former occasions, when potatoes failed, wheat was invariably above the average yield. This is the first year in which both crops were simultaneously defective.—Oats, too, owing to the late incassent storms of wind and rain, are seriously damaged.

These three facts—the loss of the potato crop, the defect in the produce of wheat, and the damage sustained by the oats—are quite sufficient to show that we have to apprehend the direct scarcity. When in connection with these melancholy facts we take into consideration the exhausted state of the country after three successive years of famine, we must feel the inevitable inference that the calamity of '49 is likely to be far more disastrous in its results than any we have yet been doomed to witness.

FRANCE.

THE PRESS MUZZLED.

We mentioned in our last paper the suppression of four more journals by General Cavaignac, since then the Government has given notice to the editors of the Reforme, the Constitutionnel, and the Democrite Pacifique, that if they are not more measured in their language they will be suppressed. M. Thiers went to M. Senard, the Minister of the Interior, to remonstrate with him on the danger which he exposed the country by his violence against the newspapers, and declared that the Republican Government was much more severe and arbitrary than even that of the Bourbons or Louis Philippe had been. M. Senard replied that the dynasty of Louis Philippe had fallen, notwithstanding its rigors against the press; and as the Republic was not sufficiently strong to resist such an engine, it is necessary for it to use more energetic measures.

For the Advent Harbinger

Bible Creed Contrasted with Heathen Creeds.

The Bible deems the wicked soul To everlasting doom; To Sava Plato, wise and daring bold, It ceases not without breath.

Some say 'twill live in endless bliss, If it be good or naughty; Some, a blazing fire it cannot miss, If it be proud and haughty.

When God to prophets did unfold The secrets of his might, To them the thing was never told; It had not sprung to light.

The Bible makes the soul the man; But Plato makes it spirit; Our Parsons preach it through the land, And sinners love to hear it.

Now let us read in history clear, The birth-place of the creature: 'Twas not of prophet, priest or seer; It was of heathen feature.

What myst'ry strange it here unfolds: And, wonderful to tell, 'Twas heathen sages made your souls, And they who made your Hell.

Ah! fools are they, and duped indeed, Who harbor such a notion; And tinker up a heathen creed, With such a blind devotion.

Z. CAMPBELL

South Adams, Mass., Aug. 31, 1848.

ROCKEY.—The Advent congregation meet in Rooms 25 (fourth story), corner of Main and South St. Pauline's meetings every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the Sabbath next every month.

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PRIMITIVE CHRISTIANITY, for Two Hundred Years. In the Writings of the Fathers. Compiled by D. L. Robinson. Price, \$3 per hundred; 6 cents single copy.

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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!!!"

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ROCHESTER, N. Y., SEPTEMBER 30, 1848.

WHOLE NO. 249.

Original Poetry.

For the Advent Harbinger.

BREAD NOT THE TOMB.

BY G. T. CATLIN.

Alone I sat musing, where stillness prevailed,
On the evils that sin on our race has entailed;
O'er Death's door before me opened the tomb,
But Jesus, descending, dispersed all its gloom,
And bidding me follow, cried out, "Never fear;
Remember, though living, I once did lie here."

I paused to behold him, his form, like the sun,
Was brighter than mortal could e'er safely look on,
His form was majestic, and perfect in kind,
His eye like the lightning glauced into my mind;
He saw what was in me, and heath he did say,
"Fear not to descend where your Master did lay."

"The grave can contain thee, a mortal, but till
Mankind their full cup of iniquity fill;
Its keys in my hand, I will stir it for thee,
Arise, and unbind, and let these feet free,
Then fear not the letters and shackles of dust
That now are confining the wicked and just."

His words made an impress time cannot efface,
When he spoke of his promise to Adam's lost race,
And the light of immortality from my eye,
While I viewed what remained for such sinners as I,
O'er the grave to the glory they looked I away,
And I feared not to enter where Jesus once lay.

The spell was now broken—Death fled from my sight,
And left me admiring my Savior in light,
Who promised that I, like himself, should be clad
In heavenly armor, and wear the crown of life;
If I would but follow the footsteps he trod;
And in all my actions e'er strive to please God.

Original Articles.

For the Advent Harbinger.

THE SABBATH.

NO. II.

THE SON OF MAN IS LORD (not servant) of
SO OF THE SABBATH!

A few leading points comprehend the whole of this subject: that need to be stated and illustrated. They are derived, not from inference, but from positive evidence and Scripture statement. God Almighty, the creator of heaven and earth, did institute a weekly Sabbath (Gen. ii. 2); He did sabbatise—this is the plain meaning of the word "rested." He thus sabbatized on the seventh day; wherefore, "God blessed the seventh day and sanctified it." To this we trace the ancient practice of dividing time into weeks (Gen. vii. and viii.); it prevailed among all ancient nations. The author of the Sabbatic institution embodied it in his law from Sinai. As such it is recognised by our Lord; but still, it is a fact, that the charge of Sabbath-breaking is never recorded in the New Testament, except as made by the Pharisees against Jesus and his disciples! The sin of Sabbath-breaking, as such, is never named in the New Testament by Messiah or his holy apostles!!

The Son of man as "LORD, EVEN OF THE Sabbath day," did excuse his disciples' violation of the Sabbath law, and pronounced them "guiltless." The apostle, chosen to give the gospel to the Gentiles, speaks on this subject in perfect harmony with the letter and spirit of Jesus' words. The church in her palmist days—her most honored martyrs and useful members, has acted on the principle of practical freedom which "the

Lord of the Sabbath" has thus given her. In other words, the Sabbath has not been made an essential element of God's administration by Messiah as it was by Moses—it was not to occupy the place under the gospel that it did under the law. These points are susceptible of the strongest and most positive proof.

In No. 1, my object was to establish certain admitted, or at least, positive premises.

1. That the by-laws, or specific instructions which are designed to regulate the order and nature of divine worship, are given in each successive dispensation, and belong especially to that dispensation. It was so in the Adamic and Antediluvian, Abrahamic, Mosaic; and therefore it should be supposed to be, also, in the Christian. This rational supposition is made certain by Deut. xviii. 15, 18, applied to Jesus, Acts iii. 23, 23. That prophet, even Jesus, must be heard under the penalty of perdition: "HIM SHALL YE HEAR IN ALL THINGS!" Sabbath and all else—Amen!

2. At each epoch there has been an advance; but no retrograde movement. Each advance, made in each dispensation (since the fall of man) has been like the rounds in the ascent of Jacob's ladder to "the glory of God" in the heavenly state. They are all essential parts of "the path of the just"—or "way of the Lord"—parts of the one grand whole; hence the elements of the former, may be embodied at each advance, into the succeeding dispensation. Submission, perfect and perpetual, is required of the obedient, in them all; but the peculiar precepts which regulate the place, order and manner of worship are formed in each respective dispensation (or development) of God's great plan of providence and grace. At each step in the glorious ascent to "the mount of God"—at each advance toward the glory to be revealed, the favored flock is expected, nay, required to take the full advantage of their more elevated, illuminated, spiritual position.

3. The law is "established" by the gospel—Rom. iii. 31; Matt. v. 17. It is not the "established" or settled method of God's present administration; but the accomplishment of its prophecies and typical rites in Jesus and the New Covenant, establishes its divine origin and object. When the New Covenant shall be consummated at the return of its Mediator—at the gathering in glory of all Israel, then it will be known and acknowledged that "not a jot or tittle" has passed from the law. The "substance" will occupy the place of the "shadow"—all will have been "filled" according to Christ's words.

4. But we are now "under law to Christ."—We appeal, not to Moses, but to the Messiah—not to the law for the nature or order of worship, but to the gospel. If a Jew could not appeal from Moses to the patriarchs, to ascertain his duty in worship, much less can we appeal from "the Son" to "the servant." Heb. iii. 1-6. We cannot go to any former dispensation to learn how to be saved—"how we ought to walk and please God," without doing dishonor to Jesus, and disobeying Jehovah. Mark ix. 7.

The word of the Lord to all who go beyond Messiah to Moses, is: "had ye believed Moses ye would have believed me (Christ), for he wrote of me." Moses was a servant—the law a schoolmaster, to bring us to Christ, that we might be justified by faith;" then "we are no longer under a schoolmaster."

Having stated these positive premises, let us notice how far the Sabbath is urged or made obligatory on Christians.

1. The charge of Sabbath-breaking is never made against any by our Lord—nor Lord even of the Sabbath day."

The ancient Pharisees charged Jesus and his apostles with breaking the Sabbath. The sects of formalists, who can best claim a lineal descent from those accusers of the Son of God, now speak often and much of "Sabbath-breaking;" only, they apply it to "the first day."

If. The sin of Sabbath-breaking, as such, is no where named in the New Testament by the sovereign of the Sabbath or his inspired apostles.—In one catalogue, nineteen classes of sins are specified, but this is not named or recognised as a sin, under the gospel. "Search and see." A man testifying to a fact or not, as all can know for themselves.

III. When the Lord of the Sabbath speaks definitely of its observance, he relaxes its force—he does not deny the law or the violation of its letter by his disciples, (Matt. xii.; Ex. xxxi. 12, 17)—but he proves by several examples that David, "the priests in the temple," &c., had departed from the letter of the law, and yet "were blameless." Hence he argued that "these might depart from the law of the fourth commandment, and be 'guiltless.'" Then he says as a reason for the Sabbath day, "The Son of man is Lord even of the Sabbath day."—not only so, but even more so, even of the original Sabbatic law.

IV. The chosen twelve never speak of the Sabbatic law except in the precise tone and style of practical freedom that characterized the language of "the Lord of the Sabbath."

"Who art thou that judgest another man's servant? To his own master he standeth or falleth. One man esteemeth one day above another—another esteemeth every day. Let every man be fully persuaded in his own mind!" It does not read in the spirit of the law: Let every man keep the Sabbath day, at all events—let him know that he must do it, or be accounted a sinner against God!! No, no, no—there is nothing like that in any part of the gospel.

Mark this! Jehovah said of Jesus: "Hear ye him." Jesus said of his apostles: "As my Father hath sent me, even so send I you." He prays for "all who shall believe through their words." Well, in all they say there is not a syllable which enforces the Sabbath, (save the mention of law, &c., in general terms, which shall be noticed in its place).

While the Sabbatic law is thus relaxed, every other precept of the Decalogue is enforced, and embodied in the law of Christ!!

However this is accounted for, it is so! It surprised me, at first, and filled me with apprehension; but having learned to submit to the divine will, I bow and humbly adore the authority of Him who is "Lord even of the Sabbath day." He does as he "will with his own."

In my next I propose to answer objections—give my humble opinion of the reason why the Sabbath is not now enforced, and also the experimental and providential argument touching the observance of the Sabbath, under the gospel.

J. B. C.

New Bedford, Mass., Sept. 21st, 1848.

For the Advent Harbinger.

A COMMON SENSE DIALOGUE,
ON THE SLEEP OF THE DEAD, BETWEEN AN AD-
VOCATE AND AN OPPONENT OF THE SAME.

BY A BIBLE READER.

Opponent.—Sir: I understand you have embraced the delusion, that the dead all sleep unconscious in the dust, till the final resurrection!

Advocate.—That is my present belief, though, like yourself, I once considered it a delusion, being so taught by the precepts of men.

Op.—So long as it is almost universally admitted that the soul is immortal and can never die, common sense, alone, teaches most clearly, that the soul cannot sleep at all, unconscious with its dead body.

Ad.—As you seem inclined to discuss the subject by the teaching of "common sense alone," please say where you expect to be yourself, or personally, between death and the resurrection.

Op.—As a Christian, my body is to slumber in its native dust, while I trust that my soul will be with the angels in heaven, during that time.

Ad.—And do you expect, then, a personal resurrection of yourself?

Op.—I expect, then, of course the real resurrection of my body, alone, from the grave.

Ad.—Is your body, then, your person, or self, to whom the promise of a resurrection is made?

Op.—I do not say that it is exclusively, though it be the body only which is to rise from the dead.

Ad.—Will you not then say expressly, whether you consider the promise of the resurrection as made to the saints' bodies, their souls, or both?

Op.—I have no hesitation in saying that I understand that promise as made to them, both soul and body, though their souls are previously in heaven.

Ad.—If the promise of the resurrection be made to the soul and body of the saints as constituting their whole persons, which promise means, of course, be fulfilled to the whole persons to whom it is made, must not then their whole persons, body and soul, be raised up from the earth at the last day, to "meet the Lord in the air," at his glorious appearing to give them the kingdom, instead of their dead bodies, merely?

Op.—I do not say that the saints' bodies will be "dead," when raised out of their graves, and caught up as the apostle says, "to meet the Lord in the air," and, as I suppose, to meet their own souls also, then coming from heaven with Christ, to receive them both soul and body united into heaven.

Ad.—If the saints' bodies are not to be "dead," but actually alive during the short process of their resurrection, and being caught up to meet their souls then coming also alive from heaven, how can it be explained, by the "teaching of common sense alone," but that they will then have two lives, or which is the same thing, two souls, at the same time, coming together, one from the grave and the other from heaven?

Op.—I think we have nothing to do with such mysteries as that, though I must now be going.

For the Advent Harbinger.

SCRIPTURE TESTIMONY
ON THE NON-IMMORTALITY OF THE "SOUL"

BY A BIBLE READER.

1st. The "soul" of man represented as like the soul of creeping things, &c. Gen. i. 20. "And God said, Let the waters bring forth the moving creature that hath life," (or "soul," margin.)

Gen. i. 30—"And to every beast of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life," (or "a living soul," margin.) Job xii. 10—"In whose hand is the soul of every living thing."

NOTE.—If there be, according to this testi-

mony, a "soul," a "living soul," even in all the "creeping things of the earth," as really as in man himself, where is the natural immortality of the one and not of the other?

2d. The "soul" of man represented as dying, subject to death, expiring, being slain, &c. Ezek. xviii. 20—"The soul that sinneth it shall die."

Acts iii. 23—"And it shall come to pass that every soul will not hear that prophet, shall die."

Nun. xiii. 10—"Let me ('my soul, or my life') die with the righteous."

Judges vi. 30—"Let me (or, my soul, margin) die with the Philistines."

Job xxvi. 14—"They (or their soul, margin) die in youth."

Job xxxi. 29—"If I have, &c., caused the soul of the owners thereof to expire."

Ps. xxiii. 19—"To deliver thy soul from death."

Ps. lxxviii. 50—"He spared not their soul from death, but gave their life over to the pestilence."

James v. 20—"He that converteth a sinner from the error of his way, shall save a soul from death," &c.

Rev. xvi. 3—"And every living soul died in the sea."

Job vii. 15—"My soul chooseth strangling and death, rather than my life."

Ps. lvi. 13—"For thou hast redeemed my soul from death."

Ezek. xiii. 19—"And will ye pollute me, &c., to slay the souls that should not die!"

Jer. ii. 34—"Also in thy skirts is found the blood of the souls of the poor innocents."

NOTE.—Seeing then, this full Scripture testimony that human "souls" are actually subject to "death," "dying," "expiring," being "slain," and having their "blood poured upon" the "skirts" of their murderers, how can the same souls be immortal, or not subject to death at all, except they obtain immortality at the resurrection, by a previous faith in God, "who alone hath immortality," &c.

3d. The "soul" of man represented as going or descending into the grave or pit, at man's death.

Job xxxiii. 22—"Yes, his soul draweth near to the grave."

Job xxxiii. 28—"He [God] will deliver his [man's] soul from going into the pit."

Ps. lxxxix. 48—"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"

Ps. xxx. 3—"Thou hast brought my soul from the grave, thou hast kept me alive that I should not go down into the pit."

Ps. xxxv. 7—"For without cause they have digged a pit for my soul."

Ps. xlix. 15—"But God will redeem my soul from the power of the grave."

NOTE.—How can human souls which "draw near to the grave," go "down into the pit," where none but God can "deliver" them "from the power of the grave," be immortal, or not subject to death at all, while thus remaining under the power of the said grave or pit?

4th. The "soul" of man represented as subject to destruction.

Matt. x. 28—"Fear not them which kill the body [or commt murder], but are not able to kill the soul [or inflict the second death finally], but rather fear him who is able to destroy both soul and body in hell."

Ps. xxxv. 17—"Rescue my soul from their destruction."

Lev. xxiii. 30—"The same soul will I destroy from among his people."

Joah. x. 28—"And that day Joshua took Makedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them,

and all the souls that were therein."

Ezek. xxii. 27—"Her princes are like wolves that destroy souls."

NOTE.—It appears, from these passages, that the "souls" of men are, in a manner "destroyed" in their temporal death, besides farther subject to be finally destroyed "in hell," by the Almighty himself: how then can they be immortal, or living souls, while under the power of either of these two kinds of destruction?

For the Advent Harbinger.

SCRIPTURE TESTIMONY,

SHOWING THE ACTUAL DEATH OF CHRIST'S
"SOUL" AT HIS CRUCIFIXION.

BY A BIBLE READER.

Ps. xvi. 10—"For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

Acts ii. 27—"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

Acts ii. 31—"He seeing this before, spake of the resurrection of Christ, that his [Christ's] soul was not left in hell, neither his flesh did see corruption."

NOTE.—These parallel passages both from the Old and New Testaments, give us both the prophetic and historic account of Christ's "soul" being actually "in hell," or in the "grave," [marginal reading, Rev. xx. 13] while under the power of death; and surely his very soul must then have been dead, or the very grave, in that case, was the habitation of a "living soul."

Isa. liii. 10—"It pleased the Lord to bruise him [Christ]; he hath put him to grief: when thou shalt make his soul an offering for sin," &c.

Isa. lii. 12—"He hath poured out his soul unto death," &c.

NOTE.—This testimony to be depended on, is positive and without exception, or qualification, that Christ's "soul" was bruised, and actually "poured out unto death," or was dead, when his "soul" was made an "offering for sin," or when it was put to death, as no living creatures were made an offering for sin except by their being put to death, in the offering. If then the soul of Christ was actually dead, as here shown, while in the sepulchre, how can the soul of man be immortal, so as not to be also dead, while under the power of the grave?

Matt. xxvi. 43—"Then saith he [Christ] my soul is exceeding sorrowful even unto death."

NOTE.—This is Christ's own testimony, given immediately before his crucifixion; and 'tho' his person, body and all expired on that occasion, it will be noticed that he spoke only of his "soul"—as though he considered his soul as the most important part of himself, which was about to experience death. This certainly corroborates the other testimony given, that Christ's own soul suffered death—being also additional proof that the "souls" of men are mortal, and die as really as their bodies, and that even their souls can have no kind of immortality, except they obtain it in the resurrection of the just, through faith in Jesus Christ.

For the Advent Harbinger.

THE SHUT DOOR.

The term *door* is used metaphorically in the New Testament fourteen times, and with eight different meanings.

1st. John x. 7, 9. "I am the door of the sheep." The sentiment is more literally expressed in the 11th verse: "I am the good shepherd." He is the "new and living way." By him, if at all, we "shall be saved" and "have life."

2d. Acts xiv. 27. Paul and Barnabas rehears-

ed to the church, at Antioch, "all that God had done with them, and how he had opened the door of faith to the Gentiles." The door of faith being opened to the Gentiles about A. D. 46, does not imply that they could not be saved before that—for it had been their privilege to become predestinates to the Jewish religion; or, without that, to be "devout and fear God," like Cornelius;—but it implies that the Gentiles, as well as the Jews, had now become the recipients of faith under the new dispensation. But even before this, one of their number showed greater faith than any in Israel—Matt. viii. 5-13; and another was made whole by her faith. Matt. ix. 20-22.

5d. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3; Rev. iii. 8. The first three of these passages are the same in sentiment and similar in application: "For a great and effectual door is opened unto me."—"When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord."—"Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." They have reference to the introduction of the gospel at Ephesus, Troas and Rome. An open door implied unusual liberty and success in preaching the gospel at those places. The last of those texts quoted above, is, doubtless, the same in sentiment, but different in application, as to time. It is in the address of him that is "holy and true" to the Philadelphia church, which many of us believe existed during a few years prior to the seventh month of 1844: "Behold, I have set before thee an open door, and no man can shut it." An open door in this passage signifies the unusual liberty and success the Lord gave his church during those few years in preaching his gospel: while the flying messenger of Rev. xiv. made his proclamation; and the two invitations of Luke xiv. were given, and the preaching of the faithful servants produced the likeness of ten virgins going forth to meet the Bridegroom, and the midnight cry. Matt. xxiv. 25. This unusual liberty and success terminated in 1814, as all can attest; and that special benefit to the Philadelphia church is no longer enjoyed; in this sense, therefore, we may now say that the door is shut, taking care that we are understood.

4th. Rev. iii. 20. To the church in its Laodicean and last state, "the Amen, the faithful and true Witness," says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." I know, some say, this means any man in the Laodicean church; but I cannot so dispose of it. He counsels the church to buy of him gold tried in the fire, white raiment and eye-salve, and exhorts them to repentance: and then adds, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—We should echo this invitation from the faithful Witness.

5th. Matt. xxv. 10—"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." On this passage three opinions obtain among Advent believers: 1st. That it was not designed to represent anything in particular; 2d. That the foolish sought oil while the cry was being made, and that the coming of the bridegroom and the marriage were events necessarily to occur in heaven before the appearing of Christ, and that they occurred or commenced on the tenth of the seventh month, 1844, when the door was shut; 3d. That the cry was finished on the tenth of the seventh month, and that the foolish have been seeking since that time, and that the coming of the bridegroom will be the appearing of the Lord, at which time the door will be shut. I have held to the second of these opinions; the truth, however, may lie between the second and third. But one

thing is evident and should be considered by all who believe this door was shut in 1844, viz: that this door is shut only against the foolish virgins. Who they are it may be impossible and unnecessary for us to determine. All agree that they are not the unconverted; therefore the shutting of this door at that time implies no impossibility for sinners to be converted since that time. The midnight cry of '44, was evidently synchronous with the second or "quickly" call to the great supper (Luke xiv. 20), from giving which, the servant returned, declared he had done as his Lord commanded, and added, "AND YET THERE IS ROOM." (ver. 22.) After this lies the command which is as imperative as any other: "Go out into the highways and hedges, and compel (Gr. *constrain by entreaty, advice, &c.*, others) to come in, that my house may be filled." (ver. 23.) This, then, is our present work.

6th. Luke xiv. 25, 26. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets." The last clause in this passage identifies it as a parallel to Matt. xxv. 31-46, the pretension to merit being set up when the sentence, "Depart," &c., is pronounced. Hence the rising up of the Master will be when he shall come in his glory, with all his holy angels, and sit upon the throne of his glory. Matt. xxv. 31.

7th. Rev. iv. 1. "A door was opened in heaven,"—a vision of heavenly scenes was disclosed to John's view.

8th. Matt. xxiv. 33; Mark xiii. 29; James v. 9. "Know that he is near, even at the doors,"—just ready to appear.

These, I believe, are all the metaphorical uses of the term door in the New Testament. I have stated each distinctly, that the reader might see the various uses of the word.

I have now to state, that viewing this subject in all its bearings, so far as I am capable, I see nothing to justify, but much to condemn, the sentiment I tenaciously held above three years, viz: that there could be no genuine conversions since the fall of 1844. I am now satisfied that that sentiment had for its foundation nothing better than an unwarrantable inference: yet I firmly believed it, and acted accordingly, not having preached to a congregation of unbelievers until about eight months ago; but since then I have done so frequently, and with as clear a conviction of having done my duty as ever I enjoyed. There was, indeed, for a long time much reason to infer that the time for converting men had passed; but as there is no Scriptural authority for that opinion, and as God in his mercy has proved it untrue by blessing the efforts of his servants in converting men; I feel bound to abandon it—to confess my error therein—try to redeem the time I have lost and repair the injury I have done the cause of my coming Lord. The few years of my experience in this cause has been the most solemn and interesting period of my life. Deep and fervent has been my solicitude to know the truth as it is in Jesus, and to do his holy will. I would honor him in believing and confessing his truth; but would not dishonor him by incumbering his truth with my errors. I feel like humbling myself before God, and praying him for pardon for my errors, and grant me courage and grace to do my duty now. Wherein I have grieved any of my brethren, in any wise, I ask their forgiveness. I am now free—my duty in this matter is done. Amen.

O. R. L. CROSBY.

Casaundigua, N. Y., Sept. 19th, 1845.

Use the means, and trust to God for the blessing.

For the Advent Harbinger.

The Psalms Versified.

PSALM XV.

Who, in thy temple, holy Lord,
Shall sojourn? Who always
Shall dwell in Zion's mount secure,
And in thy presence stay?

ii.

'Tis he who walketh uprightly,
And worketh righteousness:
Who in his heart doth speak the truth;
And loves the way of peace.

iii.

Who doth not backbite with his tongue,
Nor doth his neighbor ill:
Against him Liked not up reproach,
And beareth no ill-will.

iv.

He, in whose eyes a person vile
Is base, and is despised:
He honors them who fear the Lord,—
These by his soul are prized.

v.

He that abideth by his word,
Though to his hurt he swear:
He changes not; and unjust gain
Will he by no means share.

vi.

Against the innocent, reward
He never will receive:—
Such is the man who shall abide,
And in God's presence live.

HENRY HEYER.

Selected for the Advent Harbinger.

COMMENT BY "JAS. MACKNIGHT, D. D."

"Without us should not be made perfect."—Heb. xii. 40.

"Made perfect, here, signifies made complete, by receiving the whole of the blessings promised to believers (see Heb. v. 9), the expectation of which animated the ancients, whose great actions are celebrated in the preceding part of the chapter. These blessings are, the resurrection of the body, the everlasting possession of the heavenly country, and the full enjoyment of God as their exceeding great reward. (See xii. 28.) The apostle's doctrine, that believers are all rewarded together and at the same time, is agreeable to Christ's declaration, who told his disciples that they were not to come to the place he was going to prepare for them, till he returned from heaven to carry them to it. John xv. 8—"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." Further, that the righteous are not rewarded till the end of the world, is evident from Christ's words. Matt. xiii. 40-43. In like manner St. Peter told us that the righteous are to be made glad with their reward "at the revelation of Jesus Christ" (1 Pet. iv. 13), when they are to receive "a crown of glory that fadeth not away." 1 Pet. v. 4. John also tells us that "when he (Christ) shall appear, we shall be made like him, for we shall see him as he is. 1 John iii. 2. This determination not to reward the ancients without us, is highly proper, because the power and veracity of God will be more illustriously displayed in the view of angels and men, by raising the whole of Abraham's seed from the dead at once, and by introducing them into the heavenly country in a body, after a public acquittal at the judgment, than if each were made perfect at their death.

"Live together with him."—1 The. v. 10. In the opinion of some commentators this imports that the righteous in the state of the dead still live with Christ. But, in my opinion, the apostle is here speaking of their living with Christ after the resurrection. iv. 17—"Who died for us, that whether we are of the number of them who, at his coming are alive, or of them who are dead in their graves, we may live with him in heaven for ever."

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, September 30, 1848.

TO OUR PATRONS.

DEAR BRETHREN:—We are sorry to be under the necessity of addressing you on the subject of this notice, but stern necessity compels us to do it. We told our non-paying subscribers, a few weeks since, that we were in pressing want of cash, but, to our disappointment, but very few have heeded our call. We know not how they can treat us with such neglect, and feel justified before their God. It may be possible, that they think they have a reasonable excuse for so doing; but if they have, it will not relieve our wants: we must have help immediately, or stop the publication of the Harbinger.

Besides the weekly expense of the Harbinger, we have, for more than a year past, had sickness in our family; and now, in addition to the long sickness of my wife, a poor sister has providentially been thrown upon our hands, and now lies very low in our house, under the constant care of a physician, and who requires in addition to our usual help, a careful nurse. All acquainted with such cases, well know that, besides the constant care and watching, by day and night, the additional expense, in such afflictive circumstances, to the usual family expenses, must be considerable.

Under these trying circumstances, would those, who owe us, pay, if no more than half what is our just due, all our embarrassments for the present, so far as money is concerned, would be removed.

Now we ask those who owe for the paper, and all others concerned, what shall be done in this case? The Harbinger is needed and must be sustained, you all readily respond. But who will aid in furnishing the means? There are some who have ever been forward and liberal in answering such questions; may the Lord reward them. But will those who owe for their paper, have the satisfaction of being just, besides taking part in this good work? We believe some will—and earnestly intend all to share in this righteous work.

Finally, we submit this case, as we have done before, to the decision of the friends of the Harbinger, praying God to guide them in what they may do, in reference to this appeal.

THE HARBINGER.

We have had nothing for some time on the state of our Subscription List. We would just remind our friends that, in order to keep the list good, a constant effort should be made to obtain additional subscribers. Some have not been idle in this respect, and they have our thanks for what they have done in this good work. Can not the number of our subscribers be greatly increased at this time? We believe it can, if united and faithful effort is made. Who will commence the work?

No pains will be spared in making the Harbinger interesting and highly useful to its readers. Its number of able correspondents is increasing, from whom we expect rich contributions. With those efficient helps, we trust we shall be enabled to make the Harbinger worthy of the patronage of every lover of Bible truth. Therefore, we say again, Try to increase its number of subscribers.

SPECIAL REQUEST.—Bro. E. R. Pinney specially requests those who have subscribed for his pamphlet in different places, and have not paid, to send the amount subscribed by the *fifteenth of October*, by

letter, *post-paid*, directed to J. Marsh, Rochester, N. Y.

Bro. L. D. MANSFIELD has remained in the city since the close of our tent-meeting until a few days since, when he left for Lockport. His labors in this city, especially last Sabbath, have been very acceptable, and profitable to the cause, which is in a very interesting state at this time. Several have recently spoken for the first time in our meeting. Bro. M. brings a good account of his mission to the West Indies. He enjoys very good health now, and is wholly devoted to the cause of his soon coming Lord. His numerous friends bid him a cordial welcome to the fields of his former labor.

LETTER FROM BRN. MILLER & CATLIN.

State of the cause in Northern Indiana and Southern Michigan.—Continued from the *Advocate of the Cause*, published in the *Publication of a Series of Tracts*, &c.

DEAR BRO. MARSH:—We have, during the month past, by an exchange, had a survey of the entire field of our labors in Northern Indiana and Southern Michigan: and feel disposed to make somewhat a report of the state of the cause, through the Harbinger, which has a general circulation among the brethren in these parts.

3rd. We would say, There is satisfactory evidence before us, that our labor has not been in vain in the Lord. There has been an increase of the number of believers; and manifestly a "growth in grace and knowledge of the truth." The brethren are almost unanimously striving to come up to a high and holy stand, as Bible Christians—not willing to stop at the "first principles of the Advent faith," on a level with other Protestant churches, but aim at the Bible standard, viz: an enlightened faith, the "one hope of our calling," and gospel order of the living church of God; and, in this position, to "wait for his Son from heaven," in the joyful expectation that he is nigh to come.

2nd. We remark, There is now an strong encouragement to labor for God. We have never seen a time when there was such a demand for labor in the West, as when a little would accomplish so much seemingly, as at the present. In view of the fact, we may say, Look on the fields; for they are white already to harvest.

3rd. We would say, With this encouragement to labor, we feel the want of Publications in the form of Tracts, of an appropriate character, in addition to the Harbinger, to place in the hands of those who are interested. We have some of the right kind, but not enough. Facts have demonstrated that a single copy of the "*Six Sermons*" has opened the way in some instances to the raising up of an intelligent congregation of disciples, whose works evidence that their faith stands "not in the wisdom of men, but in the power of God."

Therefore, in behalf of the brethren, and at their suggestion, we propose the publication of a series of Tracts, such as we think will greatly aid the cause of truth. Say—

1. GEO. NERBHAM'S articles on "*Life and Death*."
2. J. B. COOK'S articles on "*The Distinctives Being of God*."
3. "*The Growing Creation*."
4. E. R. PINNEY'S articles on "*The Purpose of God*."
5. J. B. COOK'S articles on "*The Living Soul*."
6. One on the *Atonement*.
7. One on the *Kingdom of God*.

The above named writers will have the privilege of revising their articles for this purpose. Suitable alterations on the two last can be furnished.

Our Hymn Book is quite objectionable, on account of size and expense. We will also furnish a collection of from 50 to 75 Hymns, to be published in small pamphlet form, without music.

If you think favorably of this proposition, you will please, through the Harbinger, what the first cost will be of an edition of two or three thousand of such Tracts. Understand, that we will forward you the funds, in advance, to meet the first cost, then buy them of you, at usual prices. By so doing, we shall assist your Office, so that you will be able to publish more, if needed. If you deem the proposed edition too small to be advisable, make

a proposition yourself, that we may know what is necessary to be done.

We doubt not, that brethren in other parts will see the propriety of the thing, and will be forward to assist.

Brethren, we have a favorable time for action: let it be improved, with energy; and God's blessing will attend the effort.

Let us hear from you, Bro. M., immediately, that we may have the matter before us, at our General Meeting in October, the notice of which is herewith sent.

In closing, we would suggest to brethren in the West, that they come to the meeting prepared to furnish the funds necessary to meet Bro. Marsh's proposition, should it be thought advisable to act in the matter.

Your brethren in hope,
Middlebury, Ind., Sept. 4, 1848.

E. MILLER, JR.
N. M. CATLIN.

RESPONSE TO THE ABOVE.

This communication from BRN. MILLER & CATLIN should have appeared in our last week's paper, by pressing duties prevented our attending to its propositions with that care their merit demand; we hope, however, that the delay will not materially affect the case under consideration.

We have long felt the necessity of something being done of the kind these brethren propose, as had for some time been planning its accomplishment in nearly the same way; hence, in the main, we heartily approve their propositions; unless the design to have them all published at once; and this we should not object, provided the necessary means can be raised to warrant the undertaking.

We therefore propose to commence the publication of such Tracts or Pamphlets as may be called for, or the wants of the cause may demand, as soon as the means are furnished, or pledged.

Prices cannot be named now, for we cannot tell the size of the works until they are printed; be they will, probably, vary from \$3 to \$6 per hundred. We can assure our friends, they shall be put at the lowest prices for which they can be afforded.

One of the works named by our brethren, "*The Purpose of God*," &c., by E. R. PINNEY, has just been published by him; and any quantity that may be wanted can be obtained of him, at Seneca Falls, N. Y., or at this Office, as we design to keep a supply on hand. They are a valuable work, and should be generally circulated.

We are now publishing a series of articles under the head, "*True Grace of God*," in which we design to give some of the plain Bible evidence in favor of the following prominent doctrines of our faith: The Gathering of the True Israel to its Land of Promise—The Millennial Reign of its Saints on the Earth, posterior to the Advent of Christ—The Personal Appearing of Christ—The Literal Resurrection of the Body—The Destruction of the Living Wicked, at the Appearing of Christ—Renovation of the Earth by Fire—The Kingdom of God on the New Earth, under the whole heaven—At the Time when it will come. We have commenced writing on these subjects, with the design, after its articles shall have been given in the Harbinger, to revise and publish them in pamphlet form. Such work is much needed for general distribution.

Should Bro. Miller, Catlin, and others where they labor, and our brethren generally, concur in the propositions, and lend the helping hand, the series of Tracts named, with the one we propose to issue, may not only soon be commenced, but all may be published, and soon ready for distribution and usefulness in community.

These propositions afford an opportunity to all who are disposed, to use their surplus cash, or the amount they can spare, in doing good to their perishing fellow beings. You can give as duty may demand. \$100, \$50, \$10, or \$5, or any small

them, will be acceptable. For any sum you may give, or pledge to give, you shall receive the full amount in pamphlets, at the lowest wholesale price, when printed. You can circulate them, freely, among your friends and neighbors, or sell them at a fair price, as you may feel disposed. In either way, or in both, you may not only aid in meeting the expenses of their publication, but do much good to those whom you may be able to reach with the truth.

We hope to have a general expression from our friends, on this matter, without delay, that we may know what to do in the case. What we do should be done cheerfully, and quickly; for our opportunity for doing good, in this world of sin, will soon close.

THE SERIES OF PAMPHLETS.—It is desirable to commence the publication of the above series of pamphlets, and such others as may be thought advisable, as soon as possible. Our friends, therefore, who feel interested in their circulation, will send on their contributions for that purpose, without delay.

Ministers, traveling and local, lecturers, and others who may feel disposed, can aid the enterprise, by laying the matter before their friends, obtaining subscriptions, and enlisting them in the work.

PAYERS.—Those who may not be able to make immediate contribution, can, if they choose, send, through the Harbinger, how much they will give themselves to remit, and take the equivalent in pamphlets,—before the 1st of January next.

We have already received the following—

P L E D G E S .	
P. A. Smith, Rochester	\$3.00
H. W. Rogers, "	1.00
1 friend	2.00

ANNIVERSARY CONFERENCES.

Bro. Marsh :— * * * You have undertaken to administer a public rebuke to us, who assembled in conference meetings, in New York, and Boston. What authority have you done it? I asked you, in my last, to give us the first passage of God's word, that condemned us. This you have not done, but assumed your rebukes, on your own authority. I need not how much this, in spirit, differs from crowd-making, after all; and I beg of Bro. M. to read the quotation from James iv. 11, 12 again, and read himself, if he has not put himself in the place of a "lawgiver and judge"! For any man, to rebuke his brethren, on his own authority, is to make himself, both "lawgiver and judge." When we transgress any commandment of God, or the spirit who sees us in fault, to rebuke us. Till then, if they do, they may render themselves obnoxious to divine rebuke.

A few words in regard to our conferences. It might seem invidious to say any thing in defense of them, so long as we have not had the first word of God directly or remotely, in condemnation.

I will, therefore, only say, that any labor, or amount of labor, to bring them into disrepute, will be lost, so long as, in them, we have done nothing desirable, ourselves.

You talk about a "permanent organization" of the conference. The meetings, as the published reports show, were adjourned, *sine die*—without day! If any one knows, or ought to know, that this is always a *dissolution of the meeting!* It therefore has, no, no existence. I hope Bro. M. will see the wrong stand he has taken, and retract it in time, to spare the cause from the injury he is now inflicting upon it.

Yours waiting for the Lord from heaven,
G. NESBOM.

REMARKS ON THE ABOVE.

* Rebuke a wise man, and he will love thee."—Bacon, if our brethren of these conferences are wise, and if we really have administered "chastisement, punishment, affliction for the purpose of restraint and correction" (see Webster on rebuke), they will

love us for the act. But tho they may be worthy of this kind of treatment I do not say that they are), we have felt no disposition to use the rod, even with the most careful if, neither have we done it, as our articles on "Aversary Conferences" will show. We have rately awarded to them, purity of motive. It is their acts we have called in question. And we have done it in the spirit and words of brotherly kindness; if not, let it be shown to the contrary, and when convicted of wrong it will be our highest pleasure make full restitution.

These acts of our brethren public acts, designed for the approval and adium of the church of God; consequently, we has right, nay, it was our duty, to examine them fairly, and give the result of our investigation to a public; and no one should consider himself publicly rebuked, by such an investigation. Poor, fallible acts, should never be seen in a case of this character—he has no business in the sanctuary of God—just so surely as he intrudes himself there, he will meet with many rebukes—the entire word of God will chastise him continually, until he seeks the Lord, or falls slain at his feet. So long as he lies there, fully subdued by grace, the closest and most faithful investigation of things pertaining to our faith and practice, whether of public or private character will not be viewed in the light of a rebuke.

We wholly disapprove of complaining at the investigation of our public acts: for when complaints come from men of high standing, they serve as a kind of interdict, to stop *frat* discussion; for, but few men have the moral courage, to question the acts of their brethren, if they know, by so doing, they shall incur their displeasure. We prefer equal rights and free investigation, whether in or out of conference, to proscription of any character, in its mildest form.

Bro. Needham thinks that no permanent organization of these Anniversary Conferences exists.—We would rejoice to learn that he is correct, and we mistaken, in this case. But we are constrained, from certain facts, still to think we are correct.—We do not say that it exists *formally*, as other perfected ecclesiastical conferences, in the older sects, exist; but we do say, that, for several years past, it has *de facto*, in fact, as to make its appearance *annually*, at the same time and place; and, if time permit, we venture to predict, that it will appear again next spring, to report on, and carry forward, the very acts of its last session. The Conference *now* exists in the Committees it appointed, for missionary, evangelical, and other purposes; and these committees, doubtless, are expected to report to the next annual session of the Conference. But it is not the mere existence, or the annual assembling, of the Conference, to which we object, but its *acts*. These acts, or some of them, we have shown, are contrary to the spirit and letter of the word of God, and neither Bro. N. nor any other has attempted to disprove what we have said. All we have heard or read discountenancing what we have written, has been of the character of complaint, and a paragraph or two in the Herald, impugning our motive. With some, these things may serve the place of bible evidence and sound argument, but the bible student places a due estimate upon them, and is satisfied with nothing short of truth and facts, in a case of this importance. This also, will judge righteously in this case, and this is our greatest consolation.

If Bro. N. will carefully read our articles on Anniversary Conferences, he will see his mistakes, in repeating the request for us to "give the first passage of God's word to condemn us." He is correct however, if he really means as he says, "us;" for we have given no proof for this purpose. It is not

the men, but their measures, that we have condemned, and this we have done, by the authority of the word of the Lord. It is true, we have not gone into the investigation of the *Scriptural* evidences against such conferences, as fully as we might, for the very good reason that the nature of the case did not require it; it did not belong to us to prove a negative. We view the case in the following light:

Our brethren have devised, matured, adopted, and sent out for the adoption of the church of God, certain rules of action; we have taken the liberty to reject them, and have assigned as a reason for so doing, that they are *another* taught in the word of the Lord, and as that word is a perfect rule of church action, the lawful conclusion is, those rules are wrong. Now, if our objections are founded in error, and the acts of our brethren are justified by the word of the Lord, instead of calling upon us to prove a negative, it would be, not only a very easy matter for them, but their duty, to prove a positive; or, in other words, to give the *scripture proof*, for the justification of their acts. This has not been done—and until an attempt is made to do it, not a murmur should be heard against those who reject these measures. If the *Bible*, or the *early history of the Church*, furnishes any evidence to justify ecclesiastical conferences, we would like to see, and publish it. Will Bro. Needham, or any other, furnish such evidence, if he can? Our columns are wide open to its reception. This is fair. But no such evidence shall we ever receive; for the very good reason that it does not exist.

Many good brethren, who have not carefully looked into the nature of these things, can see no harm in such conferences; they think, if the thing is not carried too far, is kept within certain bounds, all will be well in the end. Of such, we ask, Do you not know, that the most antichristian and oppressive ecclesiastical bodies in existence, to the unguarded, had the most *harmless* beginnings? Then why have they resulted in the most serious harm to the cause of ~~truth~~ *truth*—the fundamental principle of their action was wrong; and by following it to the legitimate conclusion, it invariably landed them into very gross errors. The principle has been the same in the organization of every ecclesiastical conference, in every sect, and it is this—

EXPEDIENCY!

At first, in their harmless infancy, very cautious steps were taken, being fully determined not to run into the extreme of authoritative conferences. But having adopted the principle of expediency, it has led them along, step by step, to where they now are, split up into hostile and oppressive bodies, opposed to the simple order and righteous doctrine of the New Testament. The Conferences under consideration, have commenced their action on this same principle; they have taken but few, apparently harmless steps, yet—but, such is the character of human nature, and surrounding circumstances that will arise, if time permit, that further advances will be made, until the principle will lead them, where it has invariably led others, viz: to the work of legislating for the church of God.

It may be thought too uncharitable, to thus judge our good brethren, who are as much opposed to legislating for the church of God as we are or any body should be. Not so; for we do not question the purity of their intention, and love for the cause of Christ. But their love, their purity of motive, and holy zeal, are no guarantee against running into error. The heat of people not unfrequently plunges the most rapidly into error. They are zealous for the Lord, and what they do for him is done with their might, and speedily. If, through ignorance, or wrong teaching, they adopt an erroneous sentiment, or incorrect principles of action, they soon land in

the extreme of error. Many think such unfortunate Christians were never good at heart. It is a mistake; for they were of the purest sort, and their fall is not to be attributed to the want of true piety of heart, but to wrong principles of action or faith, which they followed, in their honesty and zeal, to their ruin.

The reformers, who stand at the head of the different sects, were good men, yet the principle of expediency, led them and their followers into the presumptuous work of legislating for the disciples of Christ, and all the antichristian doctrines and practices with which the church is now cursed.

Our brethren (if it would not give offence, we would say, Our dear brethren, or Our good brethren) in the purity of their motive, and commendable love and zeal for the cause, have commenced their action on the same principle, expediency. This year, they have found it expedient to adopt certain rules for the voluntary observance of the church, which the Bible nowhere teaches. If time should continue, next year they may find it expedient to adopt others, more binding and authoritative, and so keep advancing every year, on the broad road of Expediency, until the principle of expediency shall have led them, where it has all others who have followed it, viz: to the work of legislating for the church.

Our only safety, in matters of government, faith and practice of the church, is, in the truth, the perfect law of Christ. We never should find it expedient to do or believe less or more than it requires. It is perfect; and as many as walk according to its requirements, peace will be upon them.

BRO. O. R. L. CARVER.—The article on the shut door from this brother, and his acknowledgment, in this paper, will be read with interest by many who have been acquainted with him for a few years past. We rejoice at the stand he has now taken, and feel assured that his brethren will gladly extend to him the warm hand of Christian fellowship, and bid him a hearty welcome to the fields of his former labors.

REMOVAL.—Our meetings in this City are removed from Minerva Hall, to the hall in Stone's Block (fourth story), on the opposite corner of Main and South St. Paul streets. Entrance from either Main or St. Paul street.

Correspondence.

From Bro. E. Bellows.

BRO. MARSH—I will give a short account of our meeting held in Carver. There was quite a gathering of the professed friends of our coming Lord from the surrounding towns, and we were permitted to sit down under the shady bowers of the forest and worship God in his own free meeting-house. All could testify that it was good to be there, and I presume that none regretted the sacrifice of the little money and time they made in obeying the command, "for-sake not the assembling of yourselves together as the manner of some is, but exhort one another, and so much the more as you see the day approaching."

There was quite a number of people present who do not see and believe as we do, and we can but hope that some good impressions were made on the minds of some. On the Sabbath the congregation was large—from a thousand to fifteen hundred people were present, many of whom gave good attention to the preaching, while there was a set of the baser sort who came for no good purpose, but to disturb the meeting. We suffered no injury from them, only they annoyed us some during the afternoon service by talking loud in order to draw off the attention of the congregation, but they did not effect much.

Drn. White and Cook were the principal laborers

in word and doct, and never did they seem to be filled more with the fullness of the blessing of the gospel than at this meeting. The whole truth was presented in power and demonstration of the spirit. It was conceded to every man's conscience in the sight of God The hope of the church in the resurrection of the dead, was set forth in all of its beauty, with all heathen and Jewish garbs of mysticism stripped from it. It was also shown that immortality was only given to those who seek for it, and to them at the coming of the Lord. Amen.

his looking for life,

E. BELLOW.

North Scituate, I., Sept. 11th, 1848.

From Bro. R. R. York.

BRO. MARSH—I do praise the Lord that I am still alive and blessed with the privilege of searching his word daily, and also of reading the Harbinger and other Advepublications. By these means I am encouraged to press on toward the rest that is soon to be "given to all people of the saints of the Most High God." If I am not deceived, I do desire most ardently, the coming of the Lord, and an inheritance in that kingdom that is to be under the whole heaven. For some time past I have felt the need of entire consecration to God in order to please him now, and be found of him in peace at his appearing. A deep and I trust heartfelt sense of this blessed truth has led me to watch and pray more, and although most unworthy, yet I have had some evidence that God is now hoping, my all in all. I feel more and more convinced that the true Christian may know—yes it is his duty to know, *what he is, and where he is.* Job could say, "I know that my Redeemer liveth." David, from an overflowing heart, could say, "O God, thou art my God." And who can read the Old Testament, and not be fully convinced that all the faithful ones named in that book knew that they were the children of God? And surely, *the appearance of the primitive saints* will prove that their fellowship was with God and his Son Jesus Christ, and that they had the spirit of the Lord witnessing with their spirits that they were the children of God. Brethren, do let us live as near to God as they lived—do as they did, and we need not doubt on acceptance with God. Then we can from the heart pray, Thy kingdom come—Come Lord Jesus, come quickly!

I sometimes feel sad to witness so much opposition to the plain word of the Lord, in regard to his coming and kingdom. But then I think this state of things was a subject of prophecy, and with this view of the case I can lift up my head and rejoice that redemption is so nigh.

How dark to the mass of professors of religion must the present state of things, all over the world appear. They can see no evidence that the world is soon to be converted, neither can they discern any tokens that the day of release is at hand. Blessed be the Lord! the faith of the just is all lighted up with these tokens; they take God at his word and go on their way rejoicing. Amen.

Allow me at this time to say that I have long wished to know more fully the meaning of such passages of Scripture as the following: Heb. x. 34; 1 Pet. i. 4; 2 Cor. v. 1. In these and some other passages the inheritance of the saints is spoken of as being in heaven now. How then can the inheritance be the earth? May not the sects of these days think they have some ground for saying that the abode of the saints is in heaven? Again, the Saviour said, "I go to prepare mansions for you." If so, in what sense can he say, Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world. As you intend to speak

of the kingdom in your forthcoming articles on "The True Grace of God," could you not answer these objections and any others that may arise in your mind without much trouble, and thus do good?

I often think of you with great interest, and pray God that you may continue to exhibit a spirit of meekness and love to all, even your enemies. The Lord will stand by you if you trust in him, for he "knoweth them that are his." Be faithful, tell the whole truth, for that only can make us free.

Your brother in hope of eternal life at the appearing of Jesus Christ,
RUFUS R. YORK.
North Yarmouth, Me., Sept. 13th, 1848.

From Bro. J. S. White.

BRO. MARSH—We have been greatly interested, and we trust benefitted, by the visit of father Wilson. He was with us about four weeks, in good health and spirits. To no one, it may be, was his visit more enduring than to me. He was the first minister I ever had any acquaintance with, and by him I was baptised when a boy, about 26 years ago. It had been about 24 years since I had seen him. He retains all the marks of the same Christian man, with the additional growth of a Bible student. He let us on the 13th to fulfil his appointments on his way home to Western New York. Father W. needs no recommendation but to say, he is a living epistle "known and read of all men" who may have any acquaintance with him. We commend him to the grace of our Lord Jesus Christ, hoping soon to see him in the Church of the First-born.

J. S. WHITE.

Wrentham, Mass., Sept. 23d, 1848.

From Bro. J. L. Towner.

DEAR BRO. MARSH—I am truly delighted with the weekly visits of the Harbinger. The non-independence by which it is conducted—the *fact that is manifested in its editorials and by many of its correspondents*—the seeming love of truth and disposition to thoroughly investigate every Bible doctrine in meekness and love, certainly ought to recommend it to every Christian soul. And it always seeks the thorough investigation of all Bible truths, it does not fail of keeping foremost of soul-cheering, world-denying doctrine, of the immediate advent of our gracious Redeemer. This, brother, is what makes me prize the Harbinger more than any other weekly that has come to my acquaintance. The Harbinger (if I do not mistake its title) has but one great end in view, and that is, to live at the truth. It is, if I am not mistaken, free from all sectarian domination—Amen. It does not defend, as such—it has no particular or man's deaving to define or explain to suit a theory,—it readily relinquishes an error for truth as it is proved—it never asks what is the most elegant, but what is right—and when this fact is ascertained it is unyielding and inflexible. What better evidence do we want of this fact than is given: prominence it gives to those three very unpopular doctrines of the Bible: "The immediate advent of Christ," "the Sonship of Christ," and "the denunciation of the wicked." I call these doctrines unpopular because they are there taught. I call them unpopular because the mass of the so-called churches do not believe them.

The Harbinger contends for the sufficiency of Scriptures as a rule of faith and action—many churches do not. Now is not this just such a case as we need in this perilous hour!—we that think for ourselves—we that are brought into glorious liberty of the gospel of Jesus Christ—that make God the judge of Christian characters—not man—we that believe that when God teaches

a truth in his word means what he says, and should be "his own interpreter," taking its most obvious sense. A paper that advocates these principles and sets upon them, having proved itself worthy of our patronage, we are bound by every feature of our religion to sustain.

In hope of soon seeing Jesus, and meeting with all my brethren of like precious faith, I subscribe myself your Christian brother and companion in tribulation,
J. L. TOWSER.
Belvidere, Ill., Sept. 4th, 1848.

From Bro. N. L. Smith.

DEAR BRO. MARSH:—I was glad to hear that Bro. Pusey will furnish his articles on the "Purpose of God," to be published in a tract. It has been my wish for some time to have just such a tract; it will present in a clear light "that blessed hope"—the "one hope of our calling," Jesus, "the resurrection and the life," as he is to come to be glorified in his saints at "his appearing and his kingdom." I will heartily do all I can to pay the expense, and will give pledge #10.

With gratitude to our heavenly Father I mention a meeting with the brethren and sisters at Sennett last Sabbath at 5 o'clock. They have obtained the meeting-house at the Pine Woods, to meet every Lord's day.

The Lord make us to increase and abound in love one toward another, and toward all men, even as our blessed Lord Jesus hath loved us and given himself for us, to the end our hearts may be established unshakable in holiness before God the Father, at the coming of our Lord Jesus Christ with all his saints. Amen. Love to all the children of the kingdom.

Yours waiting,
H. I. SMITH.
Auburn, N. Y., Sept. 7th, 1848.

From Sr. P. G. Pills.

DEAR BRO. MARSH:—We have no meetings now. Bro. J. D. Prudden had preached with us twice, and left two appointments; but he sleeps in Jesus and I desire to say, the will of the Lord be done. I believe he was a good man. O that the Lord of the harvest would send forth more faithful laborers into the harvest—for truly it is plentiful but faithful preachers are few. Pray for us, that amidst the spirit of the world and the sleep of death that is around us, we may stand with our loins girt about with truth, and our lamps burning, and we be like unto men that wait for their Lord, ready to meet him at any moment.
Your sister in Christ,
P. G. PILLS.

Somerset, N. Y., Sept. 8th, 1848.

From Bro. D. E. Moon.

BRO. MARSH:—By the assisting grace of God we have been enabled to sustain a weekly prayer meeting, by which, together with the glorious promises of the Bible, we have been greatly comforted.—Should any of the Lord's stewards find it convenient to call this way, we should be glad to hear the glad tidings of the kingdom at hand again proclaimed. It has been long since we have heard a preacher whom we could believe.

Your brother in hope of eternal life at the coming and kingdom of our Lord Jesus Christ.

DAVID R. MOON.
South Creek, Pa., Sept. 11th, 1848.

From Bro. J. M. Gove.

We are yet in the land of the dying, where sin and sorrow reign, yet through the goodness and mercy of God I have a hope, that I shall soon enter the land of the living, where sin and sorrow shall never come, and where tears shall be wiped from all faces. The little band of brethren here are still looking for the Lord to descend, as promised, with a shout,

with the voice of the archangel, and with the trumpet of God, soon. We are but few: there has been a great falling off since 1844; but blessed be God for the light that still shines, in these last days, from the blessed word.

Behold, the land is mourning,
Where the wild sea-storm rages in a roar;
Hark! how the heavenly hosts are cheering!
Not in vain through every range the shout!

Whitefield, N. H., Sept 6, 1848.

BRO. MARSH:—I wish you would say in the Harbinger, that we would be glad to have Bro. Cook spend a little time with us at Canandaigua on his way West, if he goes, and if it is consistent with his engagements.
O. R. L. CROSSER.

Obituary.

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

Death of David Hanchette.

DEAR BRO. MARSH:—Another of our dear brethren sleeps in Jesus: DAVID HANCHETTE, of Collins. He was converted and consecrated himself to the service of God about 17 years ago. He led an exemplary Christian life, in the circle of his acquaintance was universally beloved, was a kind husband, a loving father and faithful friend. A few weeks since he arranged all his temporal affairs and went to Manlius on a visit. On the 3d of this month he was in usual health, attending meeting on Lord's day, when an invitation was given to our brethren to speak, he was one of the first to embrace the opportunity, and gave a detailed account of his embracing the glorious doctrine of Christ's speedy coming, in connection with its kindred ones—the joy of heart which they gave him to that precious moment, and

words he was heard to utter were, I stand on God's eternal throne. Two or three of the brethren followed, when one of the sisters testified her faith—stating that she did not expect to die until the glorious advent of her Lord, but said the shaft of death are flying thick and I may not escape. A noise was instantly heard, when to their astonishment, our dear brother had fallen back, and in three or four minutes he breathed his last, without a sigh or groan. He fell asleep in the sure and certain hope of a glorious resurrection to eternal life, in the 59th year of his age. The kindness of the friends on this occasion is gratefully acknowledged by his afflicted partner, especially Bro. Cook, who left his family and home, and endured the fatigue of travelling about 200 miles—for Bro. Hanchette was brought home to his residence in Collins, where his funeral was attended by a large concourse of friends and neighbors, when the necessity and importance of our hope was set before them 1 Thess. iv. 13. F. McWILLIAMS.
Buffalo, N. Y., Sept. 12th, 1848.

BRO. MARSH:—We received a letter from Utica by Tuesday's mail, stating that father was quite sick, and requesting us to come out and see him. I started the next morning, arrived there about noon and found him a corpse. He had died about 6 o'clock in the morning with dysentery—was sick only a week. I brought the corpse home, and we buried it yesterday.

This is the end of our father's pilgrimage here. The Lord's will be done. I very much regret that some of us could not have been with him while sick, and have witnessed his last moments. But I can and do indulge the hope and rest assured that he will soon return from the land of the enemy, divested of all the frailties and troubles of this life, and be raised to that newness of life and glory which shall no more fade away.
Yours, &c.,
JOHN THOMPSON.

Broadbain, N. Y., Sept. 9th, 1848.

Conferences, Campmeetings, &c

Meeting in Oswego, Ind.

There will be a General Meeting in Oswego, Kosciusko Co., Ind., commencing Thursday, Oct. 19th next, Providence permitting, and hold over to Monday. We hope that many of the faithful may be in attendance, and receive a blessing.

In behalf of the brethren,
E. MILLER, Jr.,
N. M. CATLIN.
Bible Advocate please copy and notice two or three weeks.

Conference in Laona.

A Conference is appointed to commence at Laona, Chautauque Co., Wednesday evening, Oct. 4th, and hold over the Sabbath.

Elders E. R. Pinney and J. C. Bywater are expected to attend, and the editor, if practicable. Should another meeting be desired in Chautauque County, soon after the close of the one at Laona, Bro. Pinney and Bywater will attend. Brethren concerned will act in the case as duty may dictate.

Conference in Homer.

A Conference, the Lord willing, will be held in Homer, N. Y., to commence Thursday, Oct. 6th, and continue over the Sabbath. We expect Bro. Galusha and Bates will be with us.

In behalf of the church,
J. L. CLAPP.

Appointments.

BRO. JONATHAN WILSON, the Lord willing, on his return from his eastern tour, will preach at the following places:—

New York,	Sunday,	Oct. 1.
Albany,	Friday eve,	Oct. 3.
Albany,	Friday eve,	Oct. 3.
Canandaigua,	Monday eve,	Oct. 9.
Rochester,	Sunday,	Oct. 15.
Lockport,	Sunday,	Oct. 22.
Buffalo,	Monday,	Oct. 23.
At home,	Sunday,	Oct. 29.

NOTICE.—We purpose to visit the west of Canada, as far as London, the beginning of this winter, if time continue, with the Chart. Should the friends in that section desire it, they will let us know thro' the Harbinger, and we will arrange accordingly.

P. HOBBS,
G. HENLEY.

Herald please notice.

Business Notes.

Wm Gifford—Is it A. C. or H. C., Fairhaven? It is H. C. on our book.

J. Taylor—We did not send because bound books cannot be sent by mail. We have now taken the cover off, and send with the other.

D. Dole—The last credited which was sent the middle of last Oct., paid to no. 221. You pay now to no. 247.

Donations:

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J. S. Beeman, for poor ministers, \$1.00

Remittances for the Harbinger.

S Shoudy G Durkee M Goodhue W P Butler A Rhodes no 378 J Whitmore E G Kingsbury A Avery W Forrester J S Beeman A Odell H Maxwell—\$1.00 each. T Wheeler B Quint D Dole—75 cts each. A Hall \$1.25 E Rogers 38. J Taylor 87. J Calkins \$3.00, L Armstrong 50. F King \$1.50.

LETTERS—J B Cook E R Pinney Z Campbell H Jones E R Pinney C T Catlin J Morrison.

Miscellaneous.

OUR WONDROUS ATMOSPHERE.

The atmosphere rises above us with its cathedral dome, arching towards the heaven of which it is the most familiar synonyme and symbol. It floats around us like that grand object which the apostle John saw in his vision—"a sea of glass like unto crystal." So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests, like snowflakes, to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous, that iron shivers before it like glass, yet a soap ball sails through it with impunity, and the tiniest insect waves it aside with its wings. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blasts breeze into new vigor the hardened children of our rugged clime. The eye is indebted to it for all the magnificence of sunrise; the full brightness of mid-day, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphal arch," and the winds would not send their fleecy messengers on errands around the heavens. The cold ether would not shed its snow-feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail-storm nor fog, dimly veil the face of the sky. Our naked globe would turn its back to the sun, and the atmosphere would be one dreary, monotonous blaze of light and heat burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through his fingers; so that the shadows of evening gather by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the horizon of night, and blaze about the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtains of light, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goes forth again to her labor till the evening.—Quarterly Review.

EFFECT OF POWER.—The beginning of Nero's reign was marked by acts of the greatest kindness and condescension; by affability, compliance, and popularity. The object of his administration seemed to be the good of his people; and, when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "I wish to heaven I could not write!" He was an enemy to flattery; and when the Senate had liberally commended the wisdom of his government, Nero desired them to keep their praises till he deserved them. But mark the corresponding tendency of arbitrary power!—This was the wretch, who afterwards assassinated his mother, who set fire to Rome, and destroyed multitudes of men, women and children, and threw the odium of that dreadful action on the Christians. The cruelties he exercised towards them were beyond description, while he seemed to be the only one who enjoyed the tragical spectacle. "The heist is deceitful above all things and desperately wicked; who can know it!"—Scripture.

CONDITION OF FRANCE.

Speaking of the fearful condition of things in France, the New York Spectator remarks: "The situation is more grave than ever, and all things indicate an approaching crisis. The "red republicans" are working in the dark,—they are again organizing in a new basis, and preparing for a struggle with Gen. Cavaignac. Another appeal to force is inevitable. One of two immediate results must take place: Either the discussion on the report of the committee of inquiry will be stifled, or the arrest of Cassidiere, Louis Blanc, Proudhon, and Louis Rollin will be demanded. In the first case, the unpunished instigators of the revolt in June will gain new confidence and strength from the Government's lack of energy; and, proud of their triumph, will seek to overthrow the Government. In the second, there will no longer be hope of safety for them except in a second and desperate attempt. For this they have been preparing all the last month. Two respectable clubs have entered into an alliance, and will henceforth act in concert. These two societies reckon not less than 50,000 members.

The new rules for the internal government of these political associations are terribly severe. The controlling authority is vested in a small and select directory, consisting of men distinguished by an energy and force of character which make them truly formidable. I cannot go more into detail on this point, and am not at liberty to answer the other questions you propose. The other association of which you speak has not yet joined that of "The Rights of Man," but there is reason to believe, that at least half its members will soon unite with the 50,000 who are ready to make an assault upon the Government. In the three societies, of course, have ramifications in all the principal cities of the Republic; and their names are known to the police, but not their organization, which has been the subject of diligent search for the last fifteen days; but nothing more is known, or will be known, than that preparations are going on for a "war to the knife," between the victors and the vanquished of June.

The legitimists are strong in hope and confidence. Their real strength still exists among the clergy.—The famous prediction of the 14th century, which the Jesuits and their followers of the Sacred Heart have spread so widely in America, is circulated here also. True, it takes effect only on the minds of the bigoted and ignorant; but you know the old saying, that "fools have been in the majority ever since the time of Adam."

Certain it is, that if Cavaignac is not overthrown by the "red republic," monarchy has chances of success; for it must be acknowledged, that Frenchmen want political wisdom and understanding; they are republicans under a monarchy, monarchists under a republic, and democrats above all, but with a universal desire in secret for the enjoyment of "privilege." Until political education is more advanced, there can be no stable and regular government in this country; nothing is possible save intestine discord and perpetual strife. Of this you will soon have a new and lamentable proof."

DREADFUL HURRICANE ON THE EAST COAST OF SCOTLAND.

Last night about 1,000 boats, each manned by five fishermen, left the various ports of the east coast of Scotland, betwixt Stonehaven and Fraserburgh, for the herring fishery. About 12 o'clock it blew a gale, the rain falling in torrents, and the night was so dark that none of the land lights could be seen. At Peterhead, which is the easternmost point of the coast, and altogether exposed to an easterly gale, 70 out of the 400 boats that were fishing there are missing, and there is too much reason to fear that most if not all of them are wrecked or sunk. The shore between the Buchanness lighthouse and the entrance to the south harbor, for a mile and a half was strewn

ed with wrecks and the dead bodies of fishermen.—Twenty-three corpses were carried into Peterhead before 9 o'clock, and at the time the latest account left, others were constantly thrown ashore about the wreck on the sands or the rocks. Forty boats were wrecked within the circuit of half a mile, and so sudden and awful was the catastrophe that the means of succoring or saving the distressed and perishing fishermen could be devised. How many boats have foundered at sea or gone to pieces among the precipitous cliffs of Buchan no one at present can tell. One thing appears certain, that the lowest estimate of the loss of life and property by this gale exceeds that produced by any other hurricane hitherto recorded in the annals of the east coast of Scotland. It is calculated that along the coast not fewer than a hundred lives are lost, and when it is considered that for the most part the deceased fishermen have left wives and families, it will be felt that the widowhood and orphanage of our seaport towns have received in one short night an unparalleled augmentation.

Second Advent Meetings.

ROCHESTER.—The Advent congregation meet in Stone's Bk (fourth story), corner of Main and South St. Paul-street, six times every Sunday, and also on Tuesday and Friday evening. The Lord's Supper will be administered in the afternoon at first Sabbath in every month.
BUFFALO.—The Advent Church in Buffalo meet for worship their Chapel on Delaware, third house from corner of Heron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brothers wishing to join are invited to meet with us.
ALBANY.—Second Advent Meetings are held in the "First Advent Church," Meeting-house of Lord's day, and Tuesday and Thursday evenings. Of reference on State, and also on First Sabbath.
NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, hold their meetings at No. 57 Bond-street, two (on Tuesday) from where will be preaching three times on the Sabbath, and once on Monday and Thursday evenings of each week. Brothers desiring to join the City are invited to meet with them.

BOOKS FOR SALE.

PRIMITIVE CHRISTIANITY, for Two Thousand Years. By the Writings of the Fathers. Compiled by D. L. Robinson. Price, \$2 per hundred; 5 cents single copy.
A STATEMENT OF FACTS on the Universal Spread and expected Triumph of Roman Catholicism. 120 pp. Free, kind 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. Baileys, on the side of his "Jubilee Hymns," by a Protestant Nonconformist Layman. 36 pp. Price, 4 cts.; 37 1/2 cts. per hundred.
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No. 1.—Looking Forward.
2.—Present Dispensation.
3.—Present Dispensation.
4.—What did Paul teach the Thess. Church about the Second Coming?
5.—The Grace of Living.
No. 2.—IF IT WILL that be True to 1 Cor. 13:12, shall it be the 5th of the Coming?
6.—The New Heaven as New Earth.
7.—Christ our King.
8.—Behold, He Cometh with Clouds and Fire.
Price, 15 cts. per set; 61 for eight sets.

ARE THE WICKED IMMORTAL? in Six Sermons. BY HAVETHE DEAD KNOWLEDGE? By George Rogers. Price 15 cts.; \$11 per 100.

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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!!!"

VOL. XVII. NO. 16.

ROCHESTER, N. Y., OCTOBER 7, 1848.

WHOLE NO. 250.

Original Poetry.

For the Advent Harbinger.

THE PROMISED LAND.

BY W. F. B.

There is a land, where beauty never fades,
No bloom perennial, with freshness
Of eternal Spring. A land where poisonous plants,
And stagnant pools, are never found,
To load with pestilential breath, the air
Inhaled by myriads of immortal lungs:
But every passing breeze that fans the cheek,
While sweeping o'er the plains of light,
Scans on its wings a beautiful fragrance, rich,
From every verdant grove, and every lawn,
Where flowers of every hue, perpetual bloom.

Disease and death are words unknown
In that fair clime; nor wonder thou,
For there no cases for them exist.
The flight of years, leaves on the cheek
No hoary locks; no furrows on the cheek;
No care-worn look upon the brow;
Rivets to age, no uttering step,
No graven to the eye, no decision to the ear,
No sight that could distract from perfect joy
Heath blooms on every face, it flows
In every vein, and those accounted meet
To enter there, shall never say, 'I'm sick,'
Shall never die.

That land contains

The Goss of every age, of every clime,
While o'er them reigns the Prince of PEACE.

Do not ask, What land is this, so fair, so bliss'd,
'Tis the 'NEW KANAN,'—the 'PARADISE OF GOD.'
Thou promised, on the word of Him who cannot lie,
To all the 'wax,' the 'wax' in heart.
Who have been woe-bred in Christ's agonizing blood,
Whose hearts have loved the way of peace,
Have followed Him who says, 'I am the Way,
The Truth, the Life.'

That land is near!

Even now, it throws its laurel o'er the pilgrim's path,
While, with his eye of faith fixed on its brightness,
Tolling up he comes, and echoes his heart,
Easing his to tempt on the summer joys
Of ease; to seize the tide that rushes o'er,
To death, and upward press to gain the prize.

O fellow traveler! wouldst thou leave
Thou cold, and barren shores, where Sin,
And Darkness reign, and rest thy weary soul,
In that bliss'd world, where night exists
To occasion pain, but all is light and joy!
'Lay every weight aside, and look to Him,
Who has before thee trod the way, O get
Thy soul imbued with spirit of that clime,
Become transformed to bear the mortal impress
Of thy Master here: for He who made
From sin, was meek, and gentle, kind,
And filled with tenderness and love.
The love of Jesus in thy soul, like holy charm,
Shall sweetly draw thee on, and while it gives thee
Peace and joy, and opens to thine eye that
The future bliss, prepared for those who love
Their God, shall strengthen thee with might
In every way; that thou mayest overcome;
For truly these are dark and trying hours,
The enemy hath com'down in wrath,
Knowing his time is short, leaves no means
Unused, to draw us down to death.
But Christ has purchased grace for every hour,
And those who trust in Him shall never fail.
Look thee to Him, and gird thee with armor on,
Thy lota with truth surround, and when the din,
And strife of time shall cease, the holy calm of heaven
Shine on the Earth, and now, thou shalt receive
A rich reward, and enter in with all the blest,
TO POSSESS OF ETERNAL JOY.

Utaha, O., Sept. 17, '48.

Never postpone the amendment of your life to the last hour, because the thief was saved; for as that was a precedent that none should despair, so it was but one example that none should presume.

Original Articles.

For the Advent Harbinger.

DEATH NOT CESSATION OF BEING.

REPLY TO HENRY GREW.

BY J. MARSH, CONGREGATIONAL MINISTER, WHITEFIELD, N. H.

BRO. MARSH:—In reply to Mr. Grew on the subject of death, in a late number of your paper, I wish to offer my own views. Mr. Grew says, 'The proper import of the term death is the cessation of life, or conscious being. By this I understand, that death puts an end to the whole existence of man, physical and mental, and reduces him to a level with inanimate, unorganized matter. That death produces this effect on the body simply, I admit—but that it is at the same time the cessation of "conscious being," or, in other words, that the spirit dies with the body, I do not believe. Here I wish to define what I mean by spirit: It is not matter in any shape or form. In philosophy, one of the essential properties of matter is, inertia, or passiveness—i. e. an incapacity to originate in itself action.—Matter, then, can never move, except as acted upon spirit. Spirit, then, I understand to be a substance entirely distinct and different from matter—a substance to which none of the properties of matter belongs—a substance, that is as much like the substance of the Eternal Spirit as it is possible for a created spirit to be like its Creator. Spirit, then, in itself, is an active agent—a free moral agent—an intelligent and accountable agent—such is the spirit of an angel, and such is the spirit of a man. When man dies, then, I say, in the language of the Bible, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." From this passage it seems death carries in itself the idea of separation, and not of the extinction of the substance, either of the body or spirit. Cruden says, "Temporal death is the separation of the soul from the body." When the body dies there is a separation of it from the external means of sustenance, and as a necessary consequence there is a separation between this dead body and its great inhabitant, the immortal spirit—the proper man himself. In all this there is nothing like extinction, or annihilation of any part of the real substance, either of the body or of the spirit. The body, for ought we know, contains the same particles of matter after death as before; and the spirit, for ought we know, is precisely the same, and just as active, after the death of the body as before.

Mr. Grew says, "The spirit may die or cease to exist as may the body." I ask on what authority does he assert this? If he can make it appear that the spirit is made up of parts, as the body is, and that the union of these parts makes the life of the spirit, as the union of the parts of the body makes the life of the body, then he can assert that the separation of the constituent parts of the spirit will be its death. But can he, or any other man, prove that the spirit is a compound substance, capable of separation? No, he cannot. No man can have any other idea of a spirit, than that of a simple, uncomposed substance. Of course no man can conceive of the spirit's dying by separation of parts. It must therefore rest on the plain, unequivocal testimony of God's word, whether the spirit of man shall cease to exist.—

Though there is nothing in the whole range of science that affords the least intimation that a simple, uncomposed, immaterial substance can cease to exist, yet if the Bible teaches the cessation of conscious existence, or the annihilation of man's spirit, we must admit the fact. But does the Bible teach any such thing? I am confident it does not. It teaches that the life of the wicked after death is with the unclean, (Job xxxvii. 14), that David and Stephen and Christ at death, committed each one his spirit into the hands of God—that Abraham at his death was gathered to his people—not his body for that was not gathered to his people, but his spirit—this was gathered to his people in heaven;—that Lazarus, at death, was conveyed to Abraham's bosom, in heaven—that God is not the God of the dead, but of the living, and at the same time is the God of Abraham, Isaac and Jacob—i. e. of their living spirits in heaven—that Christians know that if their earthly tabernacle be dissolved, they have a building of God, a house not made with hands, eternal in the heavens—that Paul considered death would be gain to him, and was in a strait betwixt two, having a desire to depart and be with Christ—that when Christ shall come to judgment he will bring them that sleep in Jesus with him—that the Lord will come with ten thousand of his saints to execute judgment, &c.—that John, in his vision, saw an innumerable multitude of the saints in heaven—that all Christians have already come to God, the Judge of all, and to the spirits of just men made perfect—that Judas, at death, went to his own place—that the penitent thief was immediately with Christ in paradise—that at the transfiguration of Christ the spirits of Moses and Elias made their appearance. If such a chain of facts does not teach that the spirit of man survives the body, then the Bible is a sealed book to me, and it is in vain for me to search the Scriptures any farther. Let us now contemplate death as the penalty of the law, and of course, the portion of the wicked. It is written, The soul that sinneth it shall die—the wages of sin is death. What are we to understand by this death? Cruden says, "The second, or eternal death signifies the perpetual separation of the whole man from God's heavenly presence and glory to be tormented forever with the devil and his angels." We have already seen that the death of the body involves in itself the idea of separation—the body is separated from all the resources of sustenance—so in the second, or eternal death, the wicked are separated from God—from his heavenly kingdom—from his mercy, his friendship and favor forever—they are forever to be without hope and without God, as they were in this world—God will forever be angry with them—he will forever hate all the workers of iniquity—the Lord will be forever far from the wicked—they shall be punished with everlasting destruction, or separation from the presence of the Lord and from the glory of his power. If the punishment were to be extinction or annihilation, it would make no difference whether it were from or in the presence of the Lord, &c. The wicked are to depart into everlasting fire. In what sense can they depart into annihilation? If death be separation, then with great propriety may they be said to depart far off from God and blessedness into misery: the smoke of their torment ascendeth up forever and ever. Their death, then, is not annihilation, but torment. The rich man lifted up his eyes,

being in torment, not in annihilation. The wicked are to dwell with everlasting burnings—they are to be tormented with fire and brimstone in the presence of the angels and in the presence of the Lamb. In what sense can it be said that they are to be annihilated in the presence of the angels and of the Lamb? or in what sense is annihilation in the presence of the angels and of the Lamb worse, than from the presence of the angels and the Lamb? These shall go away into everlasting punishment, but the righteous into life eternal. The words everlasting and eternal are from the same original word. If then they mean any thing as used by the Savior here, they must mean the same thing, and that is endless duration. If this is not the plain revelation which God has made to us in his word, then, as I said before, the Bible is to me a sealed book. But, further, it must be conceded by all, that the final condition of the wicked is to be the same that awaits the fallen angels. The angels, we read, believe and tremble. Trembling denotes anticipated suffering. They are reserved in chains, under darkness, to the judgment of the great day—they are cast down to hell. These texts show that the fallen angels are now, before the general judgment, in a state of torment; and it appears from the question they put to our Savior, whether he had come to torment them before the time, that they are expecting a greater degree of torment hereafter. But can we suppose that it is annihilation that they are expecting and dreading so much? Ah, how gladly would the devils look forward to annihilation to end their torment, if that were possible! But no; they are to be tormented forever, and not annihilated: they shall be tormented day and night forever and ever. But to this place of torment the wicked are to be sent: Depart ye cursed into everlasting fire, prepared for the devil and his angels. Here, then, the wicked and the fallen angels are left in the same final condition, and if it is not endless suffering, I know not what it is; and, more, the different degrees of punishment that await the wicked in the eternal world, are proof that their punishment is not to be annihilation: It shall be more tolerable in the day of judgment for some than for others. The scribes and Pharisees are to receive the greater damnation; all are to receive according to their works—some, few, and others, many stripes.—Now how can this be effected by annihilation? It will not do to say that the different degrees of punishment will be awarded before annihilation takes place, for death is the penalty. If this is annihilation, annihilation is all that can be inflicted; if it is not annihilation, and we see it cannot be, then it must be suffering in a state of conscious existence forever—it must be everlasting separation from the presence of the Lord and the glory of his power. JOSEPH MARSH.

For the Advent Harbinger.

THE SPIRIT IN MAN.

BRO. MARSH:—I have recently read in the Advent Herald an article entitled, "Letter from a Correspondent with Remarks," upon which I feel desirous of saying a few words, by pointing out what I think is a mistake in the remarks, and calling your attention and others to a point which I have not seen brought out, in all that has been written for the past few years, bearing on the subject in hand.

The Herald complains of its correspondent because that in a series of articles written by him, headed "Living Soul," he had omitted those passages which were "essential to a correct view of truth." I have the word referred to—"Soul" in the "Soul," and have read it diligently and with much satisfaction. Not from the theory it puts forth, but from the facts it brings out, and I must say, that whatever doubts I had, that there might be in man a distinct principle, element or entity,

not dependant upon the body for the manifestation of its faculties, the seat and subject of thought, of the understanding, judgment, wisdom, the thinking principle; I say, all thoughts or doubts that there might be *living such a spirit in man*, were swept all away. I also read at the time the articles on the "living soul," and thought the writer was fully sustained by Prof. H. in all his citations, and the bearing of the passages not quoted, upon the meaning of "Living Soul," was merely a matter of opinion, leaving no ground of complaint for the Herald. I did not understand those articles to affirm that the spirit of man was his breath simply. He may not have given all the senses in which spirit is used, nor that Prof. B. names, yet the other senses do not sustain the idea he was combating any more than the ones given, although they are different. To say that *ruahh* (spirit), or *nephesh* (soul), are used in a sense denoting either of them to be the seat of the intellect, or thinking faculty, or reasoning powers, is an assumption I fail to find sustained by Scripture usage.

Nephesh, the Hebrew original, is used in the sense of person and in the sense of one's self, as Jonah iv. 8.—"He wished in himself (*his soul*) to die." Acts ii. 4.—"The same day there were added unto them three thousand souls (*persons*)." Neither of these can apply to the intellectual principle, *ruahh*. The original word for *spirit* is used in the sense of a spirit, a Personal Agent, whether good or bad, whether spoken of Angels, Demons or Men, 1 Sam. xvi. 19.—"But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." 1 Pet. iii. 19.—"By which also he went and preached unto the spirits in prison." These and the like cannot be said to apply to any natural element *in man*, which we denominate *spirit*.

We will say nothing of the lower senses of these words, viz: life, living creature, seat of bodily sensations, sensual or animal affections, breath, wind, animal life, vital spirit, &c., but speak of another sense, and the only one save that of "dead body," in which Prof. Bush conceives them to be used, whose candor and good judgment in giving the use and application of terms, few will doubt. I will first quote from his work on the "Soul," 63d and 64th pages, and then give the senses of the two words translated *soul* and *spirit*. After giving eight senses in which *soul* is used, he says, "We have thus arrayed before the reader the various Scriptural usage which obtains in regard to the word *Nephesh*, H.; *Psyche*, G., *soul*. We have seen that in its first and lowest sense, as conveyed by its etymology, it denotes the *breath*, and then by natural transition, the *life*, the presence of which is most obviously indicated by the act of respiration. But as life in the animal world is not found apart from *sensation*, therefore as might be expected, the term which is used to denote the principle of *life*, naturally extends itself to designate the principle which is the immediate seat and subject of *sensation*. Up to this point, however, we recognise nothing in the import of the term which does not apply to the brute creation as well as to man—for *brutes live and feel* as truly as do man, and so far as the word *soul* expresses simply *life* and *sensation*, as far as the beasts are possessed of souls as well as men. But the word is used in a yet higher sense—advancing still farther in the gradation of sense, we find the term extending its import to embrace the idea of a higher class of affections, such as pertain mostly to a rational being, and imply the exercise of those various *passions and emotions*, which have their seat in a higher region of intellect. The examples, however, of this usage given under the fourth head, evince that we are still within the range of that import of the word, which applies to beasts as well as to men. Nothing is more obvious than

that the brute creation is possessed of emotions and passions as truly as man, while the degree of intelligence they manifest is often astonishing.—They give proof, also, of being affected by love, joy, fear, sorrow, jealousy and shame. So far as these affections in man can be predicated of the soul as their subject, so far must they be referred to the same subject in the nature of beasts. Still, man is distinguished by a heaven-wide difference from the highest grade of the brute tribes, yet not on the ground of the *psyche* (*soul*). The basis of the distinction is laid in man's possession of the *pneuma*, or spirit, which, as we shall see, is never truly predicated of the beasts of the field." It is here worthy of remark, that the highest grade of affections which the Professor says are ascribed to the spirit, are those which he says are manifested by the beasts of the field.

I will now give the highest senses of the two words where their sense applies to a principle, element or faculty, in the nature of man, which is the seat and subject of thought, purpose, feeling, emotion, &c.:

Ruahh, in the sense of animus, pneuma, spirit, the mind viewed as the seat and subject of thought, but more especially of emotion, feeling, passion and affection.

Nephesh, in the sense of animus, rational soul, mind, and considered as the seat of various passions, emotions, the affections pertaining to a rational being, such as love, joy, fear, sorrow, hope, hatred, revenge, contempt, &c.

Can the reader distinguish between these two, which has the higher grade? Has one the sense of mind? so does the other. Is one viewed as the seat and subject of thought? It is more especially of feeling and emotion. The Professor says that man's pre-eminence above a beast is not because he has a soul, for beasts are possessed of souls as well as men. The emotions, passions, and affections of rational beings are spoken of the soul, yet these do not raise men above the beasts of the field. The highest feelings and emotion spoken of the spirit of man as such, in all the quotations of Prof. Bush (the Herald's are the same), are no higher than those of the soul. The highest mental manifestations spoken of the soul, are common to men and beasts. Those ascribed to spirit as an element in man, are no higher, but precisely the same. I think any one may satisfy himself of the truth of the foregoing by examining the Bible for himself. Those who go to the spirit for the basis of the distinction between man and the beasts, will, I think, find themselves obliged to acknowledge in the end, that "they have all one spirit." *Nephesh* is rendered by the word mind, yet it is very manifest that it is the lowest shade of mind, and that which is common to men and animals, and does not rise above the emotions and passions, as before stated. Let any one take Caden's Concordance and trace the word *soul* thru' the Bible, and he will fail to find a single instance in which it is used in the sense of being the seat of the intellectual powers, but invariably those mental phenomena are ascribed to it which are not the work of any process of intelligence. *Nephesh* is rendered by at least twenty-five different English words in our translation, of the most varied signification, such as breath, creature, ghost, heart, thing, life, dead, mind, beast, soul, &c. It is useless to take any one of these words, and say that *soul* exclusively means this. Let me repeat it: I cannot find that the faculties of the soul as ascribed to it are of any higher character than those common to men and animals, and Bush says, from the usage of the word, that the difference between men and beasts is not predicated on the *soul*. The same may be said of the term *ruahh* (spirit) that I have said of the word *soul*, as far as I have been able to discover. I will give two instances of the use of the word in texts quoted in

the article before referred to: Ezek. xi. 5, and xx. 32. In both of these, *ruahh* is rendered by *wind*. Let the reader turn to these and read the connection, and he will see that the things which came into their *minds* were *fears* in one case and *kyer* in the other. Now I think that to represent from these and the like texts that the term has scribbled to its subject, thought, purpose, &c., higher than the thoughts and purposes of beasts, is giving currency to a great mistake, a mere assumption.

The Herald quotes Ezek. xi. 5, as follows:—"For I know the things that come into your mind (*spirit*)," and then asks, "Does the breath think?" just as if the text says, "the spirit thinks." Another bungling criticism is made, when quoting Hab. ii. 5—"Who enlargeth his desire (soul) as hell," by saying, "No man can enlarge his person." This criticism is unjust toward its correspondent, because he does not use the word *person* in that sense. It is also false in fact, because some men do enlarge their persons by beer drinking, and it may have been the case with the "grand man," referred to in the text, for it says in the same verse, "he transgresseth by wine." I will make another quotation from Prof. B., not as a theologian but as a scholar: p. 71—"The dominant idea conveyed by *ruahh* (*spirit*) in its psychical relations, we believe to be that of feeling, of emotion, rather than of thought or intellect, though that is included. (The reader has before seen in what sense and to what extent it is included.) Nothing more is assumed, than that mankind are universally conscious of being possessed of certain feelings and promptings, which, in many cases, refer themselves to a divine source."

Now I will show that Prof. Bush disproves the belief of an existing spirit in the wicked, that survives death. *Zoeë*, is the original word rendered *life*, in such phrases as these: "enter into life," "see life," "eternal life," "word of life." He says, p. 26, "It is by the *Zoeë* that man is to be supposed pre-eminently to be conjoined to the Deity and made secure of an immortal existence, which is not to be conceived of brutes, because they lack the principle on which it is founded." He says again on p. 97, "Two wicked cannot partake of what is truly the resurrection, for the simple reason that they do not partake of the *Zoeë* (*life*) which it involves." Let us put the matter in two syllogisms, side by side.

The *Zoeë* secures immortal existence. The brutes lack the *Zoeë*: therefore the brutes do not have immortal existence.

This conclusion is fully established by the words of the Savior, John iii. 36, "He that believeth not the Son shall not see (*Zoeë*) life." I have thus noticed the mistake into which the Herald has fallen, in its complaint of its correspondent, and I wish to call your attention to this point: That neither soul nor spirit, when spoken of as a principle or element, a something in man, or a part of his nature, are never used as the seat of the intellect, of thoughts, plans, of wisdom, or the understanding; and have you never met with such expressions as the following: "Thoughts of the spirit, imagination of the soul, devices of the soul, an understanding spirit, wise in soul, &c.?" J. I. CALKINS.

For the Advent Harbinger.

SECTARIAN PREACHING.

I will bid God speed to any man who gives evidence of supreme love to God, and goes forth with this blessed principle in his heart, to preach repentance towards God and faith towards our Lord Jesus Christ, insisting on practical holiness,

"without which no man shall see the Lord." Yet I do regret, that the faith of my dear brethren, in some particulars, stands so much in the wisdom of men and no more in the truth of God. Alas! my brethren, how have our minds been corrupted from the simplicity of Jesus Christ's truth, by the creeds and systems of good, but fallible and erring men, adopted by the churches and theological seminaries! The minds of Christian students have not been left free to the influence of the unadulterated word of truth. It is not presented in its own pure light, but through a perverted medium. The searcher after truth, instead of adopting any ancient or modern creed of human device, should cast them all away and sit at the feet of his Master, in willing obedience to the voice of his God, "HEAR YE HIM."

I know that in determining, by divine grace to do this, we are still liable to err somewhat in judgment. No human mind is perfectly free from all improper bias. I believe, however, that if we will honor God by this supreme reverence for his word, he will honor us by guiding us more and more into the truth as it is in Jesus. If our eye is thus single, our whole body will be full of light. "If any man will do his will, he shall know of the doctrine," &c.

The importance attached to conformity to sectarian creeds, is a slavish and cruel yoke for the necks of Christ's disciples. It is a shameful barrier to their progress in holy knowledge. Its arbitrary mandate is, "hitherto shalt thou go, but no farther." It presents a strong and constant temptation, if any are favored with any new Scriptural light, to put the same under a bushel instead of on a candlestick. Alas! how many of Christ's freemen are thus enslaved!

HENRY GREW.

Philadelphia, Pa., Sept., 1848.

THE DAY OF PENTECOST.

The object of all our researches, and our investigations should be, to arrive at truth; for we are well assured that it is truth, only, that will prepare us for, and enable us to stand accepted before the Son of man in the day of his coming. It can therefore be of no use to endeavor to build up, and serve theories, which have their origin in the imagination of man; "for whatsoever is not of God, must come to nought." That there have been many things taught for doctrines, which were traditions only, we all must acknowledge; every one who has taken the bold stand of studying the word of God, independently of the opinions of others, has had his eyes opened to see a great amount of tradition and error palmed off upon the people, as the commandments of the Lord. Heavy burdens are bound upon men by teachers, through tradition. Many things which are thus taught, and which I believe the word of truth fully shows to be traditional, have impressed my mind with much weight. Among these is the subject much dwelt upon, of the operation of the Spirit of God. All Christians, of whatsoever name or sect, have much to say about the Spirit. If we speak to them of the great truth of the coming of the Lord, which applies to these times, they will reply that they "do not trouble themselves about that;" their great object is, to be prepared, by having the spirit of the Lord; thus making the spirit, which they seek, the great treasure, while the word which Christ came to speak, is counted as a thing of secondary consideration. Surely, a spirit which makes its possessor unwilling to search the word, and makes him so contented in his present joys, that he is unwilling to know anything of the promised future good, is unlike that spirit, which the Bible presents to our view, and which Jesus promised to his sorrowing church, as he was about to leave them. Can that be the spirit of the Lord, with which so

large a class of the Christian community profess to be filled, when the very office work of that spirit, they condemn and trample under foot, viz: to "lead" them "into all truth." You take the prophecies, and show from the "sure word," as the apostles reasoned after the descent of the Holy Ghost upon them, that the kingdom of God is at the door, and these same persons so full of the Spirit, and so zealous for the cause of God, will turn their backs upon you, and close their eyes, and stop their ears, and cry, "Only give us the Spirit, and it sufficeth us." Friends, is this the operation of the Spirit of God? Has our heavenly Father sent a spirit into the world, which will lead men away from his word, and cause them to shut their eyes to it, and make their ears deaf to all the searching truths its pages afford? I trust not. If it be so, what need can there be of the word at all! But we will leave the nominal Christians of the day, and come nearer home.

There are many sincere lovers of the doctrines which God has revealed to man, who, from early education, combined with other causes, are, I am well persuaded, laboring under erroneous views in relation to the operation of the Spirit; and these views often lead to most direful results.—They apprehend that the Spirit is abstract, or separate from the Word, and that it produces an effect upon him who is under its operation, frequently, to cause him to appear very singular, and at times, even ridiculous and unseemly.—Read church history, and we find that whenever the church has arisen in reformation, to throw off the chain of errors which bound them, there have always a class come in for the truth, who through ignorance of the operation of the Spirit, have run on until they finally made shipwreck of their faith and themselves too. How much trouble did Luther see from a class of such adherents! and how much sorrow and anxiety did Whitfield and the Wesleya experience from the same cause! These extravagancies, which result from mistaken notions respecting the Spirit, are not recorded as the fruits of the Spirit in the days of the apostles.

There is no account given in the Bible of any such manifestations of the Spirit; and although the advocates of these disorderly exhibitions, frequently refer to the day of Pentecost as proof positive, that the Spirit does operate in this way, yet I am certain that if such would examine this point with unprejudiced minds, they would come to different conclusions. As much is said respecting the conduct of the apostles on that occasion, as being like that of drunken men, reeling, falling to the floor, and the like, I wish for truth's sake, to occupy a little space in the examination of the history of this event, and see if it was such exercises of body, which was the cause of their being called drunken.

We find that Jesus, previous to his crucifixion, comforted his disciples with the promise of the Comforter, whom the Father would send, and who should abide with the Church forever. The office of this Spirit, was to lead them INTO TRUTH, and thus show them things to come; he was to be an instructor, by leading the mind into the Scriptures, or opening the understanding to understand what is written. After the resurrection of our Savior, and just previous to his ascension, he commanded his disciples to wait in Jerusalem for the fulfillment of this promise, which they did, and when the day of Pentecost was come, the promise had its fulfillment.

"There came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost. Now what did they begin to do? Did they begin to reel and fall to the floor? Did they lose their strength, and the power of speech? Ah! no indeed. But they began

to speak, and with other tongues, or languages, as the spirit gave them utterance." Their tongues were loosed, and their understandings were opened, and they spoke as they never spoke before. Now there is an intelligent reason given for this miraculous gift of speaking in foreign tongues, and it is this: "There were dwelling at Jerusalem devout men out of every nation under heaven;" these were to hear the wonderful things which had recently been transacted; these must have the gospel, and carry it each one to his own nation.

"When the multitude came together, they were confounded because that every man heard them speak in their own language." There were present men from sixteen or seventeen different nations, yet every man heard from these simple and unlearned Galileans, the wonderful works of God, each in his own tongue, or language, wherein he was born. At this, "they were all amazed, and were in doubt, saying one to another, What meaneth this?" It will be seen that these devout men who understood the word spoken, were not of the company of mockers; but others, mocking, said, "These men are full of new wine." Now, it is evident from the relation, that the rabble made this accusation from NO OTHER REASON THAN THAT THEY UNDERSTOOD NOTHING THAT WAS SAID. There is not the least intimation given in this history, that the apostles on this occasion acted in any wise indecent, like drunken men; but I should say on the contrary, that the history proves incontrovertibly, that these men acted like men in their senses, with enlightened understandings, for we find them on this occasion, as we do ever after, reasoning from the Scriptures, taking up prophecy and showing its fulfillment, and which they were there doing—one in the language of the Parthians, another in the language of the Medes, another in that of the Cretes, and another in that of the Arabians, and so on. This was all unmeaning babbling to those who looked on, and they knew not how to account for it, unless they were full of new wine. But Peter standing up, and the eleven with him, (it appears that they all had their strength,) lifted up his voice and told them all plainly what these things meant, and he reasoned, too, like one well acquainted with his subject. He not only faithfully testifies to their being eye-witnesses of the resurrection of Christ, but also showed the fulfillment of certain prophecies in that resurrection. Ever after the descent of the Holy Ghost, we find the apostles giants in the word of God, and for the reason that they had received the spirit of truth, which guided their minds into the meaning and application of the prophecies and the Psalms. This spirit, Christ said, should remain with them, or the church, for ever; and I believe that God is more willing to bestow it upon those who ask him, desiring by it to be led into truth, than earthly parents are to give good gifts to their children; and those who stand rooted and grounded in the truth, will have the spirit of God.

Let us, brethren, seek that religion which commends itself to every man's conscience.

In closing, I would ask: Are we to have many days of Pentecost, or has the Comforter been sent into the world, and it remains for us to receive him? D. CRAVY.

Hartford, Conn., September, 1848.

Interior of the Earth.

A fact of great interest has been proved by the borings for Artesian wells in the suburbs of Paris, viz: that as we go toward the centre of the earth the temperature increases at the rate of about one degree for every fifty feet. That the whole interior portion of the earth, or at least a great part of it, is an ingenuous ocean of melted rock, agitated by violent winds, though I dare not affirm it, is still ren-

dered [highly probable by the phenomena of volcanoes. The facts connected with their eruption have been ascertained and placed beyond a doubt. How then are they to be accounted for? The theory prevalent some years since, that they are caused by the combustion of immense coal beds, is perfectly pure, and is entirely abandoned. All the coal in the world would never afford fuel enough for a single capital exhibition of Vesuvius. We must look higher than this; and I have little doubt that the whole crust on the action of electric and galvanic principles which are constantly in operation in the earth.

We know that when certain metals are brought together, powerful electric action is evolved, and a light is produced, superior even in effulgence to the splendor of the sun. Now if a small arrangement produces such results, what may we not expect from the combination of those immense beds of metal to be found in the earth? Here we have the key to all the grand phenomena of volcanic action. An illustration on a small scale may be seen in an instrument called the thermo-electrical battery, made of zinc, bismuth and antimony, packed in a box and varnished. In this, heat is evolved below, while the top is cold; and here we have the very cause of the volcano, when in the interior a fiery ocean is heaving its surges, while its peak is capped with everlasting snows.—Prof. Silliman.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, October 7, 1848.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter v. 12.

THE RESURRECTION.

All who acknowledge the authenticity of the Bible, hold, in some sense, to the doctrine of the Resurrection. This they are constrained to do; for no doctrine is more plainly taught in that book.—But notwithstanding this general admission, a variety of views are entertained relative to its real character.

One class hold that all the resurrection the Bible teaches, is a moral or spiritual change of heart, from sin to holiness, in which the affections of the creature are raised from things earthly and sinful, to things heavenly and divine. That this glorious change is compared to a resurrection, or is, metaphorically, spoken of as such, we readily admit; but that it is the prime signification the Bible gives of the term, we deny, and shall endeavor to disprove before closing this article.

Another class hold, that the resurrection taught in the Bible, consists in the separation of the soul from the body at death, and its ascension to heaven. Admitting that this hypothesis of separation and ascension is correct, it is not a resurrection, but a deliverance from the body, and an accession. But as the Scriptures, instead of proving the separation of the soul from the body at death, and its ascension to heaven, teaches, that the whole man, soul and body, dies and sleeps in death, until the resurrection; consequently, this hypothesis of the resurrection is absurd in the extreme.

Another theory of the resurrection is, the descent of the soul from heaven, or its return from hades, to be joined with its resurrected body, in the morn of the resurrection day. Those entertaining this view hold that the soul is the 'man proper,' or the real man; hence this union of which they speak, at the resurrection, is not a resurrection of the real man, but only a resurrection of an unimportant appendage (not a part) of the man proper, and a simple reunion

of this appendage (the body) of the man proper with the real man. But the theory of the soul going to heaven or hades at death, being false, the doctrine of the resurrection which is based upon it, is a matter of course, is also incorrect.

Another class, and we think they are a large majority over all the others, entertain vague ideas of the resurrection. They will tell you that they believe in the resurrection, but question them relative to its real nature, and they will express their doubts. They cannot think it possible or probable, that the real body that dies and is buried, the ideal person, will be raised; but they think it possible that something will come out of the earth; it may be a spiritual character, having the form of the body which died; this they think will constitute what the Bible calls the resurrection. But press them on this matter, and they will frankly confess, that they know but little if anything correctly about the resurrection; consequently they have no faith in this glorious doctrine. This we say is the deplorable ignorance and unbelief of the great mass of professed Christians, on this fundamental bible doctrine: not the lamentable evil, in a great measure, may be justly charged to the erroneous dogmas of the immortality of the soul, its departure from the body at ascension to heaven, at death. Remove these errors, and teach the bewildered people the truth relative to the soul, &c., and they would, as a matter of course, soon become intelligent and consistent in their faith in the resurrection.

The true Bible doctrine of the resurrection, however much it may be opposed to the vain philosophy and confused doctrines of men, consists in raising from death to life, the entire man, or all that constitutes him such. To sustain this position, we offer the following Bible evidence. And

1. *The resurrection of Christ.* Did Christ rise? All readily admit, that his body did, and the Scriptures expressly say, that his "soul" was made "offering for sin"—that "he poured out his soul unto death"—that his "soul" was exceeding precious, even unto death—and, that "his soul was not left in hell," or, correctly, the grave. That the same Jesus that died, was raised from death to life is evident from his own words. After his resurrection, he said to his disciples, "Behold my hands and my feet, that it is I, MYSELF." (Luke xxiv. 38) This word, "myself," is full of meaning and interest. It clearly and incontrovertibly identifies Jesus after the resurrection, with Jesus before the crucifixion: they are one and the same person, "I, myself," with no other difference than, he was mortal before death but immortal after death: "he dieth no more," "he ever liveth." Other equally conclusive evidences might be adduced in confirmation of this important point, but as it has been presented in our article on the Personal Coming of Christ, we will not repeat it here. Please see that article.

Well, what has the resurrection of Christ to do with the resurrection of the saints? Much every way. In the case under consideration, it most conclusively proves the identity of the person that died to be raised, with himself before death; and what a true one is true of all the saints. But how is this proved by the resurrection of Christ? By his being the "first fruits of them that sleep." "Now is Christ risen from the dead, and become the first fruits of them that sleep." (1 Cor. xv. 20.) What were the first fruits, in the type? "When ye shall reap the harvest, then ye shall bring a sheaf [a handful, margin], of the first-fruits of your harvest unto the priest." (Lev. xxiii. 10.) The first-fruit then, in the type, were a choice specimen of the harvest, or whole crop: as was the handful, or specimen, so would be the whole harvest. Hence, Christ, the antitype, in his resurrected state, is a true spec-

men and pledge of the real character of what his saints will be like him, when raised from the dead.—And as Christ himself rose, so every saint, *him or herself*, who sleeps in Jesus, will be raised from death to life, in the first resurrection. That the whole, entire person will be raised, is as certain as that Christ was raised, or that the real wheat, of which the sheaf or handful was the first fruits, was gathered in the general harvest.

That the resurrected body of Christ is a sure pledge that the saints will be like him, is evident from the following and like scriptures: "Who shall change our vile body, that it may be fashioned like his glorious body." (Phil. iii. 21.) "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." (1 Jno. iii. 2.)

2. The declarations of Paul in 1 Cor. xv. The resurrection of the saints, forms the subject of discourse of the greater portion of the chapter. That the whole man, and not the body exclusively, will be raised, is evident from the following expressions: "But every man [not body, exclusively, but the whole man] in his own order: Christ the first fruits; afterwards they [not simply their bodies, but they] that are Christ's at his coming." (v. 23.) "What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." (v. 32.)

We will paraphrase this last verse according to its true meaning: If the dead rise not, it is folly for me to suffer for Christ, for he is an impostor, and is yet dead; therefore we may as well eat and drink, take our fill of this world's pleasures and gratifications, and when we die, that will be our everlasting end. This is the true light of the text, if the whole man, and not simply his body, is the subject of conversation. But the following is the manner the text should read, if nothing but the body is meant:

What advantage will it be to my body to suffer, if it will have no resurrection. It is true, my soul will live forever, whether my body is raised or not. But if my body is never to be raised, it may as well eat and drink, and go to destruction at once (while my soul goes to glory), as to suffer for Christ, with the vain hope of a resurrection.

Thus it will be seen, that to make good sense of the apostle's language in this case, we must understand him to teach the resurrection from death to life of the whole man.

Again, (v. 35,) "But some man will say, How are the dead raised up? and with what body do they come?" In order to make good sense of this text, we must understand it to teach the resurrection of the whole man. If not, it should read, How are the bodies of the dead raised up? and with what bodies do the bodies of the dead come? which would be absurd in the extreme.

These questions, "How are the dead raised up? and with what body do they come?" Paul, in part, answers thus: "Thou fool! that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but here (i. e. the naked) grain, it may chance of wheat, or of some other grain: but God giveth it a body as he hath pleased him, and to every seed his own body." (vs. 36-38.)

The meaning of the figure seems to be this: As no crop of any kind of grain can reasonably be expected until the seed is put into the earth, so the saints (with the exception of those who will be alive at the coming of Christ) need not expect eternal life, or to be gathered in the glorious harvest of the great day, without following their Lord, Christ the first-fruits, through death.

Again, As the seed that is sown, is the *old* grain, or body, and not the *new* grain or body that springs from the old; so the *old*, infirm, weak and mortal

bodies of the saints, are not the *new, powerful, honorable, spiritual, immortal and glorious BODIES* that will be raised.

Further, As the *bare* (which means *naked*), or real grain,—not the *chaff, nor straw*, but all that constitutes it *grain*,—is sown; so man,—all that constitutes him *such*,—falls under the power of death.

Further, As the real grain,—not simply the chaff, straw, or husks, but all that belongs to the grain,—springs from the original seed sown in the earth; so the whole man,—not simply the body, an appendage of the 'man proper', but all that constitutes the man,—springs to life, from the power of death and the grave, in the resurrection morn. It would be no more absurd to suppose that the real wheat comes from the old stock reserved in the granary, and is united with the new straw that springs from the earth, than to say that the soul comes from heaven, *hades*, or any other place, and is united with the body, when it rises from death. If the whole man dies and rises from the dead, then the figure is appropriate, and full of beauty and meaning; but otherwise, the reverse is the case.

Finally, As every seed produces "its own body," i. e., wheat will not produce rye, nor rye wheat, nor corn oats, nor barley wheat, &c., but every seed its own body, or the real grain in appearance, name and nature; so the identical person,—not another being, or a shadow, a ghost, a shell, or an unintelligent and unimportant appendage of the 'man proper', but the *same* person that fell under the power of death,—will be raised to life; with the glorious change in the saints from mortality to immortality. Did *Abraham, Isaac, Jacob, the holy patriarchs, prophets and apostles, die?*—They will be raised, and identified in the resurrection, as distinctly *after* as *before*, in the future world as in the present.—And what is true of these worthies, is true of all the saints. In a word, we may as well dispense with the resurrection, as to deny the identity of those who will be raised.

But this identity is under absolutely certain, by further declarations of Paul, found in the chapter under consideration. He says, "So is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." (vs. 42-44.) Here the pronoun "*It*," as used in these three cases, places the identity of the person *before* and *after* the resurrection, beyond dispute. The "*it*" that died is the same "*it*" that rises,—with the exception of the glorious change named, from corruption to incorruption, from weakness to power, and from a natural to a spiritual body. And whatever ideas may be entertained about the "spiritual body," it should be remembered, that it will be like Christ's glorious body, and that, he said, had "*flesh and bones*"; hence, the spirituality of the resurrected body or person will not destroy its reality or identity with the body or person in the mortal state.

Further proof we deem unnecessary at this time, though a very great amount more might be given: it is found on many pages of the Sacred Volume. Read it with care; and believe and rejoice in the blessed assurance that the time is not far distant, when the Lord himself shall descend from heaven in all his glory, and the dead in Christ will be raised first, or awake to everlasting life and glory, and with the living who will be changed in a moment, be caught up to meet their descending Lord. Believe that it will be a *reality*, not a phantom, but what it says it will be, and live according to your faith, and when the glad day shall come, with the victorious and immortal throng you will sing the song of triumph—

"O Death! where is thy sting?
O Grave! where is thy victory!"

TO OUR PATRONS.

DEAR BROTHERN:—We are sorry to be under the necessity of addressing you on the subject of this notice, but stern necessity compels us to do it. We told our non-paying subscribers, a few weeks since, that we were in pressing want of cash, but to our disappointment, but very few have heeded our call. We know not how they can treat us with such neglect, and feel justified before their God. It may be possible, that they think they have a reasonable excuse for so doing; but if they have, it will not relieve our wants: we must have help immediately, or stop the publication of the Harbinger.

Under these trying circumstances, would those, who owe us, pay, if no more than *half* what is our just due, all our embarrassments for the present, so far as money is concerned, would be removed.

Now we ask those who owe for the paper, and all others concerned, what shall be done in this case? The Harbinger is needed and must be sustained, you all readily respond. But who will aid in furnishing the means? There are some who have ever been forward and liberal in answering such questions; may the Lord reward them. But will those who owe for their paper, have the satisfaction of being *just*, besides taking part in this good work? We believe some will—and earnestly entreat all to share in this righteous work.

Finally, we submit this case, as we have done before, to the decision of the friends of the Harbinger, praying God to guide them in what they may do, in reference to this appeal.

Severe and protracted sickness and death in our family prevented our attendance at the Inaona Conference; we very much regret that we were denied the privilege, and hope to hear that they had a good meeting.

BRO. J. LITCH, on his way to Toronto, C. W., was providentially with us last Sabbath, and spoke three times to the people. We were denied the privilege of hearing but one of his discourses, all of which were on the prophecies, and, as we learn, very interesting. The one we listened to was chiefly on the Apocalypse. He differs, in the detail, from Bro. Weethee, and many other of our brethren, in expounding this book; yet, it is worthy of remark, they come to the same conclusion on one fundamental point, viz: that the prophecies of that book infallibly teach, that the coming of the Son of Man is near.

Though our brethren entertain different views relative to many parts of the Apocalypse, and freely express those views, we are glad to say that thus far it has been done with perfect good feeling. Let the friendly investigation go on, with the same freedom, and in the same good spirit that now characterizes it, and light will be elicited, and good done.

While hearing Bro. Litch, and comparing his views with the very different ones presented but a few weeks since by Bro. Weethee, and seeing what interest and good feeling were manifested on both occasions, we were led to inquire in our mind, Why cannot other subjects on which different opinions are entertained, be investigated in the same christian manner? We see no other reasonable answer than, because *self* has become identified with those questions. Let him leave, or drive him from the floor; and let none but *disinterested* disputants occupy it, whose sole aim is *Truth*, and the glory of God; and all questions pertaining to the *Will* will be investigated, without any evil, but with good results.

Bro. Litch has published his views on the subjects of his discourses, in a volume of 190 pages; on the contents of which we may speak when we shall have examined the work. They can be had of Bro. Himes, Boston, Mass.

OUR SUBSCRIPTION LIST.—We would just remind our friends that, in order to keep the list good, a constant effort should be made to obtain additional subscribers. Some have not been idle in this respect, and they have our thanks for what they have done in this good work. Can not the number of our subscribers be greatly increased at this time? We believe it can, if united and faithful effort is made. Who will commence the work?

No pains will be spared in making the Harbinger interesting and highly useful to its readers. Its number of able correspondents is increasing, from whom we expect rich contributions. With these efficient helps, we trust we shall be enabled to make the Harbinger worthy of the patronage of every lover of Bible truth. Therefore, we say again, try to increase its number of subscribers.

J. T.—We very much regret that such things as you name in your letter exist, and think the better way would have been, not to have first named them publicly. There is a plain Bible rule for cases of this kind. "If thy brother trespass against thee," &c. (Matt. xviii.) All that God or his Church will require of you is, to do your duty according to this rule. If others will not do theirs, that is not your fault: they must see to that. If you have not followed this rule, or if others have refused to (we know not how it is), we recommend a strict compliance with it, and a righteous adjustment of the matter, that you may be at peace among yourselves, and ready to meet, with holy confidence, our soon coming Lord and Judge, who will judge us all righteously.

[The communication in this number, from J. Marsh, Congregational Minister, Whitefield, N.H., we leave for Bro. H. Grew to attend to, as it is addressed to him. He will show the mistakes into which the writer has fallen. We cheerfully publish Bro. M.'s communication, because we believe it is right to give both sides of this question a fair hearing. Compare it with your Bible, and decide according to the teachings of that perfect Book.

FOREIGN NEWS.—Late accounts from Ireland state that "a rebellion has come out at last." Strong and well-organized bodies of insurgents are said to have gathered in different places, and that several undecided battles been fought, in which a number of lives have been lost. The next news from that country will be looked for with much interest, and will doubtless enable us to decide more correctly relative to the character and extent of this outbreak.

In other parts of Europe, especially in France, things are unsettled, and daily indicate more and more the near approach of a more fearful state of things than has hitherto existed there.

Correspondence.

From Bro. J. Merriam.

DEARER BRO. MARSH:—Having had the privilege of visiting this region in company with Elder J. R. Gates, I have reason to bless the Lord forever, for the display of God's presence and power, which I have seen accompanying the word. The truth has not lost its power to convict the sinner and console the saint and sanctify the heart. The prejudice against the essential truths of the Bible, which throws an adamant wall around the heart, impervious to the light and impenetrable to the arrows of conviction, is yielding and giving place to a spirit of candid and serious investigation. In every place we have visited, the power and demonstration of the spirit has attended the labors of our beloved brother,

at Richmond, one dear wandering soul was brought back to the fold and led to praise the Lord in triumphant songs, and two young ladies, were, we trust, converted to God.

At Hallowell, there was a spirit of inquiry awakened in the community, and though the beginning of the holy convocation was small, yet the latter end greatly increased. The last evening our hall was crowded with anxious auditors, and the word preached in its simplicity, purity and power, evidently moved the audience to feel the solemnity of an approaching judgment, and we left several inquiring the way of life.

In China, a like influence is being felt. Our meetings have been refreshing to the little flock, and one devoted disciple, Bro. I. Small, was yesterday set apart for the work of the ministry by the imposition of hands. Bro. George Brown also was ordained at Richmond.

The brethren in China have stood in a position somewhat peculiar. About eight years since, some of their number perceiving the mutual jealousy and alienation existing among brethren of different orders in the church, and also the want of vitality in their faith, which produced a want of godliness in their daily walk, resolved to seek for what they denominated *good religion*—or, in other words, a religion founded on the pure precepts and example of our Savior, in contradistinction from that form of Christianity which is adulterated by the teachings and traditions of men. Abandoning all human creeds and all reliance upon human authority, whether of commentators, clergy, or sects of the church, they determined to build on the solid rock of Bible truth, and at the same time to seek the enjoyment of an indwelling Savior, through the power of the Holy Ghost. On this foundation quite a number were converted to God, by the reception of a *living and practical faith*. For several years they maintained worship in their isolated position, and God was with them in his love and power. Standing thus in the light of God's truth, when the advent doctrines were announced to them, they had only to *look and live*. The same distinctive principle of relying solely on the word of God as a test of truth, they have continued to cherish, and consequently have been preserved from the errors of fanaticism, which have made havoc of the church of Christ.

Since the Conference, held in this place in July last, six individuals have been baptized by Bro. Dutton. Two of them being young converts, are now prepared to testify in the spirit and power, to the blessedness of full salvation. I have seldom met with such unwavering faith in the promises as I have found here. Said one brother, "We have not got a promise of *nothing, nowhere*; no (said he), that would be like letting down a cable into the water without any anchor: but our faith lays hold on an anchor, which is cast within the veil, where Jesus has entered for us."

Yours in hope of the resurrection,

J. MERRIAM.

China, Me., Sept. 22d, 1848.

From Sr. E. W. C. Hall.

DEAR BRO. MARSH:—I wish to say a few words through the Harbinger to the believers in the advent near.

DEAR BROTHERS:—I truly lament that there is so much division among those who are looking for the coming of Christ. The inquiry arises in my mind, Why is it so? Why such wrangling and bitter contentions amongst us? Surely this is not the fruit of the Spirit of God. Now if any one have not the spirit of Christ he is none of his. Where the spirit of the Lord is there is freedom. Now if we have the spirit of the Lord we shall be willing that others

should enjoy the same freedom that we wish to enjoy; and if an erring brother comes along, who (as he ought that we know) is walking honestly before God seeking to know the truth, and endeavoring *faithfully to preach the truth*, instead of slandering his brother's character—publishing through the press that such a one is going to *perform* at a specific place, shall we not rather with a spirit of meekness endeavor to restore such an one? We are all liable to err, and therefore we ought to forgive one another in love. The fruits of the Spirit are love, peace, joy, long-suffering, gentleness, meekness, patience. O let us cultivate a spirit of love and forbearance towards each other, and endeavor to keep the unity of the spirit in the bond of peace. We ought to be very cautious lest we speak reproachfully of our brother, and thus offend Christ, and bring *reproach* upon his cause. The disciples saw one casting out devils in Christ's name, and they forbade him, because he followed not with them: but Christ said he bid him not, &c. Ye know not what manner of spirit it is, said Christ to his disciples on one occasion; and methinks he would use similar language to his professed disciples at the present day, sometimes, were he on earth. O let us be cautious, in we possess a judging and condemning spirit, like our Savior will not approve. The Lord knows them that are his, therefore let us be careful how we attempt to pull the mote out of our brother's eye when a beam is in our own eye. Let us see to our own ways please the Lord—that our own words and actions are right in his sight, and then do as others as we would that they should do to us.

Yours looking for redemption,

ESTHER W. C. HALL.

Whitefield, Vt., Sept., 1848.

From Sr. S. Shouby.

BRO. MARSH:—As the wheels of time are fast rolling round, and week after week, month after month roll away into eternity, we still find ourselves in an ungodly and sin-polluted world. We often feel and exclaim, "How long, O Lord, wilt thou not avenge thine own elect, that cry day and night unto thee?" But Christ says he will avenge them speedily, though he bare long with them. Although I tire weary of waiting for the return of the Nebuke by the grace of God we mean that patience shall have its perfect work, that we may be perfect, a tire, wanting nothing. We feel not to murmur or complain at the tarrying of the vision, but rather that the long-suffering of God is salvation, that who have a disposition may come to the living fountain and drink the water of eternal life, freely offered to all without money and without price. O that I might catch a priceless treasure! How cheer the tidings! A tree and a full salvation, purchased by the precious blood of Christ. Is it thought: we must obtain eternal life? Yes; praised be his holy name. It is a pardon, sealed by the blood of the Captain of our salvation.

When we begin to contemplate the plan of salvation, we feel that man, mortal man, is too frail to express the praise due to him who is the author of eternal life which is in Christ Jesus our Lord. So the apostles, our "life is hid with Christ in God" and "when he who is our life shall appear, then shall we also appear with him in glory." Although I tread on life's boisterous billows, let us grow in grace and in the knowledge of the truth, that we may be able to withstand the wiles of the Devil, having joined our feet about with truth and our lamps trimmed and burning; that when our chief Shepherd shall appear, we may appear faultless before him at his coming and be rewarded with a crown of eternal life, inherit God's everlasting kingdom, to walk the plain of blissful Canaan, there to enjoy one eternal

when the tabernacle of God is with men. Their ears shall all be wiped away, when all the redeemed host shall appear on Mount Zion, having their Father's name written in their foreheads. O what a meeting, that who holy through shall be raised to immortality, with many who have sealed their fidelity with their blood! Then will be heard one continual strain of praises and Alleluias to him who has redeemed by his own blood, and has made us known to God kings and priests, that we may reign on the earth. Let us be strong, for behold our God shall come with a recompense and save us.

My mind often recurs back to ancient times. How many conflicts the disciples of Christ then endured? Then why should we murmur or complain at our light afflictions? let us feel assured that out of all of them the Lord will soon deliver us, if we put our trust and confidence in him. Let us be diligent in using all our efforts to publish this "good news of the reign of Christ," if by any means we may snatch some as branches from the eternal burning. Time is fast passing, and probation will soon close. O let us beware, lest any of us shall seem to come short of the kingdom.

Although our little branch of Christ's church at Maunus have been in some confusion, we think they are on the rise again. We now think by the assisting grace of God matters will soon be set aright, and our little Zion flourish once more, and be as a light upon a candlestick. Our beloved brother, Wm. Silk has been with us, and it was most in due season to hear the word once more spoken in simplicity, with the demonstration of the spirit and with power.

"Fly, fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell."

Your sister in hope of eternal life through the kindness of Christ,
NORMA SHOUR.
La Fayette, N. Y., Sept. 21st, 1848.

Bro. A. Hall, of Waitfield, Vt., Aug. 28th, 1848, inquires:

Do not the Scriptures clearly teach that all the dead will be raised, and all mankind judged and rewarded by the Lord Jesus when he comes? See *John*, v. 28—"Marvel not at this: for the hour is coming [the time cometh, *Camp. Trans.*], in the which all that are in the graves shall hear HIS voice, and shall come forth." In 2 *Thess.* i. 6-10, we are told that it is a righteous thing with God to recompense tribulation to those who troubled the Thessalonian brethren, and that those brethren will be rewarded with rest when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that 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, when he shall come, &c. Macknight renders it, "These shall suffer punishment, even everlasting destruction, from the presence of the Lord and from the glory of his power, in THAT DAY when he shall come," &c. Malachi says, "The day that cometh shall burn them up, that it [the day] shall leave them neither root nor branch." (See also *Matt.* xiii. 36-43; *xv.* 31-46; *Isa.* xxvi. 20, 21; *Rev.* i. 7; *xv.* 13, 14; *Jude* 14, 15). *Rev.* xxii. 12—"Behold I come quickly; and my reward is with me, to give to every man according as his work shall be."

Bro. E. Boynton, Batavia, N. Y., Sept. 17, 1848, writes:

Bro. MARSH:—There is one subject which I do not recollect to have seen noticed much in the Harbinger; it is one of considerable interest to me, and perhaps to some others. It is this: Have we, as

Christians, anything to do with politics? or, in other words, with the governments of this world? I should be glad if you or some of your correspondents would give us the true light upon this subject. If for one, desire to understand the truth and then abide by it. I hope this matter may be cleared up so that we may all act understandingly upon it.

For the Advent Harbinger.

The Psalms Versified.

PSALM XVI.

Great God! preserve me; for in thee
I do alone confide:
Thou art my Lord, my only hope:
Me from the evil hide.

My goodness cannot thee avail:
Yet to the saints on earth,
In whom my soul delights, I may,
Through grace, become of worth.

Their sorrows shall be multiplied,
Who serve another God:
I will not speak their names, nor pour
Their offerings of blood.

Of my inheritance and cup,
The Lord the portion is:
My lot doth anointain, and I
Forever shall be His.

The lines are fallen unto me
Into a pleasant place:
I have a goodly heritage—
Blest be the God of grace!

Yea, I will bless the Lord, who is
My counsel and my guide:
My soul doth think on him by night;
And I secure abide.

I have the Lord before me set—
(And he hath me approved):
Because he is at my right hand,
I never shall be moved.

Therefore my heart is glad—my soul
Rejoices in the Lord:
My flesh also shall rest in hope,
For I believe His word.

My soul doth not leave in hell;
Thine Holy One to see
Corruption, thou wilt not permit:
Triumphant shall he be.

Thou wilt show me the path of life,
Fullness of joy with thee:
At thy right hand for evermore,
Pleasures divine I'll see.

HENRY HAYES.

Conferences, Campmeetings, &c

Postponement of the Meeting in Oswego, Ind.

[By letter from Bro. L. W. Beach, Middlebury, we learn that the friends in Oswego, Ind., will commence their meeting, Thursday, Oct. 26th, instead of the 19th, as previously noticed. The change is made, because the house cannot be obtained until that time.—Ed.]

There will be a General Meeting in Oswego, Kosciusko Co., Ind., commencing Thursday, Oct. 30th next, Providence permitting, and hold over to Monday. We hope that many of the faithful may be in attendance, and receive a blessing.

In behalf of the brethren,
E. MILLER, JR.,
N. M. CATLIN.

Bible Advocate please notice the postponement.

Conference at Martin's Hill.

A conference is appointed to be held at Martin's Hill, Catlin, Chemung county, at Bro. Richard

House's, to commence Oct. 18th, and hold over the Sabbath. Bro. Pinney, Bywater, Burnham, and others, are expected to attend. A general invitation to all is given.

Appointments.

Bro. JONATHAN WILSON, the Lord willing, on his return from his eastern tour, will preach at the following places:—

Canandanda,	Monday eve.,	Oct. 9.
Rochester,	Sunday,	Oct. 15.
Lockport,	Sunday,	Oct. 22.
Buffalo,	Monday,	Oct. 23.
At home,	Sunday,	Oct. 29.

Providence permitting, the undersigned will fulfil the following appointments:

- Albany, N. Y., evenings October 11-13.
- West Troy, Sunday, 15th.
- Middletown, evenings 16-18.
- Exeter, 20-22.
- Lodi, as Bro. Onks and Sutphen may arrange, evenings 24-26.
- Cooperstown, at Bro. Rabbit's or in Toddville, as Bro. D. Rabbit may arrange, Sunday, 29th.
- Cooperstown village, as Bro. McEwin and Tyley may arrange, evenings 31st, and Nov. 1 and 2.
- Manlius, (will Sr. Blood give the notice?) Sunday, Nov. 5th.
- Deruyter, 7-10.
- Homer, 12-14.
- Auburn, evenings 15-17.
- Seneca Falls, Sunday 19th.
- Geneva, evenings 20-21.
- Lawmaning, evenings 22-24.
- Rochester, Sunday, 26th.

Appointments from Rochester to New York, via Syracuse, Utica and Littlefield, Ct., will be made Nov. 10th at Auburn. Letters will be inquired for at every place as above. It is hoped that the friends will exert themselves to secure full and profitable meetings. Subjects of prophecy will be illustrated by the aid of a complete set of the new charts of the visions of Daniel and John; and by a geographical chart of the countries occupied by the kingdoms brought to view in said visions.

H. H. GROSS.

New York, Sept. 29, 1848.

Business Notes.

J. V. HINES—Credit D. Luther, Dansville, N. Y. \$1 on Herald, and charge the same to my acc't.
G. W. Stocking & H. H. Johnson—In your notice of a Conference at Norwalk, you omitted to give the time when it is to be held. We have therefore not published it.

Donations:

TO SEND THE "ADVENT HARBINGER" TO THE POOR.
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G Napier B Bowen D I Ingalls S Wood H Hill I Hodges P Raymond J Morrison R Morrison J J Denslow A Finch E Field E Cross no 247-\$1.00 each. W S Stone W Lasher—75 cents each. W E Crapo \$3.00. I. H Benson 50 cents. W E Hitchcock no 289 \$1.50. A G Goodrich no 293 \$2.00. G Hill no 289 \$2.50. A Clapp \$3.00.

LETTERS—J B Cook C T Catlin D Cray J Turner G Needham 2 L H Beach H Gross C T Catlin M E Green B J Bishop.

REMOVAL.—Our meetings in this City are removed from Minerva Hall, to the hall in Stone's Block (fourth story), on the opposite corner of Main and South St. Paul streets. Entrance from either Main or St. Paul street.

Miscellaneous.

Conversation between a Minister and a Child.

An Irish clergyman, who made the Scriptures his daily study, and was a zealous advocate for the establishment of schools in his own country, in which poor children might be taught the way of salvation, one day met a little boy, whom he did not know, going to school. He thought the child looked intelligent and thoughtful, which led him to wish to enter into conversation with the little stranger; so he addressed him thus:

"What is that you have under your arm, my little man?"

"It is a will air."

"What will?"

"The will which Jesus Christ hath bequeathed to me, and to all those who desire to have their part in the inheritance therein mentioned."

"What inheritance, then, has Jesus Christ bequeathed to us in his will and testament?"

"A kingdom, sir."

"And where is this kingdom?"

"It is the kingdom of heaven, sir."

"Do you expect to reign in heaven as a king my little boy?"

"Yes sir, as being a co-heir with Jesus Christ."

"Will all men reign there as well as you?"

"No sir; those only who ground their right to the kingdom by doing what is commanded in this holy book, can reign there, through the infinite mercy of Christ, their Redeemer."

The good clergyman was delighted to find the child so wisely taught; after much more conversation with him, he said, "You are a very happy little boy, to have read so much profit; take good care of the will which makes you such precious promises; study all its provisions, believe its testimony, and you will be happy in this world and in that which is to come.—S. S. Treasury.

Condition of France.

A Paris correspondent of the Evening Post, under date of Paris, August 15th, writes:

"Austria and Austrian influence are now triumphant throughout the whole length and breadth of the Italian peninsula. As for France interfering by her arms, I think it is very questionable. If she does, she will have the whole load of the contest on her own shoulders; for it is plain that England will go no further in her joint mediation with France than to advise Austria to give up Lombardy and fall back to the Adige. France will only interfere by arms at the last extremity. This is avowedly Cavaignac's intention. Such an interference would be a general war, and France now wishes to avoid it if possible. However, for the last few days matters are looking much more threatening than they have done for some time. The big fight on the 24th June was not a closing chapter, I can assure you. I candidly believe that far more serious difficulties are ahead. The Government, I am convinced, or rather should say, the bourgeoisie, is indulging in a dangerous optimism. You must not be astonished if you hear of more bloodshed and violence ere long. No one can predict the day nor the hour, but I do not believe them far distant. As for the position of parties, I will only say, that Cavaignac's being able to sustain himself is a very problematical matter. This will appear strange to you perhaps, yet it is so. Had I the space to do so in a letter, I would give you some details that I think would satisfy you. Thiers and his friends are driving matters backwards as fast as they can. As for the republic—hardly can one say that it exists even in name. Scarcely can I say

"stat nominis umbra." Even the shadow of the name will soon, I fear, depart. Already the right of association and the freedom of the press have disappeared by recent decrees, more severe, more ridiculously repressive than they were, not only under Louis Philippe, but even during the restoration. It is true that, in the unenlightened public mind here, where the value of universal suffrage and the right of the majority to rule are not appreciated among the people, whose political education is yet to be made, and who, with all their clever theories and bright minds, have not yet practically learned the first elements of a sound political form-book, and in reality do not understand the meaning of civil liberty—a most unholy and strange use has been made of the absence of restraint which existed here from February to May; but this was to be expected. This liberty was now wine to them and they got drunk with it.

"It is lamentable, however, to see the self-called elements of the republic falling into just the same errors as the monarchical dynasties fell into, and preferring ridiculous repression to common-sense prevention. They will not believe here that, after all, the only remedy for violence is free, unrestricted discussion. Thiers—that little political juggler, that "Mirabeau-mouche," as Maitland de Girardin calls him, (a witty nick-name, by the way; I know a *oiseau-mouche* is a humming-bird)—will be too much for Cavaignac, I fear. Cavaignac is a pure, honest man, but I fear not equal to the occasion. The laws and measures of the National Assembly are already bearing their fruits. There never was a time when the thousand and one secret political societies were so active. Their ramifications extend throughout France. The people and the press are muzzled, but the fire is smouldering beneath. It is possible that the anticipated misery of the coming winter may be requisite to make it break forth, but I am inclined to think that there will be a *fiux* before then. There is growing up in the army also a very bad, or rather dissatisfied spirit. It is every day becoming more apparent. A movement is daily expected in Vienna again. It is barely possible, however, that it may be deferred. In one word, all Europe is in that state that immediately precedes a violent proxynon. I fear more blood-letting will be the remedy applied. I do not give you a detailed account of what is openly going on; this you will glean from the papers; I only attempt thus hastily to give you a hint of the state of things that is apparent to any one who wishes to go a little below the visible horizon, or, as lawyers say of the *judge* of the bench, "the current of living law that does not get into the books."

To think well is only to dream well, but it is well-doing that perfects the work; for as virtue is the instre of action, so action is the life of virtue.

ANOTHER GREAT CONFLAGRATION AT CONSTANTINOPLE.—In the foreign news, we stated that the city of Constantinople had been, for a second time within the last six months, visited by a destructive conflagration. The estimate of buildings destroyed is 3,000, of which 2500 were shops and 500 houses.—Of the latter a number were fine buildings and palaces, besides several khans and mosques, four baths and two public granaries. About thirty vessels of different descriptions, laden with wood, charcoal, &c. were burnt, as likewise the Government wax manufactory and wood-yards, and a quantity of produce belonging to the Pasha of Egypt. The damage done by this great conflagration, was estimated to amount to from 10 to 15,000,000 dollars—nearly 3,000,000 sterling. The whole of the bazaars and shops consumed were filled with costly articles of merchandise. No English vessels were burnt. A great number of lives were lost, and many compa-

tively wealthy people rendered homeless and ruined.—Boston Traveller.

Notices.

BOOKS FOR SALE.

THE BATTLE OF ARMAGEDDON : Or, the World of God against the World, containing a review of all forces which are gathering under the banner of the Messiah, and of Kaba, to the Battle of the Great Day of God Almighty. By J. P. Westlee. Price, 25 cents.

THE PURPOSE OF GOD In Creating the World; his Plan for its Redemption from the Curse and the Time for its Accomplishment. By E. R. Pliner. Price, \$1 per hundred, 8 cents, single.

THE POWER OF PRAYER. With other Christian Duties, illustrated by Examples. By C. Moxley. Price, 5 cents.

THE POWER OF KINDNESS. Illustrated by Examples. By C. Moxley, author of 'Practical Guide to Compassion.' Price, 10 cents.

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ARE THE WICKED IMMORTAL ! In Six Sermons. Also, Have the Dead Knowledge? By Geo. Morris. Price, 15 cts.; \$1 per hundred.

SECOND ADVENT LIBRARY. No. 1.—The Second Advent Introductory to the World's Jubile No. 11.—The Unity of Faith and Trinitarianism in the Prospect of the Lord's Coming. No. 12.—The Lord's Coming, a Great Practical Doctrine. No. 13.—Glorification. No. 14.—First Principles of the Second Advent Faith. Price, each, 4 cents; \$7 1/2 per dozen; \$25.50 per 100.

TRACTS ON PROPHECY. No. 1.—Looking Forward. No. 2.—Present Regeneration—its Course. No. 3.—Present Dispensation—its End. No. 4.—What did Paul teach the Thess. Church about the Second Coming? No. 5.—The Great Image. No. 6.—If I Will that he be the King of the Jews. No. 7.—What shall be the End of thy Conting? No. 8.—The New Heaven and New Earth. No. 9.—Christ our King. No. 10.—Behold, I am coming, and my Reward with me. Price, 15 cts. per set; \$1 for eight sets.

MILLENNIAL HARP (with music).—Price, 50 cts. ADDITION TO THE HARMONIC HARP.—Price, 25 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Stone's Bldg (fourth story), corner of Main and South St. Sabbath, six times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon at 2 1/2 o'clock in every month.

ROFALO.—The Advent Church in Buffalo meet for worship their Chapel on Niagara, third house from corner of Huron and Niagara streets, on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "Beverly Green," Brown's buildings, corner of State and Pearl streets, on Sunday, Tuesday, and Thursday evenings. Entrance on State, and also on Pearl.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 25 Bond-street (two doors from Broadway) where will be preaching three times on the Sabbath, and once also on Monday, Wednesday and Friday evening each week. Brethren visiting the City are invited to meet with them.

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!!!"

VOL. XVII. NO. 17.

ROCHESTER, N. Y., OCTOBER 14, 1848.

WHOLE NO. 251.

Original Poetry.

For the Advent Harbinger.

DELIVERANCE WILL COME.

BY C. T. GATLIN.

I saw a way-worn traveler,
In tattered garments clad,
A straggling up a mountain,
It seemed that he was sad.
His lock was busied heavy,
His strength was almost gone,
Not he shrouded, as he journey'd,
"Deliverance will come!"

The summer sun was beaming,
The sweat was on his brow,
His raiment was all shedy,
And his step was very slow,
Still he kept pressing forward,
For he was wending home,
And he shouted as he journey'd,
"Deliverance will come!"

The songsters in the solons
That grew beside the way,
Attracted his attention,
Inviting his delay,
His watchword being "Onward!"
He stopp'd his care and run,
Still shouting, as he journey'd,
"Deliverance will come!"

I saw him in the evening
When the sun was bending low,
He'd overtop'd the mountain
And reached the vale below;
His elder brother met him,
His journey it was long,
And he shouted as he ended,
"Deliverance will come!"

His eyes were dim and heavy,
His body weak and wan,
Therefore his brother gave him
A couch to lie upon,
And closed the blind around him
And locked the door alone,
That nothing might disturb him
Till deliverance should come.

Hope made for him a pillow,
And Faith a garment rare,
To wrap him in his slumbers
Till Christ his home prepare,
But when the dawn of morning
Broke in his little room,
He rose, and cried, unshrouded,
"Deliverance has come!"

Then I heard the song of triumph
He sung upon that shore,
Saying, "Jesus has redeemed me
To suffer never more,"
And casting his eyes backward
On the race that he had run,
He shouted loud in glory,
"Deliverance has come!"

Original Articles.

For the Advent Harbinger.

ECCLIASTICAL ORGANIZATION, LEGISLATION, & C.

BY A BIBLE READER.

Acts xv. 6.—And the apostles and elders came together for to consider of this matter.

Ver. 22.—Then pleased it the apostles with the whole church to send chosen men to Antioch with Paul and Barnabas, viz: Judas surnamed Barsabbas, and Silas, chief men among the brethren:

Ver. 23.—And wrote letters by them after this manner: The apostles, elders and brethren, send greeting to the brethren which are of the Gentiles and Syria and Cilicia.

Ver. 28.—For it seemed good to the Holy

Ghost and us to lay upon you no greater burthen than these necessary things;

Ver. 29.—That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well.

The above Scriptures, with their connection, are supposed to contain an account of the most distinguished ecclesiastical council, conference or convention, any where to be found in the New Testament: and probably more dependence has been placed on this primitive convocation than on any other in sacred history, as a supposed example or precedent, authorizing the multiplied and conflicting ecclesiastical combinations and legislation of modern times. And although for many years, heretofore, I have myself maintained the same position, a more thorough searching of the Scriptures, has since effectually convinced me to the contrary. My present object, therefore, will be to show briefly, by comparing the one with the other, that they are not at all parallel, and that the former does not at all authorize nor countenance the latter.

1. The principal actors in this primitive convocation, it appears, were the inspired *apostles* or "*prophets*" (Acts xv. 32), who had been appointed by Christ himself, personally present, and who had been thus expressly authorized to act in his stead, and in every capacity, after his crucifixion and ascension.

But certainly it is not so with modern ecclesiastical conventions. Not one of their members has been appointed expressly and personally by Christ himself to act in such a place, in his stead. Though if they are men full of the Holy Ghost, or spirit of Christ, with other appropriate qualifications, it is doubtless both their privilege and their duty in their *individual* capacities, to publish as far and as faithfully as possible the gospel of the kingdom. Neither does it appear that they had been legally appointed to such a work by any predecessors having received their authority from one another in a line of succession from the apostles of Christ to this time, for it is not manifest any where in the New Testament that Christ ever authorized his apostles to appoint others after them, nor that they ever pretended to authorize any as apostles, in order to perpetuate this office beyond the days of those appointed by Christ himself. I am aware that many think otherwise, but I wait for their proof which is inspired, which only is admissible on the question.

2. This apostolic assembly at Jerusalem, as it appears, was *not an organized body*—i. e. there was no examination of the testimonials of the members, for they had come together promiscuously, the apostles, elders, "and the whole church" (ver. 22), as Christians in the place at that time: therefore, they appointed no president nor chairman over the assembly, neither did they need any, having "the Holy Ghost" (ver. 28) present to direct, whose work was only to be done on that occasion.

And yet in modern ecclesiastical assemblies, or conventions, it is not so, because, first, there must generally be something like an examination of the individuals presenting themselves as members of the body, to secure the object of the meeting. Then there must be a regularly appointed chairman or moderator, and other officers with regulations of their own making, to prevent dis-

turbance and annoyance during the proceedings, and to give them influence; all of which, is like a tacit acknowledgment, or declaration on their part, that the guidance of the Holy Ghost in such meetings, is not as safe as that of their own appointed human regulations.

3. This apostolic assembly, it appears, did not pretend to exercise the *power of authorizing* men to preach the gospel of Christ, nor to take away the right from any to do so who had already been engaged in doing it; though as individuals they could and did give "the right hands!"* of their "fellowship" to such as were set apart to the work by the Holy Ghost, as they could also withhold it, or withdraw from every brother that walked disorderly.

But it is not so with modern ecclesiastical associations, for they claim the right and proceed accordingly, to give authority to individuals by name to preach the gospel, as though they could not be properly authorized by the Holy Ghost alone to engage in the work. They also proceed to forbid or silence individuals from preaching, considered unworthy, as though there was no other way for the people to distinguish between the worthy and the unworthy, notwithstanding Christ has told us that we "shall know them by their fruits," as a more sure way of distinguishing.

4. This apostolic conference or council spoken of, it appears, did not undertake at all to dictate, nor even to advise their Gentile brethren at Antioch, as to any particular *articles of faith* necessary for them to believe, neither what ceremonies they should observe, nor how it was their duty to interpret the word of God, though it is true they did very kindly counsel them to "abstain from meats offered to idols, from blood, from things strangled, and from fornication," or from following the multitude to do evil in all particulars as I suppose the spirit of the gospel would explain this result of council. But if any prefer understanding the abstinence here recommended only in a literal sense, it might be inquired whether, under such an interpretation of the passage, its statement would be true. Or was it ever true, that Christian converts would "do well," even as allowed by the Holy Ghost, merely by their literally abstaining from these three particular kinds of temporal food, and from this one particular sin, as mentioned in the advice given; for could not the greatest sinners do all this, and still do very wickedly? And would the Holy Ghost join in giving such mere carnal advice to young converts, when the express object of that deeply interested and holy assembly was rather to deliberate and act on the subject of the Christian religion, then just introduced at Antioch, and could they at the same time altogether omit that great subject in their advice? Surely it might seem otherwise.

On the other hand, the ecclesiastical combinations of the present day, seem to keep rather uppermost in view some peculiar class of opinions, wherein they differ from others, and although they may not always send forth a written creed or list of articles, for the guidance or use of others as to their faith and forms of religion, they generally seem inclined to exercise their united influence in doing nearly the same thing in some other way, as by able speeches, resolutions, or circulars, to be made public.

5. The above named apostolic assembly was

*Gal. ii. 9. Not a single "right hand," as in modern assemblies.

For the Advent Harbinger.

"GABRIEL MAKE THIS MAN TO UNDERSTAND THE VISION."—Dan. viii. 16.

What vision? Read verses 1-12, and the interpretation, in part, in verses 20-25. The vision, or view of the last three successive monarchies of earth, Medo-Persia, Grecia and Rome. How long this entire vision? Read verses 13-19, and we find the answer is, "Until 2300 days, and then the sanctuary shall be justified:" also, we there read that the 2300 days is "the last end of the indignation: for at the time appointed the end shall be." End of what? End of the indignation. What is the indignation? "To give both the sanctuary and the host to be trodden under foot" by the beasts seen in vision. What is the last form of the last beast that shall tread both the sanctuary and the host under foot? Read chap. xi. 36, and we are informed that it is the king of the abomination of desolation, who shall corrupt the wicked by flatteries; who shall cause those that instruct many to know their God "to fall by the sword, and by flame, by captivity, and by spoil, [1260] days," "even to the time of the end;" who "shall do according to his will; and shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper until the indignation be accomplished;" that is, until the 2300 days of treading down are finished. What is to occur at this time appointed? Then, commencing at that time, the sanctuary shall be cleansed and acquitted, or set free, from the beasts who have so long trodden it under their feet,—then, in that time of trouble, consequent upon cleansing the dwelling-place of these wicked nations, the host will be delivered,—yes, then, when the 2300 days shall end, even "at a time (Dan. xii. 1) shall Michael stand up"—i. e. take to himself his great power and reign, and accomplish the work of salvation to the host, and cleansing, acquiring, and restoring the dwelling-place.

The above brief sketch presents the plain harmony of the visions and interpretations to Daniel, so plain that the illiterate may understand.

I now proceed to as plainly present the true clue to an understanding of the termination of the 2300 days—"the vision for days;" by which, brethren will see that we have not heretofore given heed to all that "is written" on this interesting subject. It is said that the sum total concerning the 2300 days, was explained to Daniel, as recorded in chap. 9.—so that he was made to "understand the matter." The short message of Gabriel at that time is contained in four verses: chap. ix. 24-27, and only in part enabled Daniel to understand "the vision for days," as will be seen by reading the 1st verse of chap. 10, which verse refers to the 3d and last visit of Gabriel.—Gabriel's message on his 3d and last visit is recorded in chapters 10 to 12. True, chap. ix. 23, Gabriel said to Daniel, "I am come to show thee [the matter about which you are praying], for thou art greatly beloved: therefore understand the matter, and consider the vision;" but does it follow that Gabriel fully informed him at that time? Certainly not: for nothing is recorded at the conclusion of that visit, whether Daniel fully understood or not. But after some three years, Gabriel appeared to Daniel again, as recorded in chap. 10, and delivered the interpretation recorded chapters 11 and 12; and then, yes, and not till then, "it is written."—"In the third year of Cyrus a thing was revealed unto Daniel; and the thing was true, but the time appointed was long [2300 year-days]: AND HE UNDERSTOOD THE VISION, AND HAD UNDERSTANDING OF THE VISION." Where is the revelation of the thing recorded, which enabled him to understand the vision and that the time was long? No where, except in chapters 11 and 12. Gabriel was a

well-informed interpreter of the thing "noted in the Scripture of truth," therefore how did he word his text? Read chap. x. 14: "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision for days." The subject of his discourse was, then, to explain or give the history of the treading under foot of the host, or his people, during the latter days—that is, during the vision for 2300 days. Thus far, every candid reader must admit that I am correct, viz: that Daniel did not understand the vision for days, until Gabriel had completed his third and last visit, which was in the third year of Cyrus, and occupies the last three chapters of Daniel. In this last revelation we find a detailed series of kings and wars, closing up with the career of the abomination of desolation, which is given as a positive data from which to reckon on the "time, times and half a time," ending at the time of the end; and the entire vision for days ending with the reign of Daniel's Prince, the destruction of the beasts, the resurrection, deliverance and glorification of the host, and himself also, standing in his lot with them—all of which must have been well understood by Daniel, as referring only to the events to be fulfilled at the end of the world—and hence he understood that the time appointed was long. By simply the interpretation recorded in chap. 8, he did not understand the 2300 days. The conclusion of the whole matter with us, as it was with Daniel, is, to understand that treading down and its termination, by searching the last interpretation of it, as recorded in chapters 10 to 12 inclusive, and that *terminus* us up to the subject of time, as it was summed up and assured by oath to the beloved Daniel. The foundation stone to be dug for and understood is found in chap. xii. 7, in connection with chap. xi. 33-35 and chap. vii. 25; but being understood, then, ye, understand, that you have found the date of the time of the end; and hence, at the end of 45 year-days, which will be also at the end of the 2300 year-days, "all these wonders shall be finished."

There are five events between A. D. 1798 and 1815 in reference to taking away the power and authority of the Papal See, to control the beast and horns, and cause them to make war in its behalf, which alike demand a careful examination. In 1798, the invasion of the Roman States by the French and imprisonment of the Pope; in 1801-2, the Concordate; in 1804, the crowning of Napoleon as Emperor of the West by the Pope, in disregard of the Emperor, Francis II., who then occupied the throne of the Western Roman Empire; in 1806, the substitution of the French Roman Empire in the place of the German-Roman Empire, and the consequent forced abdication by the Emperor Francis, of the throne of the Casars and in 1813-15, the forced abdication, by the Pope, of his temporal supremacy over kings, and the final confederated supremacy into one power, or Holy Allied government, as God's Viceregent (instead of the Pope or the Porte) to rule the entire family of Christian nations, by which act the fourth kingdom (singular—one kingdom, although in ten parts) continued an unit, as it previously did for 1260 years when the ten horns being of one mind gave their power and strength to the Papal beast, which consolidated state enabled it "revealer of secrets" to declare the fourth kingdom an unit, although in the divisions of "feet and toes." As may in truth be said of the United States—it is an unit, a consolidated or confederated government—one nation, although in fifty parts.

I propose to examine, with brevity, but with care, the events in 1804 and 1806, in about two articles continued from this, if Bro. M. shall think proper to publish them. With this hasty sketch I close this letter.

H. H. GROSS.

New York, Sept. 31st, 1848.

composed mostly of the "multitude" of believers, as "the whole church" of Jerusalem (vs. 12, 4, 22), who were as free to take an interest in it, as far as appropriate, as in case of the apostles and elders themselves, or, in other words, it was, in no sense, an apostles' or ministers' meeting.

But now, generally, ecclesiastical bodies, are composed sometimes of all ministers, or ministers and perhaps something like an equal number of lay members, chosen as delegates, who are expected of course to agree with and help carry out the measures of the ministers, who are looked up to, on such occasions, as the principal conductors of the business to be done.

6. The same assembly at Jerusalem, it appears, took no measures whatever which would naturally give any popularity to the office of the ministry, nor which would help in the least toward procuring for preachers the favor of unbelievers in their becoming supporters, &c.

But this cannot be said of ecclesiastical organizations generally of the present day. Though in their doings they do not expressly announce any such object in view, may I not modestly appeal to the long well known results of such proceedings, to decide whether they have not, after all, naturally and uniformly tended more or less to give reputation, influence, and even support to leading ministers in such meetings, and that, in part, too, from unbelievers; and whether there would seem now to be motive enough left for still perpetuating such meetings, provided they were actually to have a contrary influence?

7. The apparent exclusive object of the great convocation at Jerusalem, was to put forth their united influence, by the help of the Holy Ghost, then with them, against all sectarian conduct or division in the church or body of Christ, for they had just learned that a division was then seriously threatened at Antioch, concerning the mere ceremony of circumcision, under a false representation, that the apostles at Jerusalem had been the origin of it. Accordingly, it seemed proper for them unitedly, and as a body, publicly to deny it, and to counteract the influence of such a false impression. And in doing it, they simply gave a word of exhortation to their aggrieved brethren at Antioch for the preservation of union among brethren, as already noticed, which, had it been heeded by the church from that day to the present, it is difficult to see how it could have been rent into hundreds of conflicting divisions as at present.

And yet the apparent great object of ecclesiastical bodies now is diametrically the opposite of that primitive convocation, for they can not claim that they now meet to rebuke or check all division in the church of Christ, because, as supposed, every one of these bodies is but a part or the whole of a division itself, being met together in a combined capacity, even to strengthen itself as a division rather than to rebuke and abandon it, in their going back to follow the good advice of the Jerusalem conference, and so to "abstain" from wickedness in their obedience of the gospel as to be firmly united in heart and life with the whole household of faith, at present on earth, and finally in the kingdom of heaven to come on earth.

Therefore, from the foregoing considerations, it would seem that the ecclesiastical legislation of modern times is without a parallel, or a precedent in sacred history. I am aware, however, of certain passages of Scripture which are sometimes adduced as sufficient proof against certain positions now taken, though it might be premature to reply to them until called to it by one of an opposite sentiment.

New York, Oct. 5th, 1848.

The Egyptians at their feast, to prevent excesses, set a skeleton before their guests, with this motto: Remember ye must be shortly such!

For the Advent Harbinger.

"THE DOCTRINES OF THE BIBLE NOT OF HEATHEN ORIGIN."

This is the heading of the learned, elaborate, leading editorial in the Advent Herald, Sept. 23d. As I am interested in the subject, and desire to see the Herald come out more fully, a few remarks may be allowed. It matters not, as to my duty, I conceive, who, or what, is meant, beyond that is expressed; or of that, we may all form an opinion from the circumstances of the case. The article asserts some well known facts, which have been published, in the recent discussion of this subject.

A man must be as stupid as sceptical, to assume or assert any such thing as that which the Herald's writer takes for granted has been done. Surely no one in our recent discussions has ever hinted that the "doctrines of the Bible are of heathen origin." Until some one *does* do this, it is not frank nor manly, much less Christian, to insinuate it, and charge it on those who have exposed the heathen dogma of the immortality of the soul. If such a *covertly insinuated* charge is not contained in the article, it needs an expositor. It would have been grateful to the inquiring reader, if the writer had exhibited a sufficient consciousness of truth to tell who and what he was driving at. If it be not some things which are only *aluded* to, why has not the writer the candor to tell us who of us have ascribed the "doctrines of the Bible" to the heathen? As the popular doctrine of the soul's immortality is found frequently and plainly in heathen authors—as by their writings contain it in its present prevailing form, long before it appears in the records of God's professing people—as the language of inspiration is in *flat contradiction* to that of the heathen philosophers, it has been said that the doctrine of man's natural immortality, or immortality in death, is of "*heathen origin*."

To this, no doubt, the writer refers. I shall take it for granted till informed to the contrary.

In reply, let me say, that in addition to the historic testimony, that the heathen derived some of their *purest* and *most elevated* notions from the original sources of inspiration, the following Scripture evidence has been published. It is in all respects in advance of the Herald: "When they *knew God*, they glorified him not as God; they changed the truth into a lie (the true object of worship into a false one), and worshipped and served the creature more than the Creator!"—How did Pythagoras, Socrates and Plato, &c., know the existence of one God? Not by personal inspiration, surely—but through God's ancient people. They admitted it, but, like Socrates, the most remarkable examples of those whom the word here condemns, they sustained the absurdities of heathenism by both precept and example! Socrates said, "in matters of worship" that they should "govern themselves by *nomo poleas*" the custom of the city. He himself did thus. So did Plato, and the next most distinguished of the ancient heathen legislators and philosophers. Macknight, Rom. i. 18, 21, &c. &c.

These are facts which we who believe in man's natural mortality have brought out and published. The Herald has got them at last; and we should be glad, for it may be the stepping-stone to an higher and more Scriptural view. All that need be said is, to show that the conductors of that periodical should have seen and understood this class of facts, in their relations to the subject of immortality long since!

The great point in application is this: if these great men, whom Paul puts down so low for *perverting the primal truth* of all pure religion, are as besotted or beastly as here described, it is morally certain that they were unprepared to step out in advance of all the prophets of God, in relation to the source or means of man's immortali-

ity. In conclusion, let me ask the Herald,

1st. Does the fact that the notions or traditions of the heathen, touching the true God—his creation, the deluge, &c., were derived from Scripture, prove that the doctrines they taught on *OTHER* subjects are divine?

If they "*knew God*" theoretically, and denied him practically, does it prove (as the Herald assumes, or *covertly insinuates*) that their views of man's natural immortality are Scriptural? If this is not your drift or aim, please inform us; if it is, then there is no connection between your premises and conclusion. It is labor worse than lost; it being *adapted* (though not designed) to deceive the uninformed.

2d. If the heathen philosophers derived their most exalted ideas of God from the patriarchs and prophets of Israel, does it prove that they also derived their ideas of man's immortality in the form they held them from the same source? Why, after the lapse of years, since leading facts in the case have been published, is this point *assumed* and *insinuated against the plainest historic and Scriptural testimony*? Is it not because there is no shadow of counter testimony? Is it Christian—is it rational to form such fictitious testimony, by evading the true issue—making out a false one, and them from another class of facts, begging the whole question?

3d. Is it not a fact that we can plainly trace the popular notions of man's natural immortality, or "the immortality of the soul," back to Cicero, Cato, Seneca, Plato, Socrates, Pythagoras and Thales—that they expressed the ideas *now held*, that they employed similar arguments in their support, and left them as integral parts of their writings or sentiments now extant? In addition to the examples already given, take these:

"Death, which opens the way to immortality, is by no means a subject of reasonable lamentation."—*Ennius, the poet.*

"Your two illustrious fathers (of Scipio and Lelius) are so far from having ceased to live, that the state they now enjoy can alone with propriety be called LIFE!" (John xi. 14; Heb. xi.)

"As the soul is evidently a simple, uncompounded substance, without any dissimilar parts or heterogenous mixture, it cannot therefore be divided, consequently it cannot perish." (See 1 Cor. xv. 18.)

Zenophon represents the elder Cyrus, in his last moments, as saying to his sons: "If I am not mistaken in this my firm persuasion, you will have reason, when death shall have removed me from your view, to reverse me as a *sacred* and *celestial spirit*." (Gen. xxv. 9, 10; Job xiv.; Ps. xvii. 15; Acts ii. 29.)

"I look on my departure out of (this world) not as being driven from my habitation, but as *leaving my inn*—a glorious day! when I shall retire from this low and sordid scene to associate with the *divine assembly of departed spirits*."—(1 Thess. iv. 13, 18). Cicero, de Senectute, pp. 254-260. Plato is made "the divine Plato."

4th. Is not the inspired account of man's creation, fall, death, burial and restoration by "Jesus and the resurrection" in utter and eternal contrariety to the above philosophy? Assumptions are as worthless as the whistling wind, which are based on ignorance of these facts, or on an insuperable prejudice against their weight in argument.

Prof. Whiting was referred to by the Herald, about two years since, as one able to impart light on this subject; but he would not comply with an urgent request to answer the plainest questions. The sum of all he gave *privately* to the Herald was that which encouraged them to charge the writer with falsehood, for quoting the principal parts, the leading idea of Donnegan's definition of kolozo. "It was done ignorantly in unbelief," I trust. Now if they *covertly insinuate* a

charge of a similar nature, which they dare not do openly—if they do it against the evidence of fact and Holy Scripture, it must be noticed as the case demands.

J. B. Cook.

P. S. The question relative to the extent of the prevalence of the doctrine of the immortality of the soul, may be judged of by the number of deified dead men, or demons, that were worshipped. Let the Herald tell their readers who Baal was, and how the heathen regarded Romulus and other founders of States, legislators and philosophers. Let them show that such "*gods*" as the Devil said sinners would "become," did not occupy the place in heathen worship that the Shaker Elders do in Shakerism, and Pappal saints do in the apostacy.

It is understood and admitted, however, that the mass of the heathen never regulated their lives by any suitable regard to a future state in any form. The fact, and the reason of that fact, has been published by those whom that article is designed for.

The philosophic dogmas of man's immortality were "*not sustained by any solid proofs*." (Gibson, chap. 15.) Again, though the doctrines of Holy Scripture touching man's immortality by "Jesus and the resurrection" have "*solid proofs*," they are not probably believed by more than one in a hundred thousand. Such considerations as the above show conclusively that the writer in the Herald has *never digested* and correctly applied the facts which seem all at once so full of interest. If he *insinuates* that I (for instance, with others) am an infidel ground, or a falsifier of fact, he must rise earlier and see farther next time; otherwise, the insinuations will, if unrepented of, fall back on its author to his utter, eternal confusion!

While Bible doctrines have a *divine origin*, heathen doctrines are heathenish. It is no sin to say so. The doctrine of "*life and immortality*" by "Jesus and the resurrection," is of *heaven!* But the doctrine of immortality, by, or in sin and death, is of heathenism—its ultimate origin is, however, of the Devil! (Gen. iii. 4, 5.) What Satan said, the heathen did—at least in imagination! Let the Herald assail this grand point or be still.

J. B. C.

New Bedford, Mass., Sept. 25th, 1848.

From the Golden Rule, .

CRINGE AND CROUCH.

"Friends," says a minister of the gospel, "you will excuse me, if you please, I must be plain." Another minister who was accused of being too personal, apologised publicly, made confession to his audience, declared his innocence in this matter, that he had not been personal and never would be personal! Is not this temporizing most fearfully? Is not this lowering the standard of gospel truth; degrading the pulpit? Who were more personal than the prophets and apostles!—The Bible, the whole Bible is personal—singles out: "*Thou art the man*." "Ye stiff-necked and uncircumcised in heart, and ears, ye do always resist the Holy Spirit." Any apology here—any crouching! This message, though bold and manly, was delivered in love, melting, redeeming, overflowing! These home thrusts cut to the life, probe the conscience, wake the dead to life. This kind of preaching God crowns with approbation divine: sinners love it, Christians love it, every body loves it. This prophesying "smooth things," preaching to men in the moon, or at the North pole, what has it done? Lulled the conscience to sleep, even the sleep of death! If any man speak, let him speak as the oracles of God; "that God may be glorified through Jesus Christ." Dr. Bethune, speaking on this subject, says: "Most unworthy then of our place is that shame-facedness of manner, that obsequious, whi-

ning, deprecatory tone, which so often makes the preacher appear like the cringing beggar or a whipt child, and excites contempt for the very truth he dishonors." What! are we to be ashamed of the gospel of Christ! Do we shrink from the reproach of the cross! Need we make such feeling excuses for being honest! Is there anything in religion to make its advocate "hang down its head like a bulrush," or that requires him to sing out his sermon through his nose to a very bad tone? What have we to fear from men! Should not love for them cast out fear! Was it thus Paul spoke before his judges; or Peter or Stephen before the Sanhedrim, or the noble martyrs at the stake! Was it thus that Calvin, and Luther, and Zwingle prevailed! If we tremble, as tremble we should, let it be at the awful presence in which we stand, the accountability we are under, the life or death hanging upon our lips. If we weep or our voices falter, let it be in sympathy with our Master's sorrows, the exquisite tenderness of the Spirit's promise, the deep anguish of wounded souls, the unspeakable misery of the lost, the dishonor done to God's holy name. The source of such passion ennoble it, dignifies its expression, and carries with it the hearts of our hearers. Any meaner cause of emotion degrades our minds, and makes us contemptible, if not ridiculous. No wonder that men respect the ministry so little—they show so little respect for themselves.

The Advent Harbinger.

REDER J. MARSH, EDITOR.

Rochester, Saturday, October 14, 1848.

NEED THIS!

We are sorry to say that but few have heeded our just and urgent calls for cash. Why we are thus treated we know not. Certainly, many owe us for the Harbinger. To all such, we say, if you have any regard for justice, and wish the HARBINGER continued, you will pay all, or part, of what you owe, immediately. If you cannot, inform us, that we may know on what to depend. Poverty may put it beyond your power to pay, but it cannot prevent your writing, and telling us what you can or cannot do.

We ask, shall the HARBINGER be embarrassed and crippled for want of its honest dues, or shall it at once be freed from such impediments, and the heart of its publisher be made glad, by the prompt payment of all his patrons? We ask every one to decide this matter without further delay. But before you decide not to pay, deal faithfully with your conscience, in your closet, before your God; and when you shall have done this, give us the decision, and we will abide by the same. If it shall be to pay, we will credit the amount you may send: if you decide that you cannot, we will discharge the debt.—This is fair; and if you do not comply with one of these propositions, you certainly will be fault.

All who will pay now, will be charged only Seventy-five Cents on the present volume; but all who delay until we send bills, will be charged One Dollar. We want the pay now.

We hope the proposed series of pamphlets, and Bro. Pinney's "Purpose of God," already published, will not be forgotten. Say how many you will have.

Let it be remembered, that we do not propose, as the Herald insinuates, to issue a series of pamphlets exclusively on subjects not pertaining to—what even they call—the Advent faith. The one already published by Bro. Pinney is not on disputed questions. And the first we propose to issue is designed to be

chiefly devoted to what the Herald calls the Advent faith; they might have known this when they gave the wrong insinuation; for it is published in our proposals for issuing the series of pamphlets. It is due to the cause of truth to correct such mistakes, and we hope they will see it their privilege to do it.

Our time has been so much taken up with the recent sickness and death in our family, that some other duties have necessarily been neglected. Our correspondents will understand this. For this reason our regular number on the true grace of God does not appear this week. We hope to be able to prepare it for next number.

The effect of our recent Tent Meeting in this city has been very good. It has brought many new hearers into our meetings, a number of whom have become active, strong and joyful in the faith. We have not seen a better state of things pertaining to our meetings, for a long time, than now appears to exist: for which we feel truly thankful.

"PERFECT COMMANDER!"

In the last "Herald," Bro. J. P. Weethee, in speaking of Bro. J. V. Himes, says:—

"In a word, he must be regarded as a perfect commander, such as we should expect God to raise up to fill an important station." &c.

This proclamation appears under the editorial department, and apparently has the approbation of the editor. Our Bible calls Christ a "Leader and Commander," and "Perfect." But that any man in these last days has been raised up to be a "perfect commander," over God's people, we have our doubts.—Yet, if inspired evidence can be given, of his divine right and authority to command, we will, most cheerfully, obey. But, until such evidence is given, we shall acknowledge none but CHRIST as a PERFECT COMMANDER. Call no man Master, or Lord, for ye are brethren.

ANNIVERSARY CONFERENCE.

DEAR BRO. MARSH:—Your remarks are before me. 1. The first thing you say is, "Rebuke a wise man, and he will love thee." Hence, if the brethren of these conferences are wise, and if we really have administered "chastisement, punishment, affliction for the purpose of restraint and correction," they will love us for the act.

Let us try this principle. Would a child (a wise one, even) love a parent who should, from day to day, "chastise," "punish," "afflict" it, the child having the consciousness, that there was no just ground for such a course on the part of the parent! I should very much fear, should I treat my children thus, instead of provoking their love, I should provoke the opposite—their hatred. The apostle tells us, Col. iii. 21, "Fathers, do not exasperate your children, lest they be discouraged."

Just so with us. We have the consciousness of having done right. Now brother, show us the word of the living God, that we have done wrong, and I for one will receive the "correction," and thank you for it. But I shall continue to call for the only STANDARD of FAITH and PRACTICE:—the Word. By that, I am willing to be measured; but I am not willing to be measured by any human standard. We take it for granted that we understand our duty, in the light of God's word. Under this impression you and I, and all who love God, go forward. Suppose I should meet Bro. Marsh, and condemn him for editing a newspaper (and by the way, perhaps quite as good an argument could be made out against newspaper editing, as against conference), methinks you would call for my authority, for so doing. Just so in regard to meeting in conference. Here we stand, and must continue to, till we are weighed in the balances of God's sanctuary.

2. But Bro. M. has "felt no disposition to use the rod," not "even with the most careful hand, neither have we [he] done it." "It is their acts we have

called in question." Just so. What then? Can you call my "acts" in question, and let me go! If you will, I will cease to "complain." That looks to me too much like the universal dogma, that God will destroy the sins of men, but let the men—the sinners, go. What goes to make up a man's character, at least with his fellow men, but his acts?

When Nathan presented an abstract principle, to the royal transgressor, he little dreamed that he was condemning himself, in condemning it: But when the man of God said, "Thou art the man!" he began to learn that abstractions, even, might become concretions—that in condemning the "act" of a fictitious character, he had condemned himself.

On the same principle, will the Judge of living and dead proceed, when he sits on the throne of his glory. See Matt. xxv. 31-46. He will not justify the "acts" of the righteous, but let the doers remain condemned. Neither will he condemn the "acts" of the wicked, but let the doers remain uncondemned.

3. What you say about "poor, fallible self!" will apply just as well to the apostle Paul, as to me, or other brethren, implicated. See his epistles to the Corinthians and Galatians.

4. You "wholly disapprove of complaining at the investigation of our public acts." So do I, if they are "investigated" by God's rule and line. But unless these are used, we shall both "complain" to him who used it, and to our Father in heaven.—Moreover "all such" "free discussion," knowing it is calculated to "gender strife." Try us by the word and we will submit.

5. "Bro. Needham" not only "thinks," but he knows "that no permanent organization of conferences exists." So does every brother and sister, we were present. An attempt to prove that it does, must be a harder case, than that a dead man is alive. Bro. M. still thinks, "from certain facts," he is correct. What are those "facts"? If they are found in your remarks, they amount to this; that ever since Oct. 1840, there have been a series of meetings of brethren sisters, spontaneous gatherings, in different parts of the United States and Canada, to confer about the cause of our soon expected Lord, and when they have done what they found to do, they having dissolved, or resolved themselves back again to their original elements, still exist in their elementary state and because those elements still exist there is a liability, if time continue, to come together again, and then there may be a "permanent organization," for two or three days, and they may abuse their liberty, and undertake to legislate over the consciences of their brethren, as others have done before. Now, I venture to predict, that, if the brethren in Rochester, who met last Lord's day, live till another, they will "appear" to "carry forward" the same worship, they had last Lord's day. But have there never been any abuses, in the meetings of the brethren, in Rochester! Why, they does not Bro. Marsh warn them against coming together, at all! O, but these meetings are appointed of God. Well, prove that those you condemn are not. Who shall say when and where the disciples of Christ may hold a meeting! Who shall say what the character of the meeting shall be, i. e. what measures shall they adopt, or reject, so long as they do not infringe, in the least, on the rights of others, save themselves alone. If your arguments, based on such premises, are good in one case, they are in all, and the principle carried out would sweep every meeting from the world.

6. "But it is not the mere existence, or annual assembling," (here is a precious confession!) "to which we object, but its acts. These acts, or some of them, we have shown, are contrary to the spirit and letter of the word of God." What act! What! I have not seen it. When I do, I shall not "attempt to disprove" it. I shall have nothing to do but submit to the authority of the Word, and until I do, I have nothing to do in the matter, but call for its word.

7. A "rule of action" is a law. I deny that we "have devised, matured, adopted, and sent out for the adoption of the church of God" any "rule of action," any more than Bro. Catlin and Miller have in their letter in the last Harbinger. They have proposed a plan, (a rule of action, according to Bro. Marsh) for their brethren ("the church of God") to adopt, the better to carry forward the word of God. So have we. Bro. M. says Amen to this, but condemns the same principle, when adopted by the

Elders and brethren, assembled in Boston! Perhaps it alters the principle, when but two Elders "devise matters, and send out the rule of action" (1)

8. If the Bible, or early church history, furnish any evidence to justify ecclesiastical conferences, we would like to see, and publish it." You shall have an opportunity. I can show it in a shorter time than you penned that sentence. Read Acts xv. 4-29. Did they not confer together? If they did not, we did not. Was it not "ecclesiastical"? Let us see. *Kalou*—to call. *Ekklesio*—to call out, i. e. of the mass, to convoke. *Ekklesiastikos*—any assembly, so called out, or convoked. *Ekklesiastikos*—pertaining or relating to the church. Was not the "elders and brethren" so assembled at Jerusalem, an "ecclesiastical conference"? If they were so, two and two are not four, and two things that are alike, are unlike each other.

I may have failed: for Bro. M. says, "No such evidence shall we ever receive; for the very good reason that it does not exist." Well be it so. I shall succeed in producing it to others. There are minds that read the Harbinger, who have not already judged that the xvth chapter of Acts is not in the New Testament. With such I shall succeed.

9. One point had escaped my notice. You say, "I do not belong to me [you] to prove a negative." Let us try the rule. Suppose I say Bro. Marsh does not own the type on which his paper is impressed, but publish to the world that it is mine. Would you feel yourself bound to give it up till I had proved a negative? I. e. that it was not yours? Suppose Magistrate, do you think the court would oblige me to prove an affirmative, i. e. the coat was mine, on the mere claim of the villain? Who ever heard of a man's being called upon to prove his innocence, until some evidence appeared, of his guilt! So then, on Bro. Marsh's principle, every loafer in Rochester might take it for granted that your coat is not your own, and if strong enough strip it off your back, and no law could touch them, for they are "not bound to prove a negative."

One word more, and I will dismiss the subject forever, unless you depart from your principle. Believing that I have already established the principle, that I have a right to wear my coat—live with my wife—govern and protect my children, till somebody proves that they are not my own, I do not feel called upon to prove that they are, and shall continue by God's grace as heretofore, to wear, enjoy, comfort and protect till dismissed of the Master, not caring to trouble myself about any questions that may be raised about these matters.

Yours, as ever, waiting for the Lord,

G. NESHAM.

Albany, Oct. 2, 1848.

REPLY TO BRO. NESHAM.

DEAR BRO. NESHAM:—On your first specification we simply remark, that we are a little surprised that you should seem to prefer to be represented, in this case, by the figure of asperated and discouraged children, unjustly rebuked, rather than by the wise man rebuked. We think you did not fully see the bearing of your figure when you selected it.

2. On this specification we say, that your remarks, in the abstract, are correct; for God will most assuredly judge men according to their works, or "acts." But the question is, *What acts will be considered criminal?* Some acts, we think, will condemn some, that will not others, and some acts will condemn the same person at one time that will not at another. It is the *motive of the actor that gives character to the act.* For instance: A man designs to shoot a serpent, but, unfortunately, kills a man. Another designs to shoot a man, but fortunately, kills a serpent. Now, all know who is condemned in these cases. It is the one who designed to murder, or kill a man. Our brethren of these conferences designed to do right; but, we think, erred in their acts; we do not, therefore, condemn them. Your reference to David and Nathan justifies this conclusion, instead of your view of the matter: for it was David's design that made his act criminal. The motive always crowns the act.

3. You are correct relative to the application of our remarks on "poor, fallible self." We should have been more explicit; for we designed them for general as well as individual use.

4. On this specification we do not differ in principle: the only difference between us is, you think we have not investigated your acts "by God's rule and line," and we think we have. We leave those who have read our articles to judge.

5. You say you "know that no permanent organization exists." Nominally, or in word, you are correct, but, in fact, we think you are mistaken.—We hope however that time will prove you correct. But you seem to fear that it will not; from the fact, that you endeavor to justify the thing, should the Conference convene again next Spring. This you do by referring to our meetings in Rochester. But our stated meetings is an example which does not help your case. There is no analogy between the two. It is no reason why unscriptural conferences should be organized, because the saints in Rochester steadily meet for worship, according to the express command of the Scriptures. We may misunderstand you here: for we see that you call these conferences "a meeting." If you mean simply a religious meeting, as the phrase is commonly understood, your arguments are superfluous; for we have not opposed such meetings; but if you mean such conferences as we oppose, then your terms are inappropriate, and calculated to confuse more than to shed light upon the mind. Let us not only try to understand each other, but call things by their proper names in order to prevent a misunderstanding.

6. Do you glory in a brother's confession! So the words "precious confession" seem to indicate. But not too fast here; for we have seen no cause to confound in this case, neither does the meaning of our words imply it. "*Merc*" signifies, "*distinct from any thing else.*" (Wolster.) In this sense, we have not objected to the annual assembling of these conferences; but their existence—together with their acts, we have objected to. You ask, "What act" is contrary to the letter and spirit of the word of God and "When" have we shown it! and add, "I have not seen it." Please carefully review our articles on Anniversary Conferences, and it does appear to us, that you will find the 'What' and the 'When' that you say you have not seen.—We have just looked those articles over, and are surprised to bear you talk as you do. We would make quotations from them to show your mistake, if they were not fresh in the minds of our readers, and within their reach: they can read them again, which we request them to do, and decide who is in the right in this case.

7. Suppose the measures of these Conferences are no "more" as "rule of action" than the proposition of Bro. Catlin and Miller, what then 1 Do these that make those measures right? No: for those propositions may be wrong also, and two wrongs can never make a right. But the propositions of Bro. Catlin and Miller, and the measures of these conferences, are not the same: there is a wide difference between them. The one is simply a proposition to purchase a certain amount of tracts and books.—While the other consists in the resolutions of an organized, unscriptural conference, the work of which was, to define sin, interdict error, appoint committees for missionary and evangelical purposes; devise plans for raising and disbursing funds; call ministers into the field, appoint them to their work, pay them for their services, and deciding that defensive war is justifiable!!! &c. &c. If there is no difference in these two cases, then we judge incorrectly. We hope, however, that Bro. N. and all others interested will carefully watch and critically examine the proposed acts of Bro. Catlin and Miller;

for they are fallible men, and may depart from the right way, as many others have done.

8. Your criticism on Acts xv. 4-29, abstractly, is all well enough; but what use you design to have made of it we are at a loss to determine: for you say you know that no conference exists—then speak of it simply as "a meeting," and then attempt to prove that ecclesiastical conferences are right. Now we cannot suppose that you are laboring to prove the correctness of an organization of that which you say does not permanently exist, nor that an ecclesiastical conference is simply "a meeting;" we shall therefore not notice this proof further, until we more fully understand you. And that you may fully understand us, we repeat again, as we have repeatedly in substance said before, that the conferences we oppose, are of the character of the conferences, synods, assemblies, councils, &c. &c. among the sects of these last days. And if Bro. Nesham, or any other, has any proof, either from the word of God, or the early history of the church, to justify them, we would be glad to see it. But no such proof will be given, for the very good reason that it does not exist.

9. Relative to proving a negative, you certainly are in the mistake, as every example you have given will show. Should you claim my type, before you could obtain them, or their value,—instead of proving the negative—that they are not mine, you would have to prove an affirmative, viz: that they are yours. The court would not call upon you to prove the coat was yours; but it would be the work of the "scoffler" claiming it, to prove "an affirmative," viz: that the coat was his. No man in our courts is called upon to prove his innocence, but his accuser is called upon to prove an affirmative, viz: that his assertion, that the man is guilty, is true. The "loafers in Rochester" are not required to prove a negative, and still we are not afraid of their taking our coat; for even they very well know, that they would be called upon to prove an affirmative, viz: that the coat IS THEIRS, and this they can do no better than you or others can prove the conferences we oppose are right. Should a man claim your wife and children, he would be called upon to prove them his, instead of your proving them not his.—But enough on this point: for the light in which we have presented the matter, we think must fully convince you, and all understanding minds, of your mistake, which we hope you will feel free to admit.

Finally, we are still decidedly of the opinion that it justly belongs to the movers and defenders of these conferences, to try at least to justify their acts by bible evidence, instead of calling upon others to prove them incorrect. All new doctrines and measures, pertaining to the faith and practice of the church, should be accompanied with good evidence. In the case under consideration none has been given. But still some are tried with us, because we do not quietly and tamely fall in with those human measures. We are sorry to try our brethren, but we had rather grieve them a thousand times and please our God by a strict adherence to his truth, than to please them once and offend our God, by departing from his word. If these conferences and the measures our brethren have adopted are in accordance with the word of God, it is not only an easy matter, but their duty, to give the proof. As fellow laborers, as brethren, as ministers of the gospel, and as Bible Christians and advocates of the Bible as an all-sufficient rule of faith and practice, we call upon them for the proof; and until they attempt to comply with this just request, they should not complain at our rejecting their conference and conference measures.—We cannot act in matters of religion without faith. We cannot have faith without evidence. No evidence has been given, that these conferences and

conference measures are scriptural. Therefore, we have NO FAITH in them.

TENT MEETING.—The meeting appointed at Martin's Hill, Oct. 18th, is to be a Tent Meeting. Bro. Bywater thinks several more tent meetings may be held this Fall, before it will be too cold to continue them. The tent can be made comfortable in cool weather by the use of a stove.

We are glad to say that thus far these meetings have been attended with a special blessing; hence they should be encouraged to continue them as long as they can be made productive of good.

Bro. Forrester—We know nothing of the man of whom you speak. He may have apostatized according to report; for there ever have been apostates from the best of causes, and such departures from the right way, by those who were once apparently grounded in the truth, should loudly admonish us to take heed unto ourselves, and remember that we stand by faith.

Obituary.

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

Phbe Ann Brewster.

DIED, at our residence in this city, on the 4th inst., PHBE ANN BREWSTER, in the 33d year of her age.

She had lived with us for several years, until some time in June last, when she closed her services, with the expectation of soon returning to Galway to visit her mother and friends. She, however, was induced to spend a few weeks in a family where several of the members were sick with the dysentery which has proved fatal to many in this city the past season, and by some is thought to be contagious.—She, however, closed her labors there, and came to my house for her trunk, with the expectation of starting on the morrow for home. But she was taken down with the dysentery and consequently could not go.

Unfortunately she refused medicine for nearly a week, when the disease had become so malignant that medicine would not remove it. No pains was spared in watching over her and administering to her wants by day and by night, until her sufferings closed.

She talked freely about death, gave directions about her effects, and funeral, expressed a readiness and willingness to die, and said she should not have to sleep long. Her funeral was attended by many of her friends in the city, and her remains deposited at Mount Hope, the city burying ground, to wait a resurrection to life, in the first resurrection.

May her infirm and widowed mother and bereaved relatives, be ready to meet her with joy in that world where there will be no death.

DIED, in this city, of dysentery, the 9th inst., LESTER WADSWORTH, son of J. F. and Caroline Orton, aged 13 years.

He had professed a hope in Christ for several years, and at times was deeply devoted to the cause of the Lord. His youthful mind however was sometimes diverted from the right way, which in some degree was the case at the time he was taken sick. But when he became sensible of his condition, after some conversation and prayer with him, by his parents and friends, he sought the Lord with all his powers, and found him to the inexpressible joy of his heart, so that in his dying hours he was enabled to shout praises to his name. His ardent prayer was that the family of which he was a member, might be an unbroken family in the Kingdom of

God; and his last words were, "Thy Kingdom come."

His funeral was attended by many of his friends and brethren, and a short discourse delivered by the editor from the following text: "Wherefore comfort one another with these words." After which his remains were conveyed to Mount Hope, there to rest until waked to life in the resurrection morning.

The bereaved family deeply feel their loss, but they do not sorrow as those who have no hope; for they have the fullest assurance that their son and brother will soon have a part in the first resurrection, and live to die no more.

Correspondence.

From Sr. M. K. Chapman.

DEAR BRO. MARSH—We are now enjoying a precious visit with the dear colored brethren and sisters in this place, and I can truly say I never saw a more devoted people. They are generally very intelligent, exceedingly pious, and strong in the faith of speedy redemption. Their houses and tables are not inferior to the whites, as some of our ministering brethren who have lately visited them can testify. Never since I became a pilgrim (having no place on earth I call home) have I met with a warmer reception, and enjoyed more real pleasure than in the society of these dear children of God.—I do praise the Lord that with him there is no respect of persons. Yesterday we met these dear friends in their meeting house, and Mr. Chapman gave them the evidences from the Bible, and the signs around us, of the soon coming of Christ.—They seemed to rejoice in the prospect, said it was met in due season. We felt we were with our Father's children. Last evening they all came together at a private house, and were again addressed from the sure word of prophecy. That season will not soon be forgotten. Several individuals confessed their faith in the soon coming of the Lord, who had never before done so. Others were revived.—One poor sinner with heartfelt penitence begged the prayers of the children of God. She also cried for mercy, and found peace in believing. The place was a Bethel to us all. The meeting lasted until midnight. We were loth to part, but did so with a blessed anticipation of soon meeting in the general assembly and church of the first born; the fortunate of which we felt that evening. I thought, while in that meeting, of some of our advent friends, who if they had been there, and heard the prayers and exhortations as they were delivered from those veteran soldiers of our coming King, their prejudice against color would have been thrown to the four winds.—Praise the Lord for the love and union we feel with these dear children of God, and for the joyful expectation of having their society on the new earth. We expect (if time continue) to spend part of this week and the coming Sabbath with the remainder of the same tribe (being the Naragansett) in South Kingston, then commence our return West through the States of Conn. and Mass.; as Mr. Chapman has promised to perform some labor in various places among the scattered flock.

We do feel that the Lord of hosts has been with us since we left the dear friends in Wolcott last June. We have trials of course to meet, but the truth has been blessed to the good of many. Souls have been converted from sin, and now love the truth. A few in almost every place are gathered from the nominal Jacob, whose glory is gone agreeably to Isa. 17: 6. We discover in almost every place, those who are looking for the Lord, are girding on their armour anew and getting completely equipped for the last onset, while the great mass,

ministers and people, are looking on the great commotions in the old world as the certain signs of their Glorious Millennium, when Christ's spiritual reign will commence! O how blind, how ignorant! what a snare they will soon be caught in! Well might the spirit of inspiration exclaim, "Yea, the ark in the heaven knoweth her appointed time, and the turtle and the crane and swallow observe the times of their coming, but my people know not the judgments of the Lord." Jer. 8: 7. Peace and safety is the cry, as the beloved Paul told us it would be in Thes. 5: 23; but sudden destruction will come and they will be caught in that dreadful snare.

Brethren and sisters in the faith of the soon coming of Jesus, take heed lest your hearts get overcharged. O, I fear some of you do not realize your nearness to the judgment, to eternity. Be holy, be just right. So you will hear that welcome plaudit, well done. What a time we are now in, the nations are getting angry, and God's wrath is about to be felt by them. The saints are about to be redeemed, and the wicked to be destroyed! I feel deeply my dependence on God. O my advent sisters, when you have all your children around the social board, and your hearts are gladdened by their joyous smiles, think of and pray for your unworthy sister whose children (three in number) are separated from me and apart from each other, and I a pilgrim with my companion, traveling over the land, and in my humble manner doing all in my power to arouse a wicked world and slumbering church to a sense of their condition; but my trust is in the God of Daniel. Michael will soon stand up, and then through the blessing of Christ I expect deliverance. The Lord bless you, Bro. Marsh, with wisdom to feed the flock with suitable meat, and soon you will, with the rest of the faithful watchmen, get your crown.

Yours, in hope of eternal life,

MARY K. CHAPMAN.

Charlestown, R. I., Oct. 3, 1848.

From Bro. J. B. Cook.

DEAR BRO. MARSH—The camp-meeting in Dartmouth, near New Bedford, was one of great interest. It began by reading a few promises, which are adapted to empty the believer of all self-dependence, and cast him on God Almighty as his only hope. The brethren fell right into the channel of mercy—they seemed of one mind and spoke "the same thing."—"The blessing came down at once; we had no effort to get up an interest; divine grace flowed from heart to heart: we were all melted into tenderness and tears; we felt that God was, through faith, our present Father—Jesus our Redeemer, and the Holy Spirit our Comforter. We could say—

"In such a frame as this,
We'd sit and sing ourselves away
To everlasting bliss,"

at the coming of our blessed Lord!

Brs. Bachelor, White, Turner, Bellows, Campbell, Macomber, Brewer, Weston, and others beside the writer took part in the services. The interest was continued with little or no abatement from Tuesday morning till Sunday evening. Good order was generally preserved till the close. On the last evening to avoid the throng which came uninvited (our public meeting having closed), we went into the house of Bro. Wilson. There we had a very sweet, heavenly season.

So far as we could judge, the meeting was one of the best ever attended, in like circumstances. The brethren dared call life, life, and death, death, as freely as they called the coming of Jesus, the coming of Jesus. Praise the Lord, O my soul! God did not think as did a brother in Boston, that "they deserved to be broken up." No, he smiled and greatly blessed us. Glory to his name! J. B. Cook.

New Bedford, Mass., Sept. 25th, 1848.

Bro. Wm. Sheldon, of Chateaugay, N. Y., Sept. 10th, 1848, writes:

While beholding the condition of the nations, I am constrained to believe that the judgment of that great day is about to be ushered in upon us. I believe what is done must be done quickly. Brethren, do we consider that we are putting forth the last effort to save souls? Do we realize that our last exhortation will be given, and our last prayer offered in their behalf? Are we doing all that God requires of us? O solemn thought! Is Christ so soon to leave the mediatorial seat, no longer to intercede for sinners! Yes, he will soon come as a Judge! He will come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. O that a few more might be constrained to accept offered mercy before it is too late. We cannot constantly expect a time of great revivals, for we are in the gleanings of the harvest. Soon, yes, very soon, we shall hear the trumpet of God sound and see the sleeping saints arise from their dusty beds and in a moment, in the twinkling of an eye, we shall be changed, and together with them we shall be caught up to meet our Lord in the air.

Bro. Hiram Hill, of Saratoga Springs, Sept. 27th, 1848, writes:

I am daily expecting to see the King in his beauty. Yes, my dear brother, notwithstanding we have been disappointed, and many have made shipwreck of their faith, and turned aside unto fables, I am strong in the faith that He that is to come, will come and will not tarry. My soul says, come Lord Jesus and come quickly. Those of like precious faith are few and far between in this section of country, but I believe there are a few that are looking for and loving the appearing of the Savior. May the Lord increase our number, and our faith, that we may be enabled to wait patiently for our release from this sin-cursed earth, and be prepared to join that innumerable company, on the new earth.

"O glorious day, O blessed abode,
I shall be near and like my God."

I wish some of our lecturing brethren would make it in their way to visit us once more at Saratoga Springs. We will try to entertain them as well as we can.

From the Advent Herald.

✕ Letter from Father Miller.

BRO. HIMES:—I herewith send you a letter which father wrote with his own hand, without being able (his sight being so much affected) to see a word of it after it was written. W. S. M.

DEAR BRO. HIMES:—Permit me to write a few words, although you may not be able to read them. Yet it may fill up a lonesome hour or two of many a wearisome day, to think I have indited some of my thoughts to my old brother traveller.

It would indeed be a sad and melancholy time with me, were it this of the "blessed hope" of soon seeing Jesus. In this I flatter myself that I cannot be mistaken. And although my natural vision is dark, yet my mind's vision is lit up with a bright and glorious prospect of the future. When I hear of the noise and commotions among the nations; when I have notice of the changes in the old nations of the earth, and the breaking away from antiquated customs and prejudices; when I learn of the risings of men, and of the struggle that is going on between three grand divisions of the political world, one of which has, for many ages, had the dominion of the world, and each in its turn, I am reminded of the three unclean spirits in Rev. xvi. 13. These unclean spirits are not living, or personal agents, but

principles, or the spirit which actuates the three great powers of the earth, each of which, in its turn, has had the ascendancy in the world. The three spirits are said to proceed from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet. The dragon is, in my humble opinion, the representative of despotic, or arbitrary power, however or wherever exercised, even by the subjugation of our fellow-creatures to slavery. The beast I understand to be the representative of what are termed limited or legislative monarchies and republics, which enslave the minds of men by the popular voice. The false prophet personates all ecclesiastical bodies which make men bigots, and enslave the souls of men. In one or other of these classes every worldly man's spirit is engaged; and that these three principles are now struggling for the universal supremacy, is not to be doubted. This is, according to the Scriptures, to be the last struggle, the last great battle of the world. Then will come the final conquest, and Christ will put all his enemies under his feet. Each of these three great powers will have its specious and plausible arrangements, so as to deceive, if possible, the very elect. They will form Satan's last sermon, which, like his first, will prove a lie,—for God has not spoken it. Each party is promising its votaries a glorious victory, and a millennium suited to their desires. Despotism promises the world universal peace, whenever the world shall be subject to the will of one man. The advocates of popular liberty anticipate peace, as soon as the whole world shall be republicanized. And the various religious sects promise the world a millennium, as soon as it is converted, each one looking on it as essential that its tenets be embraced. It is thus that the three spirits will deceive the whole world. I think all must agree that the struggle has commenced for the mastery; and we all know and believe that victory will terminate on the side of the Lord of hosts, and that Jesus will then establish his kingdom on the earth, under the whole heaven, and all dominions shall serve and obey him.

I hope that none who are looking for Christ will be deceived, and aid or assist these unclean spirits in their work of gathering the whole world to their final and fatal overthrow and destruction. Beware, my brethren, how you follow either of these spirits, for they are unclean. You may not be tempted to follow the despotic and slavery party, and yet be caught by the cry of free soil, free speech, and free press. Be on your guard against every effort to draw off your mind from the coming of Christ; resist every plea, no matter how plausible it may appear, to induce you to step aside. Remember that you are strangers, seeking a better country. And I pray God that you may be preserved blameless to his coming. Yours in hope, WM. MILLER.

Low Hampton, N. Y., Sept. 14th, 1848.

Conferences, Campmeetings, &c

Conference at Centerville.

A conference will be held at Centerville (just below Painted Post), Steuben Co., to commence on Friday, the 27th inst., at 10 A. M., and hold over the Sabbath. Bro. C. F. Sweet of Pa., and the writer are expected to attend. Bro. Pinney and Bywater are requested to attend.

G. W. STOCKING.

Conference at Harlis's Hill.

A conference is appointed to be held at Martin's Hill, Catlin, Chemung county, at Bro. Richard House, to commence Oct. 18th, and hold over the Sabbath. Bro. Pinney, Bywater, Burnham, and others, are expected to attend. A general invitation to all is given.

Meeting in Oswego, Ind.

There will be a General Meeting in Oswego, Kosciusko Co., Ind., commencing Thursday, Oct. 26th next, Providence permitting, and hold over to Monday. We hope that many of the faithful may be in attendance, and receive a blessing.

In behalf of the brethren, E. MILLER, Jr.
N. M. CATLIN.

Appointments.

Bro. JONATHAN WILSON, the Lord willing, on his return from his eastern tour, will preach at the following places:—

Rochester,	Sunday,	Oct. 16.
Lockport,	Sunday,	Oct. 23.
Buffalo,	Monday,	Oct. 23.
At home,	Sunday,	Oct. 29.

Providence permitting, the undersigned will fulfil the following appointments:

- Lodi, as Bro. Oaks and Sutphen may arrange, evenings 24-26.
- Cooperstown, at Bro. Rabbitt's or in Toddville, as Bro. D. Rabbitt may arrange, Sunday, 25th.
- Cooperstown village, as Bro. McEwin and Tuley may arrange, evenings 31st, and Nov. 1 and 2.
- Manlius, (will Sir. Blood give the notice?) Sunday, Nov. 5th.
- Denver, 7-10.
- Homer, 12-14.
- Auburn, evenings 15-17.
- Seneca Falls, Sunday 18th.
- Geneva, evenings 20-21.
- Canandigua, evenings 22-24.
- Rochester, Sunday, 26th.

II. H. GROSS.

Business Notes.

- G. Needham—A. G. S. and L. G.'s accounts were adjusted on book.
- G. Storrs—They were received. Hope to be able to send soon.
- J. P. Weethee—The pamphlets and \$3.50 have been sent by Express to Albany, care G. Needham.
- G. Dillabough—We cannot send pamphlets by mail into Canada. What then shall we do with Br. Warden's dollar?
- E. Wetmore—The pamphlets for Springwater will be sent by private conveyance the first opportunity.
- J. C. Bywater—Have none of Weethee's. We have therefore credited D. Barber, M. Williams and T. Griswold in Harbinger.
- G. D. Stewart—It is the only one that has been made, and was executed with a pen.

Bro. Bro. Pinney's pamphlets—"The Purpose of God"—can be had at my store, Hartford, Ct. A. CLAPP.

Donations:

TO SEND THE "ADVENT HARBINGER" TO THE POOR.
(Free papers, 348. Am't per year, at 75 cts. per Volume—\$519.00)

Previous Donations	\$106.41
E A Fowler	50
P M Folts	50
M Williams	1.75

Remittances for the Harbinger.

G D Stewart D Larey E Woller H Jones C Libby G B Gaskell W W Wheeler J B Sweet no 318 A Wells O Hoyt R W Wells A Warden J M Dodge —\$1.00 each. J B Doe J Watson A F Ober no 316 N Pearson no 259—\$2.00 each. J A Simonds B Stillman M Batchelor A Morgan H Wright M Williams—75 cts each. C Barber J Gaynard E Wetmore S S Smith D Saper—50 cts each. D Symonds T Griswold—25 cts each. P M Folts \$1.50. P Arnold 82. D Hurd M Ball—37 each.

LETTERS—H Heyes G Storrs A N Seymour C T Catlin M Chapman J Burdell J C Bywater J Wendell H Grew B Matthias G Dillabough T Wright.

Miscellaneous.

The Causes of Irish Misery.

1. The British Government has confiscated nearly every acre of land on that beautiful island from the original native owners, and has bestowed them on favorites, generally non-resident foreigners. At one time, out of the 20,000,000 acres of which the island is composed, there was a confiscation of 12,634,711. At another time, 1,718,320. In this way the land has been wrested from those whose ancestors had held and cultivated it before the period of authenticated history, and has been given in large districts from 113,000,92,000 acres, down to smaller portions, so that, according to the London Times of last month, there are in all Ireland only about 8,000 proprietors of the soil in fee simple.

2. These proprietors, from caprice, taste, or misconceived ideas of interest, do not cultivate more than two-thirds of their vast domains, for the cultivation of a small portion of them, in most instances, will bring them in a princely revenue. The remainder must then be preserved for pleasure-grounds, hunting, or pasturage, so that, according to a recent survey, there is at this time 4,600,000 acres of good land that is unimproved. Thus the earth, or the land which the Lord hath given to the children of men for their use, and on which they were to subsist, by the "present order of things," is actually wrested from them at the point of the bayonet, while they to whom it was originally given are left to starve and die for the use of it.

"He takes my life who takes the means by which I live."

Shakespeare never put forth a more truthful saying. Who then are the destroyers of the hundreds of thousands in that fairest, richest isle of the ocean, if it be not those who have originated, and who still continue, the "present order of things?" None dare say that there is an unwillingness on the part of the Irish laborer to work. The same London Times, as all know, a violent anti-Irish paper, says that laborers from Ireland have inundated England; that there are at this time in Lancashire 106,000 of them; and that in Scotland and England there are at least one million Irish laborers, including their children. Would not these have worked in their own country could they have found employment?

3. As the system of tenancy can never develop the wealth and resources of any country, so, of course, it has not done in Ireland. The cultivator will not make permanent improvements, when he knows that his rent will be raised on him the next year on that very account. For this reason, even the land which is cultivated yields far less than it would under another system.

4. Again, the rent which goes to the proprietors, their agents, and the middlemen, as they are technically called, amounts to about \$65,000,000 per annum, \$40,000,000 of which is sent off annually to absentee landlords, never to return to benefit the country in any form. This immense sum is an entire draught from the labor of the country, and must inevitably deplete any country almost to fainting.

5. Once more, the Church, as established "by the present order of things." Out of a population of 8,000,000, perhaps there is not even 600,000 who feel any interest in it, and scarcely any of this small portion belong to the producing class. Yet the labor of the country is obliged to support this Church in the enormous sum of about \$35,000,000 per annum. And according to an uncontradicted speech in Parliament, the "present order of things" forces, at the point of the bayonet, a nominal but legal parish to pay to the legal but nominal rector from \$3,000 to \$20,000 for religious services, when in fact there has not been

a sermon or a rector in some such parish for twenty-five years.

Here then are about \$100,000,000 to be raised by the labor of Ireland; for all property, in every country, is the fruit of labor. And the more that is taken from the laborer, the less he must have on which to live. And the present order of things takes to the starving point. It is impious, and insulting to Heaven, to say that there has been a famine in Ireland; for in the very year in which we were hurrying vessels with provisions to her, she sent off to England the produce of her own soil, and the labor, in many instances, of the very hands that afterwards died of starvation, more than \$25,000,000 worth of good and wholesome provisions. Ten bushels she sent to others for the one which she received. If a farm raises fifteen tons of hay, and some one carry off twelve tons of it, and the cattle starve and die, did they come to their death by a famine inflicted by the providence of God, or by the covetousness of the "present order of things?"

In conclusion, let the above state of things be fastened by the sword and bayonet on the fairest part of New England, and in three or four generations there would be about as much squalor, beggary, and wretchedness among the descendants of the present sober, virtuous, and industrious inhabitants of Connecticut, as there has been in Ireland. The like cause would produce the same effect in every country.—*Christian Advocate and Journal.*

Caste in Madras.

Extract from Dr. Scudder's Journal in the Missionary Herald, November 5, 1847.—A few days ago, while Mr. Muzzy was riding through the streets of this city, he requested a low caste man in his employ to go to the assistance of a high caste woman, who had been violently knocked down and lay in the street. He refused, saying that he could do nothing for her, as she was of the Brahmin caste.

Here we have another instance of the direful effect of this system. The caste person, just alluded to, is a Pariah. The touch of this caste is considered to be pollution. If a high caste person goes into their houses, he loses his caste. If he drinks the water they have drawn, or drinks it from vessels which they have handled, he loses his caste. In some districts the poor Pariahs are so much despised, that they are obliged to make a long circuit when they see Brahmins in the way, that their breath may not infect them. In other places their approach is considered sufficient to pollute a whole neighborhood. For a Brahmin to touch one, even with the end of a long pole, would be defiling. Such being the state of things, if a Brahmin should see a Pariah in the act of being drowned, he could not afford him assistance. He must let him die. Should a Brahmin be in similar circumstance, the Pariah rust let him die.

To our great sorrow we have lately been called to witness the bad effects of this system of caste in our missions. To give but a single instance: Not long since, Mr. Muzzy gave employment to one of two catechists from Tanjore. As it is the duty of these catechists to make a report of their labors, they stated that they had been to some low caste villages to proclaim the word of God, when they had not been near them.—They chose rather to tell a lie, than to defile themselves by visiting them.

To give an instance of the effects of caste out of our circle. Not long since, one of the missionaries of the Gospel Propagation Society, thought it proper to employ a Pariah catechist to labor among the native Christians of his charge in Madras. This was an innovation, and it was complained of as such. "How can a Pariah catechist come into our house to pray?" some said.

Others refused even to attend church, because he was permitted to read the Scriptures and sometimes a sermon. As the missionary would not yield to their wishes, more than 450 persons of high caste left him, and formed a new congregation. About twenty only remained with him. Of course, whenever we see such relics of heathenism, we feel it to be our duty to root them out.

Notices.

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ROCHESTER.—The Advent congregation meet in Stone's Block (fourth story), 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.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel in Buffalo, Third Street, corner of State and South Fourth-streets. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the City are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "Schoen" Advent Chapel in Albany, Third Street, corner of State and South Fourth-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-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. 57 Bond-street (two doors from Bowery), which will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings (each week). Brethren living in the City are invited to meet with them.

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any question concerning the Catholic faith, or teach any other doctrine, shall be banished or put to death."

How much that speaks like Daniel's monster, which had a mouth speaking great things. The Catholics had now obtained a transitory victory, but the time had not yet arrived when universal power was to be given to this monster, or little horn; for the emperors that succeeded Marcian, persecuted the Catholics in return, and things continued in this way until the days of Anastasius, when this continual transgression must be taken away, and a desolating transgression be established in its place. Anastasius was of the Monophysite doctrine, a bitter opposer of the Catholics.—He banished their Bishops and persecuted them, but the time had now come when the words of Daniel must be fulfilled. Gibbon informs us, in the 47th chapter, that "these two contending parties assembled in the Cathedral on one of their feast days, [which was in the spring], to chant their Trisagion, by two adverse choirs, until their lungs were exhausted, when they took to the more solid argument of sticks and stones. The crown and the mitre were staked on this momentous quarrel. Fire and devastation spread through the city. The statues of the Emperor were broken down, and his person was concealed in the suburbs of the city, until the end of three days, when he came forth to implore his subjects, without his diadem, and in the posture of a suppliant. Anastasius appeared on his throne. The Catholics rehearsed before his face their genuine Trisagion. He offered to abdicate the purple. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Vulgarians, for the most part idolaters, who declared himself the champion of the Catholic faith, who in this pious rebellion depopulated Thrace, besieged Constantinople, exterminated 50,000 of his fellow Christians, until he obtained

the small-rod the Bishops to the satisfaction of the Pope, and established the council of Chalcedon, and such was the event of the first religious warfare which was waged by the disciples of the God of Peace, A. D. 514." Although Anastasius reigned some four years afterwards, he did nothing against the Catholics, except by intrigue or secretly. The Catholics compelled him to grant all their requests, although it was done very reluctantly.

We see it was the arms of Vitalian who had declared himself the champion of the Catholic faith, which took away the daily and placed the transgression of desolation. The prophet says, "they shall pollute the sanctuary of strength." "How did they pollute the sanctuary of strength? Suppress the Catholics of the city of New York should rebel, and call to their aid all the loafers from the docks, porter-houses, &c., and should enter the City Hall and destroy all the furniture, &c., and put the Mayor and Common Council to flight, and kill 65,000 of the inhabitants, no one would hesitate to say that our city's "sanctuary" or capital had been polluted. I will give a description of Vitalian's army from Howell's Ecclesiastical History, which says, "Vitalian's army was composed of outlaws, vagabonds and ruffians of all classes, that could be gathered from the docks, &c." Surely enough to pollute any place except the bottomless pit."

The next point in history I shall notice is the time of the end, or the ending of the 1290 days, or the beginning of the 45 days. The prophet is told to seal the book to the time of the end. "Many shall run to and fro and knowledge shall increase." My object will be to show when this Scripture commenced its fulfilment. Dan. xii. 11: "And from the time the daily shall be taken away, to set up the abomination that maketh desolate, there shall be a thousand two hundred and ninety days; blessed is he that waiteth and com-

eth to the thousand three hundred five and thirty days," or to "a month and a half added thereto," as found in an old translation, that is, to the beginning of the 45 days. Viewing the past History of the Church in all its trials which it had to pass through for hundreds of years, when the Bible became a dead letter to the world, so much so that if God had not in his providence shortened the days of trial, there would have been no flesh saved—under these circumstances, I would ask, What would be a greater blessing than to have the Bible in its purity distributed to the world, so that the poor might have the gospel preached to them. Surely it would be a blessing, and just such an one as we should look for to fulfil Dan. xii. 4, or to commence the 45 years. My object will not be to give the history connected with prophecy, to bring this event about, but to show the time of its fulfilment. We are informed in Encyclopædia Americana, that "a Welch clergyman in want of a Welch Bible, went to London, caused the establishment of the British and Foreign Bible Society, which was founded A. D. 1804. It was called the Bible Society, because its object was to distribute Bibles to the poor, and likewise as far as their means would permit, to send the Bible in all languages to all parts of the world, without note or comment." In just 1290 years from the time the daily was taken away, the poor were blessed with the privilege of reading the Bible, and from that time it has been sent to all nations and has proved a blessing to thousands. If this view be correct, Daniel will stand in his lot in A. D. 1849. Even so, come, Lord Jesus!

The view taken that the 1260 days must end with the 1290, is not correct; for time has shown that to be an error. They are not connected in the Bible. I see no reason why they should be.

M. E. GREEN.

New York City, October, 1848.

THE SABBATH.

NO. III.

In my previous numbers it has been shown that God has given in each dispensation definite directions by which his people might regulate their conduct in worship. It is clear that the chosen people in an advanced dispensation of Jehovah, should not leave the increased light of revelation, which shines on them, and go back to a less favored dispensation; for this would be an open and practical preference of the obscure to the clear—of "darkness" to "light!" Indeed, those who lived in the Mosaic dispensation had no occasion to go back to the patriarchal, for they retained all the light of that previous age, and had superadded much of the prophecy and promise of that fulfilled, to confirm and establish the new Revelation given by Moses and the prophets. So those who live in the Christian age have no occasion to appeal from the fuller light of the New Testament, which reveals "the way in which we ought to walk and please God," to the Mosaic, because we retain all the light of that age in its prophecies and promises fulfilled, to establish the Christian with its completed revelation. This is said to show that we are not giving up past light for present. We take all the light of the past and present, only objecting to a practical giving up of "the true light" of the present age, for the less clear of a previous one.

The fact has been stated that none of those commissioned "from on high" to instruct the Gentile Church how to worship God, have even named the sin of Sabbath-breaking. Let me add, that those most favored with a personal intercourse with the Great Teacher, Messiah, do not once notice the Sabbath at all in any of their epistles.—Peter, called the Prince of the Apostles, with James, John and Jude, do not use a single term

in their letters which is adapted to suggest the Sabbath to those unacquainted with it. Three of the above were witnesses to our Lord's transfiguration, but neither they nor any of the original company of the apostles notice it in their sermons or writings which have been preserved for the instruction of the world. The only apparent exception known to me, is found in the gospel by John; but this is not an exception, for I did not speak of the gospel narratives which cover the closing part of the Jewish or legal dispensation. All that is needful to the argument is to show that the holy apostles did not, in their teachings, enforce the Sabbath. Hence, I conclude that it was not among the "all things" which Jesus commanded them to teach. Avoid this fairly, who can!

The apostle Paul names the Sabbath, but always in a way that asserts a perfect and practical freedom from the Sabbatic law. Of this all can judge by reading his letters—his *definitis* instructions on that subject.

It is however objected, 1st. That I ought to have seen this before, if it be true. Answer: I can give no better reason for not seeing these things before, than for not becoming a Christian or an Adventist sooner than I did. Thrice thankful am I to the Holy One that I ever felt the force of truth at all. It is good to hear and obey the gospel call, even "at the eleventh hour!"

Had the Lord so ordered, methinks I should have been glad "from a child to have known" His name, and to have lived to love and serve him as long as did Methuselah, could I only have grown in knowledge and in grace all the time. As it is, however, I am consoled with the thought that some may be profited by such an experience as mine, or by the truth on this subject, in this form, and at this time.

The Lord forgive my slowness to learn, and accept my humble heartfelt gratitude for grace I have ever learned at all. Amen.

2d. That having confessedly been wrong, I must be now.

ing the truth is based on the above facts and Scriptural proofs. When driven off, by evidence, from making the first day the legal Sabbath, I applied it, as the Scriptures do, to the seventh day. This was so under "the law," but now I am compelled by stubborn facts to see and say that it is not enforced under the Gentile dispensation. It seems to me an *advance* rather than a turn in my course. Now the full radiance of truth, touching the Sabbath, may be seen from my position. In the present dispensation it was strenuously enforced—in its present it is not. In the future, it will come as gloriously in its great antitype, the Sabbath of the world! The Bible justifies the seventh day believer, as to the fact and time of the legal, original Sabbath—it forbids all asperity against view so far Scriptural; but it disarms such believers of all its legal exclusiveness against those who feel the full freedom of the New Testament on the subject. Rom. xiv.

3d. That, "he who breaks the least of the commandments, and shall teach men so, shall be called the least in the kingdom of heaven."—Matt. v. 19.

This was so then. The law was then in full force. Then the healed "leper" was to "do the gift that Moses commanded," then they were to do "whatsoever they (the Pharisees) bid you" Matt. viii. 23, 24. No one, instructed, will deny that "the law" required a rigid adherence every "jut and tittle"; but now ministers no longer "sit in Moses' seat." They stand rather "in Christ's stead." They must teach as he taught—they must know the distinction between gospel "mercy" and legal "sacrifice," and thus beware lest they "condemn the guiltless."

There is nothing true but truth.

J. B. COOK.

New Bedford, Mass., October, 1848.

The Advent Harbinger.

ELDEN J. MARSH, EDITOR.

Rochester, Saturday, October 21, 1848.

"OCCUPY—TILL I COME."

This was the command of the Lord to his disciples, on leaving them.—And blessed will be that servant or people, who will be found so doing, when he shall return. This, and like expressions, have been the watch-word of all the faithful, when attempts have been made to restrict them in their investigations of truth, or to circumscribe their labors in the cause of God.

This, in effect, was our cry, our watch-word, when first opposed by our respective churches, in the glorious work of proclaiming the Advent near. 'Hush! Be quiet! you will disturb the peace of the church, and produce division, by the investigation of unimportant, if not erroneous, doctrines,—was the constant cry of our old brethren. But we heeded it not, because we saw an important work to do, and our Lord had told us to occupy till he come. We believed he would come soon; how could we, therefore, remain silent, or inactive? We could not, and were not; and we thank God that we had moral courage to obey God rather than men, though they were our brethren, whom we dearly loved.

Well, at a certain time, the question of the state of the dead, came up among us. Though we did not oppose the new doctrine, we thought it not only unimportant but wrong, to make it a prominent topic of investigation. Hence, we joined with others in crying, 'Hush! Be still! Let it alone! It is an unimportant question! We have other work, which should engage our whole attention.' 'But no,' said certain ones, 'though we love you, we cannot heed your counsel; for we have other work to do; our Lord has not yet come, and as he has told us to occupy till he come, we must obey him.'—We believe, in the day of eternity, that they persevered in their labors.

But, it may be asked, why did you at one time oppose the investigation of the life and death question, and at another, approve and take a part in it? Because, when we opposed it, we believed the coming of the Lord was so near, that no other question than the time of his coming, could be, or was necessary to be, investigated. We looked upon that as the last question for investigation. Consequently, with this honest opinion, we looked upon all other questions as hurtful in their tendencies. But the Lord did not come—time continued—and the command stood as imperative and important as ever, OCCUPY TILL I COME.

We felt fully resolved to obey, and with others went to work again, again, and again, until we worked over, over, and over every nook and corner of the field of 'time' 'definite' and 'indefinite'; but still our work was not done, and our Master's voice was still heard, as authoritative as ever, OCCUPY TILL I COME. We would not be idle, nor disobedient; but, to go to digging again exclusively in the field of time, which was already so perfectly cultivated, seemed superfluous. Indeed, we could see but little to do there, more than to notice, as they sprung to light, the new evidences of the coming of the Lord being near. Under these circumstances, we saw beyond, though inseparably connected with, the field of time, an extensive and important field, but imperfectly explored by the great mass. Only a few had engaged in this work. It was the field of the Destruction, or Punishment of the Wicked. We had surveyed the field of Glory, while at work in the field of Time; the field of

Punishment had escaped our notice. In this field, we saw an important work to do. And the voice of reason said, *Occupy this new field*: for if it is right to know what will be the reward of the righteous, at the coming of Christ, it is right to know what will be the punishment of the wicked; and if it is right to know the character of the triumph of Christ and his children, it is right to know what will be the character of the overthrow of the Devil and his children. The voice of Inspiration also said, *Occupy this field*; for that word tells us, that the devil will be destroyed—that the wicked will be punished, consumed, burnt up, destroyed, and die the second death. It says nearly if not as much about the destiny of the wicked, as it does about the reward of the righteous. It was our duty, therefore, if we would understand all of our Bible, to learn what it teaches about the final destiny of the wicked. In doing this, the character or nature of man, and the state of the dead, which are also bible subjects, were necessarily examined. We do not see how our work could have been perfect, if this had been left undone.

The churches told us, and still contend, that it is unimportant, nay, injurious, to dwell on the time of the Advent, the character of the Kingdom, the renovation of the Earth, and nature of the reward of the saints; and they have just as good reasons for their objections, as some among us have for opposing the investigation of the questions pertaining to the nature of the punishment of the wicked, the state of the dead, &c. But neither are authorized from sound reason, the nature of the case, or the word of God, to raise such objections. Our Lord has said, *Occupy till I come*, has given us his word to guide us in our labors, has told us, that all of it is profitable—that we must live by every word of God—that he is our Lord and Master; we cannot, therefore, be circumscribed in our labors, to the narrow limits of any human creed, oral or written, but must have the length and breadth, the height and depth, centre and circumference, of the Word of God, the Book of Life, as the result of our labors. And in this glorious field, wherever our Lord shall appoint, we hope to be found faithfully and joyfully OCCUPYING, WHEN HE SHALL COME.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter v. 12.

In our last number we spoke of the resurrection of the saints. We will now notice some important events that will take place in immediate connection with the resurrection.

CHANGE OF THE LIVING SAINTS.

The living righteous will be changed from mortal to immortal beings.

"Behold I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.

"*Shall not all sleep.*" Though, at the time when Christ will come, the great mass of the church will be turned away from the truth into fables, and notwithstanding there will be comparatively no genuine faith on the earth, nevertheless there will be some true children of God living at the time; for "we shall not all" die. But

"*We shall all be changed.*" The few who will be favored with the privilege of living until the coming of Christ, though they will not die, yet they will undergo a change tantamount to death and resurrection. All pertaining to them that is mortal, corruptible, weak, dishonorable or imperfect, will be exchanged for glory, honor and immortality. This change will be necessary, to fit them for the society

of immortal beings, in the everlasting kingdom of God; for "flesh and blood," i. e., men and women in their natural state, "cannot inherit the Kingdom of God." They must be changed before they can be admitted into the Kingdom. This change will take place

"*In a moment, in the twinkling of an eye.*" There will be no time for the timid, doubting, yet pure and humble Christian to fear and tremble, before the glorious change begins, or is accomplished. But, as quick as the electric flash, the work is done!—This moment, the waiting child of God is found toiling, perhaps, in the field, or the mill, or wherever duty may call, for an honest subsistence; the next, he finds himself forever freed from his toils, an immortal being, and on his way, with angels and glorified saints, through the air, to meet his descending Lord. Some, with aching head and weary limbs, this moment, lose the consciousness of their suffering in the sweet repose of sleep; the next,—their pains are gone, their infirmities healed; they are renewed and invigorated with health, and eternal life! This moment, the oppressed, yet pious, slave is groaning under all the cruelties of slavery; the next, he is freed eternally from every species of bondage, and made possessor of the Kingdom of God. Some are prostrated in humble prayer; and while the oft-repeated petition, 'Thy Kingdom come,' is yet unfinished on their lips, their prayer is answered; they are made immortal, and their supplications are changed to songs of highest praise.

Oh how sudden, but how glorious, will be this change—

"*At the sounding of the last trump.*" When the dispensation of grace, of salvation, is closed, and the mystery of God, in the redemption of fallen man, is finished, and when this last crowning work of salvation is completed; when the saints who sleep in Jesus are raised to a state of immortality, and the living righteous are changed to the same glorious state, then all will be "caught up together—in the clouds, to meet the Lord in the air," and ever be with him. (1 Thess. iv. 17.)

Paul does not teach here, that the soul, or the "man proper," first comes down from heaven, or from bades, and is united with the body, and then is caught up to meet the Lord, but that "them" [the whole man, or being] that sleep in Jesus will God bring [from death, or the grave] with him," Christ. It will be all that constituted the man before death, that will come out of the grave and constitute him a man after the resurrection [with the exception of the change from mortal to immortal], and as such all will be caught up to meet their descending Lord.

Let not faith stagger at the thought, that millions, yea, all the redeemed, the innumerable host of the righteous, possessing real bodies, will, at once, ascend.—Remember, that He who took up Enoch and Elijah, and Jesus after his resurrection, is able to perform his promise, relative to the same work; to all his children.

But, O, what a day will the day of ascension be, to the countless throng of glorified saints! Till then, they will have been poor, despised and trodden down of the world, and under the power of death; but then, in the twinkling of an eye, all will spring to life, and with attending angels will rise triumphant over death, and all their foes. It will be the day of their triumph, of their victory and eternal redemption, and glorious reward. But a day of deep despair, wailing, and destruction to their foes, or them who know not God.

DESTRUCTION OF THE LIVING WICKED.

The destruction of the living wicked will be another important event that will take place in immediate connection with the advent of Christ.

After the saints are all caught away, above the atmosphere, and are safely standing on "the sea of glass," or hid in the secret of the Lord's tabernacle, then will his indignation fall upon the ungodly.

Oh, what a wretched world this will then be!—Not a saint in it! More abandoned than the antediluvian world, or the cities of the plain, before their destruction! Then, Noah, and Lot, were there; but now, none but the wicked, wholly given over to wickedness. And, sad to contemplate, not a few of the abandoned throng are composed of professed ministers and members of the church of God! They have cried Peace and safety, until the day of their destruction has come upon them, when they, with the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, on this quaking earth, and under these burning heavens, are filled with hopeless lamentation and bitter wailing! Oh God! will this be the doom of all who know thee not, and obey not the Gospel! Thy word tells us it will, only more dreadful: for it threatens destruction to all such!

"As therefore 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 [this world] all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father." (Matt. xiii. 40-43.)

What will be this "furnace of fire," into which "all them that do iniquity" will be cast, when the Son of man shall come? Let Malachi (iv. 1, 3) answer.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, 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 shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

That this day "that shall burn as an oven," is the day of the Lord's coming, is clear from the following testimony:

"And you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that 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; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."—(2 Thes. i. 7-10.)

"But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. . . . 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." (2 Pet. iii. 7, 10, 12.)

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth (that he may judge his people). Gather my saints together unto me." (Ps. l. 3-6.)

Testimony like this might be multiplied to a much greater extent, but this is sufficient to show that a fearful doom awaits all the wicked, at the appearing

of the Son of Man, when the saints are gathered unto the Lord, or caught up to meet him in the clouds. Not one will escape the devouring fire of that day—all must fall beneath its consuming power.

Oh, sinner; unbelieving, opposing, scoffing minister; cold-hearted professor: deceive not yourself with the vain hope of escaping the fearful terrors of that day, nor flatter yourself that probation will continue, after the Lord shall come in judgment, and the saints are gone up to meet and be with him.—But remember, that now, under the dispensation of grace, is the only time the Bible offers you to prepare to escape these judgments. Oh, improve the precious moments as they fly, in securing an interest in the saving power of Christ, that you may be his in the day of his coming.

THE SELLERS OF PAMPHLETS.—A number have pledged liberally for the proposed pamphlets. Let others say what they will do, that we may know sooner whether we shall be able to engage in the enterprise or not.

The first we propose to issue will embrace the articles we have given, and several more, on the "True Grace of God." It would be well to send your remittances and pledges for this, first, and when we shall announce that we are ready to issue another, then send your pledges for that, and so keep doing, as we may advance in the work.

For the Proposed Pamphlets.

REMITTANCES.

Previous remittances \$1.00
Mrs. M. Lyon, Plymouth, Mich. 1.00

PLEDGES.

O. Morse, Rochester, \$1.00
W. H. Kimball, 1.00
W. Pratt, Sturbridge, Mass. 5.00
A friend, New Bedford, Mass. 10.00

PAY YOUR SUBSCRIPTIONS.—Those who have subscribed for the "Purpose of God," can have them at any time they may call for them. They are requested to pay their subscriptions immediately, as Bro. Pinney depends on the same to meet the printer's demand. Don't forget this.

Remittances may be directed—J. MARSH, Rochester, N. Y.,—as the subscription list has been left with us.

TO CORRESPONDENTS.—We have none of Whetzel's "Battle of Armageddon" on hand. Those who desire them should address him, Cincinnati, O. Price 25 cents.

H. BARRINGER—They were returned some time ago, according to your order. Lost, perhaps, or mislaid in your P. O.

B. M.—We cannot give notice of nor order any, until we see a specimen.

R. W. WELLS—We make it a rule not to decide on the merits of an article, before seeing it.

CORRECTION.—The lines in No. 13, last page, headed "The Day Approaching," should have been credited to C. T. Catlin, by whom they were written, and published some time ago. Friends who send us poetry, or other communications, should, in all cases, give the author's name; otherwise, as in the above case, by publishing over your signature, the production of another, you may seem, unintentionally, perhaps, to attribute to yourself what is not your own.

Bro. J. WILSON, on his return home, spent Sabbath with us, and preached three times, to the edification and joy of many who are looking for the coming of the Lord. He wishes to inform his friends, that a Journal of his recent tour will soon

be ready for publication in the Harbinger.

Bro. E. R. Pinney called on us a few days since, on his return from the Laona meeting; and we were glad to see him enjoying tolerable health, and to hear from him a most cheering report of that meeting. It was attended with a special blessing. For the particulars, see his letter.

We are sorry to say that but few have heeded our just and urgent calls for cash. Why we are thus treated we know not. Certainly, many owe us for the Harbinger. To all such, we say, if you have any regard for justice, and wish the HARBINGER continued, you will pay all, or part, of what you owe, immediately. If you cannot, inform us, that we may know on what to depend. Poverty may put it beyond your power to pay, but it cannot prevent your writing, and telling us what you can or cannot do.

We ask, Shall the HARBINGER be embarrassed and crippled for want of its honest dues, or shall it at once be freed from such impediments, and the heart of its publisher be made glad, by the prompt payment of all his patrons? We ask every one to decide this matter without further delay. But before you decide not to pay, deal faithfully with your conscience, in your closet, before your God; and when you shall have done this, give us the decision, and we will abide by the same. If it shall be to pay, we will credit the amount you may send; if you decide that you cannot, we will discharge the debt.—This is fair: and if you do not comply with one of those propositions, you certainly will be at fault.

All who will pay now, will be charged only Seventy-five Cents on the present volume; but all who delay until we send bills, will be charged One Dollar. We want the pay now.

Speak Gently.

Speak gently—it is better far
To rule by love than fear—
Speak gently—let no harsh word mar
The good we might do here.

Speak gently—love doth whisper low
The vows that true hearts bind;
And gently friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may
'Tis full of anxious care!

Speak gently to the aged one,
Grieve not the care worn heart,
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly, to the poor—
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring—know
They must have tolled in vain;
Perchance unkindness made them so,
Oh, win them back again.

Speak gently!—He who gave his life
To bend man's stubborn will,
When elements were fierce with strife,
Said to them, "Peace, be still."

Speak gently!—'tis a little thing
Dropped in the heart's deep well;
The good, the joy it may bring,
Eternity shall tell.

Correspondence.

From Bro. M. Batchelor.

BRO. MARRS:—I think I have the abiding evidence that I do love truth, and the more I get of it the more I desire; and nothing shall prevent me from endeavoring to get it, unless God in his good providence place me where I cannot. And when I find truth I will tell it to others, though it may come in contact with my interest, or that of others. It is Christian to confess truth as fast as we see it, and anti-Christian to withhold it, or to be the means of keeping others from doing so. God has given us the privilege of reading his word, believing and declaring it. This liberty I will ever enjoy, if it cost me my life, and it is a position that God and truth will approve.

The truth is not ours, it is the word of God—and if we have to suffer for truth's sake, we can take shelter under the God of truth. See Prov. xxx. 5, 6. The opposers of truth will have to settle with God. There is no doubt but soon, very soon, the Judge of all will settle all controversy. I never felt that I could preach the speedy coming of Jesus with more confidence than now; and as far as I have seen the Advent brethren, from Canada line to Long Island Sound, they stand as on a rock, waiting for the Lord from heaven! and there is more union in sentiment than there was in years past: and I pray and hope that editors, ministers and people will seek for peace and not for the mastery.

The Advent cause is the Lord's, and he has a right to use whom he pleases to carry out his plans, and if we all stand in our place assigned us by our Master, we shall all have full pass when he comes, and shall pass for what we are worth, and no more.

I am as ever yours, waiting for eternal life when Jesus comes.

MATTHEW BATCHELOR.

Powder, Vt., October, 1848.

From Bro. E. R. Pinney.

BRO. MARRS:—I have just returned from the conference at Laona. We enjoyed a most precious meeting season, and the Lord came down in great power. I do not know as I have attended such a precious meeting since '44. We endeavored to preach the whole truth, and to convince the people that "ALL SCRIPTURE was given by inspiration of God and is profitable," and many found it so in very deep to their souls. Prejudice gave way—light broke into the minds of the people—the saints were comforted, strengthened, and made to shout aloud for joy. Backsliders were reclaimed, and, like the prodigal son, were made to believe, and returning, found, to the joy of their souls, that there was in their Father's house "bread enough and to spare." Sinners were converted, and many from the church and the world saw and were led to rejoice in the blessed hope of soon seeing Jesus and being like him.

On the Sabbath we commemorated the death and sufferings of Christ; and while we by faith anticipated and brought near the day when we should realize the great antitype and drink new wine with Jesus in his heavenly kingdom, we realized what Peter meant when he said, "Though now I see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Pet. i. 8.

The ordinance of baptism was administered on the Sabbath and also Tuesday evening about 10 o'clock. The moon shone beautifully, a large concourse of spectators lined the banks of the stream, and while the saints sang the sweet song—

"Salem's bright King, Jesus by name,
In ancient time to Jordan came," &c.,
the melodious tones, like a wave of glory, rolled over

the multitude assembled on Jordan's banks, and being caught by the evening breeze and wafted far away, reminded us of days "Lang Syne," when as many as gladly received the word were baptized straightway—even the same hour of the night.

We left Friday morning to meet other appointments. The parting with our dear brethren under such circumstances was extremely painful, but was sweetened by the hope of soon meeting where congregations never break up. The meeting in that section was to be continued by Bro. Crawford and Morgan, who preached the word during the conference to the comforting of the saints. Praise the Lord for his goodness in gathering in some souls while yet the vision tarries! Brethren, let us be up and doing—the Lord is yet merciful. Blessed be his holy name for evermore! Amen. E. R. PINNEY.

Seneca Falls, N. Y., October, 1848.

From Bro. A. N. Seymour.

DEAR BRO. MARRS:—Our Pleasant Valley conference was a most interesting season. Some fifty brethren and sisters came together from different parts of the State, and the Lord gave us a feast of fat things. But soon after our afflictions commenced: Bro. Curry, Hoyt, Clark, Mrs. Seymour and myself were all taken with the destroying fevers that rage here so fearfully this fall, so that all the lecturing brethren have been ill at once in this section of country—but I believe all are recovering so as to go out again to proclaim the glad tidings of the coming kingdom.

The requests for preaching on this and kindred subjects are many. As for ourselves, we now have some ten or fifteen requests to labor in different places, but cannot comply in consequence of our misfortune last spring in losing our horse. Since that time we have been doing what we could without—but it seems impossible to accomplish the good we might if it was otherwise. Some of the brethren have done what they could, considering their circumstances, to aid in purchasing another. Some thirty or thirty-five dollars have been subscribed for this object, but this is insufficient to obtain a horse that is sufficient for the task.

One thing more it seems duty to mention, and that is, our clothing is not what it should be considering the season of the year; but probably we are as well off in this respect as Bro. Clark or Bro. Hoyt, and I would say to the brethren that we have no demands upon any of them, for the cause is the Lord's; but if there are any of God's people willing to help such as want help, and supply the wants of the destitute, it will be thankfully received.

Yours in hope of a sufficiency when Jesus comes,
A. N. SEYMOUR.

P. S. Our Post Office address is Plymouth, Wayne county, Michigan. A. N. S.

Plymouth, Mich., Oct. 3d, 1848.

Let those whose duty it is, remember this call after a godly sort.—EMERSON.

From Bro. A. Clepp.

BRO. MARRS:—I am yet among that people who are looking for the speedy coming of Christ, and his everlasting kingdom to be established in the New Earth, when suffering, sickness, death and sorrow, will be done away, all tears wiped from every eye, and glory, honor, immortality, and eternal life, be given to all the true saints of God, that have ever lived since the days of Abel. O, what a mighty host will come forth in the resurrection from the dead! It will be an innumerable company which no man can count, any more than they can number the stars or the sands of the sea-shore. We will praise God for the riches of his grace in the redemption of

so many. Shall we, who profess to be the living saints, be changed, and join that holy happy throng, in singing the songs of redeeming love, and shine forth in the kingdom of our God as the sun in the firmament. These are glorious truths which I love to contemplate; my soul is often filled with rapture while musing upon them, and, no doubt, many of my brethren are filled with the same delight while meditating on those things. Notwithstanding so many will be saved, yet it is but a few when compared with the immense numbers that will finally be destroyed with everlasting destruction from the presence of the Lord and the glory of his power. The saints will be gathered from the nations of the dead and of the living, as the rich pearls are taken from the mighty deep. God will gather all his jewels, not one will be left.

I am led to these reflections while thinking of my native town. I know of but one that lived there in the days of my childhood, that is looking for the speedy coming of Christ, and that is Bro. J. L. Clapp, of Homer; and another one, who is partially interested, who lives in this State. I have often thought of the people of my native town, and have prayed for them, have sent papers to them, and have hoped that some of them might receive these truths, and be saved by them, but I have my fears. May God have mercy on them in that great day.

We have been comforted by this glorious, lively hope, but yet we have had many severe trials by the many spirits that have gone out into the world.—Some of them are disseminating many hurtful and poisonous doctrines, presenting test questions, full of evil surmises—are whisperers, backbiters, led by abstract influences of the spirit without the word, who attribute false impressions to the Spirit of God which have led to bodily exercises, unseemly, very much contrary to the Spirit of God, and, above all, possessing a devouring spirit, that would consume all who do not believe and act just as they do, and thus bringing reproach upon the cause for which Jesus died. But still we are not discouraged, for there is a rich pearl for us at the end, if faithful, which we shall certainly find to be a crown of eternal glory.

Our meetings here are good and well attended.—Bro. Wilson's visit here was truly a profitable one. He appears to be a good old man, filled with the spirit of God. Affectionately yours,

ABRAHAM CLAPP.

Hartford, Conn., Oct. 3d, 1848.

From Bro. J. C. Bywater.

DEAR BRO. MARRS:—Yesterday we closed our tent-meeting at Loraine. Every thing considered we had a very good meeting. We found on our arrival there that the brethren were anxiously waiting for us. We pitched the tent on Thursday afternoon—had a meeting in the school-house near by in the evening—commenced our meetings in the tent a Friday. The meeting continued with increasing interest until its close. We had but little disturbance from the wicked. A good, and I trust lasting impression, was made upon many minds. The brethren seemed strong in the Lord, giving glory to him. We parted hoping soon to meet and strike glad hash on the fair land of eternal rest.

The preachers present were Bro. Burnham, Wendell, Parker, and myself. Bro. Stoddard, from Worcester, Mass., was also with us, strong in the faith and helped us in the meeting.

Syracuse, N. Y., Oct. 4th, 1848.

I am now in Marcellus, in company with Bro. Wendell. We came here yesterday and expect remain until Saturday, then go to Auburn and spend the Sabbath, then to the tent-meeting at Catina.

We had a precious meeting in Homer—

think, that will not soon be forgotten. We had quite a gathering of our brethren from abroad, and some whom I had never seen before; such as would do honor to any cause, both in relation to talent and piety. It was truly a soul-cheering time. There was also a good attendance of the citizens and members of other churches, who seemed much interested to hear on the glorious subject of the advent near. They begin to see that all things are not right in the churches. The Baptist church, especially, has opposed, until there seems to be but little left of them as far as piety is concerned, and, indeed, of numbers. What they so much feared a year ago, and which was the alleged reason why they would not open their house to us, has come, and is still coming upon them, viz: that it would break up the church.—What! can it be? can the gates of hell prevail against the church of Christ? One thing must be true: either the Church is not the Church of Christ, or is not built upon the true foundation, which Christ promises to be his word, or the revelation of God.—Mat. xvi. 17, 18. When does a church cease to be the church of Christ? When they leave the foundation, or refuse to hear, believe and practice the whole truth. When they do this, it is no wonder they are torn to pieces. Christ's church has a foundation, and the building is no larger nor any smaller than the foundation. So, my brethren, just so long as we contend for the letter and spirit of God's word, just so long we shall be the church of Christ, and so longer. I trust our brethren in Homer, as well as in all other places, will contend for the whole truth, and such have the immutable promise, "I am with you always, even unto the end of the world."

Yours in hope, J. C. BRYAN.
P. S. Ministers present were Brn. Wendell, Bates, Keizer and myself. A. C. B.
Marcellus, N. Y., Oct. 11th, 1848.

Bro. T. Knight, Canastota, N. Y., Oct. 9th, 1848, writes:
I know of no Adventist in this place in particular, but some are liberally minded enough to talk on the subject with candor; and I do believe could some heebur preacher of the kingdom come this way, he would get a good hearing and a full congregation.—There is a people in this place calling themselves the Free Church, who are very liberal in sentiment, and have thrown from them the shackles of sectarian bigotry and come out upon the broad platform of the Scriptures of truth for their only rule of faith and practice. I hesitate not to say their house could be stayed by any one preaching the truths of the Bible.

Finally, brother, I hope and pray God that you may be sustained by the prayers and pecuniary aid of all children, and be enabled to declare the whole truth of God.

"Be thou like the first apostle—
Be thou like heroic Paul;
If a free thought seek expression,
Speak it boldly, speak it all!
Face thine enemies—accusers,
Scorn the prison, rack, or rod!
And if thou hast a truth to utter,
Speak! and leave the rest to God!"

Bro. J. Morrison, of New Glasgow, C. E., Sept. 7th, 1848, writes:

I believe your subscribers are among the poor of this world, but rich in faith, and bears of the Kingdom, where Jesus will be King. They are those who have the Gospel preached to them; for the Harbinger bringeth out of the treasury things new and old: it is like a light shining in a dark place: for it hath shown that men cannot be dead and alive at one time, that they cannot be mortal and immortal at one, that God is God, and that Jesus is his Son;

and that Jesus will soon come and take possession of his Kingdom, destroy the disobedient, and reign with the righteous on the earth forever. I hope all the readers of the Harbinger will pay what they owe to you, and to all men, and they will soon be delivered from this evil, sinful world, and translated into the Kingdom of God's dear son. Amen.
Yours, waiting for the coming of Jesus, our King.

For the Advent Harbinger.

The Psalms Verified.

PSALM XVII.

Hear thou the right, O Lord; attend
Unto my cry, accept my prayer:
Forth from my heart it shall ascend:
To praise, O God, I will not dare!

Lord, let my sentence come from thee;
Behold the things that equal are:
In the still night thou searchest me:
My heart thou know'st—no wrong is there.

My mouth, O Lord, shall not transgress;
The works of wickedness I'll shun:
I've kept thy word, I love thy ways;
And still the heav'nly race I'll run.

Lord! I have call'd in faith on thee;
And still I pray, for thou wilt hear:
My cry regard; O, answer me!
Now graciously incline thine ear.

Show methy wondrous love, O Lord:
Thou savest them by thy right hand,
Who trust in thee, when with the sword
To slay—the wretched foe doth stand.

Me, as the apple of the eye,
Preserve, and shelter with thy wings;
Because the wicked would annoy,
And vex me as the serpent stings!

Rich they have grown, and proudly speak:
As rav'ning lions watch for prey,
And lurk in secret—these men seek
To slay the just, from day to day.

Arise, and cast them down, O Lord!
Prevent their purposes, and save
Me from the wicked by thy sword—
From men who hero their portion have.

Their all is here: their seed partake
Of goods they leave them on the earth:
But from corruption I shall wake,
And gain from God celestial birth!

HENRY HAYES.

Conferences, Campmeetings, &c

Conference at Centerville.

A conference will be held at Centerville (just below Painted Post), Steuben Co., to commence on Friday, the 27th inst., at 10 A. M., and hold over the Sabbath. Bro. C. F. Sweet of Pa., and the writer are expected to attend. Bro. Pinney and Bywater are requested to attend.

G. W. STOCKING.

Meeting in Oswego, Ind.

There will be a General Meeting in Oswego, Kosciusko Co., Ind., commencing Thursday, Oct. 26th next, Providence permitting, and held over to Monday. We hope that many of the faithful may be in attendance, and receive a blessing.

In behalf of the brethren, E. MILLER, Jr.
N. M. CATLIN.

If the Lord will, I will be at Springwater Valley the first Sunday in November.

O. R. L. CROCKER.

Appointments.

Providence permitting, the undersigned will hold the following appointments:
Lodi, ss Brn. Oaks and Sutphen may arrange, evenings 24-26.

Coopers town, at Bro. Babbitt's or in Toddville, as Bro. D. Babbitt may arrange, Sunday, 29th.
Coopers town village, ss Brn. McWain and Tyley may arrange, evenings 31st, and Nov. 1 and 2.
Manlius, (will Sr. Blood give the notice) Sunday, Nov. 5th.
Deruyter, 7-10.
Homer, 12-14.
Auburn, evenings 15-17.
Seneca Falls, Sunday 19th.
Geneva, evenings 20-21.
Catsandaga, evenings 22-24.
Rochester, Sunday, 26th.

H. H. GROSS.

Bro. JONATHAN WILSON, the Lord willing, on his return from his eastern tour, will preach at the following places:—
Lockport, Sunday, Oct. 29.
Buffalo, Monday, Oct. 29.
At home, Sunday, Oct. 29.

Bro. Litch will visit Buffalo, Wednesday, 25th October, and remain over the following Sunday. The chapel will be open every evening through the week and three times on Sunday.

H. TANNIS.

We would be glad to have Bro. Litch stop at Auburn and preach one sermon, if no more, on his way East.

H. L. SMITH.

Change of Address.

Bro. E. S. Robbins—Oxford, Henry county, Ill.
Bro. M. Chandler—Whitewater, Walworth county, W. T.

Bro. Pinney's pamphlets—The Purpose of God—can be had at my store, Hartford, Ct.

A. CLAPP.

Business Notes.

O. R. L. Crozier—Having none of Bro. Westcott's pamphlets, we have credited the 25 cts., sent by Bro. Wilson, to your Harbinger account.
E. L. Parker—By mistake we told you 75 cents; we should have said 37 1/2. We have credited the balance to your credit.

J. B. Stiles—Received; now paid to No. 291.
G. Henley—T. S., Kingston, on old account 1 1/2 cts: now paid to 27 1/2. Remittance for A. T. and J. S., Toronto, received and credited.

Donations:

TO SEND THE "ADVENT HARBINGER" TO THE POOR.
(Free papers, 348. Am't per year, at 75 cts. per Volume—\$10,90)

Previous Donations	\$109,16
S. Porter	50
M. L. Brush	1,00

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LETTERS—J B Cook W Pratt E R Pinney E M Hixox G Needham H Lyon J Weston H L Smith.

Miscellaneous.

AMERICA GONE MAD!

From the North Star.

In Pagan ages, men spoke fearfully of a terrible monster—the hundred-headed Hydra, which ravaged the land and devoured human bodies. In the nineteenth century, in a Christian country, among a people whose proud boast is liberty—who learn to shout it in their school-boy sports, and swear to fight for it when their beards begin to grow—aye, even in America, young, bragging, go-ahead America, there stalks a barefaced barbarism, such as modern babies might be ashamed of—stalks, too, in the broad daylight, and it cries up as some thing glorious, sacred, most humane and charitable! And what is it? Look and see! A mass of loathsome ugliness, to which a mountain of Calibans would be like a nose—a monster of three million heads, crawling to and fro, and feeding upon murdered souls, mashed up in blood—a branch of the Stygian river, foul with black lies and hideous cruelties, that flows direct into the deepest hell. Oh, these are only vain endeavors to render conceivable what is too horrible for the mind to image, or any language to embody. What a terror it must be to the people of that region! A terror! Nay, they love it—they embrace it—they delight in it—it fools and madmen that they are! And more—can you believe it, reader—they worship this outrageous beast, and offer on its savage altars the sacrifice of human flesh!

Most notable and free Americans! is this the summit of your shouting and your bragging—to set up an idol at which the wide world shrinks, aghast, horrified, disgusted, sunned with indignation—to call it a kind and merciful creature, and bend the knee, the neck, the very soul to its foul bondage? Why, men, what devil has bewitched your senses! Are ye slumbering in the porches of hell? Are ye made drunk with American fogs, that ye have no eyes to behold your degradation? Hear it, O marvellous world—America, that boasted of her more than queenly throne in the Far West, stands out in her nakedness, a slave—a coward—a ridiculous fool—the laughing-stock of nations!

Is she not a slave who is bound, body and soul, to the vilest, the filthiest, the most abominable of masters? Is she not a coward, a dastardly coward, whose liberty is in her own hands, but lies unworn, because she dare not grasp it? Is she not a ridiculous fool? Shall not the nations laugh at her from Ireland to Cape Comorin, who is gone raving mad after an idol with three million heads!

Laugh, little islands in some farthest corner of the world, such lunacy was never heard of among your naked savages. Laugh, laugh, ye long-faced Bramins; your golden Buddha has but a millionth part as many! Laugh, Turk, laugh, Jew and Gentile, Scythian, Greek and Ishmael ite—rise from your tombs, ye pyramid-crowned Pharaohs, and make the desert ring with laughter! Behold, a Queen is become insane, and licks the dust from the feet of the absurdest image that ever mocked the worship of a bloody-hearted people! America has forsaken the God of her fathers, and set up Negro Slavery upon her high places, that she may delight herself with its hideous form, and play the hypocrite with true religion.

Tell it to her Rocky Mountains, and they shall quake with indignation—tell it to her broad rivers and her deep pine forests—oh, they will send up a voice of winds and of waters belonging to the skies her everlasting shame—crying to the stars that her white sons are become animals, and not men, devouring like harpies the carrion flesh of their black brothers; and the holy stars shall

answer, with a wail of grief—Woe unto that land where truth is forsaken for a lie—where passion and selfishness have taken upon themselves the name of charity; the world shall laugh at it, despise and scorn it; heaven shall mourn over it, and all the devils of the lowest pit shall cover it with curses!

Foolish Americans, listen to the holy stars, and be warned in time. F. T. MORR. Leicester, England, August, 1848.

THE CHERTOG AND SCEPTIC.—“If we are to live after death, why don't we have some certain knowledge of it?” said a sceptic to a clergyman. “Why didn't you have some knowledge of this world before you came into it!” was the caustic reply.

Foreign News.

ARRIVAL OF THE BRITANNIA.

PARIS.—Louis Napoleon, who has been elected by a large majority, took his seat in the National Assembly on the 26th, and made a very appropriate speech on the occasion. His election was declared perfectly valid.

GERMANY.—Advices from Frankfort, of the 21st inst., state, that tranquility was entirely restored in the town, which was occupied by about 10,000 Austrian, Prussian, Hessian and Wirttemberg troops. The loss of soldiers during the fighting of the 18th inst., is estimated at 25 killed and 70 wounded, but the loss of the insurgents is unknown, though it may be supposed to be larger than that of the troops.

A great insurrection has occurred at Baden, led on by Struve, of the “Spectator Allemand.” At last advices, these Republican Insurgents had complete command of Larocho, and orders were given to all monarchists to sequestrate their property, and call out all the young men capable of bearing arms, and direct them to present themselves at the Chélieff of the district. All these orders were issued in the name of the Republican Government, and signed “Struve.” It is said that the Baden insurgents have taken Friburg, in the Black Forest, and the French Patrie, of Sunday, publishes a letter from Molbassen, announcing that they had taken Carlsruhe, deposed the grand Duke, and marched upon Frankfort.

The insurgents were still at Schlenke, at last accounts, and in possession of four Cantons. On the 23d the rails were broken up at Molach, near Carlsruhe. A sanguinary engagement had taken place in the vicinity of Stauffen, in which the insurgents were completely routed.

IRELAND.—More Arrests.—Mr. Killilea, editor of the Waterford Chronicle, was this day locked up in Clonmel goal, on a charge of High Treason. Two young ladies, Miss Eliza Power and Miss Bryan were arrested near Carrick on Suir, and were committed to Clonmel jail on a charge of being engaged in treasonable practices. When taken, Miss Power had fire-arms and a parcel of letters belonging to Mr. O'Mahony in her possession. A parcel of percussion caps were found in her bonnet. The ladies were a very novel head dress.

Further arrests have taken place. A man named Cunningham allowed himself to be discovered by a pretended sympathiser, a detective on a public conveyance.

On the 21st inst., Mr. Howley, resident magistrate of Duncuarvin, accompanied by a detachment of fusileers and a strong party of police, had a midnight visit to the mountains near Conna, and succeeded in capturing 14 persons known to have been in arms under Gen. O'Mahony, who had returned home imagining themselves free from suspicion. They were lodged Waterford county jail.

Among them is a publican from Bath Cormick, named Maher.

The Lord Lieutenant has issued a proclamation offering a reward of £100 for John O'Mahoney, leader of the last insurgents at Fort Law and Glenbower.

Notices.

BOOKS FOR SALE.

THE PURPOSE OF GOD In Creating the World; the Plan for its Redemption from the Curse and the Time for its Accomplishment. By E. R. FINEY. Price, \$1 per hundred; 6 cents, single.

THE POWER OF KINDNESS. Illustrated by Examples. By C. Morley, author of "Practice Guide to Composition." Price, 10 cents.

THE POWER OF PRAYER, With other Christian Duties, illustrated by Examples. By C. Morley. Price, 5 cents.

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MILLENNIAL HARP (with music).—Price, 20 cts. Addition to Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Stone's Hall (fourth story), corner of Main and South St. Equal services 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.

BUFFALO.—The Advent Church in Buffalo meet for worship their Chapel on Delaware, third house from corner of Barre street. Meetings three times on Sunday, and on Tuesday and Friday evenings. Refreshments in the City are invited to meet weekly.

ALBANY.—Second Advent Meetings are held in the "New Albany Chapel," Blount's buildings, corner of State and 3rd Street—on Sunday, Wednesday, Friday, and on Tuesday and Thursday evenings. Refreshments in the City are invited to meet weekly.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth streets, hold their meetings at No. 27 Bond-street (wardroom from Barre) where will be preaching three times on the Sabbath, and once on Monday and Thursday evenings of each week. Refreshments in the City are invited to meet weekly.

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 wait because of him!!!"

VOL. XVII. NO. 19.

ROCHESTER, N. Y., OCTOBER 28, 1848.

WHOLE NO. 253.

Poetry.

SWEET HOUR OF PRAYER.

Sweet hour of prayer! Sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne,
Make all my wants and wishes known.
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer!

Sweet hour of prayer! Sweet hour of prayer!
The joys I feel, the bliss I share,
With those whose anxious spirits burn
With warm desires for thy return.
O gladly hasten to the place
Where God my Savior shows his face,
And gladly fix my station there,
And wait for the sweet hour of prayer!

Sweet hour of prayer! Sweet hour of prayer!
Thy wings alight my petitions bare
To Him, whose power and holiness
Engage the waiting soul to bless.
And since he bids me seek his face—
Believe his word and trust his grace;
I'll cast on him my every care,
And wait for the sweet hour of prayer!

Sweet hour of prayer! Sweet hour of prayer!
May I thy consolation share,
Wise from mount Pisgah's lofty height
I view my heaven, and at the sight
Put off these robes of flesh and rite
To gain my everlasting prize.
Shed thou us on through the gate,
PARDONED, LOVE!

Original Articles.

For the Advent Harbinger.

DEATH THE OPPOSITE OF LIFE.

REPLY TO J. MARSH,

CONGREGATIONAL MINISTER, WHITEFIELD, N. H.

BY HENRY CRUEN.

Humbly hoping that, by the grace of God, my desire is to know and publish the truth as it is in Jesus Christ, I have carefully examined the reasonings of our Bro. M., and the passages which he has quoted from the Bible to sustain his views. I am still obliged to dissent from some propositions, both of his philosophy and theology.

I cannot admit that "the union of the parts of the body makes the life of the body," because the proposition contradicts the fact, that "the parts of the body" of Adam were all perfectly united and the material organization complete, when there was no life. This union of parts would never have produced life, to this day, had not the Creator "breathed into his nostrils the breath of life." Neither do a capability of cessation of existence of anything depend on the question whether or not it "is made up of parts." Such capability is to be predicated of every thing created; every thing which is not self-existent. "A simple un-compounded substance" is as dependent for its existence on the will and power of the Creator as any "compound substance." Whatever difference there may be in respect to immediate or remote dependence of created things on the power of the Creator, or whatever diversity of established laws, all things, including the operation of all laws, are dependent for existence on the ETERNAL I AM, who "ONLY hath Immortality." 1 Tim. vi. 16. On this "authority," therefore, both of reason and inspired Scripture, do I affirm,

that "the spirit may die, or cease to exist, as may the body."

It appears to me, that Mr. M. has little confidence in his own philosophy, for, after all, he admits, that "it must therefore rest on the plain, unequivocal testimony of God's word, whether the spirit of man shall cease to exist." If so, there is nothing in the nature of spirit to prevent it.

The question is, What is the testimony of God's word on this important subject?

Let us begin with the creation of man. What is the record of inspiration? Is it that man was created immortal? Is it that, to the material organization, the Creator imparted a distinct substance of a different nature, and capable of conscious existence independent of the body, which substance is really the man, and the body a mere appendage thereof? How striking is the contrast between this theory and the divine record! "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii. 7. What is the import of these words, independent of all creeds and systems? Is it that MAN, and not a mere appendage of man, was "formed" "of the dust of the ground"? Is it not, that he became a living soul, not by the addition of another substance of a spiritual and independent nature, but by his Creator's simply breathing into him the breath of life? I ask, if a single declaration that man, in the general, is immortal, ought not to shake the confidence of men in this popular dogma?

The threatening for transgression proves that man was not created immortal. This threatening was pronounced, not against an appendage or a part of a man, but against the man himself.—"In the day thou eatest thereof thou shalt surely die." It is a contradiction to say that an immortal being will die.

It is vain to deny that the proper import of the death is the direct opposite of life, or the cessation of it. Like numerous other terms, it is sometimes used in a figurative sense. It is not however to be supposed that God would give the penalty of his law in a figurative sense. No Legislator ever does this. The words, "Dust thou art, and unto dust shalt thou return," fix the literal as the true sense of the threatening.

Bro. M. admits, that death means the cessation of life, as it respects "the body." Why then, I ask, is not this its import in respect to man, the entire man, who is threatened therewith? The distinction appears to me to be arbitrary and groundless. He gives me Cruden's definition of the term death, viz: "The separation of the soul from the body." I will give Solomon's and David's and Hezekiah's. "The dead know not any thing." "Also their love and their hatred—is now perished."—Ecc. ix. 5, 6. "In that very day his thoughts perish."—Ps. cxlvi. 4. "The dead praise not the Lord."—Ps. cxv. 17. "The living, the living, he shall praise thee, as I do this day."—Isa. xxxviii. 19. I ask Mr. Marsh, if the thoughts and affections which perish in death (according to the testimony of the Spirit of truth), do not pertain to the noblest part of man? Mr. Cruden, like other lexicographers, gives the popular theological import of the term. If that had been, that death means going to the moon, he would have given it.

In giving Mr. Cruden's sense of the term death, Mr. M. departs from "the plain, unequivocal testimony of God's word," which he admits must decide this controversy. "The soul that sinneth it shall die." "The wages of sin is death." Moreover, the plain literal import of the term, as the opposite of life and cessation of it, in respect to the final doom of the impenitent, is confirmed by almost every term in the English language capable of conveying the same idea. These terms are "destroy," "destruction," "end," "perish," "consumed," "burn up," "devour," "shall not see life." What, I ask, can be plainer than the words of "the faithful Witness" himself: "Destry both SOUL AND BODY in hell?" Matt. x. 28. Where is conscious being, when both soul and body are destroyed? Alas! for the power of tradition! Job xxxvi. 14 is supposed to teach "that the life of the wicked after death is with the unclean." If it does, there is nothing in the passage to prove that it is previous to the resurrection, or that it will be endless. I do not suppose, however, that the passage has any reference to anything after death. I understand Elihu simply meant that persons in consequence of the uncleanness of their lives, died in youth.

David and Stephen and Christ at death committed each one his spirit into the hands of God. True, but what are we to understand by the term "spirit," used in such connection? Has Mr. M. proved that it means anything more than life? I pled to man, means a distinct substance, capable of conscious existence separate from the material organization. Does the term "spirit of a beast," Ec. iii. 31, mean "immortal soul" of a beast? Does not Mr. Marsh know, that the most learned men, who believe with him on the immortality of the soul, admit that the original words, *neuma, nephish, ruah, psyche, and pneuma*, translated soul and spirit, mean breath or life? See Taylor and Parkhurst. The opinion, so prevalent, that these terms mean an immortal substance, capable of distinct conscious existence, has no foundation in truth. The terms translated soul and spirit, it is well known, are applied to beasts. See Gen. vii. 21, 22, margin. "David, Stephen and Christ" at death committed their lives into the hands of God, in the hope of their restoration by a resurrection. Scripture is its own interpreter. "For ye are dead (i. e. appointed to die, Heb. ix. 27), and your life is hid with Christ in God. When I Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. Our future life is secured (though hid) in the divine purpose. There will be no appearance of it until our dear Lord comes.

Mr. M. believes that David is now in heaven. I prefer another testimony: "David is not ascended into the heavens" (Acts ii. 34), which refutes the opinion, that the phrase, "gathered to his people," means "to his people in heaven."—Jacob said to his sons, "I am to be gathered to my people; bury me with my fathers," &c. Gen. xlix. 29. So Ishmael was gathered unto his people. Gen. xxv. 17. Can Mr. M. prove that these people were in heaven? Can he, or any man, prove, that the expression means anything more than that they were gathered to the sepulchres or dust of their fathers?

It is affirmed that "Lazarus, at death, was conveyed to Abraham's bosom, in heaven." I ask Bro. M. whether this occasion of our blessed

Lord's recital of the death of the rich man and Lazarus, and of their subsequent condition, was not a most suitable opportunity for teaching the happiness and wo of disembodied spirits, if the popular opinion is correct? I ask him, if the fact of our Lord's description of the rich man's torment being a description of his bodily members, does not plainly teach that he had no disembodied spirit to suffer? So of Lazarus; the representation is, that the rich man saw him with his bodily eyes, which he lifted up in torment, and saw the body of Lazarus in the bosom of Abraham; all which proves that our Lord spake by way of anticipation, and that these personal physical joys and sorrows cannot have place until the resurrection.

"God is not the God of the dead but of the living, and at the same time is the God of Abraham, Isaac and Jacob—i. e. of their living spirits in heaven." This passage, taken in its connection, proves the very reverse of this, and is fatal to Mr. M.'s theory. "But as touching the resurrection of the dead (mark the subject), have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? I God is not the God of the dead, but of the living." Matt. xxii. 31, 32. Now, if the subject had been, whether or not men had disembodied living spirits, our Savior's declaration would have proved it; but, as the subject was the resurrection of the dead, it proves the reverse. What is the argument of our divine Redeemer? Certainly, it is, that the dead must rise, because God is not the God of the dead, but of the living. Our Savior plainly teaches, that if the dead rise not, God would be the God of the dead, which proves that the patriarchs had no living, disembodied spirits in heaven; for if they had, God would be the God of the living, although the dead rise not.

"The building" referred to by the apostle 1 is the "building" referred to by the apostle 1. It is plain from the connection, that it is the immortal body, which we shall have at the resurrection.—The contrast is between the "natural" and the "spiritual body." 1 Cor. xv. 44. We shall not have the "building of God" until mortality is "swallowed up of life," which will not be until the morning of the resurrection. This is clearly proved by 1 Cor. xv. 54.

"Paul considered death would be gain to him." "Why? Because he then expected to receive his crown? No. He did not expect it till the day of the Lord's coming. 2 Tim. iv. 8. He groaned within himself "waiting for the adoption, to wit, the REDEMPTION OF OUR BODY."—Rom. viii. 23. The Scriptural reason why it is gain for the saints to die is, that "they rest from their labors." Rev. xiv. 13. What sufferings and toils were terminated by the death of this holy apostle? He desired "to depart and be with Christ." He informs us when he expected to be with him:—"When Christ who is our life SHALL APPEAR, then shall ye also appear with him in glory."—Col. iii. 4. He does not say that he expected to be with him at death. The phrase, "absent from the body and present with the Lord," appears to sustain the popular theory, when wrested, as it usually is, from its connection. Let us candidly consider it in its connection.

"For we know, that if our earthly house of this tabernacle [i. e. our body] were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" i. e. an immortal body. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven [i. e. our immortal body]: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened [see Rom. viii. 23]: not for that we would

be unclothed, but clothed upon, [how?] that mortality might be swallowed up of life, [i. e. by the possession of the immortal body, as verse 2d proves. See also 1 Cor. xv. 64]. Now he that hath wrought us for the self same thing is God." What "self same thing?" Certainly, for the possession of this house from heaven, which is our immortal body. "Who also hath given us the earnest [i. e. of the self same thing] of the spirit." Thus for the premises, now for the conclusion. "Therefore," i. e. because God hath wrought us for this self same thing of giving us an immortal body, "we are always confident, knowing that, whilst we are at home in the body [i. e. our mortal body], we are absent from the Lord, (for we walk by faith and not by sight): we are confident, I say, and willing rather to be absent from the body (i. e. this mortal body) than [in our immortal body] we may be present with the Lord." According to the popular opinion, Paul and his brethren might have been confident of their being present with the Lord, if God never had wrought them for that self same thing, viz: the immortal body. Yet this confidence of their being present with the Lord, was founded entirely on the fact that God had wrought them for the self same thing of giving them the immortal body. The unbiased reader will perceive that the common construction of the sixth and eighth verses destroys all connection between the apostle's premises and conclusion. It makes him reason absurdly. What sense is there in the following argument? Because God has promised us the immortal body, therefore, we desire to have no body at all. It is evident that the apostle had in his mind, "the adoption, to wit, the redemption of our body" from the grave, throughout this connected chain of premises and conclusion, which is further proved by his reference (ver. 10) to our appearing at the judgment seat of Christ, which is the resurrection. See Matt.

Mr. M. observes, "that when Christ shall come to judgment, he will bring them that sleep in Jesus with him." How, I ask, except by raising those "that sleep" from the dead? Mr. M.'s idea, I suppose, is, that he will bring the souls of his saints from heaven to be re-united with the raised bodies. The language of the apostle implies no such thing. As God "brought again from the dead our Lord Jesus Christ," so Christ will bring from the dead his saints when he comes.—They will arise from their graves, meet him in the air, and come with him, and "reign on the earth" (Rev. v. 10) with Christ a thousand years." Rev. xx. 6. Such is the glorious testimony of the Eternal Spirit.

It is affirmed, "that John, in his vision, saw an innumerable multitude of the saints in heaven." Our friend, in his zeal for human theory, forgets "that John, in his vision," saw "things which most shortly come to pass," not things then in actual existence. Rev. i. 1. John saw, in vision, the future "reign, on the earth," of the Son of God, with his ransomed saints before the throne, with their palms of victory, hymning their grateful hallelujahs to God and the Lamb.

Mr. M. also affirms, "that all Christians have already come to God, the Judge of all, and to the spirits of just men made perfect." The apostle adds, "to the city of the living God, the heavenly Jerusalem." Will our brother affirm, that we have actually already entered in through the gates into the city? He must, to be consistent. It is only by faith that we are yet come to the hope of these. It is evident, from Phil. iii. 11, 12, and Rom. viii. 18 to 23, that we shall not be made perfect until the resurrection.

"Judas, at death [it is said] went to his own place." This is a mistake. It is not written "that he might go to his own place" at death. If it was so written, the question would remain, what

are we to understand by his own place?

"The penitent thief [it is also affirmed] was immediately with Christ in Paradise." It is correct principle of interpretation, that when a literal sense of a passage contradicts a fact, it is inadmissible. In the margin, though not in this text, Griesbach has the comma after to-day. It is this correct, we may understand our blessed Lord as saying, "Verily, verily I say unto the to-day, thou shalt be with me in Paradise" at a time you have referred to, i. e. when I shall come in my kingdom. This would be a very appropriate reply to the prayer of the dying man. The common opinion is absolutely irreconcilable with fact. It is a fact (see Ps. xvi. 10), that our Savior's soul was in sheol from the hour of his death until the resurrection. We know, from Eccl. i. 14, that "there is no work, nor knowledge, nor wisdom in sheol," &c. Jesus Christ, therefore, was not in Paradise that day of his death. This is further proved, by his words to Mary: "He is not yet ascended to my Father." There are other insuperable objections to the common opinion. It subverts the great truth that, on that day, Jehovah made "HIS SOUL AN OFFERING FOR US" (Isa. liii. 10), and that for us he "poured out soul unto death." Ver. 12; Ps. xvi. 10. His glorious spirit which was with the Father (in relationship of his first begotten and well beloved Son, the very brightness of his Father's glory before the world was, REALLY DIED in connection with the body prepared him, we see means appropriate to the end—we see an offering to God, in what the divine wisdom may comprehend an adequate propitiatory sacrifice "for the sins of the whole world." But if the SON OF GOD ever "became obedient unto DEATH"—if he himself, instead of dying for our sins, went to sheol, and left his human body only to die, but unavoidably follows that God has given only a human body to die for the sins of the world, and that our glorious Lord, who was the true wisdom and glory, redeemed love!

It is not written, "that at the transfiguration Christ, the spirits of Moses and Elias made his appearance." "There appeared unto them [the disciples, Peter, James and John] Moses, Elias," &c.—Elijah never died. As to the disciples saw not a disembodied spirit, but a bodily man Moses. It proves, therefore, that Moses had been raised from the dead, rather than the existence of disembodied spirits; but in it is unwarrantable to infer anything about question at issue from such miraculous appearances.

Thus have I gone through our friend's "chain of passages, detached from their connection to prove what we wish. The Universalist do it. We cannot expect to come to the knowledge of the truth on any Scriptural subject, without examining, in their connection, all the passages which refer to it. I hope what I have written may at least convince my brother, that possibly it may not be "in vain for (him) to see: the Scriptures any farther" on the subject. T. Pious Edwards resolved that he would never be so positive of the correctness of his sentiments as to be unwilling to review the evidences of truth.

It remains for me to notice a few more passages and remarks of Mr. M. on future punishment.

I would first, however, ask his candid consideration of the fact, that, in the original Scripture there is not a single passage that connects any torment with endless duration. In our version torment is connected with "day and night for

er and ever." The same words are connected with the smoke of torment. But the original terms, *aton*, *atonion*, &c., do not import endless duration, but age-lasting, or ages of ages. The terms *apharatos* (immortal, incorruptible), *akatalutas* (indissoluble), are never in the Scriptures applied to the wicked.

Mat. xv. 41, is referred to: "Depart from me, ye cursed, into *atonion* [age-lasting] fire." Will Mr. M. believe the truth, that the Savior, in this fire, "will burn up the chaff," or tares, which he says "are the children of the wicked one?" Mat. iii. 12. Will he, for the truth's sake, look at all the divine testimony on the subject? Will he believe the teaching of the Savior, that in this fire, it is the purpose of God "to destroy both soul and body?" Mat. x. 28. Will he please to consider that this lake of fire is the place for "the second death?" He asks, "In what sense can they depart into annihilation?" Really, I hope it does not surpass the extent of his intellectual power, to conceive of their departing into the lake of fire, which shall ultimately "destroy both soul and body," which, if there is any meaning in language, is annihilation of conscious being.

Mat. xxv. 46, is referred to. Although the original term does not import endless duration, it is admitted that the punishment of the wicked will be *scireless* endless. 2 Thess. i. 9, explains what the punishment is. Is it immortal woe? No, it is "everlasting destruction." Now, if the punishment is destruction, and the destruction everlasting, the punishment is everlasting. The chief punishment of the impenitent will be that of loss. It will consist in the tremendous loss of immortality in the glorious presence of God, the inconceivable loss of all that "far more exceeding and eternal weight of glory," which might have been enjoyed. The second death will indeed be preceded by varied degrees of actual torment according to the different degrees of guilt of the transgressors, but the principal punishment is "everlasting destruction from the presence of the Lord and from the glory of his power."

Mr. M. remarks, "It must be conceded by all, that the final condition of the wicked is to be the state that awaits the fallen angels." If he will not abandon this concession himself, he will be converted from the error. It is true, indeed, as Mr. M. observes, that "they are expecting a greater degree of torment hereafter." He adds, "But can we suppose that it is annihilation that they are expecting and dreading so much?"—here our friend falls into his usual error of premature conclusion previous to examining the whole of the testimony on the subject. "The fallen angels" shall first answer Mr. M.'s question themselves. Then I will confirm the truth of their expectation by the words of the inspired apostle. "Let us alone, what have we to do with thee, thou Jesus of Nazareth! I art thou come to tempt us!" Mark i. 24; Luke iv. 34. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. ii. 14. One more argument remains to be answered.

"The different degrees of punishment that await the wicked in the eternal world, are proof that their punishment is not to be annihilation." This I deny. It is only proof that their punishment is not annihilation of conscious being only. He observes, that "it will not do to say that the different degrees of punishment will be awarded before annihilation takes place, for death is the penalty." The fact that the penalty is death, is perfectly consistent with the fact that it shall be accompanied or preceded by different degrees of actual suffering. If there is any force in the objection, it lies against Mr. M.'s own views. He admits that "the penalty is death." Now what

ever definition he may give of death, he must admit the punishment of the sinner is not limited to any one thing. Does he say, it is "the separation of the soul from the body?" He must admit that this is not all the sinner's punishment.—Does he say, that *death* is eternal life in misery! He must admit that this is not all, but that this is preceded by the literal death of the body.

In conclusion, I have to request Mr. M. to answer other arguments in my former articles and objections to his views not yet answered; also, to show, if he can, that I have not now Scripturally and rationally refuted his objections to "the doctrine of the Lord," that the wicked "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thess. i. 9), and that this destruction is a destruction of "both soul and body in hell." Mat. x. 28.

Philadelphia, Pa., Oct. 21st, 1848.

From the Christian Contributor and Free Missionary.

SECRET SOCIETIES.

Secret societies are a violation of the great principles of moral rectitude. They are both wrong and inexpedient, and their apparent good is, on the whole, unreal. Let us then proceed to prove that voluntary, pledge-bound secret societies are based upon a disregard of the principles of moral rectitude, independent of their aim or apparent effects.

He who acts upon a principle the adherence to which under any conceivable circumstances will force him to do, or silently acquiesce in the doing of violence to the rights of another, is acting, whether aware of it or not, in disregard of fundamental morality. This proposition is true, unless God in the arrangement of his government has laid a necessity upon man and, therefore, given him permission to do wrong. But all wrong doing is at war upon God. God permits no being to do up with, and doing the prohibited under any circumstances to violate fundamental morality. There are circumstances under which a man pledged to keep a secret before he knows what that is, must do one of two wrongs.

Suppose you meet a man who tells you that he has a secret to reveal to you on condition that you will not under any circumstances divulge it. You give your word. The secret is that at midnight he will set fire to your neighbor's house.—By warning your neighbor you can prevent the deed. But to do that you must break your pledge. You must, therefore, silently and knowingly acquiesce in a deed of incendiarism or be guilty of perjury. You are obliged to do this because of having done wrong in giving such a pledge. This is an individual case, let us carry it up to an association.

You join a Division and in so doing, promise to keep its proceedings secret before you know what those proceedings will be. They may tell you that you will not be required to do wrong, but of that, the Division, and not you, must be the judge. The time finally comes when, in your opinion, the Order is about to perpetrate a great wrong against the public. You enter your protest; but the majority rules, and the thing is determined upon. You withdraw, but your pledge is of eternally binding force, you cannot withdraw that, and therefore, cannot warn your fellows of their danger. You are reduced to the necessity of doing one of two wrongs. You must either break your word or look silently on while society is being stabbed—you must break your word or trample upon allegiance to humanity.

Suppose a citizen of Paris had sworn allegiance to the government of Louis Philippe, and was also pledged to a secret club. Suppose his Order concealed and were busily developing the revolution of February. He feels his allegiance to

the government is binding, but if he follows the club he will trample upon the government; and if he is true to the government, he is false to the club, so that either way he must commit perjury. The character of the government makes no difference and these suppositions are not at all behind what the reality would be under the circumstances supposed. It is plain then that adherence to the principles upon which secret societies are based will under circumstances of common occurrence drive a man into the commission of one of two immoral acts. A principle, the adherence to which, under any conceivable circumstances will drive a man to the commission of an immoral act is an immoral principle. Therefore the principle upon which secret societies are based is immoral.

Secret societies are immoral, because, under certain circumstances they must trample on the rights or destroy the character of others in self-defence. The murder of Morgan is generally considered as an abuse of Masonry—as a deed of wickedness which was not a necessary adjunct of the system. But, it seems to me, that this was but a fair and legitimate development of the principle of secret societies under the circumstances; for the death of Morgan was but a necessary effort in self-defence. If it was right under the circumstances to defend and perpetuate Masonry, it was right to destroy Morgan; for the one was necessary to the other. He was destroying Masonry—letting out his heart's blood by revealing its secrets. It was an Association which had plunged into darkness, and left reason so far behind that it dreaded, as it feared annihilation on an appeal to Rensons' court. Government could not defend it because its destroyer broke no human law in revealing its secrets, provided he got possession of their fairly. Its only hope for life, was, over his dead or living grave; and if it ought to have lived, then he ought to have been silenced.

The same will hold good of any secret society under similar circumstances. Let the Sons express their determination to reveal all the secrets of the Order, their manner of initiation, internal arrangements, and present password, and one of three things must be done—either put him out of the way or make the public believe his statements false, (as the Odd Fellows did in the case of Willis) and practice falsehood and deception, or cease to exist as an Order. To do either of the first two named things is to be guilty of an immorality. Under the circumstances supposed, the Sons must do one of these two things or cease to exist; therefore, the Sons must be guilty of a violation of morality, or cease to exist.

No Association which is in accordance with the principles of God's moral government is, under any circumstances, dependent for its existence upon violation of moral principle. But the Sons under the above circumstances would be dependent upon such violation for its existence: therefore, the Order is at war upon the principles of God's government. We have not taken the Sons of Temperance as our example because we think them the worst, but, on the contrary, we deem them the best form of a secret society. If the principle is evil in their hands while their aim is good, what may we not expect from it in the hands of the evil disposed!

NOT DEALING IN SCRIPTURE.—A woman went one day to hear a famous D. D. preach, and, as usual, carried a pocket Bible with her, that she might turn to any of the passages the preacher might happen to refer to. But she found that she had no use for her Bible there; and coming away, said to a friend, "I should have left my Bible at home to-day, and have brought my dictionary."—The doctor does not deal in Scripture, but in such learned words and phrases as require the help of an interpreter to render them intelligible."

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, October 28, 1848.

NEW SUBSCRIBERS.—The interest many of our friends, recently, have taken in obtaining new subscribers for the HARBINGER, is encouraging. We hope they will continue their efforts, and that others will imitate their example. We are glad to perceive that the HARBINGER is beginning to be appreciated in many places where, hitherto, adverse influences and misrepresentation had restricted its circulation. From almost every quarter we receive letters of encouragement. Our friends who have interested themselves in extending the circulation of the HARBINGER, will accept our thanks; Bro. Wilson, in particular, who, in his recent tour, obtained for us some twenty or thirty new (paying) subscribers.—We are much indebted, also, to our friends in the cities of New-York, Boston, Newark, &c., who have recently increased our subscription list some dozen or more in each of those places. We have our mind upon many others, East and West, active and efficient laborers in spreading the great proclamation of the SECOND COMING and its kindred doctrines before the people, both by the voice and the press, to whom our acknowledgments are due.

We hope all our patrons will feel interested in this matter, and act as agents for the HARBINGER in their respective towns and vicinity. Cannot each obtain, at least, one. Try.

AN OFFER.—Any one who will send us four subscribers, with the money, for one year, or six months, enclosed in the letter—postage paid—shall receive one copy of the HARBINGER free, for the same length of time.

"This is the true grace of God wherein ye stand." 1 Peter v. 13.

Another important event to transpire in immediate connection with the advent of Christ is the
PURIFICATION OF THE EARTH.

This earth was pronounced good, by Him who created it. It was good in its soil, its waters, its atmosphere, and in all its operations and productions. But not so, since it was cursed for "man's sake." Now, instead of being the happy and safe abode of man, for which it was originally designed, it has become a vast engine, moved by the mighty power of the earthquake, the volcano, the tempest, and the disordered elements, to afflict and destroy its inhabitants. Its soil, instead of imparting soundness and health to vegetation, causes the "seed to rot" within its poisonous bosom. Its once pure, delicious, and healing waters, have become impure, and the source of numerous and fatal diseases. And its atmosphere, on whose salubrious breezes were once borne life and health, now loads its cold and damp vapors with fatal epidemics, blasting mildews, and the chills of death. In every thing, the curse, in its ripened perfection, is seen in a word that springs from the soil, that lives in the waters, and moves in the atmosphere.

Truly, the earth has "waxed old as a garment," and must, according to the nature of the case, soon be destroyed, or undergo a physical change. We feel fully justified by the promise of God in saying, that it will not be annihilated, but it will be changed from its present, to its original state of perfection, when there will be "no more curse." This change, this removing of the curse, we understand will be effected by the action of fire, in immediate connection with the coming of Christ. It appears that the dissolving fire that will accomplish this stupendous

work, will precede the descent of the Lord: for a "fiery stream" will go before him, and he will come in "flaming fire." The gasses of which our atmosphere is composed, we think, will be separated, ignited and explode, so that "the heavens will pass away with a great noise." This burning of the atmosphere will cause the elements to "melt with fervent heat," and the "works" of this world to be "burnt up." The granite rocks, and cloud-capped mountains, covered with the snows of thousands of winters, will dissolve, and flow like melted lava. The springs, the streams, the rivers, the lakes, and the mighty deep, will "boil like a pot ofointment," and burn like the most inflammable combustibles! And all the works of this world will be "burnt up." "The monuments of man, that long have stood the shock of ages, will then moulder down to dust.—The works of art, the 'proud capt towers and gorgeous palaces,' and all the modern pagantry of pride and show, by this flame will be to ashes turned. The cities, villages, and towns, which fill the world with human beings; and all the seats of science, where men are taught the vain philosophy of former generations, and also learn the more modern customs and fashions of the day, to lord it over others who have not thus been blessed, as they suppose, with this great ray of light, this mortal-cast, man-made wisdom; these all will melt away, and not an eye shall see or finger point where once they stood. The battlements of war—the pride of kings, defence of nations, and the boast of warriors—which longer yet have stood the ravages of time, and now for ages back have claimed the title which mortals give, 'impregnable'—who, from their gaping sides, have poured at times such showers of missiles upon the approaching foe, that many a gallant ship, with all her crew have found a berth beneath a watery grave, or been scattered in fragments into the middle air—and many a brave and fearless hostile band have left their bones to whiten on the plain: these, too, will sink beneath this powerful flame, and not a fragment be left to tell where once they stood. The cloisters of the Roman monks, and the dark cells of the nuns, which long have kept from view the secret crimes and midnight revels of their murderous, cruel, lustful inmates; the dark-walled chamber of the inquisition, filled with its means of torture, that had in ages past drenched all its walls in blood, and hung, in solemn mockery, with images of Christ, with likenesses of angels, and pictures of the Virgin Mary, blasphemously called 'the mother of God'—all will be consumed by this pervading flame."

In view of such a scene as this, a world on fire! well might the prophet exclaim, "Behold, the day cometh that shall burn as an oven!" And Paul, "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire. And Peter, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up."

This all-pervading, penetrating, dissolving fire, seems necessary to cleanse this deeply polluted world, that it may be made new, and suited to its nature and condition, for the abode of the sinless and immortal saints, and the territory of the everlasting kingdom of Christ. It is no more unreasonable to suppose that, after it is once cleansed, and the curse removed, it will be made new and glorious, than to admit that it was at first made so out of chaotic confusion, or that it was made what we now behold it, after being destroyed by the flood. The same almighty hand that first created it, destroyed it by the flood and formed it again, and has upheld it in perfect order until now, can dissolve and cleanse it by fire, and again form it anew, according to his own pleasure. This, his word assures us he will do.

"For, behold, I create new heavens, and a new earth." . . . "For as the new heavens, and the new earth, which I will make, shall remain, before me, saith the Lord, so shall your seed and your name remain." Isa. lxxv. 17; lxxvi. 22. To this promise Peter refers, when he says, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13. And beholding in vision the glorious fulfillment of this "exceeding great and precious promise," John says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. . . . And he that sat on the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. xxi. 1-3. "And there shall be no more curse." Rev. xxii. 33

While this work, the destruction of the wicked cleansing and making new the earth, is being performed, we think the righteous will be with the Lord, where Paul leaves them, when he says they will be "caught up to meet the Lord in the air"—where John in vision saw them, "standing on the sea of glass," probably above the present atmosphere, in the New Jerusalem before its descent to the new earth.

This view of these things is not a fanciful sketch but a true, though faint and imperfect, description of what will soon be a glorious reality. And those who fully believe in them should not waver in their faith, but feel the fullest assurance that it is the true grace of God, in this respect, in which they stand.

"PERFECT COMMANDER."—In noticing our remarks on this matter, Bro. Himes, in the last Har, said, "The paragraph he (we) quoted from Bro. Weethes's letter was not seen by us till it was in print. We do not seek such praise of our brethren." We are glad to see and give this explanation to our readers. Bro. Weethes meant merely, that "God had raised up" Bro. H. to be "perfect commander" "in conducting tent meetings," we have our doubts. We do not suppose, however, that he meant to say, that Bro. H. was raised up to be a "perfect commander, in the plan of Christ," but, that he was raised up to be such a one of the last proclamations, under Christ. As we still think this was his meaning. If not, he should explain; for others understand him as we do. And, to show that we have reason for so understanding him, we will give all Bro. Weethes said on this matter.

"J. V. HIMES, of Boston, Mass.—Was formed a preacher of the Christian body. He is too well known to require any particular notice. We newly state, that we think him better qualified to fill the station he occupies, than any other man in the Movement. His method is bold, clear, and very impressive; his manner fearless; in a word, he is regarded as a perfect commander, such as we should expect God to raise up to fill an important station in one of the last proclamations."

☞ The cause in this city is in a very encouraging condition; a better state of things has not existed for a long time. Br. L. D. Mansfield is laboring with us to good acceptance.

"TOBACCO AND HEALTH ALMANAC, for 1849 by John Burrell, New York; for sale by all bookellers. Price 61 cents." We have been favored with a copy of this work, which contains much valuable and interesting matter on the deleterious uses of tobacco. We recommend all to obtain and profit by the work.

☞ With one single exception, all of our correspondents who have spoken on the stand will be

taken on Anniversary conferences—and many have spoken—have highly approved of our course; we have never dwelt on a subject that has called forth a more general expression of gratitude.

☞ The article in this number from Dr. Brew, though lengthy, is interesting—read it with care, and hand it to those who read the article in a former number, on the opposite side of the question, from Bro. J. Marsh.

☞ Let it be remembered that we design in future, invariably to expunge from every communication, designed for the Harbinger, every unkind word, sentence, or insinuation against friend or foe, or reject the communication that contains them. Let all remember this and write accordingly.

New Subscribers

For week ending October 21st.

Massachusetts	4	New York	4
Rhode Island	7	Canada West	3
Vermont	1	Ohio	4
Connecticut	1	Total	24

ANNIVERSARY CONFERENCES.

DEAR BRO. MARSH:—The Harbinger of Saturday before me with my letter and your reply. I remarked in my last that except you departed from the position you had assumed, i. e., that we are not bound to prove a negative, I should dismiss the subject. I shall adhere to my resolution, esteeming it of no use to dispute about a question, when we have no standard of judgment, except our own fallible opinion. However others might like it, I would be unwilling to be tried by a court, when the standard of judgment was set aside, or they had none but the opinion of the Judge. I have called for the standard—the rule or measure, some three or four times, but none has been given. I am referred to those "articles on anniversary conferences," and asked to "carefully (?) review" them! Have I not eyes? If I have not, I have a good pair of spectacles, through which I can see as well as I ever did.

No. 1. "Advent Harbinger, July 15." Any bible in this against "anniversary conferences"? NOT THE FIRST WORD! A great deal of talk about (?) "the word of the Lord," "THEY WORD," etc.

No. 2. July 22. Any Bible in this against "anniversary conferences"? NOT THE FIRST WORD!! There is talk about "analogy" and others giving "one" thus saith the Lord."

No. 3. July 29. Any thing here? NOTHING!!! But abundance of opposition to the simple unadorned expression of our feelings and sentiments, in the form of resolutions. It is right for a brother to tell his brethren his feelings, sentiments, and resolutions, if he isolates himself from all his brethren; but it becomes monstrous, if a dozen or two come together and do the same thing (?) O consistency thou art a jewel!

No. 4. August 5. Any bible here against "anniversary conferences"? NONE!!!! Abundance of fault-finding with the sentiments expressed in our discussions. Well, if anti-scriptural sentiments are put forth by our brethren, we have a right to sift and canvass them. That is one thing; but it is not the question:—*truth is* "anniversary conferences." We will keep to the point.

No. 5. August 12. Any bible here against "anniversary conferences"? NOT A WORD!!!! But abundance about "Miller's Dream." Well if any thing was said in the conference about the "Dream," I did not hear it. You profess to desire your readers should have the truth. Would any of them get it, that do not read the Herald? No! You published two resolutions, one of which refers to something unsaid in the Harbinger. Turn to the Herald and you have it. These resolutions are preceded by a report—*that report you did not publish!* It begins thus: "That resolution appears at the accomplishment of two objects—1. The distribution of *Advent publications*. 2. The purchase of them for that purpose, etc." Now "Miller's Dream" is not an "advent publication," although issued at the "Advent Herald" office. Therefore, it is not embraced in the resolution. Nor was a word said, to

my recollection, about embracing it in the resolution, by any one in the "meeting," (I may be pardoned for using the term "meeting" when I find it in his first number, and first paragraph) but I did hear the "Tracts on Prophecy" and some other, spoken of.

In this No. of the Harbinger, and along-side of No. 5, are my "syllabisms," which have brought me into this controversy. In the closing paragraph, is the following request and question:—"Please read your articles again, and give us the first 'word' of God," "against" conferences, annual or special"! This is the point at issue. We mean not to be diverted from it.

No. 6. August 19. Any bible "against" "anniversary conferences" here? NONE!!!!!! Our plans or "measures," for trying to assist our brethren who are already in, or who may hereafter go into, the field, are however, the subject of animadversion, unworthy of Bro. Marsh! It is well known that many of our brethren who have served the cause of truth and righteousness, while they had means, have had to retire from the field, for want of means. It is as well known that imposters, and men evidently not called of God, have imposed on many of our brethren, until they have been obliged to withhold their money, for fear of imposition. We wish to obviate that difficulty. But no! although the word of God is silent on the subject, it must, by a most monstrous perversion, be made to condemn it! We are charged with holding out unworthy motives to laborers. I deny it. I call for the proof, (you admit you are bound to prove an affirmative, now do it:—) that we have held out any such inducements. We have NOT offered "filthy lucre" to any man living to go into the field. Such inducements are unlawful—they are cruel—they pierce the cause of our Redeemer and cause it to bleed at every wound—they reach the hearts of your brethren, Bro. Marsh, and cause them to weep in secret places. Will you persist!

No. 7. August 26. Any thing here, from the "word of God" to condemn "anniversary conferences"? NOT A SYLLABLE!!!!!! But we said and did some things that, Bro. Marsh cannot approve of (?). Well be it so. We say and do things continually for which we are condemned. But what of that? If they are wrong they might as well be wrong there, as elsewhere.

No. 8. Sept. 2. This is the last. Any other here, against "anniversary conferences"? NONE, NONE!!!!!! But we did re-assert our faith on the personal coming and reign of Christ. This according to your doctrine, would have been all a meeting of brethren and sisters, called a "Conference"! But this alters the case wonderfully!! Under such circumstances, it becomes "proscriptive." It would have been well enough, also, if there had been a man of straw to oppose—O then fire your targets at him, but take care if there is a real, literal man, a tangibility, a substance, before you, for you will become proscriptive? Pass resolutions by the half acre, when nobody differs from you—believe, and express any and everywhere, your faith, when all believe as you do, but—! you will "proscribe" some one, if there is somebody, calling himself a brother, sowing the seeds of discord. Well be it so. "The word of God" has not condemned us. Let those who do, do so. I have then "carefully" looked over your articles again, and I declare, up to the time I called for "the word of God," there is not even an intimation to quote a single passage to the point. If there is, as you admit your obligation to "prove an affirmative," just point it out, and it will be proved. That will be a very easy theory. We shall see, however.

There is only one thing in your reply, that I wish, specifically, to notice. It is the 9th specification. "Relative to proving a negative you certainly are in the mistake, as every" one of my "examples" will show." The whole matter can be made plain, so that every one that has eyes, can see. We met in conference. Bro. Marsh denies our right, as christians to do so. If this is not the negative, there is no negative in the universe. He goes on up to the 5th No., when I call for "the first word of God" that condemns us. He turns and attempts to escape from his responsibility, by affirming that he is "not bound to prove a negative." Did you ever? I give him several illustrations to show that when one is accused of wrong, the accused is bound to prove him wrong, or not innocent before he can be

condemned, when Bro. Marsh makes the wonderful discovery that, in reality there is no negative in logic,—(no, turn the "but" all out, or you will have a negative, in spite of you) they are all affirmative! Verily, there is something new under the sun. Let me take one of the illustrations again. "Suppose some scoundrel claims my coat—drags me before a Magistrate, do you think the court would oblige me to prove an affirmative, i. e. the coat was mine on the mere claim of the villain?" This is the proposition. "The law supposes me innocent, (this is the affirmative) till I am proved guilty. Innocence in the affirmative, guilt is the negative. The law will pronounce me innocent, until my adversary has proved me not innocent—innocent, or guilty. The question was not whether the coat belonged to the claimant, for it might not, or it might, as should afterwards appear. But whether it was mine—whether I have been seen by the questioner wearing it. This you might have seen by the question that followed: viz: "Who ever heard of a man's being called upon to prove his innocence, until some evidence appeared, of his guilt?" This is the true state of the case. The law presumes me innocent until I am proved guilty. We presume ourselves innocent, until the inflexible word condemns us; and are not bound to show our innocence thereby, until some one shows where we have transgressed. AGAIN I CALL FOR THE BIBLE, and nothing but the BIBLE.

But I see your "mistake," and will patiently point it out. You supposed it the duty of the claimant to prove the coat his, and that this would be an affirmative. So it would, if this was the question, and the only one in the case. For instance I am found with another man's coat—he affirms it is his,—proves it:—but does that prove my guilt? i. e., that I stole it? No. It only *presumes* me guilty, for I may have unwillingly brought the coat of the thief, and if I am now called upon to prove my innocence, it is because some evidence has appeared that I am not innocent, i. e. guilty. But even here, in proving the coat his, he proves, in regard to me, a negative—i. e. the coat is not mine; and in regard to himself an affirmative. "This you have admitted in your remark. "The coat would not call on you to prove the coat was yours"; (very well, then it would not call on me to prove an affirmative. That is just where the conference stands), but it would be the work of the "accuser" claiming it to prove an affirmative; viz. that the coat was his." Good! This is just what we wanted you to do. You have "affirmed" a "negative," viz: that "anniversary conferences" are NOT authorized by the bible. Now, "the court" calls on you to prove it.

I have done. Unless some explanation is needed, I shall not be drawn out again to discuss mere points. When you give us the word, we are ready to consider it.

Yours for God's standard,

G. NEDHAM.

Albany, Oct. 16. 1818.

REPLY TO BRO. NEDHAM.

DEAR BRO. NEDHAM:—The first thing that deeply impresses my mind in reading your communication is, the importance of our possessing and manifesting a christian spirit, while conducting this correspondence. If I have been deficient in this respect, and manifested a harsh, censorious spirit, I very much regret it, and ask you, my readers, and my God, to forgive me; and humbly pray that he will in future enable me under all circumstances to be guided by his lovely spirit, without which I well know that I am none of his. Relative to yourself, I leave you, your brethren, and your God, to decide, whether your communication breathes the spirit it should, or not. I hope, however, that you will prayerfully read it again, with special reference to this point.

Can we not differ, in friendship? We can, if we are what we profess to be, Christians and ministers of Christ. Can we not speak and write on points of difference, in love, so that all will see that we love one another, and that we are seeking for truth, and not the mastery? If we can not, then we are selfish and sectarian in our feelings. Can we not hear the friendly contradictions of our brethren

without becoming sensitive, excited and acrimonious in our words! If we can not, we are not Christian; for he endured even the "contradiction of sinners."

Let me speak freely while on this point, not exclusively, on your and my account, but for the good of all, especially those who stand as teachers and examples to the flock. To them, individually, not I, but the Word says, "Be thou an EXAMPLE of the believers, in word, in conversation, in charity, in SPIRIT, in faith, in purity." 1 Tim. iv. 12.—That a wrong SPIRIT has got among our editors and some of their leading correspondents, is too apparent to be denied. We will not say who fosters it, or who first introduced it among us; it is enough to know that it is in our midst, firing our hearts with a false zeal, selfishness, jealousy, unkind feelings, and moving our tongues and pens to speak and write words and sentences calculated to stir up strife, and produce divisions and every evil work. It is *not investigation*, but a *wicked spirit* among us that is producing these sore evils. And, we ask, shall *tee, editors and ministers*, promote such a work, by examples of a wrong spirit? Or, shall we "forbear one another in love," and show to our weak and tried brethren, that we can disagree and not quarrel—can investigate and not become excited, censorious and unkind? The latter we should do. And may we all in future be actuated by the spirit of him who said, "By this shall all men know that ye are my disciples, if ye love one another." But to the point.

If I mistake not, you are laboring under a mistake, relative to my request for you to carefully read again my articles on anniversary conferences. The request was not for you to read in order to find bible proof against "anniversary conferences," but against "some" of their "acts." We both made a clear distinction between *conference* and *acts*. This is right: for a body is one thing, and its acts another; and the body may be scriptural, but its acts unscriptural, and *vice versa*. This you will admit. Well, we requested you to re-examine those articles to find bible evidence against "some" of the "acts" of these conferences. That this was our request, the following extract from our previous correspondence will show.

In the Harbinger for Oct. 14th, you quote my words thus: "But it is not the mere existence, or annual assembling, to which we object, but its acts. These acts, or some of them, we have shown, are contrary to the spirit and letter of the word of God." To this statement on *some of the acts* of conference, you reply, "What act? Where? I have not seen it. When I do, I shall not attempt to disprove it. I shall have nothing to do but submit to the authority of the Word, and until I do, I have nothing to do in the matter, but call for that word."

To these remarks of yours on "some" of the "acts" of these conferences, in the same paper, I reply, "You ask, 'What act?' is contrary to the letter and spirit of the word of God? and 'When' have we shown it? and add, 'I have not seen it.'" I then make the request for you to read those articles to find the Bible evidence which condemns "some" of the "acts" of these conferences, in these words, "Please carefully review our articles on anniversary conferences, and it does appear to us, that you will find the 'What' and the 'When,' that you say you have not seen."

Thus it is clear that you read my articles and penned yours which is now before me, under a misunderstanding of the import of my request: instead of understanding me to request you to read to find proof against *some of the acts* of Conference, you understood that you was requested to look for evidence against the existence of such bodies. As the mistake is yours, it will not be my duty to reply to

that part of your article which relates to what you supposed was my request. Had you understood my request, and read with special reference to it, I think you would have found Bible evidence against "some" of the "acts" of these conferences. I will name one act—the resolution which justifies *defensive* war. We think we gave evidence that all war is contrary to the word and spirit of the New Testament. When you will show to the contrary, or acknowledge this act is contrary to the Gospel of Peace, then I will name another act of these conferences, which I think I have shown is unscriptural.

You say that "'Miller's Dream' is not an Advent publication." What, then, was the *design* of its publication? Can you tell? Others, and one of the prominent members of your conference, think differently; and they have just reason thus to think, from the fact that the Advent Office which published it, has ever been very tenacious about adhering exclusively to the "Advent question," and has been loud in its complaints against all publications among us, foreign to the "Advent question." To say that "Miller's Dream" is not considered by them an "Advent publication," would be charging them with acting contrary to their high profession; which I am not disposed to do in this case; for I believe this "Dream" was published with the design to advance the interests of what they call "the Advent cause," and I believe no one thought differently until quite recently. Hence I have not, in this case, withheld the "truth" from my readers, as you very unkindly intimate. I desire them to have *all* the light on this entire question, but if I have not clearly given it, on any point, will Bro. Needham do it, in the spirit of brotherly kindness? But do not, for a mistake or error, supposed or real, impugn my motive, and treat me unkindly; for this will do no good, but wound the cause of Christ.

Far be it from me to "insinuate" that you and the members of your conference, have designed to hold out "unworthy motives to laborers," but we do say, that your *principle* of operation, as carried out by the older sects, has done it, and will do it among us, if carried to its legitimate conclusion. You can make nothing else of the ministerial committee organization, than an ecclesiastical body, created by an unscriptural conference, whose duty it is to call ministers to their work, raise funds, and pay them for their services, &c. &c. Now, opposing the creation of such a body as this among us, we do not think "perces the cause of the Redeemer," but is defending that cause against a hurtful innovation: for he calls his own ministers into his work, and makes provision in his word *how* their wants shall be supplied.

You still are confident that I am bound in this case to prove a negative. I am as confident that you are mistaken; for it is impossible, in any case to prove a negative, only by first proving an affirmative. If I understand you, by the principle on which you act in this case, every sect in christendom would prove the divinity of their organizations. Let us try the case.

An Episcopalian tells Bro. Needham that the Church of England is the Church of God. Bro. N. objects. He is told to prove that it is *not* the Church of God: he cannot do it by direct testimony, for it is no where said in the Word that the Church of England is *not* the Church of God. A Presbyterian, a Methodist, a Baptist, and every sect down to the Mormons, would prove the correctness of their respective church organizations by the same rule, and so long as Bro. N. would adhere to the principle that he is bound to

prove a negative, he would be powerless before these anti-Christian organizations. But he would be like Sampson with the "jaw-bone" among the uncircumcised Philistines, should he stand upon the ground that it is their duty to prove an affirmative. He would say to his brethren, I cannot submit to your Catholic, your Episcopalian, your Presbyterian, your Methodist, your Baptist, and so down to the Mormon, church and conference organizations, until you *prove from the plain word of the Lord*, that they are right. And how confident, we think, Bro. N. would be in saying, this you can NOT do; for the word of the Lord does not justify one of these human organizations. Therefore away with them! I have called for your proof but you have given "NONE, NONE!!!!!!" and now before you make a demand again upon my faith and practice, as a Christian or minister of Christ, give me the divine testimony to justify your demand—for I am in duty bound to reject it in matters of this importance so long as it is unattended by evidence. Thus I think Bro. Needham would talk and act; and thus in spirit and in fact have I designed, and still mean to talk and act in reference to these conferences and conference acts, and every other new faith, or order of things that may be introduced among us, and seriously recommend others to do the same. I hope they will not believe and act in matters of religion without evidence to justify them; for without evidence their faith is spurious, and their acts wrong—for "whatsoever is not of faith is sin." No evidence to justify these conferences or their acts has been given, neither does any exist in the Word of the Lord or early history of the church, —and as I cannot believe without evidence, I repeat, that I have NO FAITH IN THESE CONFERENCES AND MANY OF THEIR ACTS.

Nothing short of the coming of the Son of man, or a thorough investigation of this question, will, I think, save many from a wide departure from the simplicity of the New Testament. We hope therefore that no one will be displeased at a suitable portion of the Harbinger occasionally being devoted to this investigation. I think they will not if the investigation is conducted in the spirit of kindness, which I assure them shall be done in future, without an *exception*—for I shall either expunge all unkind expressions or decline the publication of the communication that contains them. This rule will be applied in all other cases, most strictly.

Correspondence.

The Cause in Block Island.

DEAR BRO. MARSH:—I have been out on a tour of four weeks through Massachusetts and Rhode Island. In all the places I visited I found most of the brethren alive for the Kingdom, though some seem to be lukewarm.

I spent one week at Block Island, and I think it may be well to give a short account of the state of things there.

Elder E. Macomber preached there several years as pastor of the Baptist church. In 1843, he and the majority of the church embraced the Advent doctrine, and the larger part of the inhabitants (about 1000) professed to experience religion, and also became believers in the Advent night. As the time

passed, the Warren Baptist Association made determined effort to root the heresy out of the Island. By frowns, anathemas, and fastery, they succeeded in drawing away many. Yet Elder Macomber continues to labor there, and many brethren and sisters remain firm, rooted and grounded in the truth.

The Island is so situated, that it seems to be a little world by itself; and some of the inhabitants, some would think, were not so polished, but I have rarely ever found more polished stones for God's spiritual building.

While I was there, we had very interesting meetings. The last evening I was there, was one of the most solemn I ever attended. Quite a number of backsliders made confession, and expressed a determination now to serve the Lord. Many who did not speak, felt that God was there. Indeed, I do not know as there was a dry eye in the house. God grant that they may remain steadfast unto the coming of the Lord.

Bro. Macomber is sometimes almost worn out with opposition, yet the Lord will sustain him, and I trust he will remain faithful unto the end.

Below, I give you the names of *new subscribers* which I obtained for the Harbinger. Bro. Macomber will soon send you some more.

J. WESTON.

New Ipswich, N. H., Oct. 16, 1848.

The Glorious Prospect.

My soul is joyful in view of the bright and glorious prospect which is just ahead. Glory to God!

Not far distant, I can view by faith, the hills of Zion, clad in immortal beauty. The sacramental host of God's elect, seated among the flowers of Eden. The city, whose street is of pure gold. The river of the water of life, clear as crystal. And in the midst of the street of it, and on either side of the river, is the tree of life, which bears twelve manner of fruits and yields the same every month. Alleluia! For the Lord and the Lamb are the light of the city.

Dear Brother, my longing heart is there! My wings are already plumed for glory! Gladly would I drop this mortal clothing, and put on immortality, and, with all the redeemed throng, step on to Zion's heights.

But I must wait till my Redeemer shall come, travelling in the greatness of his strength, O Lord, give me patience to wait, courage to endure hardness, as a good soldier of the Prince of peace, and strength to labor in his vineyard, till he come. And then, with all the sanctified, I shall be gathered into the Kingdom of God, never more to part. What! Never more to part? No, no! Glory to God!

Yours, on the march for glory! Amen!

R. V. LYON.

Burlington, Vt., Oct. 14, 1848.

To the Saints Scattered Abroad.

DEAR BROTHERS:—The battle goes well; and the saints are getting stronger in the Lord than ever. Every breeze from the east, brings tidings of a speedy deliverance. Signs are thickening all around. We have not followed cunningly devised fables. He whose right it is to reign, we have been long declaring, will reign, and that speedily; and this fact is being demonstrated to the saints. Blessed be God, forever!

Lift up your heads, and look up! Do not sleep, as do others. Forsake not the assembling of yourselves together, as the manner of some is. Cast not away your confidence; but hold fast the profession of your faith without wavering—standing fast in the liberty wherewith Christ has made you free—rejoicing in hope, patient in tribulation, instant in

prayer, doing up your work with your might, that an abundant entrance we all may have into God's everlasting and peaceful Kingdom. Amen.

WALTER PRATT.

The Conference in Homer.

BRO. MARSH:—Our conference in this place was one of great interest, and will not soon be forgotten by the friends who came together from different portions of the country. The weather, which for many days had been very forbidding, cleared away about the time for the commencement of our meeting, and the friends from Oswego, Ithica, Pitcher, Manlius, and several other places, came in, with warm hearts, richly laden with the good things of the kingdom, prepared to discharge cargo in this department of our Lord's vineyard.

The meeting commenced, progressed, and ended, in the spirit of pure and genuine christianity. The attendance was large, especially evenings, and on the Sabbath, a deep solemnity seemed to pervade the minds of the people, as they listened with marked attention to the truths presented from the word of God, bearing upon the speedy consummation of the hope we so fondly cherish. A good impression was left upon the minds of many in this community, and we trust that lasting good will be the result.

Bro. Bywater and Wendall were with us. Bro. Galusha was not present, as expected, which was some disappointment to the friends and people here. It was doubtless, however, overruled for good, as brethren who were not expected, seemed to be providentially sent among us.

The cause in this place is young. With few exceptions, the most have become interested since last spring. The labors of Bro. Bywater and Pinney were signally blessed at that time; many became interested, and the number has since been increasing.

The friends have obtained the Universalist church in this place, which they have occupied since the commencement of these meetings. The congregations are usually large, and a deep interest in the subject of the advent near, has been awakened in the minds of many in this place and community. And we trust that, in the Day of the Lord Jesus, it will be seen that there are many, who have not only given an intellectual assent to the truth, but have demonstrated to the world the faith which they have cherished by the fruits they have borne.

Your brother in Christ,

L. E. BATES.

Homer, N. Y., Oct. 19th, 1848.

The Harbinger—its Course, &c.

BRO. MARSH:—I am thankful to the blessed Lord for the straight forward course the "HARBINGER" has taken for a number of months past. The glorious truths that have filled its pages have strengthened the little flock, and enabled them to grow thereby.

The "HERALD" I see, recognizes no other paper as being an advent publication, but itself. This saying, those may believe that take no other; but it will take more than a mere assertion to make the readers of the "HARBINGER" believe such a report.

Something appears in almost every HERALD, of late, about "the enemies of the office" in Boston, "both within and without" the camp; but I scarcely, if ever, see any such complaint in the HARBINGER. How is it, Bro. M.; have you made your enemies to be at peace with you, by your ways pleasing the Lord? (Prov. 16: 7) or have you come to the conclusion, "If you suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled;" or, "who is he that will

harm you, if ye be followers of that which is good?" (1 Pet. 3: 13, 14.) The latter, you will say, and wisdom, I think, in so doing.

All things work together for good to them that love God, says the apostle, and will work for us a far more exceeding and eternal weight of glory, if rightly improved.

I do not speak of these things because I am an enemy to those brethren, but because I am a friend and would intend them, as they are elders (1 Tim. 5: 1.), to live and let live. I have never, as yet, seen any just or good reason for the treatment of the HERALD toward the HARBINGER. It is decidedly wrong; as every candid man must see, unless there is some evil existing, under a cloak, which has not made its appearance in print, as I have discovered.

One thing more I wish to say. I do not recollect of reading in the Harbinger, my thing from the editor, like this: "Brother such a one 'fully approves of the course of the Harbinger,' &c., &c. Papers and preachers who feed the household of faith, have praise enough from the saints, and too much in many cases, for their own good; for hundreds, no doubt, have fallen, in this way. God forbid, that any, in these last moments of time, should have itching ears after praise or honor, and be found without faith, in the day of the Lord Jesus. Let every brother try and be approved of God, by a walk that is blameless, doing up the work the Lord has for him to do, with the Judgment continually before his eyes, and all will be well. Amen. God grant it.

Yours waiting,

W. PRATT.

Sturbridge, Mass., Oct., 1848.

Coming of Christ not at the destruction of Jerusalem.

It is said, by some, that Christ came spiritually at the destruction of Jerusalem, and consequently his coming cannot be expected in the future. I answer: a spiritual coming of Christ is no where taught in the Bible; it teaches no other coming than his literal, visible, personal coming. He was to come in like manner as he was seen by the disciples to go into heaven. He was not to come in the person of another, but it was the Lord himself who was to descend from heaven. All will acknowledge that Christ gave us signs of his coming, and that those signs were to be witnessed before his coming. Then if he came at the destruction of Jerusalem, those signs must have been seen before that time. Now permit me to inquire, if that time of tribulation spoken of in Matt. xxiv. 31 was not at and after Jerusalem was destroyed, or during the war in which it fell? You answer, yes. What then will you do with Matt. xxiv. 29, which says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven," &c.? Christ says that these signs were to take place after the tribulation of those days, and you acknowledge that the tribulation spoken of was at the destruction of Jerusalem, and also that the signs were to be seen before the coming of Christ. Now if the tribulation mentioned was at the destruction of Jerusalem (and continued years afterwards) and if the signs were after the tribulation, and Christ's coming after the signs, how can you get his coming at the destruction of Jerusalem? You are silent: your theory is exploded.

One or two questions more in conclusion. Did God send his angels with a great sound of a trumpet, to gather together his elect from the four winds, from one end of heaven to the other, at the destruction of Jerusalem? Were not his elect scattered instead of being gathered together? It were.—I think that every one who will examine the Bible upon this subject, will find that the coming of the Son of man is yet in the future, and not far distant.

WILLIAM SHELTON.

Miscellaneous.

PRINCIPLES OF THE BIBLE.

1. The Bible in a great variety of ways and in the clearest manner teaches the natural equality of men. We do not of course mean to assert that men are equal in intellectual capacity or physical power, or that distinctions of this kind may not render it highly proper that superior minds should be invested with authority and elevated to places of power. But we mean that the mere circumstances of birth or social position give no one man, or class of men a right to oppress another. All men are born to an equality of social rights.

On the very first page of the Bible we find the origin of the race in a single human pair. How evidently must all their descendants, partaking of the same nature, and having the same relations, belong to one great family. What nobler blood flows in the veins of one than in another. What right can one class have to claim superiority, or lord it over their brethren?

The Bible teaches that all men sustain the same relations to God. He is the Creator of all. "Have we not all one Father? hath not one God created us?" "The rich and the poor meet together; the Lord is the maker of them all." How beautifully is the equality of rights, founded on this relation, recognized by Job in speaking of his servant. "If I did despise the cause of my man-servant or maid-servant when they contended with me, what then shall I do when God rises up? and when he visiteth what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb?" And how explicitly does Paul teach the equality of human rights to the haughty philosophers of Athens when he says that God "hath made of one blood all the nations of men for to dwell on all the face of the earth."

God is equally the Governor of all men. "He has given the same law to all. The rich and the poor, the learned and the ignorant, the ruler and the ruled are all required to govern their conduct by the same great principles of action, and are equally accountable to him. Kings are reminded that there is one above them who is King of kings and Lord of lords, and masters are told that they also have a master in heaven, neither is there respect of persons with him.

His providential care extends alike to all. He maketh his sun to rise on the evil and the good; and sendeth rain on the just and on the unjust;" on the fields of the prince and equally on the garden of the peasant. The light of heaven shines, the breezes blow, and the seasons come and return for the benefit of one as well as another. There is no law of Jehovah restricting them to any favored class.

God, too, is the Judge of all. From all the courts of earth, and the decisions of men, there is an appeal to him; and this is open to the humblest citizen, as well as to the highest. His ear, in a peculiar manner, is open to the cries of the oppressed. And when the assembled earth shall stand before his bar, no earthly distinctions, no boasted claims of superior birth, or titled greatness, will prevent the most impartial scrutiny, or avert the sword of justice from the guilty. All then will stand upon the same level.

The same essential equality of men is taught in the system of redeeming grace. In this plan the whole race without discrimination are regarded as sinners,—equally offensive to God, and deserving his wrath; and all exposed to the same condemnation. No matter what outward badges men may wear, what titles of nobility they may assume; in the sight of God, and in the light of the Bible, they are all by nature guilty rebels under sentence of death. The Redeemer, provided

by infinite mercy, is not for a privileged class of men. "God so loved the world, that he gave his only begotten son, that whosoever believeth on him, might not perish but have everlasting life."

In all his offices, Jesus is equally the Savior of the high and low. The meaneast slave may look up to him as his intercessor in the court of heaven, as well as the loftiest king. The promises and invitations of the gospel are alike to all; and the means of grace are provided for all; and the same privileges are bestowed upon all who believe.—They are the adopted children of God, and all sit together around their Father's table. The same healing, comforting, and witnessing Spirit dwells in us all; the same glorious immortality awaits all; the same society, the same employments, the same God, the same heaven, will be the portion, the glory, the bliss of all.—Alliance and Visitor.

Conferences, Campmeetings, &c

Conferences.

Conference in Bellingham, Mass., to commence Nov. 3d, and continue over the Sabbath.

Also, a conference in Kingston, Mass., to commence Nov. 10th, and continue over the Sabbath. In behalf of the brethren, J. S. WATTS.

Appointments.

It is now my purpose to be in Rochester, Lord's day, Nov. 5th, and in Milwaukee the 12th, the Lord willing. Thence, I hope to visit Indiana, if not interrupted by the sounding of the last trumpet. On my way, I hope to be in Auburn on Wednesday evening, Nov. 1st; Seneca Falls, 2d; Canandaigua, 3d. J. B. COOK.

Providence permitting, I will preach at Springfield, Mass., on Sunday, Nov. 12th, and in Worcester, Mass., on Sunday, Nov. 19th. H. HEVES.

Business Notes.

A. Tuttle—Your paper is regularly mailed from this Office. If you do not get them, the fault lies probably, in your P. M. or clerks. We have sent again back numbers.

M. Smith—It was received and acknowledged in No. 14.

J. S. White—We hope to make arrangements before long so as to send them earlier, but cannot at present.

W. Pratt—You sent the dollar for H. Putnam. Your agency fully pays for your paper.

Sister McLean—You have paid to close of this volume, we therefore continue your paper.

G. W. Burnham—H. L. Smith has mailed a letter to you at Brackett's Bridge, N. Y.

Post-Office Address.

Dr. L. E. Bates—Homer, Cortland Co., N. Y.
Br. Henry Heyen—Until Nov. 18th, Worcester, Mass.

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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!!!"

VOL. XVII. NO. 20.

ROCHESTER, N. Y., NOVEMBER 29, 1848.

WHOLE NO. 254.

Poetry.

ACROSTICS.

(FAITH.)

First spring of action in all human hearts,
A firm belief in all which God imparts;
A thousand earnest prayers wait on Love,
Then works by love, then purifies the soul,
Heaven its sole aim, Eternity the goal.

(HOPE.)

Heaven's joys its object, surpassing its friend,
Offspring of faith, and glory its sole end,
Prop of believers when temptations roll,
Entering within the veil, best anchor of the soul.

(CHARITY.)

Celestial goddess! heaven-born CHARITY,
Hope and her elder sister kneel to thee!
A thousand earnest prayers wait on Love,
Revered on earth below and heaven above,
In bliss communion, Faith and Hope shall die:
Thou, thou, O mingling virgin! shall the laws supply,
Young in celestial charms to all eternity.

THE MAN OF THE WORLD.

Short is the date, and narrow is the span,
Which bounds the little life of frothy man;
Gay scenes of bliss the ravish'd soul surprise,
Raise his vain hopes and glitter in his eyes;
Of carnal riches now he fondly dreams,
Audacious marks his projects, plans, his schemes;
But when his morning views of joy are past,
The melancholy evening comes at last;
The tyrant Death in haughty summons calls,
And all his momentary glory ends.

Original Articles.

For the Advent Harbinger.

MODERN AND APOSTOLIC ORDINATIONS DISSIMILAR.

BY A BIBLE READER.

It may be proper to observe, on introducing this subject, that on a careful examination of the Scriptures, they seem to contain no evidence that the modern mode of ordaining men as preachers of the gospel, was ever practiced or authorized by the apostles of Christ, notwithstanding the fact, that the true heralds of the gospel have always had ample authority from God himself for doing it.

In attempting to sustain the position, that modern ordinations, as practiced by ecclesiastical bodies or individuals, are altogether dissimilar to, and unauthorized by, the examples of the apostles, it is proposed to bring forward for examination, such passages from the New Testament as are probably most relied on, by those maintaining the opposite position. These passages will now be examined separately.

Acts v. 6, 7. "And they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them."

Although, to be sure, here is an example of laying on of the apostles' hands, with prayer, as now practiced in ordaining ministers, it will be seen by the whole passage now given, and its connection, that the brethren here, having hands laid on them, were not chosen and ordained to preach the gospel, but to a less responsible work, by which to give the apostles themselves opportunity to devote their own time more exclusively

to it than they had been doing, when so much called away from it to "serve tables." (ver. 2.) Therefore, as these seven brethren were not then ordained to preach the gospel, and as there is nothing said in the connection of the performance of any other ceremonies on the occasion, such as are now considered indispensable in ordinations, this act of the apostles certainly is not a precedent authorizing ecclesiastical bodies or individuals after them to ordain ministers, by prayer and laying on of hands, nor in any other way.

Acts viii. 17: "Then laid they their hands on them, and they received the Holy Ghost."

Although here is another instance of the apostles' hands laid on individuals, it is no example for the ordination of ministers now, for the persons on whom hands were laid in this instance, were only the converts of Samaria (ver. 14), who had then but just become believers in Christ, being, as naturally supposed, men, women and children, who by the laying on of the apostles' hands, received the "Holy Ghost" at the time, instead of authority to preach the gospel, as is said to be given now, by the laying on of hands.

Acts xiii. 3: "When they had fasted and prayed and laid their hands on them, they sent them away."

By the connection, it is seen, that "Paul and Barnabas" were the brethren on whom, in this instance, hands were laid. And in seeing, also, that this laying on of hands upon them, was no part of their ordination or authority to preach Christ, as is considered to be done in the laying on of hands now, we have only to recollect, that these two brethren, Paul and Barnabas, are expressly called "prophets" before this event, in the first verse of the chapter, while in the verse preceding that they are spoken of, also, as having "fulfilled their ministry," i. e. where they had last labored, while as it appears from chronology generally regarded, that they had already been laboring as authorized ministers of Christ, for more than twenty years before that time—therefore, as this apostolic laying on of hands was no part of commissioning these two veteran preachers to engage in the work which they had already so long "fulfilled," it can be no precedent authorizing modern ordinations, though performed in part by the forms of prayer and laying on of hands (though generally, as supposed, without much "fasting," as in this apostolic transaction.) It appears that the reason why the apostles laid hands on these two brethren, while already they were regularly authorized "prophets" and "apostles," was, that the "Holy Ghost" then called them to leave the place where their works was just "fulfilled," in order to travel and labor in other fields, as seen by the immediate connection, or 4th verse, where it is said—"So they being sent forth by the Holy Ghost [not by the apostles], departed into Seleucia; and from thence they sailed to Cyprus." &c. Sure, there is very little, which is parallel, between this apostolic transaction and modern ordinations, or commissioning men as beginners in the gospel ministry.

Acts xiv. 23: "And when they had ordained them elders in every church [not pastors over them], and had prayed, with fasting [not with feasting], they commended them to the Lord on whom they believed."

Although this is probably considered by many as about the clearest apostolic precedent, authorizing the modern custom of ordaining or appoint-

ing pastors over churches, some difficulties in the way of so understanding it, will now be presented: First, the apostles doing the above work, had their authority for doing it directly and personally from Christ or the Holy Ghost, which certainly does not appear to be the case with any class of men after them.

Again, there is nothing said in this passage, or its connection, that in this ordination of elders, they were then authorized to preach, either as *pastors* or *evangelists*, as is now said to be done in ordinations. And farther, it is plain, that the individuals ordained as here recorded, were not ordained to the same high office of authority as were the apostles, for no such intimation is given in the history, it being only said that they were ordained or appointed as "elders," and this is certainly different from Christ's commission to his apostles, to perform miracles in connection with their preaching.

Again, admitting that these elders were then approved and exhorted by the apostles faithfully to preach or instruct in the Christian religion, as all Christians should do, according to their abilities and opportunities, especially when enlightened and called to it by the Holy Ghost, there are various considerations which authorize the belief, that instead of their being then clothed with apostolic, pastoral, or ministerial authority over the churches "in" which they were ordained, they were rather sanctioned, and persuaded to engage more especially in the work of religious instruction in the church than others less qualified for doing it: and farther, there is nothing in this account showing that there was one elder merely, ordained "in" in each church, as is generally the case now, in the ordination of pastors "over" churches, while nothing seems necessary to add to the account in understanding it as showing that they ordained several in each church sometimes, or as many as practicable.

Again, it doesn't appear, that their being called "elders," is any proof at all, that they were then appointed to an office of authority over other believers, while some Scriptures appear to show distinctly that they are called "elders," not as the title of an office which they held in the church, as now supposed by many, but rather because they were "elders" before, or elderly men, or fathers as it were in Israel, who were better prepared by age and experience for giving religious counsel and instruction than the younger and less experienced of the converts. Peter's testimony on this subject may now be examined.

"The elders which are among you, I exhort, you all an also an elder." (1 Pet. v. 1.) Though Peter was an apostle by appointment of Jesus Christ, he was "also an elder" by his advanced age at that time.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." (ver. 2.)

Here it appears that these elderly men, not oficers, but like Peter in years, are exhorted to "feed the flock"—i. e. one flock "among" whom they all dwelt—not as many different flocks as there were elders; for if so, they would naturally have been directed to feed their several flocks, plural, and to do it willingly, whether they ever received any "filthy lucre" for it or not, all of which is certainly different from modern ordinations of pastors and evangelists.

"Neither as being lords [or masters, or officers] over God's heritage, but being ensamples to the flock" [not the several flocks]. (ver. 3.)

"And when the chief Shepherd shall appear [at the resurrection], ye shall receive a crown of glory [for thus feeding the flock] that fadeeth not away." (ver. 4.)

This is all the salary these elders are encouraged to expect for their so feeding the flock as directed, though the laborer or preacher devoting himself wholly to the ministry of the word, is worthy of his meat, &c., even for this life, for such labor.

"Likewise, ye younger, submit yourselves unto the elder, [or to the elderly brethren, just exhorted to feed them], yea, all of you, submit yourselves one to another, and be clothed with humility." &c. (ver. 5.)

This verse certainly shows that instead of Peter's addressing these "elders" as officers, he rather spake to them as elderly men, contrasted with these "younger," who should submit to them as elderly men only. In this verse, also, "all" of them, including even these "elders," are required to be "subject one to another," "with humility," instead of some being over others to dictate for them, as the inspired apostles were to do, when found necessary. Supposing these elders (as would seem natural) to hold the same stations, as others, spoken of as ordained elders; and while it is so plain that these held no office of authority over churches, it is also natural to conclude that those called ordained elders held no office in the church, such as is said to be given in modern ordinations.

1 Tim. ii. 7: "Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ and lie not), a teacher of the Gentiles, in faith and verity."

It is admitted that Paul, who was the writer of this passage, had been regularly ordained, or commissioned, both as a "preacher and an apostle," though the history of him in the book of Acts, shows that he received his authority from Jesus Christ, expressly and exclusively, rather than from men, of any character or station, so that his ordination is certainly no parallel nor precedent authorizing modern ordinations by ecclesiastical power.

Acts xx. 19: "From Miletus he [Paul] sent to Ephesus and called the elders of the church [not churches], and when they were come to him, he said, Ye know from the first day I came into Asia," &c.

Although many consider this passage as very clear circumstantial evidence in favor of the present mode of ordaining pastors over churches, supposing that these elders of Ephesus were such, the connection shows the contrary, or that these elders were not then pastors of different churches there. Because, in the first place, there was but one church there, which in this passage is called "the church," which must have been called churches had there been a plurality, as is practiced in the New Testament, though, to be sure, the word church sometimes signifies the whole body of Christ; but several churches in one city are supposed to be no where in inspiration called "the church" of that city.

And as further proof that there was a but one church at Ephesus at that time, needing a settled or ordained pastor, if such had been common in those days, it should be remembered that, according to the connected history, there had been no Christian church there, till apparently within a very few months before Paul's calling its elders to meet him at Miletus, as in the above passage. And Paul himself had been the means of its formation, so to call it. Acts xix. 1-7, shows how Paul came there, finding "about twelve" men, in all, who believed, and they had "not so much as heard whether there be any Holy Ghost," tho' Paul then baptized them and they received the

Holy Ghost. And it appears Paul continued preaching at Ephesus, "by the space of two years" (Acts xx. 10.) until there were "many that believed" (ver. 18), which produced a great bonfire of supposed infidel "books," "so mightily grew the word of God and prevailed." (vs. 10, 20.) This produced such an "uproar" in the city that Paul "departed" and went elsewhere preaching the word. (Acts xx. 1, 2.) Then it appears he stopped "three months" in one place (ver. 3), at another place he abode "seven days," being "five days" on the way. (ver. 6.) This is all the account given of his stopping places, after departing from Ephesus till he sent and called the elders from there to meet him at Miletus.—And previous to this, apparently very short time of his absence from Ephesus, there were not believers enough in the city to form churches.

From this it appears there had not been time after the revival there (as such multiplication of believers is since called) for qualifying and ordaining so many pastors, nor for organizing so many different churches there as would be necessary to authorize the belief that they then had no many churches and pastors as there were elders who met Paul at Miletus. From the history of these things, it seems clear, that there had not been any other experienced ministers or apostles at Ephesus to organize different churches, to ordain pastors, or even to preach to these Gentile converts after Paul was driven away, till the elders, elderly or principal men among them went to meet the apostle as above. In Paul's counsel to the so called, he tells them to "take heed therefore, unto yourselves and to all the flock [singular number] over the which the Holy Ghost [not some ecclesiastical authority] hath made you overseers, to feed the church [singular number] which he hath purchased with his own blood."—While from these considerations, it seems clear, that these elders were not pastors of so many branches of "the church" and "the flock" at Ephesus, it is also here said that the oversight which they were to exercise, was given them by "the Holy Ghost," instead of any inferior power, as in modern ordinations.

Gal. ii. 9: "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave unto me and Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision."

Though many consider this as an apostolical example for modern ordinations, and as the same thing, it does not so appear by the passage and its connection; and especially from the consideration that Paul and Barnabas, who then received "the right hands" [plural number, and different from the "right hand," singular number, as now practiced], had already been ordained, or authorized by higher authority than "James, Cephas and John" to preach the gospel, which office they had "fulfilled" for some twenty years already, so that surely this was not the ordination to the gospel ministry, neither can it be a parallel or example authorizing mere human ordinations in modern times.

1 Tim. iv. 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery."

This is supposed to be considered as another clear inferential proof in favor of modern ordinations by ecclesiastical bodies or individuals. But from what appears in the history of Timothy, who is here addressed as having the hands of the Presbytery laid on him, there is certainly no account of his having received any other form of ordination, at any time, than what was given him by the Holy Ghost. To be sure, Timothy had hands laid on him, in his receiving the "gift of the Holy Ghost," as did thousands of others in those days, of men, women and children, as supposed,

who were not sent of the Lord into the ministry, as in case of Timothy and others. So that it is altogether more natural to understand that "the gift which Timothy received by the laying on of hands, spoken of in the above passage, was the "gift of the Holy Ghost," and not "the gift" to preach the gospel, conferred on him by his fellow-men. This being the case, young Timothy's having hands laid on him at the time of his receiving this gift, is no more of a precedent for modern ordinations, than in case of the twelve believers at Ephesus, on whom Paul laid his hands, and they also received the Holy Ghost, though until then they had not even heard of any such thing, and were of course too ignorant of Christianity to be then ordained as Christian ministers, or as an example for others after them to follow on engaging in the great work.

Although there are yet other passages, some times given as inferential proof against the position now maintained, enough have already been noticed to answer the purpose designed by this article, i. e. to call the attention of others to its examination, so as if possible, to expose a great error, now generally received as truth, which nevertheless, has powerfully tended to produce the present alarming apostasy in Christendom.

New York City, Oct. 20, 1848.

For the Advent Harbinger.

CAN WAR BE A CHRISTIAN DUTY.

BY J. S. WHITE.

There have been in all ages, since Christ was on the earth, those who have decided that we with carnal weapons is wrong, under any circumstance. On the other hand, the great mass has decided that it is right to fight; at least, in self defence. In this question many minds are not interested. It is a very great practical question, and of consequence, must affect the moral character of every one who comes to a practical conclusion, whether right or wrong. Let me, therefore, have your attention a few moments on this subject.

It is generally admitted, that offensive war is wrong, but it is contended that defensive war is right. The only rule by which any fair conclusion can be arrived at is the Bible, our reason, or both. We will try this question first by the Bible.

If we turn to the Old Testament, we find its wars of offence, as well as defence, were directed by the Lord. The whole work of extermination of the Canaanites, under Joshua and his successors, was a war of aggression. The history of those times shows this too plainly to admit of doubt. On the side of the Canaanites, the war was strictly one of defence. In all this work, the Lord was on the side of the aggressor, and again the defender. If it be true that it is right to fight because it is a case of self-defence, and wrong to commence the war, because it is aggression, it then follows that the Canaanite was right, though it had resulted in the destruction of the whole Jewish nation; and it also follows, that Job and those with him, were wrong, whether they had killed few or many. In our day it is said we do right to engage in war, if it be to defend ourselves; but wrong if for any other purpose. Such virtually say, that the kings of Canaan were right, and Joshua was wrong; thus reversing the facts in the case. If such appeal to the Old Testament for a justification of their course, they are opposed by their own witness.

If it should be said, that I have not rightly apprehended the character of the wars in Joshua's time, and that the Old Testament does condemn offence, and justify defensive war, I would inquire, Are we who live under the New Testament, to take the Old,—the law of which was but a schoolmaster to bring us to Christ—in all things for our rule of practice?

Moses, the great lawgiver under the old Covenant, said: "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me—Him shall ye hear in all things, whatsoever he shall say unto you." (Acts. iii. 22.) "This command was ratified by the Father, when that Prophet was on the mount of glory: "This is my beloved Son, in whom I am well pleased: hear ye him." (Matt. xvii. 5.)

From these texts we see, that it is our duty to look to Christ for our rule of faith and practice. If he has added to, or taken from; made void the whole, or confirmed the whole law of Moses, it matters not with us,—we are to abide by his instructions. Our Savior, as leader, has taken the place of Moses. We are not to follow Moses any farther than the Savior has taught us; and not then because Moses so taught, but because Christ has so taught. This is the plain import of what Moses said, as above quoted. I cannot express my views on this point better than in the language of Dr. Wayland:

"The New Testament being thus intended for the whole human race, and being a final revelation of the will of God to man, may be supposed to contain all the moral precepts, both of natural religion and of the Old Testament, together with whatever else it was important to our salvation that we should know. If, then, a revelation has been made in the Old Testament, which is repeated in the New, we shall be safe in making the later revelation, the rule by which we shall judge respecting the precepts of the earlier. That is to say, no precept of the Old Testament, which is not given to man as man, or which is not either repeated, or its obligations acknowledged, under the new dispensation, is binding upon us at the present day. This principle is, I think, avowed in substance by the apostle Paul, in various places in his epistles. While he repeatedly urges the moral precepts of the Old Testament, as of unchanging obligation, he speaks of every thing else, as far as moral obligation is concerned, as utterly annihilated."—*Moral Science, chap. 9, sec. 2.*

In the commencement of the Savior's teachings, he said: "Whosoever shall smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." The plain import of this is, if we are smitten by an enemy, we are not to smite him in return, though it be in self-defence; and if we are sued at the law, and have our goods unjustly taken from us, we are not, though it be to defend our just claims, to sue the aggressor, but rather let him take more if he be disposed. This covers the whole ground of our duty towards those who may injure, or attempt to injure us. We are not to use injurious, or carnal weapons, in defence of our property or persons. This is the least that can be inferred from the above passage. The whole life of our Savior, both in precept and example, is a practical illustration of this sentiment. The only passage in the New Testament which can be perverted, as having even an apparent objection to this sentiment, is in Luke xxii. 36. The Savior said to his disciples, just before he was taken to be crucified: "He that hath no sword, let him sell his garment and buy one." They said to him, "Lord, behold, here are two swords. And he said unto them, It is enough." Enough for what? Not enough for all of them to fight with, if he intended they should use them for that purpose;—but enough to show them that they should never use such weapons, not even in self-defence, in the best of causes, and in the most trying cases. Instead, therefore, of the text being an objection, as is supposed, it is, with the context, a plain, practical prohibition of the use of such weapons in the most aggravated circumstances whatever. For, surely, if there ever were a cause which, on

account of its character and magnitude, required its advocates to defend by fighting, it was that of our Savior while here in the flesh. He told Pilate the reason why his servants would not fight in this case of defence—"If my kingdom were of this world, then would my servants fight." If Christ's kingdom is not yet of this world, then in no case does he allow his servants to fight. Neither can they fight, and at the same time be his servants, or be employed in his service. "If ye continue in my word, then are ye my disciples indeed." But does not Christ's word allow us to fight in some cases? I answer, No. If it does, it belongs to the objector to point out these cases, and show from the words of Christ that we may fight when they occur.

Admitting that the Savior has taught that his servants may fight in their own defence, it is however, true, that neither the apostles or martyrs availed themselves of their privilege, with the exception of Peter, in the use of the sword to defend his Master; and he was reproved for so doing. If it be said in reply, that we should not fight for the support of religion, though it be to defend our lives; then it is self-evident, that we should not fight for the support of a less worthy cause. For if a cause be so good, that we should not fight for it, I think it will be difficult to show, either from Scripture or reason, that one may be sufficiently bad to justify our fighting.

Wrentham, Mass., October, 1848.

For the Advent Harbinger.

PERIOD OF PROBATION.

I notice in Bro. Burnham's article, on the "Day of God," the remark, "No probation or mercy for the sinner in the day of God." "The day of God," he observes, "embraces the 1000 years of Revelations." Believing that during this glorious reign probation will continue, and that multitudes will be converted to God among the nations in the flesh, over whom Christ with his glorious saints will reign, I have carefully examined the passages to which our brother refers us for proof, but do not find in them any satisfactory evidence of the truth of his proposition. The first is James ii. 13, which only proves that persons, in all periods, who have "shewed no mercy," "shall have judgment without mercy" at last. 2d. Heb. ix. 28, is equally irrelevant to the subject. The phrase, "without sin," either refers to Christ, importing, without another sacrifice for sin, or to the perfect freedom from sin of "those who look for him." 3d. Rev. xiv. 10, refers to those whose probation is ended, and is no proof that the probation of all men is then ended. 4th. Jer. xxv. 15, refers to the destruction of ungodly nations, which has been fulfilled. If any part remains to be fulfilled, it affords no proof of the universal termination of probation. 5th. Ps. lxxv. 6, proves only the doom of the wicked of every age.

For proof that probation will continue after the coming of our blessed Lord, we may examine Isa. lxxv. 17 to end, where it appears that, in the "New Earth," there will be men in the flesh, who will "labor," and "build," and have "offspring," and "plant vineyards, and eat the fruit of them;" also, that "they shall die," and that then there will be "the sinner" "a hundred years old!" "accursed."

See also Deut. vii. 13, 14. The prophet's vision was of the second coming of our blessed Lord, and of his universal reign of righteousness over the nations of the earth. It is by the brightness of this coming and by "the spirit of his mouth," when he comes, that the Man of Sin shall be destroyed. 2Thess. ii. 8. Until then iniquity will prevail. It is the prerogative of the Son of God, in person, to restore order in this revolted world. Connected with his advent the prophet beheld the

moral renovation of the earth, "that all people, nations and languages should serve him." Then will be fulfilled the glorious prediction, that "the knowledge of the Lord shall cover the earth," &c., which many are vainly expecting contrary to the prophet's vision, independently of the Savior's personal appearing and reign. The nations over whom Christ will give his glorified saints power to reign in connection with himself (Rev. ii. 27), are men in the flesh in a state of probation. In the commencement of his reign they are to "be broken to pieces, but they are to be subjected to him and serve him. See Dan. vii. 14. This subjection to his righteous sceptre will be general, although Isa. lxxv. 20 shows that there will be some exceptions. Rev. xvi. 7, 8, also proves probation after the 1000 years.

HENRY GREW.

Philadelphia, Pa., October, 1848.

What Bro. Brew calls *proof* in this case, we think is nothing but his *inference*. We have never seen anything but *inference* (and that we think was unwarranted) to prove this hypothesis. We never should build a theory on mere inferences, especially one of this importance. But it is not our object to reply to Bro. Brew. We wish simply to remind him and others of the very doubtful nature of his evidence, and that until we can have plain testimony to the point, we shall still believe that all who know not God and obey not the gospel of Christ, will be destroyed when he shall be revealed from heaven. Consequently, there can be no probation after his coming, for any of this "all."—EDITH.

Revelling Spectacle.

One of those wretched spectacles which are seen wherever the system of African slavery is tolerated, was presented in the streets of our city, on Sunday morning last. A gang of negroes, consisting of persons of both sexes, accompanied by a white man, on their way to a southern market, passed along Chestnut street, as the bells of the various churches were calling on christians to assemble at their respective places of worship. In front of the procession was a large wagon, in which were thickly stowed several women and children. This was followed by forty-three men and boys walking, several of them chained together, the whole under the charge of a man on horseback. This miserable spectacle excited the honest indignation of our citizens, who regarded it as a direct insult offered to them, and the day, and the hour.

We have heard several of our most respectable citizens speak of this outrage on the feelings of a Christian community, all of whom concurred in reprobating it in the strongest possible terms. And, yet, such spectacles are the necessary adjuncts of the system of slavery. Whenever it prevails, they will be seen. We have never heard any one speak of the slave traders who are engaged in the internal slave trade, without denouncing them and their accursed traffic. They are every where looked upon as unworthy of the least respect, and their society is shunned by all. And yet men are found, who, for a base love of money will consign themselves and families to universal contempt, and others are found, who for the sake of a few pitiful dollars, will sustain these men in their traffic by selling their slaves to them.

We earnestly hope the day is not very distant when our beloved Commonwealth, so honored and honorable in other respects, will get rid of its system of bondage, and along with it, all its revolting adjuncts.—*Louisville Examiner.*

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, November 4, 1848.

Thanks to the ever faithful friends of the cause, for the promptness with which they have recently (and ever) responded to our calls for cash.—The Lord reward them, and enable us in some degree to compensate them with the truth.

Though our immediate wants have been in a measure relieved, our weekly expenses are such, that we shall soon become embarrassed, if there is any considerable falling off in remittances. To prevent this, we hope those who have not paid for their paper, will do so as soon as they can.

We would be exceedingly glad to have our old accounts all settled up by the close of this volume.—Can it not be done? We believe it can. Will you try and do it?

The proposition for publishing the proposed pamphlets, meets with a general and cordial reception. We hope to be able to commence the work soon. We desire to hear from others, however; before we begin, that we may judge how large an edition to print. Let us hear from you soon on this matter.

PRINCIPLES OF UNION.

We are not about to write an essay on the principles of union among Christians, but to say a word in reference to the principles on which we as a people should preserve our union.

It should not be preserved at the sacrifice of any truth of the Bible; for then it would be a union in error instead of a union in the truth.

It should not be preserved to the restriction of the christian rights of any one; for then it would be a selfish, or an oppressive and unjust union.

It should not be preserved on the principle of the reception of a part and rejection of a part of the truths of the Bible, or, that a part should be investigated and a part not; for then it would be an ignorant, sectarian union, liable to lead astray if not ruin those who are thus united, or to be sundery by additional light from God's word, or the introduction of truths from the same source, which had not before been understood.

But it should be preserved on the principles of righteousness. That is, we should love as brethren all who have a right spirit, which is the spirit of Christ. "If any man have not the spirit of Christ, he is none of his." Of course, if he has that spirit, he is Christ's, and our brother, if we too are Christ's.

With all such, though minor differences of opinion may exist between us, we should faithfully labor to keep the unity of the spirit; should bear with and overlook each other's imperfections and errors, and fellowship as brethren, so long as we see the spirit, the intention, the heart, is Christ-like.

But how shall it be determined what the spirit of Christ is? By the word of the Lord; there is no other way to decide this important matter. If the faith, works, words, thoughts, feelings, hope, patience, love, joy, and all the christian graces, of our brother are according to the Word of the Lord, his spirit must be right; but if the Word condemns him, his spirit is wrong. He that "doeth the will of my Father, is my brother," said Christ.—"And this is the love of God, that ye keep his commandments." And "if ye love me, ye will keep my words." Hence, a man will show the spirit he is of, by his works; for "by their fruits ye shall know them." Well, then, all who bear these fruits have a right spirit, and consequently ought to be united as brethren in

the Lord, and constantly see that they love one another, with a pure heart fervently.

It is highly important that we as a people be guarded on this point. The enemy, as he has ever endeavored to do to the true saints, is artfully and faithfully laboring to sow the seeds of discord and division among us. We rejoice, however, that he has been able to accomplish but little yet; for, as a general remark, union reigns throughout our ranks, and, with a few exceptions, the saints are endeavoring "to keep the unity of the spirit." It is needful that they abound more and more in this good endeavor. Not that we would have them cease to search God's word and investigate points of doctrine on which they differ, but we do entreat all to possess the spirit of Christ in all their researches for truth, in their endeavors to correct the errors of others, and teach them the truths of the gospel. It is possible to "preach Christ through envy and strife," and even to write, publish, talk, sing and pray about him under the influence of the same spirit; and when such things are long practiced, division is the unhappy result. But it is not the preaching of Christ that causes the division, but the contentious, censorious, wicked spirit in which he is preached that produces the unhappy work. Let us all see that we "speak the truth in love"—"esteeming others better than ourselves"—"keeping ourselves in the love of God and the patient waiting for Christ," and we need have no fears of a division; but our union will be that for which the Savior prayed: "One," even as he and his Father are one.

"Love worketh no ill"—but it works a great amount of good, even to an enemy. It works nothing but good in all of its labors. Is this the design and fruit of your work? If not, love is not the main spring of your action. Test yourself thoroughly on this important point: for if you are deficient here, your eloquence, your sufferings, your benevolence and all your high profession of Christianity, is nothing, will profit you nothing, in the day of final reckoning.

BE YE HOLY.

We frequently hear well meaning Christians talk about being holy, as though, at a certain time and place, while in the act of praying for sanctification, or perfect holiness, God, by the influence and power of his Spirit, made them so pure and holy that they have had no disposition to sin since, or for a long time have lived without sin.

Now, what is holiness? It must be the opposite of moral impurity. Then holiness must be moral purity. Now does God make us morally pure? We think not. We form our moral character. By our acts we become un holy, or sinful; and, by our acts, we must be made holy, or righteous.

According to this view, holiness is not a work that is all done up at once: it is a work of our lives, an every day work. So Paul thought; for he died "daily."

"Be Ye holy," is the command of the Lord. Not that he will make you holy, or be holy for you, any more than he will make you believe, or believe for you, or make you humble, or be humble for you; but he requires you to be holy, just as much as he requires you to believe, repent, be baptized, and obey all other commands of his.

To be entirely holy, or pure before God, which is our duty, and without which we shall not be saved, our conversation or words must be holy. God will not talk for us, but he tells us not to use vain, jesting and impure words; and we must obey him, in order to be holy in our conversation. To be holy in our thoughts, we must think right. God will not think for us, but he tells us to think on his name,

his word, and to set our affections 'on things above'; and we must obey him in order to be holy in our thoughts. And to be holy in our acts, which comprehends the entire work, we must act right. God will not act for us; but he has told us how to act; and we must obey him, in order to be holy in our acts.

Hence, holiness is one of the plainest doctrines of the Bible. It is an every-day work. Let us see that it is perfected every day, every hour, for without it we shall be counted unworthy of the Kingdom of God.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter, ix.

Having noticed the renovation and new creation of the earth, we are prepared to speak of the KINGDOM OF GOD.

When the work of making "all things new" shall be accomplished, there will be "no more curse." "The soil will be restored to its original strength, sweetness and fertility; nothing will spring from it that is not for the happiness of its immortal inhabitants. The waters will be "healed," and so confined within the bowels of the earth, that there will be "no more sea." But the most healthful and delicious streams will break from the bosom of the earth, to water its verdant and flowery surface. Its atmosphere will be pure, invigorating and healthful; and on its breezes will be borne the most exhilarating and delicious odors from the sweet Paradise of God, and the ever blooming plains of the new earth. In a word, the earth will then be restored, probably to more than its original perfection, beauty and glory. But it is enough to know, as the Word assures us, that "the earth shall be filled with the glory of God;" shall be "full of the knowledge of the Lord, as the waters cover the sea;" shall be "beautified" and made glorious.

And why is this earth to undergo such a change as this? We answer, That it may become a place fit for the everlasting Kingdom of God, which he has promised to set up under the whole heavens; that it may be a suitable place for the abode of the immortal saints, who are promised that they shall "inherit the earth," and reign on it forever; and that it may be a suitable place for the location of the New Jerusalem, the City of God. These are some of the reasons why the earth is to be made new and glorious. And when the work is fully accomplished, then the

NEW JERUSALEM.

will "come down from God out of heaven," and become the Capital of the New Earth, the glorious city of the King of kings and Lord of lords. Think it not unreasonable that God will accomplish such a mighty work as this. Certainly he has wisdom and power adequate to do it. If he created, by the word of his power, the sun, moon, stars, and the earth and all things upon it, and imparted the spirit of life, order and stability, to all, in the short period of six days; certainly he can build such a city as he showed in vision to his servant John, and cause it to descend from the heavens and rest upon the site prepared for it on the New Earth. The City is none too great, none too rich and magnificent to be worthy of Him who is its builder; none too good for the new earth, the place where it will be located; none too good for the immortal beings who will bow, praise, adore and worship in it; and none too good for the CAPITAL, the place of the throne of the King of kings and Lord of lords, whose reign will be there. If short-lived and wicked earthly kings, whose oppressive reign has been over this fallen corrupt earth, have builded cities, the greatness and glory of which have astonished the beholder; it is not unreasonable to suppose that the

they cannot explain it all literally, and yet they are bound to do so to be consistent. Let them make the attempt. Lazarus, covered with sores, died and was carried into Abraham's bosom. Will they pretend that is literal! O, no, say they, it was Lazarus' soul! But our Lord says, Lazarus was carried into Abraham's bosom. Immortal souls have to say—"Not so, Lord—it was his soul!" thus, they contradict our Lord to establish their "own traditions." Let us see whether they succeed any better with their "real history" of the rich man. He died. What became of him? He "was buried;" the rich man was buried, remember. What next? "In [hades, the grave, of course, where he was buried; improperly translated] hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom," &c. The rich man did this. Immortal-soulists say—It was his soul! But our Lord says, it was the rich man. Thus again they make void the words of Christ to establish their traditions, if our Lord did really give a "literal history." But for the sake of showing the folly of their tradition about the soul, we will let them have it that it was Lazarus' and the rich man's souls or spirits, disembodied, that are in hades. We now ask—Are their disembodied souls or spirits material or immaterial? That is, are they matter, or not matter? We are answered—"They are immaterial." If so, they have no substance! Can that which has no substance be seen or touched? If they have no substance, they are nothing. So, the "literal history" advocates have an immaterial rich man, with immaterial eyes, looking afar off and seeing immaterial Lazarus, or no-substance Lazarus! Truly, these immaterial souls must have sharp eyes to see nothing! and an equally sharp understanding to know that nothing is Lazarus! But this is not all. The immaterial (nothing) rich man desires that immaterial Lazarus should dip his immaterial finger in literal water and cool his immaterial tongue! And all this is "literal history!" We have not placed the subject in this absurd position with any other view than merely to show the "literal history" advocates that they are, at least, as much involved in difficulty in explaining this Scripture as we, who believe it to be a parable, and that it has no reference to man's state in a future life.

That it is a parable, the context shows. It is in a group of them, viz: the lost piece of silver—the lost sheep—the prodigal son, and the wasteful or "unjust steward," with an admonition against serving Mammon, or riches. The Pharisees, who were covetous, heard all these things, and they derided him. Our Lord then proceeds in his discourse with special reference to the change about to take place in the dispensations. He says—"The law and the prophets were [preached] until John; since that time the Kingdom of God is preached," &c.

The context shows that our Lord's design was to illustrate the effect upon two classes of men that would result from the change of dispensation from the law of Moses to the gospel of grace, now to be fully preached to all nations, which new dispensation was "the mystery, which in other ages [or, dispensations] was not made known unto the sons of men;" but, being now about to be "revealed unto holy apostles," would change the condition of both Jews and Gentiles; which change is aptly represented by the figure, death, in the parable: as the state and condition of both parties would be entirely changed. Let the reader please turn to the chapter, and see how our Lord introduces this parable. After having spoken of the law and the prophets being preached until John, and that since that time the kingdom of God was preached, he intimates that the law was about to have its last and perfect accomplishment—that the last "title" of it was about to be

"finished;" that then the Jews would be like the wife whose husband was dead, the law not binding them any longer; and that God, who had dealt with them under the title of husband, would be at full liberty to select a new bride out of all nations. Thus Paul reasons, Rom. vii. 1-4.—"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Now read the verse with which the parable of the rich man is introduced, Luke xvi. 19.—"Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband, committeth adultery." So long as the law given by Moses continued, the Jews were chargeable with adultery if they lacked in fidelity to that law as unto God their husband; but nationally they had often been wanting in fidelity, and the law was no longer to be the marriage contract; a new covenant, ratified by the blood of Christ, and not by the blood of bulls or goats, was to form the ground by which the new bride was to hold her relationship to God, and through which she was to receive the blessings promised. The law being dead "by the body," or death, "of Christ," still to cleave to that law, as the Jew did, was to commit adultery, and bring upon themselves all its curses: they died unto Christ, by rejecting him and putting him to death, and "were broken off" from Abraham's bosom, or from all spiritual connection with him, and have been in "torments" unto this day in consequence: while the believing soul, who received Christ, even though he had been a polluted Gentile, "full of sores, died" unto the law [see Rom. vii. 4] and was grafted into the good "olive tree," or was translated through the instrumentality of angels [messengers, or ministers of Christ] "into Abraham's bosom," became a child of Abraham and an heir, according to the promise, to the kingdom of God. The Jews, as a nation, had their "good things" in their "life time," or while they held the relation of bride to their Maker; but now being dead, nationally, in reference to that relation they are tormented, grievously and sorely tormented; and all their appeals, as to their relation to Abraham, have proved unavailing; and it has added not a little to their torment and sorrow to see the Gentiles enjoying rich blessings from which they find themselves shut out.

The Jews, as a nation, hitherto have professed that their rejection of Jesus as the promised Messiah was want of evidence; like the rich man in the parable, they have constantly cried, from the days of Jesus, for more evidence. "Let him come down from the cross and we will believe." But when he "rose from the dead," as the rich man is represented as desiring one to do, to convince the unrepenting Jews, instead of repentance being produced in them, as a nation, they put to death the witnesses of that glorious event. Who can contemplate the untold sufferings of that nation from the time Jerusalem was compassed about with armies, and their city destroyed, to the present generation, and not discover the propriety of the parable our Lord employed to illustrate those torments and their hopeless state?—Surely we have in this view a full explanation of the parable.—*Bible Examiner*.

Correspondence.

From Bro. E. M. Hickox.

BRO. MARSH:—The opinions of the people here, regarding the 2d advent, are curious and singular. But perhaps I ought not to be surprised, since they follow the popular fanciful and imaginary notions of Whittier, the author of the temporal Millennium fable, the return of the carnal Jews, the fulfillment of the 24th of Matthew at the destruction of the Jerusalem, and so on. It would perhaps afford the readers of the Harbinger little satisfaction to trace these silly notions any farther. Proofs upon proofs have been heaped up before their eyes of the truth of the advent doctrine, but as they are willingly blind they cannot see it. I will here state that of the 25,000 inhabitants Utica, New Hartford and Whitestown contain, *five* only are adventists! Three in Utica, (late from Connecticut,) one in New Hartford, one in New York Mills. You will perceive that the advent doctrine has but few advocates here. I am surrounded by towns and villages, and on every hand are appearances of industry, wealth and prosperity, yet of the vast numbers of industrious and thriving inhabitants, how few will be led to see this important truth, the glorious appearing of our Lord, as the next event to be looked for every moment. The pursuits and follies of a perishing world are all that interest and please them. To the mind and judgment that are not warped by prejudice, those who have written and lectured on the second coming of Christ, have proved clearly enough in the sayings of the Lord himself, and of the Apostle, that this glorious truth emanated from God, and being decreed by him, must stand, and cannot be overthrown.

I have found that no man who values his reputation, dares openly avow his belief in the doctrine. They fear the world's censure; hence they court praise, and blindly follow the opinion of the great learned and popular peace-and-safety preachers of the day. They know adventists have the truth on the Bible on their side, but because the great learned D. Ds. pronounce the doctrine a delusion and stigmatize adventists as Millerites and fanatics, they oppose and insult them as though they had done some great evil, and are the most despised people on earth. The honored and respected in this world are not to be found with adventists. They were not found with our Saviour when he was on earth. As the scene will soon be changed; the Lord is coming, we know he will soon appear. The despised adventists who have so long endured the scorn and contempt of a deceived and ill judging world, will then receive in exchange for their sufferings and trials here, the reward bestowed on those only who are looking for and love the appearing of the Saviour, and are counted worthy to receive part in his first resurrection.

Yours, &c.,

E. M. Hickox.

Whitestown, N. Y., Oct. 16th, 1848.

From Bro. G. W. Cherry.

DEAR BRO. MARSH:—We are yet in an enemy land, and much to bear us down. Yet we have every reason to magnify the name of the Lord that has given us grace to stand up for his word, and comforted in our tribulation through the preaching of the Gospel of the Kingdom.

Our hearts have been made glad to see the noble stand you have taken against legislative conference. I wonder those dear brethren have so soon forgotten the yoke, that we nor our fathers were able to bear. Let us be a peculiar people. Let us follow on to know the Lord; and now as God has set

free, let us continue to be free indeed, with our face, set as a flint towards Zion, and God will take care of the flock, and expediency.

We were again made glad to hear that our much beloved Bro. Cook was coming west. We hope to see his face once more. We also rejoice to see Bro. Crosier once more in the field. He was once at this place; we loved him much.

We think the cause in this place is improving, or rather, in the surrounding country. I went thirty miles two weeks since to meet a little band lately got together. Bro. Lyon baptized two. We were much blessed in meeting with them. They are full of the spirit. Last Sabbath a part of them met with us and you may judge something of their faith, as one brother and wife came thirty miles with his team to meeting. Our hearts beat high, and in unison with our brethren, in the prospect of speedy deliverance.

May the Lord sanctify you and all our dear brethren, and prepare us soon to meet to part no more in his everlasting kingdom.

Your brother in tribulation,

G. W. CHERRY.

Marysville, O., Oct. 13th, 1848.

From Bro. J. A. Spafford.

DEAR BRO. MARSH:—I feel truly grateful to our heavenly Father for having given you grace to conduct the HARBINGER in that straight forward, undeviating manner that you have; and I am prepared to say that the brethren in CANADA WEST generally appreciate your course, especially with regard to the Albany and New York conferences.

The cause of our coming King is much the same here as when you heard last. God has some faithful ones in Canada, but the great mass are doubtless out of Christ: hence their aversion to his coming—I am still endeavoring to sound the glad note, "Behold he comes," and to encourage the little flock to persevere unto the end. This, I say, is my business on the first day of each week, and the other six days I am engaged in cultivating the soil to provide for my family, and this, too, it me, appears to be the course of my duty.

I am anxious to have the Harbinger continued, and I hope you will not be backward in calling for donations if it is needed. I will do what I can for you. I believe we are near the kingdom, and I can see no good reason to doubt but that it will come in this generation, or within seventy years from the darkening of the sun, 1780; and I can say with John, Even so, come Lord Jesus! but if it is the Master's will to tarry longer, I wish to wait patiently, knowing that faithful is he who has promised: "I will come again."

I would exhort the waiting pilgrims to be steadfast in "the faith of the gospel," and in the discharge of every duty to God and man, knowing that your labor is not in vain in the Lord, for we are assured that he will "reward every man according to his works." What a mighty motive to abound in good works!

I remain your brother in tribulation,

J. A. SPAFFORD.

Colburn, C. W., Oct. 14th, 1848.

From Bro. D. Bullen.

DEAR BRO. MARSH:—By the assisting grace of God, there are a few in this place who are still rejoicing in the blessed hope of speedy redemption. We expect soon to see our blessed Lord coming in the clouds of heaven, with power and great glory, to raise the sleeping saints, change the righteous living, and give them the everlasting inheritance—the earth, restored from the curse. "And the king-

dom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall servo and obey him."

We have been revived here, through the labors of brother Chapman, and also brother Smith of Auburn, who meets with us occasionally and breaks to us the bread of life, for which we feel truly grateful to our heavenly Father. We sustain a weekly prayer meeting on Thursday evening, and on the Sabbath. Although we are few in numbers, yet we feel that the Lord is with us, and rely on his promises.

The Harbinger is truly a welcome messenger to us. I rejoice in the bold and fearless stand it has always taken, and the kind spirit, that it manifests, in investigating all Bible truths, and proclaiming to the world the second advent of Christ, night even at the door, with its kindred doctrines.

Should any of our ministering brethren come this way we hope they will call on us and break to us the bread of life.

Your brother looking for eternal life when Jesus comes,
DANIEL BULLEN.
Sennett, N. Y., Oct. 16th, 1848.

From Sister M. Smith.

DEAR BRO. MARSH:—Were we not in a community where the light on the glorious subject of the advent has been so fully and clearly presented and rejected, and where it may emphatically be said on this subject, the leaders of this people have caused them to err; were it not thus, we would gladly contribute our efforts in increasing the list of your subscribers. But few here would either desire or dare to take an Advent publication, or even to read them. Very often has my soul been pained in witnessing the contents of other papers greedily swallowed, when an Advent paper if accidentally taken up, is tossed away again with apathy or contempt—and this, too, by those professing more than ordinary attainment in piety. But thus it is, and we may believe will continue to be, till the snare is fully set, in which all those that dwell on the earth are to be taken. But blessed be the name of the Lord, none of his will be thus ensnared! for that day will not come upon them unawares: for having watched for it as the marines, in the storm of a tedious night, watches for the dawn, they will joyfully perceive its first rays, and hail its rising beams as the consummation of their hope. Thus may it be with us. May we be watching and walking in all the commandments of the Lord blameless, is the prayer of your sister, waiting for redemption.
M. SMITH.

Ouerlin, O., Oct. 18th, 1848.

Bro. Moses Chandler, writes from Emerald Grove, W. T., Oct. 8th, 1848:

DEAR BRO. MARSH:—I am still rejoicing in hope, "looking for and earnestly desiring the day of God, wherein the heavens shall be on fire and the elements shall melt with fervent heat, and the earth also, and the works therein shall be burned up; nevertheless according to the promise, we look for new heavens and a new earth." I still rejoice in the all absorbing theme of the coming of the Lord: it is our only hope. The old sing-song, "It is no matter when he comes if we are only ready," I think is a sure sign that they are not ready. I therefore cannot be that love for the appearing of the Lord that is prerequisite to salvation.

I have been anticipating the pleasure of seeing the brethren East this fall. I have been hindered.—The Lord's will be done. I have been sick the past summer, and my wife's health has been very poor.

One of my children has fits, and requires much care. I have travelled but little. I have to supply the wants of myself and family with my own hands, till the cause is precious as ever.

Conferences, Campmeetings, &c

Meeting in Brimfield, Mass.

There will be, the Lord willing, a two-days meeting in Brimfield, Mass., the 11th and 12th of Nov. A general invitation is extended to all who love our Lord Jesus Christ.

In behalf of the brethren, J. E. AINSWORTH.

Conferences.

Conference in Bellingham, Mass., to commence Nov. 3d, and continue over the Sabbath.

Also, a conference in Kingston, Mass., to commence Nov. 10th, and continue over the Sabbath.

In behalf of the brethren, J. S. WIRTH.

Appointments.

It is now my purpose to be in Rochester, Lord's day, Nov. 5th, and in Milwaukee the 12th, the Lord willing. Thence, I hope to visit Indiana, if not interrupted by the sounding of the last trump.

On my way, I hope to be in Auburn on Wednesday evening, Nov. 1st; Seneca Falls, 2d; Canandaigua, 3d. J. B. COOK.

Providence permitting, I will preach at Springfield, Mass., on Sunday, Nov. 12th, and in Worcester, Mass., on Sunday, Nov. 19th. H. HRYES.

Providence permitting, the undersigned will fulfil the following appointments:

Manlius, (will Sr. Blood give the notice?) Sunday, Nov. 6th.

Dueryer, 7-10.

Home, 12-14.

Auburn, evenings 15-17.

Seneca Falls, Sunday 19th.

Geneva, evenings 20-21.

Canandaigua, evenings 22-24.

Rochester, Sunday, 26th.

H. H. GROSS.

Business Notes.

A. Wiley.—The \$4 received and book sent.
J. V. Himes.—We have seen no acknowledgment of the \$30 we sent you Oct. 19th. Was it received?
J. Weston.—Both you will find acknowledged.

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Bro. L. D. Mansfield, Rochester, N. Y., having located here.

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LETTERS—L Morris J B Cook H Barringer E R Pinney J Thompson I Fancher J Weston P B Morgan J E Ainsworth.

Miscellaneous.

Miseries of London.

The following is a description of a single lane called Church Lane, in the city of London within the limits of St. Giles, as described by a member of a Committee appointed to examine its condition:

"The lane is three hundred feet long, and contains 32 houses. It is lighted by three gas-lights, and water is supplied three times a week, but no tanks or tubes were to be found. I will simply describe two or three houses that we visited, as a fair average of the whole. Many things are too disgusting to enter the columns of a newspaper, and therefore I shall only give some leading facts. The first house that the Committee visited contained 45 persons, only 6 rooms, and 12 beds!—windows broken—fifth abundant. In the second there were 56 persons, and only 3 beds. In the third there were 61 persons, and 9 beds, averaging nearly seven to a bed. And those of all ages, sexes and conditions!"

This is as horrible a state of things as ever one could imagine to exist, and as it is a stern fact, there is no virtue in shutting one's eyes to it. A majority of the windows were broken, and the cold night wind could not fail to sweep in, and inflict colds and consumption upon its inmates. The occupations of this miserable class are of great variety—some are fruit dealers, some sweeps, some knife-grinders, some mendicants, some crossing-sweepers, some street-singers, and many thieves and prostitutes.

The Committee say in their report:—"In these wretched dwellings, all ages and both sexes, fathers and daughters, mothers and sons, grown up brothers and sisters, stranger adult males and females, and swarms of children—the sick, the dying, and the dead, are huddled together with a proximity and mutual pressure which brutes would resist; where it is physically impossible to observe the ordinary decencies of life, where all sense of propriety and self-respect must be lost." Such is the state of Church Lane! Would that it were alone in its notoriety! Alas! there are many others quite as bad. But how much these poverty-stricken beings are to blame for their state, is a solemn question to answer.

FACTS ABOUT THE CHOLERA.—It has been frequently remarked that during the cholera in New York, in 1832, that there was no electricity in the atmosphere; but a correspondent of the Journal of Commerce says his records show the contrary of this, and that ten thunder storms were active here during that period. A writer in Chambers' Edinburgh Journal maintains that electrical changes are the true cause of such migratory diseases as cholera and plague; and, indeed, of all epidemics. The true remedy, therefore, is the purification of the atmosphere, and the chief object to effect this is Chlorine Gas, which is an ingredient in common salt. Whole streets and towns can be fumigated with chlorine gas as easily as single dwellings.

"In 1832, the town of Dumfries in Scotland, was affected with cholera from the 3d of September until 23d of October. At that date every street, lane and alley was fumigated with chlorine gas. Within five days the pestilence was entirely annihilated. In Edinburgh the gas was used, but rather late, and in several other towns with like effect. It was ascertained beyond a shadow of doubt, and to this fact we beg the earnest attention of our readers, and the public at large, that every house in the infected districts in which chlorine gas was used as a disinfecting agent in the cholera of 1832, enjoyed an absolute immunity from the disease, and this fact

is the great preservative against that frightful disease, and a positive proof that cholera owes its origin to electrical changes in the atmosphere.

Another very simple prevention is recommended by a medical writer, who saw much of the cholera in 1832 and 1834. The weakened state of the stomach, he says, which predisposes to cholera, is so decidedly obviated by eating freely of common salt at our meals, that it is believed that three-fourths of cases which would otherwise occur, may be prevented by this simple addition to our food. The writer recommends for an adult a small tea spoonful, three times a day, either at breakfast, dinner, tea, or supper. It may be eaten with fish, animal food, poultry, game, bread, toast, or bread and butter. This is very simple, and should be remembered if the time for using it arrives.

From the Liverpool Times, of Oct. 14.

The Cholera in England.

We regret to state that the scourge which, during the last few months, has desolated the eastern parts of Europe, spreading its ravages from Cairo to St. Petersburg, and lingering within these few weeks at Hamburg, has at length, as anticipated, reached the shores of Great Britain. It is now officially declared by the Registrar-General that the Asiatic Cholera has appeared in the metropolis, and well-authenticated cases of the malady are reported from Sunderland, Shields, Hull, and Edinburgh. The disease made its appearance almost contemporaneously in Sunderland and in the low-lying districts below London Bridge. In both places the first cases were those of temperate sailors, who came from Hamburg and were attacked by the malady on the voyage. As regards Edinburgh, the origin of the disease is left in doubt.

The official report of the Registrar-General in London reported thirteen cases up to Saturday last. In Edinburgh, up to the latest report, there had been twenty-five cases, twenty of which had proved fatal. Up to Wednesday in the present week the number of cases in London is alleged to be about twenty, but a daily official report is not yet issued. The authorities in all parts of the country seem to be taking the most zealous precautions to counteract, prevent, and remedy this dreadful malady, which we earnestly hope will make but a brief visit to our shores.—The alarm is greatly diminished respecting its destructive effects amongst the great body of the people; and we trust, with the extensive arrangements made to check its progress, that the limits of its mortality will be confined to the seaport towns, and that the great manufacturing hive of industry will be spared this frightful addition to the many sufferings they have lately experienced.

The Insurrection at Vienna.

The German mail has brought tidings of another insurrection and revolution in Vienna, which has terminated, like the first, in the defeat of the military and the flight of the Emperor.—The signal for the present uprising was given by the attempts of the Government or the War Minister to remove from the capital certain regiments which had shown sympathy with the popular party. The people prevented the departure of these regiments, which finally joined them, and, for the first time in the revolutionary events of Germany, a body of soldiers were found on the side of insurrection. The Minister of War, Count Latour, has shared the fate of Count Hamberg and the two Zichy's; and Vienna was in the possession of the insurgents on the 7th. The honors that have been conferred on the Ban have been revoked, and it is now to be seen whether he will act up to his asserted intentions—to replace the Emperor firmly on his

throne. His army is nearer Vienna than Pesth

HEBREWS IN EUROPE.—An important movement among the Hebrews of Europe is announced in the Jewish Chronicle. Such is the feeling of alarm felt among them in regard to the revolutions taking place that thousands have been baptized into the Catholic Church to escape from persecution, and more than one thousand from the city of Pesth, in Hungary, have resolved to emigrate to the United States. Among these are some of the most respectable Hebrew families of Europe, and in emigrating, the rich are to support the poor. The Jews have been wantonly persecuted for centuries in most parts of Europe, especially in Prussia, Russia and Austria, but nowhere more than in Hungary, where they form a numerous portion of the population. In the United States they may enjoy their wealth without robbery, and their religion without molestation.

Notices.

BOOKS FOR SALE.

THE PURPOSE OF GOD In Creating the World; his Plan for its Redemption from the Curse and the Time for its Accomplishment. By F. R. Pusey. Price, 64 per hundred; 6 cents, single.

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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!!!"

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ROCHESTER, N. Y., NOVEMBER 18, 1848.

WHOLE NO. 256.

Original Poetry.

LINES BY AN INVALID.

For the Advent Harbinger.

The following lines were composed by a devoted sister in Christ who has more than twenty years, has drunk from the bitter cup of affliction. For the most of the time, owing to the nature of her illness, she has been shut out from all the cheering associations of kindred and friends. Her sufferings, which have been severe, she has borne with Christian patience and humble resignation. And with her mind unconsciously fixed on the hour of her departure, she rejoices in anticipation of the day at hand, when all sorrows will have ended; when her powers, physical and social, emancipated from the thralldom which has bound them for so many long and tedious years, shall dawn in the complete restoration of the reformed, and exultate in all the highway and in the mansions of immortal blessedness. L. E. BRYAN.

Oh! nervous Headache! cheerless friend!
With whom my only comforte blest;
While twenty years are on the wane,
Thou art the same unchanging friend,
That placed with an unbroken row,
Thy lighted diaphanous bow;
While many a flower once bright and gay,
From Friendship's wreath is torn away.

Inevitable Headache! at thy shrill
Bows every social joy of mine;
And at thy bidding swiftly fly
The peaceful scenes of days gone by;
While in thy cheerless train appear
The blasted hopes of former years,
With the agonizing sufferer's
To mock at all my pleasures still.

Unceasing Headache! though thy power
Has lighted every social flower,
Hasten'd the wreath of friendship's fair,
And peace the gentle soul express thee,
Still may that wreath of glory bright,
Which we can feel thy withering light,
In the bright resurrection morn
Triumphantly my brow adorn.

Then perish all my dreams of yore;
Let's sunny morn bequeen no more;
Let faith survey the promised land,
Where exists emulphed man may stand
And range the fields of Paradise,
Where flows the crystal stream of life,
Where life's sweet music fills the air,
And pulses of victory waving fair.

No lightning stroke shall thee annoy,
Nor frown from life's a fair tree airy,
Whose laden boughs are bending low,
Whose healing leaves luxuriant grow,
Overshadowing far its golden street,
Where salute and angels mingling greet
And tune their harps in lofty strains,
On Eden's renovated plains.

Thrice blissful day! triumph song—
When, roll'd in white, thou countest through
Shall on the heights of Zion stand,
And far survey the Promised Land;
The City, with its dazzling spire;
The King, in all his glory seen,
Whose scepter sways dominions o'er;
And ransom'd ones, who sleep no more.

HAROLD SHEPARD.

Martinsburg, N. Y.

Original Articles.

For the Advent Harbinger.

POWER OF THE BEAST TO MAKE WAR 43 MONTHS.

What character received power "to make war 43 months," even "to make war with the saints, and to overcome them?" and received power also "over all kindreds, and languages, and nations?" Answer: It was the leopard beast, to whom the dragon gave "his power, and his seat, and his great authority;" and also the dragon gave him "a mouth," and healed the "deadly wound" of "one of his heads."—Then, "all the

world wondered after the beast, and they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" One general *eclat* of approval and obedience to the power of this beast, was given by all the world except those whose names were written in the book of the Lamb. It legislated, judged and executed on matters of faith and conscience in God's word, and all the world responded, Amen, and rendered servile obedience, whose names were written in the book of the beast. To close that period of 1260 years, the same beast should be led into captivity and killed with the sword. Notice this point: for it is the clue to a right understanding of the subject. This beast was not the Roman church hierarchy which took its seat upon this beast: the woman sat upon this beast, and they are two distinct characters, as much as are a horse and its rider. It is not said that the woman or mother church hierarchy had power to command the servile beast 1260 years, but it is said that the *beast* had power to make war 1260 years: therefore, in order to come to a correct understanding of the termination of the 1260 years, we must investigate the *war-making power of said beast*—how and when it was given, and how and when it was taken away from that beast,—not from the ecclesiastical rulers of that church. The degradation and captivity of the ecclesiastical rulers of the church of Rome—Pope and cardinals—in 1798 does not touch the subject: for the beast—not the woman—was to be led into captivity and killed with the sword.

A brief sketch of this beast will be necessary in this place. The *body* of this beast was Grecian, not Italian or Roman, and embraced Babylon and Medo-Persia on the East, (it had a leopard's belly, bear's feet, and lion's mouth)—hence, it was the Eastern Roman empire, situated mainly in Grecia and had Constantinople for its capital; it was an additional sovereignty, yet in a joint alliance with the continuous dragon kingdom whose seat was Rome. This Leopard Kingdom was founded by Constantine directly after his conversion to the Christian faith. The sixth head of the Roman Kingdom was in authority when John was on the Isle of Patmos (Rev. xvii. 10, and the previous five had fallen), and hence was the Imperial form of administration. That head continued from B. C. 30 to A. D. 476, when the barbarian Kingdom of the Huns slew it, as it were, to death with the sword. The Huns and after them the Ostrogoths held the throne and Kingdom of the Imperial Caesars, under a *Patrician-Kingly* administration for seventy to eighty years, when they were subdued by the armies of the eastern Leopard Kingdom, sent forth under Belisarius and Narses, for and in behalf of the Roman church hierarchy. When the barbarians were entirely subdued (three horns plucked up), the Eastern government, at the solicitation of the Roman Pontiff, issued its "Pragmatic sanction" to the conquests of its generals, and established that as the *civil code of Italy*.—"In the Pragmatic sanction, Justinian restrains the military jurisdiction," and also, says Gibbon, "The Pragmatic sanction of Justinian, which restores and regulates the *civil state of Italy* [as it was under the Emperors, previous to the barbarian conquest], consists of twenty-seven articles." Thus the *Patrician-regal* administration (i. e. the seventh head) of the Roman Monarchy came to an end,

—and the eighth form was a restoration of one of the seven [viz: the sixth].—but, lo, the Leopard Beast was then controlled by "a mouth," i. e. by "the decisions and right judgment of his [the Pope's] venerable See." Yes, "the civil state of Italy, after the agitation of a long tempest, was fixed by a Pragmatic sanction, which the Emperor [Justinian] promulgated at the request of the Pope." The Pope and the Senate had the regulation of the general matters of government, but the execution of civil and military affairs was entrusted to a representative or Exarch of the Emperor, hence the Leopard Beast simply extended his body or dominion Westward by conquest, so as to include the Roman States—the ancient seat of the dragon or Roman Monarchy;—and then the incorporated Roman Church [incorporated into a city by the Roman laws under Constantine, about A. D. 330], was protected and supported by the Kingdom which used not its own eyes and mouth, but obeyed those of the woman. It is probable that the *power* of the Patrician-regal administration was broken between 540 and 546, but this head did not end and the Imperial administration restored, until the above named civil code restored and regulated the civil State of Italy; that code was made and signed August 15th, 529, and was promulgated and took effect with all possible speed. The beast which carried the woman in the wilderness was the eighth form of Roman government, yet it was one of the previous seven; so that there were only seven heads in all.

For more than 200 years the civil and military affairs of Italy were executed for the Eastern government by exarchs sent forth by that government; the first was Narses. "The throne was filled by the exarchs, the representatives in peace and war, of the Romans." The Lombards soon (about A. D. 565) invaded the north of Italy, but the immediate jurisdiction of the exarchs, which was afterwards consecrated as the patrimony of St. Peter, was central Italy; three subordinate provinces, Rome, Venice and Naples, acknowledged, both in peace and war, the supremacy of the exarchs. Finally, the Emperor became too weak to protect the ecclesiastical hierarchy, and consequently transferred those functions to another;—this was done by the express solicitation of a delegation of *Priests and Senators* sent from Rome to Constantinople by the Roman Pontiff. Some chiefs of France were persuaded to embrace the friendship of the Romans, and the passages of the Alps were delivered to the Franks by order of the Roman Emperor, and the Pope encouraged them to violate their oaths and engagements to the misbelievers, and Childebert, the great grand-son of Clovis, was persuaded to invade Italy, but was only partially successful against the invading Lombards. About A. D. 728, the Pope entirely rejected the support of the Eastern empire, and subdued, by force of arms, the power in Italy, and "the people were anxious to place an orthodox emperor on the Eastern throne, but the Pope interfered, and the exarch was permitted to reside at Ravenna as a captive, and till the imperial coronation of Charlemagne in A. D. 800, the government of Rome and Italy was exercised in the name of the successors of Constantine." "The sovereignty of the Greek emperors was extinguished" in 728 and the sovereigns of France became the protectors of the church hierarchy by regular election

of the Greek emperor and the Roman Pontiff; but between 798 and 800, the duties of chief civil magistrate were exercised by the Popes, whose "Christian humility was not offended by the name of *Dominus*," which means Lord or Prince. The German priests, to this day, even in America, are called by the same title. Charles Martel, sovereign of France, kept back the Lombards and protected the church till 752, when "his son Pepin assumed the office of champion of the Roman church," and in 754 the Lombards swore to restore the Pope's possessions and to respect the sanctity of the Roman church.—The Lombards again made war against the Pope, who wrote to Pepin, and he again saved Rome, and the Lombards languished about twenty years. Pepin had conquered all Italy, and *it of right belonged to him.*

"The Greek emperor had abdicated [in favor of the French king] his right [to rule Italy], and the sword of *Asotiphias* [Lombard king] was broken by the stronger sword of the Carovingian [French king]. Pepin had exposed his person and army in a double expedition beyond the Alps; he possessed, and might lawfully alienate, his conquests; and to the importunities of the Greeks, he piously replied, that no human consideration should tempt him to resume the gift which he had conferred on the Roman Pontiff, for the remission of his sins and the salvation of his soul. The splendid donation was granted in supreme and absolute dominion."—*Gibbon, Vol. III, p. 338.*

Thus the territory and government were purchased by the Roman Pontiff. "The sovereignty of Rome no longer depended on the choice of a fickle people; and the successors of St. Peter [head of their church] and Constantine [head of their kingdom]—the Leopard Beast, now scarlet-colored and carrying a woman, were invested with the purple and prerogatives of the Cæsars."

The imperial sovereigns of the West and protectors of the Roman hierarchy would henceforth receive "their crown from the successors of St. Peter. The Roman church would [henceforth] acquire a *zealous and respectful advocate*; and under the shadow of the Carovingian [French] power, the bishop [Pontiff of Rome] might exercise, with honor and safety, the government of the city [of Rome]." One Christmas day, A. D. 800, the Pope placed the golden crown of the Cæsars on the head of the French king, Charlemagne, when the dome [of St. Peter] resounded with the acclamations of the people, "Long life and victory to Charles, the most pious Augustus, crowned by God, the great and pacific Emperor of the Romans." "His coronation oath represents a promise to maintain the faith and privileges of the church. His dominion embraced France, Spain, Italy, Germany, Hungary, &c.; in short, his empire extended over nearly all the continent of Europe, and the rest implied the honor and support of his alliance, and styled him their common parent, the sole and supreme Emperor of the West; these allies were, the islands of Great Britain and Ireland, and the Christian and Gothic Kingdoms of Alfonso, confined to the mountains of Austria. The Slavonians who overspread the modern dominions of Prussia, Poland and Bohemia were partially subject to the Papal Emperor.

Thus the Little Horn (Dan. vii.) or Beast (Rev. xiii.) extended its dominion. After Charlemagne, the Pope bestowed "on the most obsequious or most liberal" of his successors, "the Imperial office of advocate of the Romish Church." By 962, much of the dominion had broken away from the Imperial rule, but Otto, of the noble race of the dukes of Saxony had re-conquered them, "and forever fixed the Imperial crown in the name and nation of Germany. From that memorable era two maxims of public jurisprudence were introduced by force and ratified by

time: 1st. That the Prince who was elected in the German diet, acquired from that moment the subject kingdoms of Rome and Italy. 2d. But that he might not legally assume the titles of Emperor and Augustus, till he had received the crown from the hands of the Roman Pontiff.—Frederick III. of Austria, was the last who went to Rome to be crowned (1452);—"the superfluous honor was so disgraceful to an independent nation, that his successors have excused themselves from the toilsome pilgrimage to the Vatican, and rest their Imperial title on the choice of the electors of Germany." The last Emperor of that empire abdicated his throne in 1806, because Napoleon in 1803-6 had made the Romano-German empire a captive, and killed it with the sword.

More anon. This sketch is absolutely necessary to arrive at correct conclusions on the subject under consideration. H. H. Gross.
New York City, Nov. 2d, 1848.

For the Advent Harbinger.

"AND THE TRUTH SHALL MAKE YOU FREE."

Our Lord, when conversing with the Jews, told them, that if they rejected him and his doctrine, they should die in their sins; but if they believed on him, they should know the truth, and it should make them free. John viii. 32. So at the present day; unbelief or error keeps us in bondage, but the truth makes us free. And nothing can be more certain than that the great mass of the believing world are in bondage to error. But why is it so? Or, in other words, why is it that the great chain of religious errors are so readily received by men? In answer to this I remark—first, that the theory or philosophy of religion is entirely perverted. And if it be true that men have perverted the philosophy of their religion, the most obscure intellect will at once discover that such a change must be to make that philosophy more in harmony with their receptive faculties.

Now what is the orthodox philosophy of religion? It is believed to be a subtle or refined agent, called the Spirit of God or the Holy Ghost, as distinct from the organization of man, as God himself, which must be infused into man—and thus coming in contact with his nature, causes him to feel, first, an overwhelming horror of conscience as an evidence of his lost condition: and second, an excessive transition to rapturous joy as an evidence of pardoning grace: hence, we do frequently hear people talk of getting religion, or experiencing religion, in some particular time and place, &c. But what is the evidence of your experiencing religion at that time? O, I had for so many days been struggling under the most awful forebodings, but at that instant I felt such an overwhelming, but unsought for, influx of joy, that I was scarcely able to contain myself. Thus I know that at that very time, while kneeling over that anxious seat, the Holy Ghost entered my heart, thus giving me the most certain pledge of my pardon, &c. Now, that such persons, under such circumstances, do get or obtain religion is no doubt true; but the subsequent life of a large portion of such, most lamentably shows, that their religion thus obtained is what James calls vain religion.

Now what is the philosophy of this way of getting religion? It is this: that the Spirit or Holy Ghost, and man, are two distinct and separate organizations, and that the Holy Ghost entering into man, and coming in contact with his receptive faculties, thus originates these antipodes of feeling.

Now is this philosophy true or false? I say, unhesitatingly, that it is false. Why then is it so readily received? Because, to receive and adopt a theory from an orthodox source, frequently saves much of the personal labor of investigating

the truth. But can so many honest and pious people have suffered themselves to be thus deceived? I answer, it is scarcely possible for men to avoid such deception, especially where such deception begins to be infused into their earliest instructions. The history of the world is but one universal demonstration of this one great truth, that, that system of philosophy which is most forcibly taught is most readily received. Hence, if you enter a Pagan community, you will find the great mass growing up into their form of religion. The same is true with regard to a Jewish or Catholic community, and no less so in a Protestant one. Where Presbyterianism is most powerfully taught, the people become Presbyterians, and the same holds good with all the isms of the age. Hence, inasmuch as all are more or less subject to extreme feelings under exciting circumstances, and inasmuch as the orthodox religious philosophy of the age is made to rest upon this independent action of the Holy Ghost, it is no more of a marvel that the people believe it, although it were false than if it were true.

But admitting the theory to be false, is it not therefore fraught with evil tendencies? I answer, the most fatal delusions of the age arise from that single error. And how is this? I answer, in the first place, that these extreme feelings are but the natural result of the exercise of the natural faculties under peculiar circumstances; and he that knows anything of human nature, must admit that the various faculties of man's nature must, under different circumstances, call forth different shades of feeling. Hence, may a man feel that he is in a dangerous condition, and it will produce in him melancholy and grief. But this state of feeling cannot always exist, but must necessarily abate as the excited organs lose strength by being overdrawn—and the opposite ones increasing in strength by resting, must as necessarily arise to overaction when they get the ascendancy.

Now if a man is made to believe that the Holy Ghost is actually located in his heart, he of course must believe he has the approbation of God—Now, these extreme feelings just as readily pass upon men while indulging in sin as otherwise. Hence, if while indulging in sin, they are made to believe that the Holy Ghost, which will not dwell with sin, has actually come into them, they come to the conclusion that the wicked actions of theirs are not sin: therefore they continue to the day of their death to practice the most wicked and God-provoking sins, and, at last, sink into ruin, simply because they have, through this false philosophy, been made to believe, that the Spirit of God, or rather the identity of God was in their hearts.

Now let us try the professing world by the above rule, and see if it is not true. Let the reader call to mind the practice of the religious world around him, and he will see that those who rise to the highest pitch of religious ecstasy, run to the greatest extremes of worldly folly—and how is this accounted for? By the plain and simple truth that they are actuated, in both cases, by the same principle, which is purely natural excitement; the only difference being found in the circumstances which surround them.

It is on this principle, and this only, that I can see why those who believe in Christ, the Prince of Peace, run into the basest of crimes, and at the same time, flatter themselves that what they do is all transacted by themselves and the Holy Ghost conjointly!

But it may be imagined that such spiritual me do not commit sin. But let the reader for a moment turn his eyes to flourishing churches, and the extensive revivals of religion, on the slaveholding plantations of the South, and then behold lacerated backs, manacled limbs—nay, the very image of Christ himself, chained, whipped, saw

under, imprisoned—the sacred ties of parental and conjugal affection disregarded by those temples of the Holy Ghost, in form of the slave-master, who has been truly converted according to my theory? But it may be thought that this slavery question is too sectional to be brought to bear upon so important a point of faith. But you cannot deny that the slave-masters and slaveholding churches have the same feeling, and to the same extent that others have who abominate slavery. And if these feelings are evidence of true religion in the one case, they are in both, and vice versa.

But let us look at the Christian, where slavery does not exist, and what do we behold? Does not cruelty and oppression stalk abroad at noon-day? do we not rivers of blood been shed in unholiness about paltry dollars and cents? But why bring this up? Because it is well understood by all that these unholy strifes are sanctioned and urged forward by multitudes of professed Christians, who vainly suppose they are filled with the Holy Ghost! Every regiment must have its captain, and has more or less such Christians in its ranks! These fighting Christians (!) ask that this Holy Ghost, that is within them, may make such impressions upon them as to teach them how they may most successfully kill their brethren in the opposite army, who think they have the same spirit, and pray the same prayer!

Now one of two things must follow in the premises: either that these Holy Ghost impressions are a delusion, or slavery and war, with all their horrid and monstrous tendencies, are right. For we cannot be denied that these men receive just as positive impressions (and from the same source) to go into the battle-field, as they do at the time of their conversion. Now, in view of these facts, I am forced to the conclusion, that the above theory is not only not true, but the most dangerous perversion of the truth that is in existence.

Think you if men were taught to make the Bible, and the Bible only, the rule of faith and practice, that it would lead them into such absurdities? I tell you, nay. But the crying evil of the day is, that Christians are taught to follow the impressions, or rather the workings of their own minds, as a first source of knowledge and evidence, and the Bible as secondary. Hence, when their impressions of mind happen to come in contact with that Book, it must yield to impressions, because they are believed to be a more certain source of knowledge than the Bible!

What then? are men to be Christians and not have the Holy Ghost? Let the book answer: that says if a man have not the spirit of Christ he is none of his; and I believe it. Now what is it to have the spirit of Christ? It is in the answer to this question that the great error is involved.

Now suppose I were to say of your son, he has the spirit of his father, would any one understand me to say that you had an independent organized spirit, and that you had transferred that to him? By no means. What then? Why all would alike understand me to say, that the son had a spirit like his father—i. e. governed by the same principle of action, or the same rules that the father is governed by. If I were to say of you that you had the spirit of Napoleon, how would I be understood? I would there be any difficulty in understanding me? None at all: all would understand me to say of you, that you are a man of the same habits and character of Napoleon: just so I understand the Bible position of the disciple having the spirit of Christ. It is that he be governed by the same rule of action by which Christ would be governed under like circumstances, and that rule or spirit would be perfect submission to the will of God.

But was not the spirit which God promised to send into the world, to be an instructor, by leading them into the truth? Most assuredly. How

then is this done? Answer: When this Spirit first appeared, on the day of Pentecost, it convinced some three thousand, not by entering into their hearts and causing certain feelings or impressions, but by appearing in a visible form and resting, not in the hearts but on the heads of the twelve, thus convincing them that Joel spoke the truth when he prophesied of this thing—and also that Christ had arisen from the dead, and had ascended to the Father, and had sent upon them the spirit as he had promised. But it was the preaching of Peter and the other disciples that converted the unbelievers on that occasion. But did not many others, even after that, receive the Holy Ghost? Most assuredly. But what was the design and the effect of this? In the first place the design could not have been to convert them, because in every instance it was bestowed on such as had previously been converted—and in every instance where they did receive it, the effect was the same as upon the twelve—it enabled them to speak with tongues.

Now let it be remembered that in Christ's last charge to the twelve, he directed them to go and preach the gospel to every creature, but they must tarry in Jerusalem until they received power from on high. Power to do what? To preach the gospel to every creature. Did they not have this power before they received the Holy Ghost? They did not. Why? Because they were all Galileans and could speak but the one language. But they and all who subsequently received the Holy Ghost, were by it enabled to speak other languages—consequently could preach the glad tidings to all men; and this is the manifest design of the Holy Ghost, and not as the modern philosophy teaches, to convert sinners, &c.; the power of truth does this work.

J. P. JACOBS.

Elyria, O., October 29th, 1848.

The evil which Bro. Jacobs aims to correct is very great; but there is danger, while he endeavors to shun it, of his running into another equally hurtful error, viz: that there is no communication of God's Spirit separate from the Word. We are plainly told in the Word, the Bible, that God will give his Spirit to those who ask for it. Let us not be so eager to abandon error, as to forsake a vital truth of revelation.—**ERRORS.**

For the Advent Harbinger.

TWO-HORNED BEAST.

In the Herald, of the 23d ult., I find an article from the pen of Bro. Hersey, headed, "The Fourth Kingdom upon Earth," in the perusal of which I have been much edified. I find however a difficulty in harmonizing his views relative to the Two-Horned Beast being "*Republicanism*," either with the sure "word" or the facts of the case. He assumes, and I think correctly, that the Two-Horned Beast must have come up since the expiration of the 1260 years, or 42 months, the time allotted to the Papal head, that that period closed about 1793, and that neither Bonaparte nor his government constituted the Two-Horned Beast; consequently, the only time for its rise and development must be that intervening between that period and the judgment. Thus far I think we are agreed. For brevity's sake, I will state my exceptions, in the form of questions and answers:

Question.—What power was it that restored order and harmony to the broken fragments of the fourth, or Roman kingdom, at the downfall of Napoleon?

Answer.—The European Alliance, and not republicanism.

Ques.—Was not that Alliance composed of

emperors, kings, &c., who were all opposed to republicanism?

Ans.—It was.

Ques.—Was it not for the purpose of suppressing the spirit of republicanism, then pervading Europe, that materially aided in bringing into existence the treaty called the Holy Alliance?

Ans.—It was.

Ques.—Has not Europe been governed, and also the world, to a very great extent, by that power since it sprang into existence in 1814-15?

Ans.—Certainly.

Ques.—Does not that Alliance still exist, in spite of republicanism? and does it not still hold in check the angry nations of Europe?

Ans.—Recent events will justify me in saying that it does.

Ques.—What power was it that did restore the Papacy, or 42 month beast, after it had been carried into captivity and killed by the sword (by Bonaparte) and caused it to live again?

Ans.—The European Alliance, and not republicanism.

Ques.—Has republicanism exercised all the power over the kings of the earth, and all kindreds, and tongues, and nations, as did imperial or Papal Rome?

Ans.—Republicanism, within the last 60 years, has risen twice in its strength, and the efforts it has made for the attainment of this power, has cast down many thrones and caused the powers that be to shake to their very centre: but that it has attained this supremacy I must deny.

Therefore if Bro. H. and others who have taken similar grounds, are correct, instead of our now looking for the immediate appearing of our long absent Lord, we should look for the establishment of a great republican government—exercising over the nations of earth equal or superior power to that of the Papacy, or 42 month beast, in the days of its strength, which thing can never be done. The time and forms of governments, meted out by the God of heaven, in the sure word, are all in the past. Nothing more remains but the coming of Christ to dash them to pieces, and establish his own glorious everlasting kingdom, which will grind them to powder, fill the whole earth and stand for ever.

Bro. Wetthe's articles, published in the Herald, relative to the Two-Horned Beast being the German empire, under the emperors, I think is also very defective. One or two points I will briefly notice. He assumes, and I think correctly, that the Two Horned Beast is the eighth head which manifestly is to continue till the end of the world. After all his arguments, he entirely failed of extending it beyond the events of 1814-15. Since which time he leaves the beast without a head, or the fourth kingdom without any form of government, instead of his beast continuing till, and carrying the harlot woman to the judgment, as the prophecy clearly contemplates: it was destroyed over thirty years ago. P. ALLING.

Norwalk, O., Oct. 17th, 1848.

For the Advent Harbinger.

A GOSPEL MINISTRY.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. ii. 15.

And whatsoever ye do, do it heartily, as to the Lord and not unto men.—Col. iii. 23.

Seek that honor which cometh from God only.—John v. 44.

Whose praise is not of men, but of God.—Rom. ii. 29.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves.—2 Cor. x. 12.

For not he that commendeth himself is approved, but whom the Lord commendeth.—ver. 10.

We speak not as pleasing men, but God, which trieth our hearts.—1 Thess. ii. 4.

Nor of men sought we glory.—ver. 6.

For if I yetseek to please men, I should not be the servant of Christ.—Gal. i. 10.

Neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.—1 Thess. ii. 5.

And the servants of the Lord must not strive; but be gentle unto all men, apt to teach, patient, (margin, forbearing), in meekness instructing those that oppose themselves.—2 Tim. ii. 24-25.

Be thou an example of the believers, in word, in conversation, in clarity, in spirit, in faith, in purity.—1 Tim. iv. 12.

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.—Titus ii. 7.

Not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre—a lover of good men, sober, just, holy, temperate.—Titus i. 7, 8.

Blessed is that servant whom the Lord, when he cometh, shall find giving meat to the household in due season.—Matt. xxiv. 45, 46.

L. E. HATES.

Syracuse, N. Y., Nov. 2d, 1848.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, November 18, 1848.

NOTICE.—The Church in SPRINGFIELD, Mass., wish to give notice that their place of meeting in future will be at the Concert Room in Foot's new building, corner of Main and State streets, every Lord's day and evening.

REQUESTS.—Bro. J. B. Cook is solicited to call and spend Lord's day with the brethren in Springfield, Mass., on his return East.

Also, Bro. Litch, if he can make it in his way, and spend a few days with us, at an early date, and give a course of lectures.

If the above requests can be complied with, let them address me through P. O.

RANDOLPH E. LAND.

TRUE GRAVE OF GOD.

"This is the true grave of God wherein ye stand."—1 Peter v. 12.

8. *Prophecy numbers.* The prophetic numbers constitute a part of the Bible, and are designed to instruct us relative to the time of the occurrence of those events to which they reach. The word of the Lord, the most exact fulfillment of prophecy, and the united opinion of the best expositors of the Bible of every age and sect, justify the conclusion that in symbolic prophecy a day stands for a year. Hence the 2300 days in Dan. viii. 14 mean so many years. The 1290 and the 1335 days in Dan. xii. are to be understood, the one to mean 1290 and the other 1335 years. Also the prophetic numbers in the 7th of Daniel, and in the Apocalypse, are to be interpreted, a day for a year.

These numbers measure the time from certain events to certain other events, the last of which will be the appearing of Christ, the resurrection of the just, cleansing the sanctuary, and setting up the Kingdom of God under the whole heavens. The 2300, and the 1335 days, or years, reach to these glorious events.

Admitting (which cannot, we think, be disputed) that the 70 weeks (Dan. ix. 24) are a part of the 2300 days, of the previous chapter, and that the first 483 of them reach to the commencement of Christ's public ministry, when he began to be about thirty years of age" (Luke iii. 23), then it is posi-

tively proved, that the sanctuary will be cleansed at the expiration of 1847 years from the birth of Christ, as the following figures demonstrate :

From the going forth of the commandment, to the Messiah, the Prince (Dan. ix. 25), or, his anointing, at his baptism,	483
From the birth of Christ to the same time, when he was "about 30 years old,"	30
Leaving, for the date of the going forth of the commandment,	n. c. 453
Now, from the take the	2300
	483

and the remainder is 1847, the number of years from the birth of Christ, for the termination of 2300 days, when the sanctuary will be cleansed.

The 1335 days (Dan. xii.) reach to the end, and, as a matter of course, terminate with the 2300, 1847 years from the birth of Christ. To find the number of years from his birth to when the 1335 commenced, we must from

take	1847
and we have, for the date of the commencement of the 1335 years,	512
To which add	1335

and we have	1847
the number of years from the birth of Christ to when Daniel will stand in his "lot, at the end of the days," (Dan. xii. 13.)	

This testimony appears to bring us to a very definite conclusion, relative to the time of the Advent; and indeed this would be the case, if we could determine with certainty the true date of the commencement of the prophetic numbers; but this cannot, or rather, has not yet been done. As with the time of the commencement of every one of the prophetic numbers, so it is with the birth of Christ: a few years of uncertainty exists around each. But there is no more uncertainty about the meaning of the prophetic numbers, the number of years they represent, and the important events at which they end, than there is about the fact that Christ was actually born in a stable, in Bethlehem, and that he is the Son of God. Faith, positively takes hold of the evidences which prove that the Son of God was born about 1847 years ago. But, because we cannot positively determine the month nor year of his birth, we do not therefore reject the Son of God; nor do we charge others with having no faith in him, because they cannot tell the precise year. It is so with the prophetic numbers: because we cannot tell, positively, the precise year of their termination, we do not necessarily conclude that they should be passed by as useless, or as being above our comprehension.

No, they aid in proving to us, beyond all contradiction, that the Lord will come again; what his coming will be witnessed at or near the end of 1847 years from the birth of Christ; and that those years terminate about this time. This conclusion is in perfect harmony with the nature of the whole divine testimony in the case, as every informed mind knows; and of course most admirably sustains the Bible position, "When ye shall see all these things, know that he is nigh, even at the door."

All who understand this subject know very well that there is a dispute of several years, among the best chronologists, relative to the commencement of every one of the prophetic numbers; consequently, there must be the same chance for dispute about the time of their termination. But some think that this difficulty is all obviated, when once it is correctly ascertained when the Savior was born, or when our A. N. commenced. This knowledge, they take it for granted, those possessed who first settled the time of the Savior's birth. But would they be informed on this matter, they would see that the same uncertainty is thrown around the birth of Christ as there is about the commencement of all the prophetic numbers.

Relative to the month and day of Christ's birth,

there is no positive certainty, as the following testimony will show:

"Clemens Alexandrinus reckons from the birth of Christ to the death of Commodus, exactly one hundred and ninety-four years, one month, and thirteen days. These years, being taken according to the Egyptian account, and reduced to the Julian style make the birth of Christ to fall on the 25th or 26th of the month of December. Yet, notwithstanding this, the same father tells us, in the same place, that there were some who, more curiously searching after the year and day of Christ's nativity, affix the latter to the 25th of the month Pachon. Now, in the year in which Christ was born, the month Pachon commenced the 20th of April; so that, according to this computation, Christ was born on the 16th of May. Hence we see how little certainty there is in this matter, since, so soon after the event, the learned were divided in opinion concerning it.—*Ency. Rel. Knowl., art. Christmas.*

The learned Clemens, or Clement of Alexandria "was born about A. D. 217," and of course possessed all the means, which any one could afterward have, of determining the month and day of the nativity of Christ—and if he could not do it accurately in that early day, certainly it could not be determined hundreds of years after.

On the year of the nativity of Christ, the Christian Epoch, or commencement of the Christian Era, give the following testimony, from an old "Dictionary of Arts and Sciences," published by a Society of Gentlemen, in London, A. D. 1764. Under the head Epochs, it is said :

"EPOCHS OF CHRIST.—The Christian world generally reckoned from the epocha of the creation, the building of Rome, the consul's register, or the emperor's reign, till about 500 years after Christ, when the epocha of the nativity of our blessed Lord was introduced by Dionysius Exiguus. He began to account from the conception or incarnation, properly called Lady-day. Most countries in Europe, however, at present reckon from the first of January, or following, except the court of Rome, where the epochs of the incarnation still obtain for the date of their bulls and briefs. But here we are to observe, that there are different opinions touching the year of our Savior's birth. Capellus and Kepler fix it about the 748th year from the building of Rome. Decker and Petavius place the incarnation in the 749th of Rome. Scaliger and Vossius make it fall on the 751st of Rome. Dionysius Exiguus, Bede, &c., fix the birth of our Savior to the year 752 of Rome; the severity of these opinions proceeding from the difficulty of fixing Herod the Great's death, who, as is evident from the evangelists, was slain at our Savior's birth, the taxation of Cyrenia, at the time of our Savior's beginning his ministry—but let this be as it will, it is generally agreed, that as to computation and use, the common epocha is to be followed, which places the birth of Christ in the 4713th of the Julian period, although the true birth record corresponds with the 4711th of the same period."

From this and other testimony we learn that the Christian Era was not brought into use, until the commencement of the sixth century, and that when it was first introduced, a difference of three or four years existed among chronologists, relative to the year of its commencement. That difference has never been harmonized. Hence it is impossible to determine with positive certainty on what year of the vulgar era the true A. D. 1847 will fall.

Finally, after a careful and impartial review of this very important question, we are immovably of opinion, confirmed in the conviction that, with other testimony, the prophetic numbers infallibly prove that the coming of the Son of Man in the clouds of heaven, with power and great glory, is NIGH EVEN AT THE DOOR. Such is the nature of the evidence in the case, that we felt and actually were justified in looking for this glorious event in 1843; we had stronger reason to look for it in '44; and stronger in '45; stronger still in '46; yet stronger in '47; and now in '48 should we hourly look for

it, stronger than ever before; and should it be delayed till '49 or '50, we doubtless will have stronger reasons to unimportantly look for it than at any former time, and so on until our Lord shall come. But our faith, our unwavering faith, does not suffer us to put off this stupendous event. The next moment, our long absent Lord and King may come. O then, let us all see that we are ready to meet him at a time most unexpected: for, in such an hour as ye think not, the Son of Man cometh.

THAT CONTROVERSY.

What about it? "Why, it has become so unpleasant, I want to hear no more on the matter.—I have thought sometimes I would abandon all the Advent papers, just on account of there being so much controversy in them. I wish they could be kept entirely free from such matter."

Not too fast. Pause a moment, and look at the case candidly. You once loved controversy; and you bless God that the subjects pertaining to your precious faith and blessed hope were investigated; and you prized those papers very highly that were open and free to examine them. If controversy was once such a delight to you, how happens it, that you disrelish it now?

"Well, I know that controversy was once a great blessing to me, and thousands more, who, through it, were enlightened on the advent; but it is different now, and appears so much like quarrelling, that I have thought perhaps we have had all the controversy necessary, have got all the light God's word can afford, and that any attempt to advance in knowledge any further than we have already, is wrong. Indeed, I have thought that this disrelish for controversy has arisen from the consideration that it is not right to meddle with these new questions that have come up among us."

Hold again, a moment, and we will try and set you right on this matter. It is not the investigation of these new questions that produces the evils of which you speak, but the spirit and manner in which the controversy is conducted. A spirit of selfishness, impatience and acerbity, has been too apparent in this investigation. This is wrong; and is the cause why tho' all affairs like a quarrel, and is so unpleasant to you. In Paul's day, "some preached Christ through envy and strife." Certainly, this looked as much like quarrelling as any of the controversies of this day can; and what did Paul say on this unpleasant matter? Did he tell them to preach Christ no more? No; but he thanked God that Christ was preached. So we should not reject any portion of the doctrine of Christ, nor desire to hear no more investigation on it, because some of the disputants in the controversy have manifested a wrong spirit. We should never make a good cause responsible for the errors of its friends, and especially of its enemies. If so, every good cause would be sunk into disrepute. But those do this very thing, who turn away from a subject because some who may be investigating it are actuated by a wrong spirit.

"Search the Scriptures"—"Add" to your christian graces "knowledge," and "abound"—and "Occupy till I come,"—are requirements which can not be neglected, without incurring the displeasure of the Lord, and they cannot be complied with, so long as we refuse to further investigate the doctrines of the Bible, or deny others the privilege.

It has been one continued scene of controversy between truth and error, from the Garden of Eden down to the present moment; and the unimportant war will continue to rage with increased zeal, until the victory turns on the side of truth at the coming of the Lord. The controversy was not stopped by the Great Teacher, or his inspired pupils,

because the enemies, or even some of the friends, of the truth manifested a wrong spirit in conducting it. Had the continuance of the controversy been made to depend on the good spirit of the disputants, it would have ended long since, and error would have triumphed. Misrepresentation, slander, a captious and wrangling spirit, are among the best arguments of the enemy, in opposing the truth; and he never uses them with better success than when in the hands of an approved minister or child of Jesus. He well knows that, when he can fire their heads, and train their tongues, and guide their pens, in this work, to his liking, he will, for a while, bring the precious truths he wishes to put down, into disrepute. It is a matter of but little consequence with him, whether he can induce both or but one of the parties to use his weapons; for he well knows that, if but one wield them, while the other uses the sword of the Spirit, the great mass will look on the combat as unholy, and consequently will be prejudiced against the truth.

Suffer not yourself to be deceived in these important matters. Continue to search for truth as for hid treasures,—and limit your investigations only by the length, the breadth, the depth and the height of the Bible, the revelation of God to fallen and lost man. Encourage the spirit and work of friendly controversy. But discountenance, rebuke, and shun an unkind spirit, wherever you see it. Be careful to discern between him who uses unlawful or carnal weapons, and him who wields the sword of the Spirit. In no case, leave the field to the enemy—But stand your ground, on the rock of truth, like a good soldier of Jesus, willing to suffer reproach for his sake, or even death, and when he shall appear he will bid you a hearty welcome to the unending joys of his glorious and everlasting kingdom.

STATE OF RELIGION.

The state of religion in general is dull; revival and revival influences there are, but these are exceptions to the general rule. Such seems to be the apathy of the mass of minds on the subject of religion; that the common means of grace, such as were in former years so wondrously successful, do not arrest their attention. Churches and societies grow cold, freeze and die in the very midst of the same measure and instrumentalities by which the world was in other days turned upside down. Why is this? Has the Gospel of Christ lost its power, the sword of the Spirit its edge, or its trumpet its certain sound? No; but the Church, the external church, has lost her power; she has lowered the standard of holiness, has become too compromising and worldly in her spirit and policy. There is too close an alliance with the world—too much pride, covetousness and unbelief. She must arise and shake herself from the dust, and be clothed with the beautiful garments of holiness, and keep herself unspotted from the world. She must purge herself of the dead carcasses which lie by thousands in her streets.

It is useless to talk about any thing like revivals—deep and lasting—while the world with all its abominations is smuggled in the church. Spiritual Israel can no more stand before her enemies while the accursed thing is in her midst, than the Jews could in the days of Joshua. As christian churches, we must all take higher ground, or become lifeless, if we do not. I look not for another general revival without a sifting first—"the time is come that judgment must begin at the house of God." It is not enough to pass resolutions, to pray, and preach, and write against Slavery, War, Freemasonry or Intemperance; the whole spirit and practice must be conformed to the Spirit of Jesus Christ. Sin, as sin, all sin, whether organized or unorganized, popular or unpopular, must be put away. Sinners must be excluded from fellowship in the churches of Christ. Whenever the church bear a united, practical, and faithful testimony against all sin, doing it up from a principle of faith and love, then let Zion lift up her head, "for the time to favor her, yea, the set time will have come."—*Religious Telescope.*

This is a true description of the present lament-

able condition of the church: she is full of pride, covetousness, and unbelief." But is there just cause to hope that her condition will ever be any better? We think not.

1. Because it is unreasonable to expect it. When gangrene has taken deep hold upon the whole body, it is more reasonable to suppose it will soon die, than to think that it will again become healthful.—So with the church: she is full of moral corruption, and has not the power to purge it out: she must, therefore, sink under her pollution.

2. All analogy in the case forbids the expectation. No bodies, religious, moral or political, when once they have become generally corrupt, have ever purified themselves; but they have fallen in their corruption. The history of the church and of the world, justifies this declaration. The present church is generally corrupt: hence, reasoning from all analogy in the case, she will inevitably fall in her corruption.

3. The Bible warrants no such expectation; but it teaches us that, in the "last days," the Church will love pleasure more than God; will have a form of godliness, but deny the power; will not endure sound doctrine, but will depart from the truth, and turn unto fables, (2 Tim. iii. & iv.) Consequently, there is no hope of her ever becoming pure.

May the living members in this corrupt body, save themselves from the danger to which they are momentarily exposed, by coming out from among them, as the warning voice of mercy commands. (2 Cor. vi. 17, 18.)

IS THE ADVENT NEAR?

Numerous and the most infallible evidences prove that it is very near. On this important question there is no material if any disagreement among us.

If the advent is near, then it is absolutely certain that the Church, or religious world, is deeply corrupt; for her corruption is made a prominent sign in the last days, of the coming of the Lord before her. This, no believer in the Advent near, will dispute.

Well, what is our duty in reference to this corrupt Church? Shall we expose one, two, a part, or all her errors? All; and reason and revelation, we believe, justify the conclusion—and, moreover, call upon us, to come out from among them, and set them an example of faith and purity.

How any one can hold that the advent is near, and at the same time retain a standing with a corrupt Church, or neglect to point out its corruptions, and be consistent with his profession, or act according to the letter and spirit of the gospel, we cannot tell. Perhaps they have not looked into the matter carefully. Will they do it?

For the Proposed Pamphlets.

Previous remittance.....	\$47.75
Hannah Bennett, Maine, N. Y.....	1.00
A. A. Biscoe, Alton, Mich.....	5.00
TOTAL.....	
R. Orphan, Gwynne, N. Y.....	2.00

THAT LETTER.—We think it unnecessary to copy that letter,—as Bro. I. requests. All that is necessary in the case as to what it published in the paper which exerted the influence the letter is designed to counteract. This was Bro. Cook's opinion when here. We are glad the church has spoken on the subject. Bro. C. may have been severe, and we think he has, in some of his communications, and doubtless has erred in some points of his former behavior, may still entertain some incorrect views (and who is there among us, or elsewhere, of whom the same may not justly be said?) but, for these things, shall he be cast off? If so, who among us can stand? Not one! No, these things should never be named

by disputants, for they have nothing to do in determining what is, and what is not truth.

How easy a matter it is for Christians to adjust all their personal differences, when they have a disposition to do it. But when this principle is wanting, all they do in the matter only seems to widen the breach between them. It would be well for us all, in these trying times, often to enter our closets, and there refresh our minds with some of the first principles of godliness, such as, "Love worketh no ill;" "Speak evil of no man;"—"Love your enemies;"—"See that ye love one another with a pure heart, fervently," and their kindred doctrines.

To Correspondents.

C. P. Flint—Such individual accounts are not calculated for general benefit.

T.—If you are innocent, which we have no reason to doubt, trust in God and do your duty, and all will come out right soon. If you have done wrong (we know not that you have), be free in acknowledging the same, and God will be for you. The same we say to the opposite party. We have no correct knowledge of the case, we therefore can speak freely to both.

A good way for brethren to settle their difficulties is, for each to acknowledge all he in conscience can, and ask as little as possible from the other—leave a great deal of the corrosive commodity entirely out of the account—cast the mantle of charity over each other's imperfections and mistakes, and then love as brethren for whom Christ has died.

N. M. C.—We presume it will be acceptable and beneficial. It may however be wisdom to publish it first in the Harbinger, then it could be revised.

H. B.—The notice is unnecessary: "a man's gift maketh room for him."

Correspondence.

Words of the Psalmist.

The Psalmist says (Ps. xxvii.), "Depart from evil and do good, and dwell for evermore." The apostle John expresses the same idea: "The world passeth away, and the lust thereof; but he that doth the will of God abideth forever." What a glorious prospect has the Christian to induce him to faithfulness—"For Jehovah loveth justice, 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. Jehovah regardeth the days of the upright, and their inheritance shall be forever; they shall not be disappointed in the evil time, and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of Jehovah shall be as the fat of lambs. They shall consume; into smoke shall they consume away. For such as are blessed by him shall inherit the earth: and they who are cursed by him shall be cut off."

From this Psalm we may learn several things:—The inheritance of the saints is to be everlasting, and they are to reign on earth, and inherit the land, and dwell therein forever. This does not take place in mortality; therefore, it will be fulfilled in immortality, or at the appearing and kingdom of Christ.—The wicked are to be cut off, perish, consume, into smoke shall they consume away. This cannot be fulfilled until all men are rewarded according to their works.

I believe, in general, the hope of the religionists of these parts is something like this: at death our immortal spirit, or soul, will be disenthralled from this cumbrous clay and have an inheritance in the skies. Judge ye whether this is a Bible hope or not.

DAVID JOHNSON.

Collins Centre, N. Y., Oct. 18th, 1848.

From Bro. R. B. York.

BRO. JOSEPH:—Once more I am permitted to communicate to you a few of the feelings of my heart in these last days of peril. O it is a delightful privilege to comfort one another with the words of truth that the Lord has placed before us in his holy word! I think I feel to praise the Lord, that I am permitted to learn of him, in regard to his great purpose of restoring, "all things spoken of by the mouth of all his holy prophets since the world began." I often think of the language of the poet as thus expressed:

"Why was I made to hear thy voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come?"

To God be all the glory for this, as well as for every blessing I enjoy. I meet with many trials from day to day, which sometimes seem, at least, to almost discourage me; but I am trying to seek that grace that is sufficient for us all, in every time of need. If I ask this in faith, I have the promise that I shall receive. This is enough! Amen.

I often think of you, and my desire and prayer is that you may maintain the spirit of our blessed Master in all your labors. Love your enemies, and pray for those that despitefully use you and persecute you. Be faithful, and soon you will receive a crown of glory that fadeth not away.

I am astonished to find how much dependence some honest souls put upon their creed and articles of faith. They think if I do not join some sect, subscribe to some church covenant, that I am in a great error. Recently I have had considerable experience in this matter. Now why is this? If I walk as God requires in his holy word, is it not enough? "As many as walk according to this rule, peace be on them," is the teaching of one who spoke as the Holy Spirit dictated. I think I shall not be ashamed when called to meet my Judge, if I go no farther than he requires—Am I not right, brother? (Yes.—EDITOR.)

Pray for me and for all till prayer is turned to praise in the kingdom of God.

Your brother in hope, R. B. YORK.
North Yarmouth, Me., Oct. 31st, 1848.

From Bro. R. M. Shepard.

DEAR BRO. MANN:—I have long felt a desire that some means were in my possession, to scatter a little light on the subject of our glorious hope, among the people of this neighborhood; but all I could do was, to hand the Harbinger to here and there an individual, with sometimes a few words of conversation, which I believe has always been well received, yet no one seems to have eyes to see the truth. The old stereotyped doctrine of the world's conversion, "Death the gate to endless joy"—the eternal consciousness torment of the wicked, and kindred doctrines, constitute the faith of the mass of professing Christians.

I have no one with whom to take sweet counsel concerning our glorious hope; and were it not for the weekly visits of the Harbinger, I fear my faith would sometimes waver, even with my Bible in my hand. Not that there is any lack in the Bible, but the truths on different subjects lie scattered through the whole; and when it is embodied on any subject, it brings it to bear on the mind with more force than when picked up here and there in the Bible. From this consideration, I have often thought that if some of the subjects in the Harbinger, which come to us in a series of articles, were embodied in pamphlet form, they would be a means of more good—and I rejoice to see, in my last Harbinger, the communication of Bro. Miller and Catlin on the subject. I immediately thought within myself I would do some-

thing to scatter the light of truth, although my means are limited. I am so far away that I will not pledge myself, but I think you may look out for about \$5 some time between this and the first of January.

Yours in the blessed hope,
D. M. SHEPARD.
Collinsville, Ill., Oct. 16th, 1848.

From Bro. S. L. Robinson.

DEAR BRO. MANN:—I rejoice to hear from you and the dear brethren and sisters scattered over the enemy's territory (now) from week to week. I read their epistles with great delight, as well as every article impressed on the pages of your sheet. When you and they are in prosperity, I rejoice—but when in adversity, then I mourn.

I find new truths in the Harbinger from week to week, and the very truths too, I most desire. 'Tis I am deprived of hearing from the mouth of the living preacher, yet I feel to hope and go forward—yes, to hope ever, even to the end.

When you began publishing against Church organizations, I was fearful that you would hurt yourself and the already bleeding cause of our coming Lord; but by reuniting both sides of the question, I very soon saw that you were on the safe side of the matter: hence I now see that Church organizations and resolves, &c., partake largely of Charles Beecher's sectarian thumb-screws and hand-cuffs, which are so effectually used by the Mother of harlots; therefore let me say to you, Bro. M., go fearlessly onward, and show the house of Jacob their sins, and God will bless you in your labors of love, and crown you his at the last in his glorious kingdom on the New Earth. Trust in God and all is safe. This I know by happy experience; for when I was hungering for the bread of Canaan, and groping in darkness last fall for the light developed in Advent papers, God moved Bro. M. to send me the Advent Harbinger. And last spring, when cast off by my former brethren, and branded by some of them, "A crazy Millerite," &c., and was about breaking up house-keeping and to be far separated from my little family, because of my pecuniary embarrassments, God opened the heart of good brother C. P. Thors, to give me the occupancy of a part of his house, rent free. And when I was in want of more light on the end of the wicked, an unknown brother sent me Bro. Storrs' Six Sermons, and another sent me Bro. Cook's True Source of Immortality, which were thoroughly read. I saw that the weight of Bible evidence was in favor of the utter and eternal destruction of all the enemies of God. Amen!

Will Bro. Marsh permit me, through the Harbinger, to say for the satisfaction of some three or four brethren, who have aided me a little, to papers and books, &c., and of late to \$5 in money, that in the year 1838, I overworked myself on a new lot of land, and was confined to the house for the most part of that year—and in the winter following I was taken more violently with bilious cholera, inflammation of the lungs, followed with three turns of profuse bleeding from my lungs, and was brought near the grave. In this very exhausted state I was confined to my bed for near two whole years (with my constitution completely broken by disease, together with over-doses of calomel and opium—the effects of an unskillful physician), with almost total loss of voice, and afflicted with the most distressing diæpetic symptoms and liver complaints, very nervous, and, of course, very irritable. In this very feeble state of health, I have lived for near eight years. I do not speak by way of complaint, but I may state matters of fact. But by the help of God I continue to this day. My house and land, cattle and sheep, soon went from me, and one thing after another, even to my last cow. Then I had little left me but a help-

less family of children. Since the above date I have passed through almost every variety of affliction. I have buried four beloved daughters, two of which were both grown up to womanhood. And last, but not least of all, I have been brought into great perils by false brethren. I can say, with the lamenting prophet, "I am a man that has seen affliction by the rod of his wrath." But the assurance that our afflictions here shall work out for us a far more exceeding weight of glory, has many times buoyed up my soul; and although my frail bark has been driven hither and thither, by the raging, foaming, dashing waves of the sea of life, yet my faith in God has not been shaken. Nay, it has only made me cling the closer to my Life-preserver, viz: God and his precious word.

I wish to acknowledge, for the honor of God and his cause, my indebtedness, through the Harbinger, to an unknown brother, from whom I have recently received a great favor. Very dear brother, believing that you might be glad to know what had become of your money, I hereby acknowledge the receipt of your very kind letter, without date or signature, containing a five dollar bill on the State bank of Indiana. The letter was mailed at Pittsburgh, Pa., May 21st. On beholding the contents of your letter, I humbled myself before God in thankful acknowledgments for his great mercy to me. Language was inadequate to express the emotions of my heart. My prayer to God is, that he will bless you with an abundance of the good things of this world, and at the last give you an abundant entrance into his everlasting kingdom, on the New Earth. God must have watched over the letter and its contents for five months, while it was passing through many different hands, and traversing the Western country from Pittsburgh to Illinois, and so on to Strykersville, N. Y. (Let it be remembered that my place of address is Strykersville, Wyoming county, N. Y. It was a mistake in my letter of April 16th, made by the printer or editor, who attached Illinois to my letter instead of New York.) I most fondly hope that I may very soon greet you by the hand in the kingdom of our Father, where I never more say that I am sick, or need the assistance of dear brethren to keep this frail dying body from suffering.

Dear brethren, mark well this fact: the body of Adventists are composed of members from every religious sect; therefore it would be very strange did we all agree on every point of doctrine. The only way, then, to come to a unity of the faith, is to discuss all points of difference, but by all means let it be done in a spirit of kindness and brotherly love.—Don't let us thrust at each other with unkind words, or witty speeches. This is not right, for we are all brethren. Let us put away from among us all malice, anger, and strife with evil speaking and wrangling; and be at peace among ourselves, and the very God of peace will wholly sanctify us. We all here learned that the only way to gain a dissenting brother, is by gentle words and sound arguments; therefore let these be our only weapons of defence.

Yours in hope of eternal life when the enemies of God are all cut off from the land of the living,

STEPHEN B. ROBINSON.

Strykersville, N. Y., Oct. 29th, 1848.

Bro. H. D. Goodenough, Copenhagen, N. Y., Oct. 24th, 1848, writes:

DEAR BRO. MARSH—I feel an ardent desire for the continuance of the Harbinger, believing it stands for the defence of truth, and is a beacon light to the household at the present time. The Lord help you, dear brother, to feel with Paul, "We wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." I hope the voice of God may be heard through its columns. Stand fast in the liberty where-with Christ has made you free. I confess to all men my faith in the freedom of Christ's house, untrammelled and unfettered, in the free investigation of

Bible truth, life and death not excepted. Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.

Bro. S. Marsh, Cobourg, C. W., Oct. 31st, 1848 writes:

There are a few in Cobourg that are still trying to endure to the end; and, for my part, I have for some time felt like the importunate widow—but thank God, he will soon, very soon, vindicate his elect and give them the kingdom! O glorious hope!

We tried hard to obtain a house of the sects for Bro. Litch to lecture in, but we had not their mark or name, therefore we could not buy nor sell among them. I pray God to have mercy on them. I know this, that the Judge of all the earth will do right.

I tremble for some that are professedly looking for the Lord. O who is he that is ruled by perfect love to God and his church? I awfully fear there are but few!

Your brother, hastening, day and night, unto the Day of God.

Bro. D. R. Read, Hannibal N. Y., Oct. 23d, 1848, writes:

DEAR BRO. MARSH—The Harbinger is truly a source of comfort and instruction to me, being, aside from the Bible, the only second advent companion I have. It cheers my heart from weak to weak, advocating, as I believe it does, the plain, simple, Bible truth, in love. I love to see things called by their right names, be they never so unpopular or displeasing to a wicked world or apostate church, or in collision with my own former or present views and opinions. What will it avail if we hold to doctrines contrary to the Bible, simply because we dislike to give up our opinions, or find ourselves mistaken? I can say, with all my heart, let God be true, though all men thereby be liars.

That God will sustain, guide and bless you in your work, is the wish of your unworthy brother.

Obituary.

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

FELL asleep in Jesus, at Ballston Spa, N. Y., on Friday, Oct. 27th, 1848, CHARITY, wife of G. N. GALE, aged 44 years. A mournful tid of it is mine to record the death of our dear sister; by which event an affectionate husband is become a widower, and four children motherless. I arrived at Ballston the day after she died, and she was interred on the Sabbath following. Bro. J. Gardner preached the funeral sermon, taking for his text Mal. 3: 16, 17. In the evening the writer spoke in the District school house. The congregation at both times were large and attentive; solemnity seemed the pervading feeling, and I remember not to have witnessed the slightest breach of decorum by a single adult person. I think the word took effect. Bro. Gale is sensibly affected by the death of his estimable wife. Her disease was consumption, and she had been failing for above a year. Her absence is deeply and keenly felt. My God be his support in his affliction. The writer can truly say, that no similar occasion ever affected him so much, save the death of his own companion. The heartless countenances of the younger children—too young to realize their motherless situation—kindled reflections and feelings not easily apportioned, but heart-melting to the subject of them. My acquaintance with the deceased was short, yet long enough to afford conviction of her possession of superior excellence and intelligence. My anticipation of another conversation with her was not gratified. I saw her indeed, but too late to hear her speak of the things concerning the kingdom of God—things which she loved to hear of,

and to tell to others. I will add, that the impression on my mind respecting our departed sister's salvation, on the morning of the resurrection of the just, amounts to all but unquestionless assurance; if certainly were justifiable in any instance within my acquaintance during life, this would be the one.

Rest lovely wife! rest, tender mother, rest! Thy work is over, and thy end is blest. We saw the gently laid deep in the ground:— And then we thought of the glad trumpet's sound! Ere long its blast shall ring thy grave; and then— Oh, then, sweet sister, thou shalt rise again!— Arise, and live, no more to die! O day, Day of eternal glory, wing thy way! We want to see thy brightness break; we long To sing with her the new, triumphant song! We went to greet her on the heavenly plain, Where saints shall meet, and evermore remain: There—where the Lamb the light is of the place! There—where the King unveils his lovely face! There—where no tears shall be—no death, no pain: Where life, and love, and joy forever reign! HENRY HAYES.

Advocate please copy.

Conferences, Campmeetings, &c

Conference at Orangeport.

The Lord willing, there will be a Conference at Orangeport, commencing Thursday evening, Nov. 30th, and hold over the Sabbath. Brethren generally are requested to attend. J. C. BYWATER.

Appointments.

I expect to preach at Danville, Sunday, Nov. 19th; Victor, the 26th; Ogden, Monday eve., the 27th, where the brethren may appoint; Parma, 28th and 29th, at the House of Prayer, near Bro. Riggs.— Will the brethren give notice. J. C. BYWATER.

Providence permitting, the undersigned will fulfil the following appointments:

Seneca Falls, Sunday 19th. Victor, evenings 20-21. My appointment at Geneva, for this date, is changed to Victor. Canandaigua, evenings 22-24. Rochester, Sunday, 26th. H. H. GAOS.

Business Notes.

F. Dexter—Balance due on S. S's acc't was \$2. S. D. Wheeler—To No. 281. Chs. Drew—Your dollar pays only to No. 243. A. A. Babcock—We are out of the 'Son of God.' Have sent you a package of 'The Purpose,' by mail. W. Pratt—Package sent by express Nov. 11th. W. B. Wade—Sent package to you Nov. 11th, by mail. L. W. Beach—Forwarded a package by mail to your address Nov. 11th. L. Rawson—Your Postmaster tells us he sent a dollar for you 15th July last. It was not received. We find no credit at or near that time on our books.

Post-Office Address.

R. V. Lyon—Abington, Connecticut. Butler Morley—Buffalo, N. Y.

Remittances for the Harbinger.

M M Dickerman J P M Peck Geo Sanders P B Jackson J Phillips R V Lyon W Gendry J Goodrich S B Pratt J F Oyer A Cutin G Henry W Howard L Rawson E Parmenter F Converse H W Lawrence C W Kirkpatrick no 310 S Sweet J Chapman—\$1.00 each. Mrs Burdell A P Wells P Logan J G Smith J B Larabee E Galusha L B Ricker no 234—\$2.00 each. E Dexter W G Ruggles—\$3.00 each. S Dowd S Chase—\$1.50 each. P Vandriessen J P Shepard—70 cents each. I Curtis T Smith J S Woods—50 cents each. H Cutler \$1.13 Nance \$1.40.

LETTERS—R Oliphant H Baldwin J Barringier S Thayer B Morley W Covey A Tenny N M Catlin E Miller W Pratt L Boutell L E Bates T C Catlin J B Cook H Tanner H Hayes.

Miscellaneous.

Condition of England.

"To the present condition of the English and Irish people no parallel can be found in any other country on the globe, nor in the former history of the same people down as far certainly as the middle of the last century. No where else is all the soil, or the whole food-producing power of the country, monopolized by less than one three-hundredth part of the inhabitants, while full half of the population are dependent entirely on wages, which are already reduced so low that most of the common laborers with their families are literally on the brink of starvation. No where but in England is vastly the larger proportion of the real and personal property owned by less than two hundred thousand individuals, while eight millions of their countrymen have no property whatever, and their labor, even when they have employment, which they cannot always obtain, produces hardly enough to support life on the poorest and scantiest fare. Three millions of these are in a pauperized condition, one half of this number claiming public charity every year. Enormous as these evils are, they are rapidly and steadily increasing; the wealth of the prosperous class increases even more swiftly than their numbers diminish, while the poor multiply at a frightful rate, and grow poorer every day. No where else is it the avowed policy of the laws to foster this shocking inequality of wealth, the division of landed estates being opposed by legal obstacles which are practically insurmountable, and the aggregation of personal property being favored alike by the laws, the habits and desires of the owners, and by natural causes. The present state of the laboring population of England and Ireland is one of unequalled destitution and suffering, and while present tendencies continue to work without check, they have nothing to look forward to but an increase alike of their numbers and their misery."—*North American Review.*

On this subject, the London Times for Oct. 18th, remarks:

The winter is not setting in with the most agreeable auspices. Non employment, with its attendant, vagrancy and crime, is on the increase in the metropolis, and many parts of the country. Local burdens are becoming intolerable. The pressure of rates and taxes is closing second class houses by scores. People can pay one rent but not two. Yet it is impossible in this Christian land to close or obstruct the fount of public benevolence; and we would rather that ten impostors should be relieved, than that one genuine unfortunate should be sent away.—The question is what to do beyond the present hour. It is the summer, not the winter, that we fear; for seasons of distress and privation must be borne—but when much has been suffered, more remains to be done. The next twelve-month will add a quarter of a million to the crowded and ill-employed population of this island, and with war and revolution around us, and a failing exchequer at home. We will not insist on what is still pending—the visitation of a terrible epidemic. So far we are happily distinguished from our neighbors in being allowed some breathing time—perhaps to prepare. With sedition and insurrection put down, and with the lesson of continental ruin deeply impressed upon the people, we seem to be in the still and solemn eve of important events, the good or evil of which will depend on our own preparations.—Should the storm reach us, no policy but the popular policy will stand. That principle may not be interpreted here as in France, but it must at least mean the well-being of the people, without

whose gratitude and affection our boasted constitution will not long survive."

In view of such a state of oppression, destitution, suffering and fear of the future, James has said, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you!" Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. You have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. You have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Slave Trading in Georgia.

A correspondent of the "Independent Democrat," writing from Atlanta, Georgia, says:

When I came to this place, from Savannah, I stopped at a foggy little town, built on the South Carolina side of the Savannah river, called Hamburg, notorious as a "human market." The State of Georgia prohibits the introduction of slaves into the State, for sale; and the consequence is, Hamburg was built up just opposite Augusta, for the purpose of furnishing slaves to the planters of Georgia. Augusta is the market to which the planters of Upper and Middle Georgia bring their cotton; and if they want to purchase negroes, they step over into Hamburg and do so. There are two large houses there, with piazzas in front to expose the "chatties" to the public during the day, and yards in rear of them where they are penned up at night like sheep, so close that they can hardly breathe, with bull-dogs on the outside as sentinels. They sometimes have thousands here for sale, who in consequence of their number suffer most horribly.

While at Hamburg I saw "a drove" of these "human cattle," passing along through the street towards the market-houses. They had been brought up in the country, and were destined for Texas—that Democratic addition to "the area of Freedom." They were brought to this place to this place to "ship on board the cars for Mobile. It was the most sickly sight I ever witnessed, and God knows I have seen things before that were enough to sicken a heart of adamant. Many of them were young—mere boys and girls—and had traveled barefoot, over the sharp, burning sands of South Carolina, until their feet were literally cut to pieces, leaving blood at almost every step they took. Added to this was the lash of their cruel drivers, the gnawings of hunger, and other hardships usually experienced in such a tramp, which had made them the most miserable looking objects I ever saw. One beautiful young creature, who lived in the land of freedom pass for a white person, was among the number. She observed me gazing with attention upon her, and undoubtedly thought that I wanted to purchase; and clasping her hands and fixing her tearful eyes upon me, with a look of the utmost supplication, she said: "For the love of God, massa, do buy me! I good cook, nurse, ironer, washer—cheap at eight hundred dollars—do buy me!" I afterwards learned that they asked eight hundred dollars for her, which was probably on ac-

count of her being white. I think it would have been a deed of charity to have bought her, even to make a slave of—to have redeemed her from the hands of such monsters as these "nigger traders" invariably are. I never felt the misfortune of being poor so keenly as I did at that moment. All of them appeared anxious to be sold, and when a purchase was made of one of them, he appeared to be pleased at his prospects, while the rest seemed to envy him. Many of them—whites and mulattoes—are intended for the brothers of New Orleans and Mobile, where a girl from sixteen to twenty years of age will bring from one to two thousand dollars.

When I left Hamburg for this place, there were fifty or sixty of these wretched creatures in the same train of cars, going on towards the South West—probably to the "Lone Star."—They were huddled into an old box-car, without seats or any accommodations whatever, and fastened in,—so that none might escape at the stopping places, or throw themselves out of the cars and destroy their lives, in a fit of desperation.—Such things occur often, when not properly guarded against. Sometimes they will even starve themselves to death, to escape the tortures of this barbarous system.

Notices.

BOOKS FOR SALE.

THE PURPOSE OF GOD
In Creating the World: His Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. Turner. Price, \$1 per hundred; 6 cents, single.

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In Six Sermons. Also, HAVE THE HEAVEN KEPT SECRET? By Geo. Storm. Price, 12 cts.; \$11 per 100.

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 - No. 7.—What shall be the Sign of thy Coming?
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ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!— and all kindreds of the earth shall wait because of him!!!"

VOL. XVII. NO. 23.

ROCHESTER, N. Y., NOVEMBER 25, 1848.

WHOLE NO. 257.

Original Poetry.

WORDS OF WARNING.

By C. T. CATLIN.

When in the clouds the Judge descends,
At the great triumph day,

Which soon is coming—
Briber! poor sinner! woe!
Where then will be your hiding!

The rocks and mountains cannot fall
To screen thee from his fire!

Too late you'll find it!
When the eternal world is all on fire,
The wicked burning in it.

Repent! repent! for, remember—
Though you now are crying
That he is not near,—
Time fast away is rolling,
And soon he may appear.

Six thousand years are passed away,
Or, certain, very near—
As the Scripture tells:

Ecceity already
Has begun to toll his bells.

You had better be preparing:
Perhaps ere now to—
While you are dreaming,—
You may slip up your eyes, in sorrow,
And behold His coming.

West Troy, N. Y.

Original Articles.

For the Advent Harbinger.

THE CHURCH OF GOD SCRIPTURALLY CONSIDERED.

By L. D. MARSHFIELD.

A Scriptural view of the Church of Christ is essential to the prosperity and usefulness of the followers of Jesus at the present time, as at any former period; and the Adventists, of all others, should not shrink from the light of God's word, on the general features, ordinances and officers of the Church of God. Whenever a people have thrown off the shackles of *monarchical or oligarchical* domination, they seem inclined, like the pendulum of a clock, to the other extreme, and rush fearfully toward *anarchy*. They see the evils of *oppressive* governments in so strong a light, that they do not for a time consider the evils which must result from a state of political confusion and discord; experience, however, soon teaches them that, it by no means follows, because a *bad* government is a *bad* thing and ought to be dispensed with, that therefore no government is needed— that because *civil institutions* have been perverted, therefore they need no *civil institutions*. This principle is equally manifest in ecclesiastical matters. An oppressed church, feeling the galling yoke of sacerdotal power, legislative and executive, throw off its restraints and breathe free air; but instead of submitting to the yoke of Christ by conforming to the institutions prescribed by him and his apostles, they are content to remain in disorder, and having no fixed principles of action, are governed by caprice and accident. Those of us who have been constrained to leave the various churches, in consequence of their intolerance of our views of the advent, are very properly timid in reference to any measures which would tend to the creation of *ecclesiastical power*, but we ought not to sweep away the institutions,

usages, and offices of the apostolic church, with the rubbish which uninspired men have heaped together. Such is the horror with which many view the *persecution of the offices, ordinances, and non-observance* of the apostolic church, that they will have nothing to do with them. Is this right? Because modern associations of Christians call themselves *churches*, shall we discard this Scriptural name? Because some have not "used the office of deacons well," shall we discard an office and a name which originated in the glorious days of the apostles? The apostle Paul did not disclaim the propriety of having *deacons*, because Nicholas, one of the first deacons, became an apostate; nor did he ever hesitate to address the brethren as "*churches*," though he knew the word (Grk. *ekklesia*) was used at Athens, that idolatrous city, to signify a popular assembly, called together by a *herald*, as the etymology of the word "*ekklesia*," translated *church*, signifies. The heralds of the cross called together assemblies of Christians—they were then congregations or churches of Christ, and so are we, if we have been called together by the gospel of Christ—why object to the name!

We do not wish to go beyond the record in anything which we may say on this subject, but think it important that what the Bible says upon the subject should be kept before our minds. We believe the advent brethren generally are disposed to yield to the *Word of God* in all matters of faith and practice; and when they have seen any course to be *Scriptural*, they have been ready to walk in it. While we claim to be a people who take the *Bible* for our guide, we ought not to repudiate the institutions and usages which it sanctions.

"To the law and the testimony; if they speak not according to that word, it is because there is no light in them!" The Bible is our authority, and of this *Holy Book* would we make all our inquiries, and from it draw all our light on the following questions, which we will consider as briefly as the subject will admit:

- I. WHAT CONSTITUTES A CHRISTIAN CHURCH?
- II. WHAT ARE ITS ORDINANCES?
- III. WHAT OFFICES DID CHRIST AND HIS APOSTLES SANCTION?
- IV. WHAT OBLIGATIONS GROW OUT OF THE RELATION OF THE DIFFERENT MEMBERS OF THE BODY OF CHRIST?

It is not pretended that these questions embrace all that might be said upon this subject, but they will be sufficient for the present purpose—the object of these articles being to bring forward some of the leading facts and truths recorded in the New Testament, that our Advent brethren may act in view of them in those respects in which they have not already acted. Most of their views and practice in this matter, we think have been Scriptural.

I. WHAT CONSTITUTES A CHRISTIAN CHURCH? It has been already remarked that the primitive import of the word *ekklesia*, rendered *church*, is "an assembly convoked by a herald"—and we shall find that the New Testament usage of the word is not dissimilar. The Lord Jesus and his apostles preached the gospel to men; they believed it, and, forsaking their sins and iniquities, consorted together in the worship and service of God. They were, of course, *assemblies or congregations*; and being *saints*, or holy persons, they

were *congregations* or "*churches of the saints*," (1 Cor. xiv. 33); being followers of Christ, they were, in their collective capacity, "*churches of Christ*" (Rom. xvi. 16); being "followers of God as dear children," they were "*churches of God*" (1 Cor. i. 2 and 1 Thess. ii. 14), in the various places where such associations of believers might be, whether at Corinth, Thessalonica, or any other place.

The first instance, however, in which the word *church* occurs in the New Testament, gives us a more extensive signification of the term, and evidently means the vast congregation of all the saints, rather than those who reside in any particular locality. Christ said, "Upon this rock will I build my church," &c.,—which doubtless means the aggregate of all local churches, "against which the gates of *hades* (or the tomb) shall not prevail." (Matt. xvi. 18.)

The second instance is in Matt. xviii. 17, where it is used to express the idea of a congregation of believers in Christ in any particular locality: "If he will not hear thee, tell it to the church; if he neglect to hear the church," &c. Up in this period we have no account whatever of any formal organization of churches, or the appointment of men to any particular offices in them (if we except the apostles and the seventy; and perhaps these are not exceptions, as they had a general rather than local work to perform), and yet there was a church in existence, from which it appears, that those arrangements which are now sometimes regarded as *essential* to constitute a church, were not necessarily embraced in it.

In Acts ii. 47, we have the third instance of the use of the word: "And the Lord added to the church daily, such as should be saved." In the 41st verse it is said, "And the same day (Pentecost) there were added to them about three thousand souls"—and in the 1st chapter, 13-15 verses, we learn that a godly number of disciples were associated together for the worship of God—these persons constituted the church to whom "the Lord added daily such as should be saved." The process by which God did this, is stated in the context, and the whole account shows that it was not done by an act of *physical omnipotence*, nor by a majority of the votes of the original church, which was collected together to the number of one hundred and twenty. (Acts i. 15.)—Peter lifted his voice and preached the gospel to the multitude, who had assembled in consequence of the miraculous effusion of the Holy Ghost, which had been "noised abroad"—and after a lucid exposition of the prophecies, relating to the dispensation of the Spirit, and the sufferings and royalty of Christ, he concludes by a powerful exhortation, which resulted in the conversion of three thousand persons. "Then said Peter, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." "Then they that gladly received his word were baptized, and the same day there were added to them about three thousand souls, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."

It is plain, from the above passages, that the joyful reception of the word preached, repentance for sin and submission to the rite of baptism, was the process by which these souls were "added to the church," and "steadfast continuance in the apostles' doctrine and fellowship," &c., were the

by which they were kept in the church. A church in apostolic times was a very simple thing, widely different from the complicated institutions of modern times; and although some other arrangements were needful to the well-being of the churches themselves, yet churches existed where believers were associated, even in private houses, possibly composed of a single family. Paul says (Rom. vi. 5), "Greet the church that is in their house" (i. e. Aquilla and Priscilla); and he alludes to that church again in 1 Cor. xvi. 19, as sending Christian salutation to the church at Corinth, whether it consisted of any but their own household or not, it was certainly small. Such churches might not require the offices which the apostles instituted in larger bodies of Christians, as at Jerusalem, Ephesus, &c. &c.,—but they were churches notwithstanding. The appointment of elders in the churches, was a subsequent work, and designed for the convenience and prosperity of the churches and the spread of truth. This part of the subject, however, must be reserved for another time.

Rochester, N. Y., Nov. 14th, 1848.

For the Advent Harbinger.

A PERFECT HEART.

BY J. B. COOK.

"I know, my God, that thou triest the heart, and hast pleasure in uprightness. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare the heart unto thee, and give unto Solomon, my son, a PERFECT HEART, to keep thy commandments, thy testimonies and thy statutes, and to do ALL these things," &c. This text seems full of light, that is now needed.

From the use of this phrase in this connection, we may learn what a "perfect heart" is. It is to have "present truth" before our minds—to have it in the "imagination of the thoughts of the heart." It is to be so prepared to co-operate with the unfolding purposes of God, as to "do all" which our position and faculties will enable us for the honor of God.

By a series of judgments and special providences, Saul and the Philistines, and other obstructions had been removed out of the way. Solomon, the type of the great Prince of Peace, had grown up under the choicest influences and instructors of that age. The people had offered "willingly" and abundantly for the erection of "the temple of the Lord." Then all that was wanted was that the consecration of their all to God might be perpetual—that they might have the things of God "forever in the imagination of the thoughts of their heart," and thus continue to "do all." In that state they would be "perfect"—completely fitted for their sphere. Thus it would be with Solomon—thus with the people.

The word "perfect" in 2 Tim. iii. 17, Heb. xiii. 21, is used in the same sense. It indicates completeness of knowledge and strength of character for the service contemplated in the context. While "the imagination of the thoughts of the heart" is full of God and Jesus, and salvation "with eternal glory," the heart will be "perfect" before God. Such a heart—"a perfect heart," will prompt us to obey God—to "do all these things." Such a heart must greatly change before it can be put to shame for believing and doing just what God commands. It dares not disobey—it would not disobey. A world would not tempt it so long as it remained thus "perfect with God." Such a heart dares displace all who would have it deny God or his truth. Nothing of this side immortality is so stable, so enduring, so true to truth, as an holy mind. Of such, Jesus will not be "ashamed." (Mark viii. 34, 38.) They dare confess their Lord if all others failer and fail. Lord, give me "a perfect heart." Amen.

For the Advent Harbinger.

FAITH.

BY BETTIE MORLEY.

Many persons seem to mistake conviction for faith: so that while the evidence of the truth of a doctrine is before the mind, they having little or no doubt of the correctness of that wisdom, regard themselves as believers of the truth.

But a person may have a clear perception of the correctness of evidence, and deeply feel the weight of evidence for a doctrine, and yet have no faith in the doctrine.

All who believe with the heart that God hath raised up Jesus from the dead, and confess the same, shall be saved; but there are, undoubtedly, many persons, who have no doubt of the fact of the resurrection of Christ, and who also confess before men their entire conviction of that fact, who, notwithstanding, have no faith.

True faith forms a part of the immense "fruit of the Spirit." "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. v. 22, 23.

According to this Scripture, all those who have the spirit of God have faith, and all who have not the spirit of God have neither faith, love, peace, nor any other quality of this great fruit. Those who truly believe the truth, believe it as such, and consequently believe all that they perceive to be truth. A believing mind is a perfectly honest mind, though it may not have perfect light on any subject.

Faith then consists in surrendering the heart to the control of all precious truth. Hence the propriety of the Scripture mode of testing Christian character. "He that believeth shall not make haste, or shall not be confounded." "He that believeth God in anything that he has said, believes him also in all that he understands that God has said. He that believes God truly, has, in fact, no unbelief—because unbelief is the opposite of faith. It consists in a voluntary refusal to submit the heart to the control of truth.

Phillip was safe in requiring of the eunuch nothing more than that he should believe some revealed truth with all his heart. He had a clear perception of a certain truth, and earnestly declared that he believed it. This was sufficient and Phillip baptized him. We should then be anxious rather that people should believe truly some truth, than that they should perceive all truth.

Buffalo, N. Y. Nov. 8th, 1843.

For the Advent Harbinger.

FREE DISCUSSION.

BY WALTER PRATT.

Reading both sides, on the question of the speedy coming Lord, was what settled the minds of all the brethren in favor of the truth. And all will admit the evidence looked much brighter when the opposing arguments were brought forward. Then we could see who had the sandy foundation, and who on the eternal rock of truth. Both sides must be seen, before we can "prove all things, and hold fast that which is good."

The great danger, I apprehend, in these last days (as in former), is this: When one class of truths leads out the saints from corrupt bodies, instead of going on in work of reform, and search for truth, they make creeds and settle down on their lees—and if one continues to go on in search of the truth, steps over their creeds, he is branded with heresy at once. The sects cry out to those proclaiming the Lord's coming: Preach faith and repentance, and our doors shall be open—but we cannot open our doors to foreign questions, such as the Lord's speedy coming, saints inheriting the earth, restitution, oneness of the saints, etc. Why is this? So far thou shalt go, says our creed, and no farther.

Is there not danger of the Advent brethren going over the same dangerous track, if time continues a short space, full into the same fatal error? We need to take heed to ourselves, lest we fall, after the same manner.

When expressions like these are advanced against the subject of life and death, and other questions, viz: "We are doing a great work—we cannot come aside!"—"foreign questions we cannot turn down to discuss!"—and others of the same import, to evade the light shining forth; is not this the beginning of the same course to shut out light, and exhibiting the same creed power that we have had to fight against? Does it not remind us of the sects? and, in fact, is it not the same opposition we have had from the ecclesiastical bodies, when trying to get the evidences of the speedy coming kingdom before them?

Beware, brethren! you see the pit from which you have been taken, and the danger of getting on to the same old iron bedstead. You have got free—keep in the blessed freedom of the gospel. Lift up your voice at the first appearing of apostasy—strike the axe at the first sprout of the old stump—do it in the love of truth, that our Lord when he comes, may find his church, what he designed it should be, "the light of the world!"—"a city set on a hill!"—a body of reformers. I pray the Lord to let his church see all the truth he has for the saints in these last days, to prepare them for his coming and kingdom, and found at his appearing holding it in righteousness. Amen.

Sturbridge, Mass., Nov. 7th, 1848.

For the Advent Harbinger.

PARAPHRASE OF PSALM XLVI.

BY A BIBLE READER.

A Bible Reader hopes that none will consider the following paraphrase as a translation, but as rather designed to show the more opinion of a fallible individual, as to the meaning of inspiration thus paraphrased; or, as he, for one, understands "the spirit of prophecy" in general. Those not familiar with the inspired text, on reading the paraphrase, might judge better of its general correctness by opening their Bibles, and carefully comparing one with the other. To individuals looking for a temporal millennium, it is supposed that such paraphrases would seem foolish indeed.

1. The Lord is the saints' protection and support, and their present comfort in all their trials for Christ's sake.
2. Therefore, they should never fear, though they might see the earth itself removed away, and the mountains actually cast into the broad ocean, and
3. Though the ocean should roar aloud, with trouble, and the mountains tremble with its mighty swelling.
4. For there will be a river of life, in the midst of promised new earth, whose waters shall eternally satisfy and gladden their hearts, who inhabit the heavenly city to be located therein, which will then be the holy place, or dwelling of God, personally and forever;
5. For God himself will be in the very midst of that city of saints, which will stand forever unmoved; where God will be their help, support or protection; and the time of this consummation is at hand.
6. And when this shall be done, the heathen unbelieving, of every class, on their coming to judgment, will rage against the Lord; and all their governments will be agitated—God's own rule will be heard from heaven, and the whole earth will melt with fervent heat;
7. Yet the Lord of hosts, or head over all, will be with his saints, and their protection forever.
8. Then all the surviving of mankind, here the saints, will personally behold the wonders

works of the Lord, what desolation he will have made, in destroying his enemies and their works out of the earth;

9. For he will then have made ways to cease out of the earth, having broken, cut in pieces, or burnt all their carnal weapons and weapons of war in the fire of the last day;

10. Therefore, oh ye sinners, now be still or submit yourselves to God by a true repentance; for God will then be thus exalted over his enemies and the whole earth.

11. And then the Lord himself will be personally present with his saints, and their protection forever and ever.

For the Advent Harbinger.

A FEW RULES FOR CONTROVERSIALISTS.

BY R. V. LYON.

To the waiting ones who are looking for speedy redemption.

I think a strict adherence to the following rules would prevent much unkind feeling, now manifest, and save the Church of God from distraction:

1. Let each one seek to exalt Jesus instead of himself or his brother.

2. Let each one esteem others better than himself.

3. Avoid controversy, except when the cause and truth demand it; and when engaged in it, use soft words and hard arguments.

4. Attack the doctrine your brother holds to, and not his character.

5. If a brother has trespassed against you, or embraced heretical doctrines, let the gospel rule be taken; and when this is done, all should have moral honesty enough to abide by the decision.

6. If you cannot speak well of your brother, it would be better for you to keep silent, unless the cause demands you to speak.

7. Never speak when in a passion. Think twice before speaking, and always speak and act just as though you expected the next hour to stand before the blazing throne of Jehovah.

8. Let your whole being become interested in the soul-saving truth, that Jesus is soon to come and bring about the promised restitution, and then your strength, time and all, will be employed in trying to get men ready to stand amid the splendors of that awful day of walking on the sea of glass mingled with fire.

Dear Brethren—Let this course be taken, and methinks you would begin to see that the glories of that heavenly world have got so much to attract your attention, that there would be no room for that spirit which is opposite to the spirit of Christ to dwell in the heart of any.

Abington, Ct., Nov. 4th, 1848.

Love as Brethren.

Be ye reconciled to God, and one towards another. You all believe that in the beginning, God, the giver of all good, made the heavens and the earth—that after some 1600 years he destroyed or drowned it by a flood of water—that in process of time he destroyed the cities of the plain by fire—that he sent prophets many—that Daniel had a vision of things down to the judgment—that he saw all the earthly kingdoms that should precede God's everlasting kingdom—that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life—and that the Son of God has come, and been put to death, rose on the third day from the grave, and afterwards ascended up into heaven—and that the time has about arrived when he will come in the clouds of heaven with power and great glory.

The above points of theology, and many others, you are agreed in. Now, if there are some that you are not agreed in, it is not strange; but you ought to love as brethren. And I would exhort you, in

the name of our coming King, to be ready for every good word and work, and let the evil alone. Amen.

Yours looking for Jesus, J. A. FANCHER,
Sandy Hill, N. Y. Oct. 30th, 1848.

Selected.

PRIMITIVE CHRISTIANS.

THEIR ATTENTIONS TO THE SICK.

But the primitive Christians were not content with conveying their alms and aid through the public channels of the church. To them it appeared a sacred duty to countenance the poor with their presence and their purse in their own homes, where they could make more minute inquiries into their wants, and tender them the comforts of Christian sympathy and counsel, which, by the brethren both of high and low degree, were more highly prized than ever the open-handed benevolence that ministered to their temporal necessities. This pious office was more especially delegated to the female members of the community, as it was thought, both from the delicate nature of the embassy, and from the jealous spirit of ancient society, they possessed facilities of access to the domestic privacy of all classes, denied to their brethren of the other sex. And exemplary was the prudence and fidelity with which they discharged their trust. Every moment they could spare from the prior claims of their own household, the Christian matrons devoted to those errands of mercy; and while they listened to the widow's tale of other days, and her traits of a friend who had gone to his rest,—or saw the aged in their hut of poverty, bending over the weight of years,—or sat by the bedside of the afflicted, and those that were ready to die,—or found, as was frequently the case, the helpless babe, which the frigid heart of a Pagan mother had exposed and forsaken in the lonely path, they provided for the wants of each, and administered appropriate comforts both for the body and the soul. But these were light and easy attentions compared with the duties which the charitable mission frequently imposed on them. In those days there were no public institutions for the reception of the poor, and for the medical treatment of the diseased, and as there were few or none among the heathen in private life who ever thought of entering the abodes of poverty and sickness, and helping their neighbors,—the Christians were never without objects, in every form of human wretchedness, towards whom their benevolence was required. Indeed it is almost incredible to what offices the ardor of their Christian spirit led them to condescend. They, though all of them were women moving amidst the comforts of domestic life, and some of them ladies of the highest rank, never inured to any kind of labor, scrupled not to perform the meanest and most servile offices, that usually devolved on the lowest menial. Not only did they sit by the bedside of the sick, conversing with and comforting them, but with their own hands prepared their victuals, and fed them—administered cordials and medicine—brought them changes of clothing—made their beds—dressed the most repulsive and putrefying ulcers—exposed themselves to the contagion of malignant distempers—swaddled the bodies of the dead, and, in short, acted in the character of a doctor, the physician, the nurse, and the ambassador of God. Their purse and their experience were always ready, and the most exhausting and dangerous services were freely rendered by these Christian women. Thus, while the heathen allowed their poor and their sick to pine in wretchedness and to die before their eyes, uncared for, there was not in the first ages a solitary individual of the Christian poor who did not enjoy all the comforts of a temporal and spiritual nature that his situation required.

It was not, however, only to the poor of their own churches that the benevolence of the primitive Christians showed itself. Never, perhaps, was the clear and lively principle of their character more strikingly exemplified than in the appearance of any of those calamities—famine or pestilence—with which the ancient world was so frequently visited. In the accounts that have reached us of those terrible catastrophes, mention is invariably made of a sad corruption of morals accompanying them,—the heathen became desperate and reckless amid the fearful ravages made in their ranks, their sensibilities were deadened, and a most unnatural and cold-blooded indifference shown to the claims of their nearest relatives and friends. In the midst of all these disorders, the benevolence of the Christians exhibited an extraordinary contrast to the unfeeling selfishness of their heathen neighbors. Thus, for instance, during the plague that so long and severely afflicted Carthage in the time of Cyprian, he and the rest of the Christians were indefatigable in their exertions for the relief of the afflicted; and while the heathen abandoned the sick and dying to their fate,—while the highways were strewn with corpses which no one had the courage or public spirit to bury, and the hardened survivors were intent only on pilfering the clothes and the chests of the dead, the Christians were constantly facing the danger, busy on the streets or in the houses, distributing money or articles of food and clothing, and doing all in their power to alleviate the pangs of the sufferers, and soothe the last moments of the dying. Nor was their benevolence confined to the sick members of their own community,—they extended their attentions indiscriminately to all; and while the heathen stood aloof and careless, parents deserting their children, and children trampling on the unburied corpses of their parents, the Christians were assiduously employed in the pious labor of interring them,—the rich contributing their money, a still poorer their labor, to clear the houses and the streets from the effluvia of the mouldering relics of mortality, and adopt the most precautions to free the city from the further ravages of the pestilence.

In like manner, when the Roman empire, especially that part of it that lay in the East, was overtaken, in the reign of Gallienus, by the simultaneous calamities of plague, famine, and earthquake, the calm fortitude and unswerving resignation of the Christians,—their indefatigable benevolence towards all who were seized by the dreaded sickness, and the kind, sympathising attentions they bestowed on them, at the risk of their own lives, was very strikingly exemplified in Alexandria, the chief seat of the disasters. In a letter of Dionysius, who was then pastor of the church in that city, a most impressive account is given, of which we subjoin a translation:—That pestilence appeared to the heathen as the most dreadful of all things—as that which left them without hope; not so, however, did it seem to us, but only a peculiar and practical trial. The greater part of our people, in the abundance of their brotherly-love, did not spare themselves; and, mutually attending to each other, they cheerfully visited the sick without fear, and ministered to them for the sake of Christ. Many of them died, after their care had restored others from the plague to health. The best among our brethren, priests and deacons, and some who were celebrated among the laity, died in this manner; and such a death, the fruit of great piety and wrong faith, is hardly inferior to martyrdom. Many who took the bodies of their Christian brethren into their own hands and bosoms, closed their mouth and eyes, and buried them with every attention, soon followed them in death. But with the heathen, matters stood quite differently; at the first symptom of sickness, they drove a man

from their society, they tore themselves away from their dearest connections, they threw the half dead into the streets, and left thousands unburied,—endeavoring by all the means in their power to escape contagion, which, notwithstanding all their contrivances, it was very difficult for them to accomplish.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, November 25, 1848.

CLOSE OF THE VOLUME.—Only three numbers more, will close the present volume of the Harbinger; at which time bills will be sent to all who are indebted for the present and previous volumes.—One dollar will be charged in all cases where we are put to the trouble and expense of sending bills. But all who will forward their subscription, so that we may receive it before sending out the bills, will be charged only *seventy-five cents* per volume. Let there be a united and general effort put forth to square up these accounts at this time. If it is both necessary and right that it should be done. If any people in this unjust, wicked world, should be honest and punctual in their business, it is those who are believers in the near advent of Christ.

A WRONG CANNOT BE A RIGHT.

"In all probability we have said and done some things that were not for the best; though whatever confession we may make to God, or to you [the church] we have none to make to any one who has either set the example, or proves that the evil disposition is as abiding as the Leopard's spots, or the color of the Ethiopian's skin. In meeting these unprovoked assaults, the most unkind and unchristian language used by us, has been that used by the assailant; and the worst treatment has been to retort his own arguments, if they could be called arguments. And why should it be a crime to meet a man with his own weapons? If officers leave the points at issue, for the purpose of loading us with odium, do they not deserve to feel that it is a game *not to be played*? And if when one of this class is made to feel it, by being paid in his own coin, he raises the cry of persecution! in order to regain, as a martyr, the sympathy he has lost by his weakness, or unfairness, in maintaining his position, does it not furnish a glowing exhibition of his contemptible meanness as a controversialist? He is not manly enough to confess the purity or security which every body but himself sees, so he chooses to forget that he is receiving the measure he has meted out to others; to assume every thing, and so, filled with pious honor that others should depart from the question to load him with unheard-of infamy, he raises his cry to heaven and earth, 'My punishment is greater than I can bear!'" —*Herald, Nov. 11.*

In reference to the difficulties to which this extract relates, we only say, that we do hope the parties concerned will be so guided as soon to adjust them in a Christian manner. But this desirable work we think can never be accomplished on the principles taught in this extract.

It teaches, if we understand its import, that we are justified in a severe "retort" on an opponent; in using against him his "own weapons," even if they are carnal; in loading him with odium, provided he has been "loading us with odium";—that, if he has played an unjust game, toward us, he "deserves to feel," that we can "play" the same "game"; that, if he deals in apuritanic coin, it is just that he be "paid in his own coin." And, though we may be convinced that, in doing these things, all "were not for the best"; and, consequently, that it may be our duty to "wake to God" and the church, "confession," "we have none to make" to our opponent, against whom these very things, which "were not

for the best," have been "said and done"; and for the reason, that he has "set the example" of wrong, and "proves that the evil disposition is as abiding as the leopard's spots, or the color of the Ethiopian's skin."

Now, if it is wrong for our brother to say and do such things, it certainly is wrong, *in us*, to imitate his "example"; for what is a moral wrong in one, cannot be right in another. And, besides, we think it our duty, to confess our wrongs to the one against whom they have been committed, irrespective of what he has done to us. If he be an enemy, and have done many and great wrongs to us, while we have done but a few small ones to him; and though he be unyielding in his wickedness; we are not released from our duty to him; we should freely and fully confess all our wrongs done to him. If we have set us an "example" of wrong, of hatred, let us set him an "example" of right, of love, humility and Christian forgiveness; it may be the means of melting down his stubborn will, drawing out the confession necessary, reforming the erring man, of healing the difficulties between us, and of saving us both in the day of the Lord. At any rate, a course like this, we think would be more likely to accomplish this desirable work, than the opposite. But we will let the peaceful gospel speak on this important matter.

"Say not, 'I will do so to him as he hath done to me; I will render to the man according to his work.'" Proverbs xxiv. 29.

"Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.—And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans so? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Do ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 38—48.

"Bless them which persecute you: bless, and curse not. Repemce to no man evil for evil."—Rom. 12: 14, 17.

"Confess your faults one to another, and pray one for another, that ye may be healed."—James, 5: 16.

"Be not overcome of evil, but overcome evil with good."—Rom. 12: 21.

Were all actuated by these principles, unpleasant litigations, between brethren, would seldom, if ever, spring up among them; and if by chance they should appear, they would soon be settled in the most amicable manner. May we seek more and more to be actuated by them; for "if any man have not the spirit of Christ he is none of his."

CHURCH ORGANIZATION.

We notice that, in a few instances, churches have been organized among us, and on a plan different from the New Testament rule, or from the practice of gathering churches among us, and very much after the usages of the surrounding sects.

Now, as it is not reasonable to suppose that this new measure will be generally adopted, by our brethren, without a thorough investigation, we recommend that no step be taken, by any church, in his work of human organization, until the subject

shall be fully investigated. Certainly, we should not act hastily, nor in the dark, on matters of this vast importance. God has given in his word, all the light necessary to guide us according to his will, in this case. Let us follow that light, and we shall not stumble in darkness. Let each take the New Testament, carefully read it through, noting every word that relates to the gathering of churches, and their order; and then let us compare notes, in friendship; and see if we cannot act in union in this work.

On another page will be found the commencement of a series of articles from Bro. L. D. Mansfield, on this subject. We are glad he has begun the investigation. Let his communications be carefully compared with the New Testament, and if found defective, let the defect be shown. We invite to our columns a thorough and friendly investigation of this whole matter.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter. ii.

As further evidence that the advent of Christ is at the door, we offer the ago of the world. That the people of God before and after the christian era be believed that the present state of the world would at the close of *six thousand years* from the creation is abundantly evident from the following testimonies:

"As for my opinion, saith R. Menasse, 'I think that after six thousand years, the world shall be destroyed, upon one certain day, or in one hour; that the arches of heaven shall make a stand, as immovable; that there will be no more generation or corruption; and all things by the resurrection shall be renovated and return to a better condition.' Menasse also assures us that "this out of doubt is the opinion of the most learned Abn Ezra," who looks for it in the New Earth of Isaiah 65: 17.

BERNARDUS flourished A. D. 178. He was Bishop of Lyons, and says—"In as many days as this world was made, in so many thousand years it is perfected for if the day of the Lord be as it were a thousand years, and in six days those things that are now were finished, it is manifest, that the perfecting of those things in the six thousandth years, when Adam Christ reigning 1260 years, shall have wasted a things in the world, &c., then shall the Lord come from Heaven in the clouds, with the glory of his Father."

BARNABAS says—"God made in six days the work of his hands, and he finished them on the seventh day, and he rested on the seventh day, and sanctified it. Consider my children, what that signifies: He finished them in six days." The meaning of this: that in six thousand years, the Lord will bring all things to an end. For with him one day is thousand years, as Himself testifieth saying: "I should this day shall be as a thousand years," therefore children, in six days (i. e. in 6000 years) shall all things be accomplished. And what is that he saith:—'He resteth the seventh day?' He meaneth that when his Son shall come, and abolish the World, and judge the ungodly, and change the west moon and stars, then he shall gloriously rest in the seventh day." See sec. xiv. xv. Epist. Barnabas.

CYRIL, Bishop of Carthage, flourished A. D. 322. His writings are held in great esteem by the godly. He speaks of the six thousand year completion and perfection fulfilled. The testimony of all the fathers is so general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

LACTANTIUS, who lived about A. D. 310, says: "his Book of Divine Institutions,"—"Let philosophers know, who number thousands of years, since the beginning of the world, that the six thousand year is not yet concluded or ended. But the number being fulfilled, of necessity there must be an end and the state of human things must be transformed into that which is better." This he professes from God's making the world in six days.

The learned JOSEPH MEAD, called the "Millstone Mede," says—"The divine institution of a Sabbath, or seventh year's solemnity among the Jews has a plain typical reference to the seventh or millenary of the world, according to the

now tradition among the Jewish Doctors, adopted y many in every age of the Christian church, that his world will attain to its limit at the end of six thousand years."

The Rev. RICHARD CLARK, in his essay on the number seven takes a similar view. He also says in his treatise on the prophetic numbers of Daniel and John, that "The six thousand years preceding the Sabbath of rest" "will be cut short in righteousness."

THOMAS BURNET, in his "Theory of the Earth," printed in London A. D. 1697, states that it was the received opinion of the primitive church from the days of the Apostles to the council of Nice, that his earth would continue six thousand years, when the resurrection of the just and conflagration of the earth, would usher in the millennium and reign of Christ on earth.

Gibbon, in his "Decline and Fall of the Roman Empire," speaking of the faith and character of primitive Christians, says:—"The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration in the present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, (the early Christians supposed the world was about 6000 years old in their day) would be succeeded by a joyful Sabbath of a thousand years—and that Christ, with the triumphal band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

John Bunyan, the pious author of the Pilgrim's Progress, says:—"From the blessing the Sabbath Day, and resting on it from all his works, was a type of that glorious rest the Saints shall have when the six days of this world are fully ended. This the apostle asserted in the 4th chapter of the Hebrews, 'there remaineth a rest (or the keeping of a Sabbath) to the people of God,' which Sabbath, as I conceive, will be the seventh thousand of years which are to follow immediately after the earth has stood six thousand years first. For as God was six days in the works of Creation and rested on the seventh, so in six thousand years he will perfect his works and providence that concern this world. As also he will finish the toil and travail of his Saints, with the burden of the boats and the curse of the ground, and bring all into rest for a thousand years. A day with the Lord is a thousand years: wherefore this blessed and desirable time is also called a day, a great day, that great and an able day of the Lord, which shall end in the eternal judgment of the world.—God hath held this forth by several other shadows, as the Sabbath of weeks, the Sabbath of years, and the Great Jubilee."—Works vol. 6, p. 301.

Again he says:—"None even saw this world as it was in its first creation, but Adam and his wife, neither will any see it until the Manifestation of the children of God: that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Ib. p. 329.

We may add to this testimony, the universal belief of the church, before the advent question was agitated by Bro. Wm. Miller and others. Mr. Dowling objected to Bro. Miller's theory because, as he supposed, the six thousand years from the creation had not expired. Such was our faith on this subject, that the first thing we did towards testing the truth of Bro. Miller's views was, to ascertain whether the world was six thousand years old or not. In short, such was the general belief of the church on this subject, that it was only necessary, in many cases, in order to produce at least strong conviction that the advent was near, to prove that the world was actually about six thousand years old.

That the seventh thousand years of our world's existence will be a Sabbath of rest, appears evident from Paul's reasoning in the third and fourth chapters of Hebrews. He says in chapter iv. 9, 10—"There remaineth therefore a rest (or keeping of a Sabbath, marg.) to the people of God. For he that is entered into his rest, he also hath ceased from

his own works, as God did from his. The argument seems to be this: As God rested on the seventh day, so will his people rest or keep a Sabbath on the seventh day of this world, or the seventh day of the Lord; which is as a thousand years (3 Pet. iii. 8); that is, that portion of time which we count a thousand years, constitutes but one day with the Lord, in the anti-type of the type, viz: the first seven days of the history of our world. As it was in the type so it will be in the anti-type, the seventh day will be a day of rest, or the long looked-for glorious Millennium.

Is the world now about six thousand years old?—We say it is: and offer the following evidence in proof of the correctness of the assertion. Archbishop Usher, our standard chronologist, makes the age of the world at the commencement of the Christian era, 4004 years. Add to this 1848, and we have 5852, the supposed present age of the world; leaving it 148 years short of six thousand years old.—Now, that Usher has made a mistake of about this number of years, we think can be clearly demonstrated. He has probably followed the doubtful or incorrect text in 1 Kings vi. 1, which makes the time from the exode of the children of Israel from Egypt to the fourth year of Solomon's reign, to be only 480 years. That this number is too small will be seen by the following testimony:

The sojourning of the children of Israel in the (Iys wilderness, according to Joshua v. 6, was 40
Joshua's reign and the time of the elders and anarchy, according to Josephus, was 43
Reign of the Judges to Samuel the prophet, Acts xiii. 20, was about 450
Time the ark abode at Kirjath-jearan, Judges vi. 2, 20
Saul reigned, Acts xiii. 21, 40
David " 2 Sam. v. 4, 5, 40
To Solomon's 4th year, 1 Kings vi. 1, 4
637

By this computation, we make 637 years, where Archbishop Usher counts only 480, making a difference of 157 years. Add 137 to the age of the world according to Usher 5852

and we have for the present age of the world, 6009

Dr. Jarvis gives to the elders and the anarchy only 41 years. There is also some doubt as to the exact correctness of the 20 years assigned to the ark while at Kirjath-jearan, and Samuel's reign. Also to Solomon's fourth year may have included only three full years. But as the object of this investigation is not to show that the world is precisely 6000 years old (which we think cannot be accurately proved), but that it is about that age, we will therefore dispense with further remarks; only we will say that we are not far from the close of the 6000 years of the age of this world. If the testimony proves any thing it proves this.

The conclusion is, that we have all the testimony which can be drawn from the universal belief of the church in all ages, that 6000 years will close the present order of our world, and bring in the Millennium—we also have the testimony of the Bible on this point decidedly in our favor, and the startling fact, according to the best evidence in the case, that the world now is about 6000 years old—we say that we have all this testimony to aid in proving that the coming of the Lord is emphatically at the door.

In view of these things we most seriously ask all, all, who has this almost overwhelming amount of the most infallible testimony been given? Reason and the inspired word unite in the answer—"that ye might believe; and that, believing, ye might have life." O then, let faith, unwavering faith, take hold on the divine testimony, which we have presented in this and the preceding numbers, that the appearing of Christ and his kingdom will most surely soon

be witnessed. There can be no mistake in this matter—therefore let no man deceive you, or cause you to become unbelieving, or to put far off that great and terrible day of the Lord. See that you are constantly ready; for soon and sudden as the lightning's flash will be the coming of the Son of man.

"The Harbinger of Oct. 28th, makes an attack on the following resolution passed by the Adventists in conference at New York last May, and calls it 'the resolution which aversive defensive war!'"

"Resolved, That Slavelholding, Intemperance, the prevailing spirit and practice of War, Licent on us, and every other forbidden practice, is sin, in a will, if not repented of, sht the subject of them out of the kingdom of heaven; and, therefore should, if persisted in, exclude them from our fellowship on earth."—Herald.

Let us have the whole truth of the case; for sometimes a part of the truth is as liable to mislead as its opposite.

Be it remembered, that the original resolution condemned ALL WAR; that this was too broad to suit the whole conference; that an amendment to modify the resolution, was offered and adopted; and, consequently, the amendment did not in the estimation of all the conference, condemn ALL WAR; but justified defensive war, according to the pleading of one of the members of conference. If this is not the truth of the case, please say what is.

To Correspondents

J. M.—We think we informed you, some time since, that they lacked point, or, in other words, you wander from the point. This has been the main objection in them all. We publish not to please individuals, but for the best good of all. We question not your christianity, and hope soon to meet you in the kingdom.

G. A. Lapham—It was duly received, and is on file.

Foreign News.

Austria.

Up to the last moments, all is doubt and uncertainty respecting the fate of the contending parties, both in and around the walls of Vienna. The last dates from Vienna, through Berlin, were to the 28th October, when every inducement had failed to bring the Viennoise to a surrender.

Prince Windischgrätz has commenced the bombardment of the Capital of the Austrian empire.

The advance of the Hungarians to relieve the city, was several times prevented by the firm of the imperial troops. The whole week had been passed in desultory conflicts, attended with considerable slaughter, between the besieged and besiegers.

The latest intelligence received via Rutenbo, is that four of the suburbs are in flames, and that the cannonade continued through the day. The troops are in possession of the Northern line, and have not yet succeeded in taking any of the suburbs.

In the Jagerzell a tremendous barricado has been erected, defended by 8 cannons and as many companies of burghers.

A perpetual fire is kept up against the enemy, but they were beginning to husband their powder.

There was still a supply of provisions. There has been an encounter in the States between the tri-colored and the two-colored burghers, in which the latter were overcome, after they had set the States on fire.

A captain in the national guard has been hung, because he attempted to inform the enemy of an intended sally from Nasorf.

One million thousand florins, which were de-

tinued for the military, have fallen into the hands of the National Guard.

The Emperor was at Olmutz, and has issued orders to transfer the Diet from Vienna to Kremsin, a city midway between Olmutz and Vienna.

Cholera.

Wimer & Smith's paper says: The deaths in London from Cholera, amounted to 34. The average number daily being only one for the antecedent five days. But 18 cases were reported on Tuesday, seven of which were fatal; on Wednesday, 9—7 fatal; Thursday, 15—12 fatal.

In Edinburgh and the neighborhood it still lingers. There have been five deaths since the last report, making 160 deaths since October, out of 290 cases.

Correspondence.

From Bro. J. B. Cook.

Mean Post Office, Lake Erie,
Nov. 10th, 1848.

Bro. Marsh:—I propose to give a brief notice of my tour West. It led me through Providence, R. I., where I saw Bro. White. His leading remark on the late attack on the writer, for daring to review several popular errors among Adventists, is worth preserving. It was, that he believed it was *unparal- leled* in the history of Protestant controversy."—Bro. Pasnet was absent. In Worcester, my interview with several brethren was gratifying and profitable.

The second day brought me to Albany. The brethren had not for worship, and I spoke to them on the merciful nature and necessity of "the judgment" of God. We had a comfortable meeting. I spent the night with Bro. Needham, who related an interesting experience of an old man, whom he had just seen, a short way out of the city. He "had no rest in spirit" till he sought and found out those who believed in the advent at hand. It had required several journeys. His friends thought him crazy; but he came at last where Bro. N. spent the Sunday previous, and said that he "had found them."

I saw a letter at Bro. Hahn's from Sr. Minor, in which she relates an awakening out in Pennsylvania, among the Dunkers, Methodists, &c., on the advent. It was full of interest to the true believer. They demanded baptism, as in apostolic times, of their instructor, Albert, her son. Near twenty, if I recollect, had been baptized—others were to follow.

The third day I reached Auburn. Bro. Smith has had a great blessing on his labor, in connection with the brethren. Though the city was in uproarious, political excitement, their hall was almost filled.—The meeting was good enough to have rewarded me for my whole journey.

The fourth day, at Seneca Falls, I had a sweet time. Their tent-meeting had been a blessing, and brought in several to "the faith of God's elect."—Bro. Finney was absent.

At Canandaigua, we met in the Baptist meeting-house. My subject was, "The Second Coming of Jesus." Good was done. The audience reviewed the testimony, some, at least, "with joy of the Holy Ghost."

In Rochester, my stay was pleasant to me. The audience, which quite filled the hall, notwithstanding the storm, so received the word as to make it pleasant to preach. The meeting with Bro. Brown, of Cleveland, was one of overwhelming interest.

My visit in Buffalo, I must now omit. The storm, &c., has detained us. We are now, Nov. 11th, at Cleveland, O.

Yours, J. B. Cook.

From Bro. H. Pratt.

DEAR BRO. MARSH:—I have great reason to rejoice in my Savior for his gracious words and promi-

ses to those who endure to the end. Never did I realize more fully the blessed consolation of rejoicing in the truth than now. Others may and do rejoice in numbers and respectability, but give me the truth.

I have just received a letter from a beloved sister, whose heart is overflowing with gratitude for the evidences adduced from the word, of the distinctive being of God. She says, "How could God fill the world with realities, and himself a non-reality?"

Says my Savior, "I have given them thy words, and the world hath hated them." How true it is, if we receive the word and practice its precepts, that the world will hate us. Says my Savior, "Sanctify them through thy truth; thy word is truth."—"Now ye are clean through the word which I have spoken unto you." My Savior is the Son of God. Who, so worthy to intercede with the Father for us? He is to be King: For the Lord will give unto him the throne of his Father David, and of his kingdom there shall be no end. I do rejoice that we may become subjects of this kingdom, by purifying ourselves in obeying the truth.

What is to obey the (word) truth? It is to do its requirements. When my Savior says "Kneel," then kneel. When he says, "Lift up your heads and rejoice, for your redemption draweth nigh," then lift it up and rejoice, and believe, and give him glory.

Bro. Marsh, my thoughts have been exercised much of late upon a somewhat singular phraseology of Hosea. Hosea xiii. 9—"Israel thou hast destroyed thyself." "The iniquity of Ephraim is bound up; his sin is hid. The sorrow of a travelling woman shall come upon him; he is an untimely son, for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave: I will redeem them from death."—12th verse.

Paraphrased: O Israel, thou hast destroyed thyself—otherwise thou shouldst not have staid (1000 years) long in the dust after the children are ransomed from the grave!

Please give us the light on this if we have not got it, for we love the truth, while we rejoice in hope of the glory of God.

Now may the mercy of God, the grace of our Lord Jesus Christ be with you, and all who love his appearing. Amen. Yours rejoicing,

HARVEY PRATT.

Walco, Mass., Nov. 2d, 1848.

One in Christ.

"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; and that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one even as we are. I in thee and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them so as thou hast loved me."

"This is a part of that beautiful prayer of my blessed Jesus whilst here on the earth. This prayer was offered for none but those who believe and obey the commands of God. My brethren and sisters, let us look right at the naked truth, and see if we are among those that can claim that prayer as offered for us. Are we believing and obeying the words of the apostles taught them by their Master? Are we bringing forth the fruits of righteousness that produce peace in the soul? Let us examine thoroughly. Are we doing good to our fellow-men as we have opportunity? Is there that equality among the professed disciples that the word teaches? Are we as willing to receive a poor despised disciple as we are the more noble? Do we, in our daily walk and con-

versation, tell to the world that we are what we profess to be? The day of judgment will tell the story. In that day the secrets of all hearts will be made known.

My brethren and sisters, let us see to it that our work be well done, so that, when that day shall have upon an astonished world, we may answer all these questions in the affirmative, and have it said to us, Well done, good and faithful servant, enter thou into the joy of thy Lord.

JOHN E. AINSWORTH.

Brimfield, Mass., Oct. 29th, 1848.

From Bro. H. L. Smith.

DEAR BRO. MARSH:—Permit me to say a few words to the glory and praise of him who hath loved us, and given himself for us. We remember with gratitude the dear servants of Jesus who have spoken to us the "word of life," and esteem them very highly, in love, for their work's sake.

Bro. Wilson, on his return from the East, told and preached once—"For ye are dead, and yet ye are hid with Christ in God. When Christ who our life shall appear, then shall ye also appear with him in glory." Our dear brother began with that and it was evident that he was "dead with Christ in the rudiments of the world," and spite of the word of God as "dying with him to dying men." But to him who died for us and rose again, that the same soon is bringing forth fruit.

Bro. Bywater recently spent Lord's day with a giving and as meat in due season.

Our much beloved Bro. J. B. Cook, also, on his way West, "preached the word" one evening in us. His message was full of comfort and timely instruction. Before presenting the subject of his text, he proved, that the only advent of Jesus now future, was the second, glorious personal appearing of the Lord himself, to judge the world's righteousness, in a manner simple, clear and convincing, beyond all contradiction; yea, exceeding our forcing to all "that love his appearing." A brother who has met with us occasionally this summer, and is now *decided in the work*, speaking a prayer and conference meeting the second evening after Bro. Cook left, said he left home early (in about 2 miles from town), but was called in home to see a young man die, then he hurried and as he came into the city he found a great social gathering with their torch lights and fire with some difficulty he made his horse ascend a hasted to the room and entered just as Bro. Cook was reading his text—"Now the God of peace is brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in his good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ to whom be glory for ever and ever." The Lord was so exactly adapted to his wants that he immediately filled him with joy and peace, and in his home rejoicing, perfectly satisfied with what he had spent that evening.

Bro. Cook gave us much light—he declared "the whole counsel of God"—preached the gospel of the blessed God in its fulness. All to him that gives wisdom from above, liberally upbraids not the least of his servants. It was light, love and peace—"the way of peace" is "perfect in every good work to do his will." The Great Shepherd go with him, and as he is giving him a crown of glory that fadeth not as his reward, is the prayer of the little flock a burn.

Dear brethren, let us forget the things that behind, bowize less any root of bitterness

th, cause many to be defiled. Especially ought editors and leaders be "examples to the flock." I rejoiced in the Lord, when I read Bro. Marsh's note, desiring to publish "a no unkind word." I shall be more encouraged to try and get subscribers for the "Harbinger" (now that this assurance is given) in preference to other papers where unkind words and insinuations abound. Let us all, dearly beloved, bear one another's burdens and so fulfil the law of Christ—*by love serve one another—forsaking one another in love*, putting on the bond of perfectness—*"love"*; For this is the grace whereby we may serve God acceptably, assure our hearts before him, "unblameable in holiness"; Praise his holy name, and be found unto praise, and honor and glory at the appearing of Jesus Christ, yes be found of the Prince of peace, "in peace" at his coming. Amen.

Yours, in that blessed hope,

H. L. SMITH.

Auburn, Nov. 15th, 1848.

From Bro. L. Boutell.

DEAR BRO. MARSH—I do rejoice that the "Harbinger," as I think, takes the Bible ground on most of the subjects connected with our hope. I do thank the Lord for the course he has enabled you to pursue in reference to Anniversary conferences. The time had fully come for the light to shine, that a check might be made to that spirit which would try one another by our opinions, and exclude all who do not subscribe to them. This is the great objection to these conferences. They claim their resolutions to be the standard. Hence it is said it is that is not right. Why? because it is not in keeping with the acts of the Albany conference.

We all believe some truth that we know nothing about five years ago. Hence our faith is progressive, and will be as long as we search the Bible as for hid treasures. I hope the "Harbinger" will be still kept free enough for those to speak that do not agree with its editor, who write in a Christian spirit.—The course you have taken is according to the Bible. Never forget to do by your correspondents as you would be done by. Receive reproff, when needed, in the spirit of meekness, and God will bless you, and keep you. If you keep in the fullness of the Gospel the "Harbinger" will live, its circulation be increased, and the little flock be fed by it. Do not let any of the threats of enemies or the flatteries of friends move you from the course God would have you take. Nothing is needed to keep the good children together, or to organize them; but "as you have received the Lord Jesus, so walk in him," not out of him.

You speak of expunging every unkind word from all communications for the "Harbinger." Now I ask is not this an assumption which you would not like to submit to in others? I should rejoice to have kind words fill the paper, but not appreciating the position and circumstances under which the correspondents write, could you judge, or would it not be better, if not manifestly wrong, to let it come out, and let us judge. I like the Harbinger and its course exceedingly, and the danger is, we shall like so well as not to see its errors, but God bless you and give you wisdom to direct in all things.

Groton, Mass., Nov. 8, 1848.

From Bro. N. Jones.

BRO. MARSH:—I want to make a suggestion to some good brethren (doubtless), who, in giving accounts of conferences, meetings, &c.—in speaking of what a precious, melting time they had, &c., sometimes make use of what strikes me to be rather extravagant expressions, and hardly justifiable from the intent of language used in Scripture. I have noticed several such instances, in the Harbin-

ger and Bible Advocate, in the course of the season past; and while reading them I had a desire that brethren would make use of some more appropriate term, to represent the good meetings which they enjoyed; and finally there is generally enough other appropriate expressions to convey a suitable idea of the character of the meeting, without the objectionable ones to which I allude—particularly now to an account of the conference at Laona—viz: it is said, "We enjoyed a most precious, melting season"—and I thought for myself, that was enough, without the addition, to which I object: "And the Lord came down in great power!" Now, for myself, I expect when "the Lord comes down in great power," or as I understand the same thing, or event, that the apostle speaks of (1 Thess. ii, 16), "For the Lord himself shall descend [or come down] from heaven with a shout," &c., it will be a very different time from what has been enjoyed in the very best of the conferences or camp-meetings that have ever been held on earth; and I conclude my brethren think just so too. When we tell about the coming down of the Lord, &c., we have in our minds something greater than even the day of Pentecost, when the apostles and disciples were all filled with the Holy Ghost, &c. Now I only make these suggestions that brethren who are in the habit of using such expressions as I have named, may think of it; "and if any man speak, let him speak as the oracles of God," &c.; and if any scriptures on this subject are groundless, will some of the good brethren, or the editor himself, enlighten my mind? And let us all strive to have "a sound speech, that cannot be condemned, that be that is of the contrary part may be ashamed, having no evil thing to say of us,"—Titus ii. 8.

For the truth and propriety of speech, "looking for the blessed hope, &c.," NATHANIEL JONES, Northfield, Vt., Oct. 26th, 1848.

From Bro. G. W. Burnham.

BRO. MARSH:—Through the help of God I am so far on my return to Batavia, where I expect to be on the first Sabbath in December.

Yesterday I spoke three times to a good congregation, in a comfortable hall in this city. The few that support the glorious truth of the Savior's coming, are noble-hearted and give evidence of love to his appearing.

The cause is rather on the rise here. Bro. Gross' labors for a few evenings have been blessed.

My soul was made to rejoice to find the waiting host in Vermont so well harnessed for the race, and so earnest for the kingdom. I never knew them more engaged than now.

My faith is the same—my duty is clear, and I trust I am willing to spend and be spent for Jesus' cause.

Yours in hope, G. W. BURNHAM.

Auburn, N. Y., Nov. 20th, 1848.

BRO. H. H. GROSS writes from Auburn, N. Y., Nov. 17th, 1848:

If my strength continues I shall immediately return to the field between Albany and Auburn, southward from the direct line of travel, where very much labor is called for; but to do so effectually I shall need a team, and the friends in Honor have pledged me a harness and wagon, if a horse is provided me elsewhere. I can only say, if the Lord has need of a horse, that I may labor more effectually in his cause, he will make it known to some of his faithful children. The Lord of the harvest direct laborers, more and more, into his harvest!

It is not things, but men's opinions of things, that disturb them. Things do not touch the mind, but stand quietly without; the vexation comes from within, from our suspicious only.

Conferences, Campmeetings, &c

Conference at Sennett.

A conference is appointed at Sennett—Pine Woods—to commence Thursday evening, Dec. 28th, and hold over the Sabbath. An invitation is given for Bro. Pinney and Bywater to attend. G. W. BURNHAM.

Conference in Tyler.

There will be a conference in Tyler, Winchago county, Ill., to commence Friday evening, Dec. 16th, and continue over the Sabbath. A general attendance is especially solicited. N. A. HITCHCOCK, J. L. TOWNSEND.

Conference at Orangeport.

The Lord willing, there will be a Conference at Orangeport, commencing Thursday evening, Nov. 30th, and hold over the Sabbath. Brethren generally are requested to attend. J. C. BYWATER.

Appointments.

I appoint to be in Auburn three evenings—Nov. 29th, to Dec. 1st.

Syracuse, Sunday, Dec. 3d.
Liverpool, four evenings—5th to 9th.
Cicero and Clay Corners—(as brethren may arrange the meetings and notify me in Liverpool)—10th to 15th.

Oswego, 16th to 19th.
Cazenovia—(in the Free Church, as the Pastor, Bro. Johnson, has engaged to arrange)—20th to 25th.

Further appointments will be made, Providence permitting, from Syracuse, about Dec. 4th. Letters should be directed to Auburn or Syracuse.

H. H. GROSS.

I will preach at Martin's Hill, on the night of Christmas, at the school-house of father Sweet, and stay as long with the friends in those parts as my circumstances will admit. C. F. SWEET.

Victor, the 26th; Ogden, Monday eve & the 27th, where the brethren may appoint; Parma, 28th and 29th, at the House of Prayer, near Bro. Riggs.—Will the brethren give notice. J. C. BYWATER.

Business Notes.

M. Helm—We have none on hand of the "Son of God," and have therefore sent the balance in others. If we can obtain another supply, you will see the notice.

J. McGonn—owes 66 cents.

W. F. Fahnestock—To No. 371.

J. L. Smith—Our mistake, perhaps. Have sent back numbers. You had said to No. 250.

R. Oliphant—We have delayed in hopes to contain the "Battle," but have not been able. We therefore send the whole amount in "The Purpose," By Express.

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Miscellaneous.

From the Christian Contributor.

"Watch and Pray."

This injunction, delivered by Christ to his disciples at the hour of his suffering, and of their weakness, is no less forcible in its appeals to every follower of Christ at the present day. Years have rolled away since the words were spoken, yet the nature of man has not changed; the temptations surrounding him have ever been as strong as then; his inclinations to evil have been as great; and, in every period of time, the Christian, when laboring under the temptations which assailed his weakness, has felt the force of these words—"Watch and pray." These are no unmeaning or lightly spoken words; for they fell from the lips of him who never spoke amiss; who never uttered a trilling word; whose words, indeed, embodied such power and meaning, that the astonished Jews might well exclaim,—"Never man spake like this man."

They are humbling words to the heart of man, and he will perhaps turn from them with contempt; for he believes in his own sufficiency, that by his own power and wisdom he is prospered in this world, and what need then of watchfulness or prayer on his part, in the sense suggested. They are humbling words indeed; and such words as should delight the heart of every Christian; for they remind him of his insufficiency, of his utter dependence on his God. They remind him that he has obligations to discharge, duties to perform, and they at the same time suggest the means of obtaining assistance in the discharge of duty.

For what are we to "watch and pray!" The answer is, "lest ye fall into temptation,"—and a reason is added, why we are thus liable, even when we might think ourselves safe—"The spirit indeed is willing, but the flesh is weak." We have to watch, then, lest we be led astray into paths which shall lead to our destruction. We have to watch, vigilantly, against the entrance and indwelling of sin, in any form, within our hearts. The world around us is presenting its allurements: is claiming at least, a small share of our affections; to be more intimately associated with religion, that it may thereby receive less rebuke, and, alas! how certain the result, if once admitted, it soon takes possession of the whole, and makes religion but its servant, uses its garments, and often, unblushingly claims to be religion itself. We have need to watch, lest, when we have been blessed, in the good providence of God, with temporal mercies in abundance, we forget the giver of every good gift, and transfer our affections to the blessings he has conferred upon us; thus, in the end, making the blessings to result in a cure. On the other hand we need to watch, lest, being deprived of many comforts which our fellows enjoy, we give way to a fretful, complaining spirit, not remembering that all things shall be for the good of those who love God.

We have need to watch, especially, lest pride rise up in our hearts and destroy whatever of godly may be there. It is by this means that Satan oftenest leads men astray. If he cannot prevent their performance of good deeds, or hinder them from maintaining a suitable deportment and conversation, he will, if possible, make them proud, even of their apparent humility, and thus render them abhorrent to God; for he holdeth the proud afar off; but is nigh to the humble and contrite spirit. We have need always to pray, that we may not faint in the performance of du-

ty, that we may receive aid to us in our endeavors to watch and strength to ward off the darts of the adversary which so thickly assail us. Pray not merely; Watch not only; but ever in your weakness, remember the command—"Watch and Pray."

From the Rochester Democrat.

Remarkable Phenomena in the Heavens!

Mr. Editor: On Friday evening of last week I chanced to be in Genesee (about four miles from the village,) spending the night at the house of a friend, and in common with many others observed a remarkable appearance of the Heavens, unlike any thing I had ever witnessed before. I cheerfully comply with your request and give to your readers the benefit of my observations. In the early part of the evening several of us were out riding and remarked that it was unusually light, there being no moon, and it being cloudy besides. The night previous it was quite dark. About a quarter past nine our attention was called by one of our number to the sight out of doors, and I confess it was one of the finest exhibitions I ever saw.

About two-thirds of the whole heavens was one continuous sheet of crimson, about the color of blood. When first discovered the deepest color was at the West, near the horizon, but afterwards changed in other points of the compass.

Streaks of crimson with a slight admixture of white extended from all points towards the zenith which was lighter than the surrounding parts, and presented a most singular appearance. This point seemed to be the battle ground of the elements, exhibiting greater confusion than elsewhere. The heavens had the appearance of being filled with a light vapor of crimson color, passing to the West at a brisk rate. At the time there was a smart breeze from the East. A distinct roaring noise was heard like the rushing of wind or water in the air! This appearance continued for about a half or three quarters of an hour, until near 10 o'clock when the Aurora Borealis made its appearance in the North, North-east and North-west, sending up towards the zenith brilliant streaks of light, but slowly moving towards the West. A dark cloud at this time skirted the northern horizon, rising a short distance above it. Also at this hour of the evening, flashes of light shot rapidly across the crimson vapor near the zenith, but not elsewhere.

This phenomena lasted until about half past 10 o'clock, having been observed by me an hour and a quarter from the time of its commencement.—The color of the heavens gradually lost its crimson appearance and in a little time was dark with clouds. Stars were visible at various points during the time. On my return the next day Mr. Dana, of Avon, said it was visible there, and I am told by an intelligent observer, it was seen at Lima—several from Wheatland, Chili, Gates and Churchillville, speak of its being unusually light at those places, and that it was so remarked by them at the time.

Some of the inhabitants were aroused from their sleep, supposing the house to be on fire. A brilliant crimson cloud of considerable extent was seen in the North-east at 4 o'clock the next morning, by persons in Riga and Wheatland.—Those who were with me star-gazing during the evening, say it was as light around us as with a full moon when slightly obscured with clouds.—One could see distinctly the distance of some fifteen or twenty rods.

Will some of your scientific observers, who are versed in the mysteries of the Aurora Borealis explain this singular phenomena! We are curious to learn the cause of so singular an appearance. There are many observers to corroborate the facts above set forth. Yours, &c.

AN INTERESTED OBSERVER.

When people treat you ill, and show their spite and slander to you, enter into their little souls, go to the bottom of them, search their understandings, and y will soon see, that nothing they may think or say of you, need give you one trouble some thought.

Notices.

BOOKS FOR SALE.

THE PURPOSE OF GOD In Creating the World; his Plan for its Redemption from the Cum and the Time for its Accomplishment. By E. R. Dinsley. Price, 6 per hundred, 6 cents, single.

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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Fane's Hall (Fourth story), corner of Main and South St. Full street, five times every Sunday, and also on Wednesday and Friday evening. The Lord's supper will be administered in the afternoon at the usual place in every month.

ROSELAND.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Thursday and the same evenings. Brothers invited to meet on Wednesdays and Fridays.

ALBANY.—Second Advent meetings are held in the "Second Advent Chapel," Bunnell's building, corner of State and West streets. Meetings three times on Sunday, and on Thursday and Friday evenings. Fr. Cottage on State and also on West 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. 27 Bond street (two doors from Bowry), every Sunday, and also on Wednesday, and on the same place where will be preaching three times on the Sabbath, and on the same place on Monday and Thursday evenings each week. State St. Brothers visiting the city are invited to meet with them.

SEWINGTON, N.M.—The Church in Springfield hold their meetings at the Court Room in Post's new building, corner of Main and State streets, every Lord's day and evening.

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!!!"

VOL. XVII. NO. 24.

ROCHESTER, N. Y., DECEMBER 2, 1848.

WHOLE NO. 258.

Original Poetry.

For the Advent Harbinger.

REFLECTIONS ON HEARING A CHURCH BELL,

BY C. T. CATLIN.

Hark! hark to the music of yon ringing bell,
As peal upon peal of pride it doth tell.
How many a dollar has plumed it on high,
To drown with its clangor the poor Christian's sigh.

Far off on the breeze, its metallic tone,
Is wafted triumphant o'er poverty's groan;
And most are delighted to hear—O for shame!—
What a glorious toll they can boast in their fame.

The sick man is lying on yon garret floor;
And orphans are begging beside of thy door;
The widow is wiping the tear from her cheek,
As she thinks what she's eared for her babes thro' the week.

But churchmen don't heed it, the proud and the gay,
As they dream for inspection and haste away;
The festal are flying, and dances do waver,
As the ladies go swinging themselves thro' the maver.

'Tis such an old Deacon, as ne'er as 'Tis,
Not thinking his guiding the poor in a crisis;
And there, too gay singers with chanting awat
The ring of Parson, all dressed up in state.

And hark! how the organ rolls deafening praise,
In full diapason, on this blast of days;
While the poor seek the gallery or unshap'd seat
'Way back in some corner, far at others' feet.

And now up arises the preacher in flame,
And reads a few stanzas—'all powerful' and 'almighty';
And when the choir sings it admirably o'er,
He smelt and preaches, in form, as before.

The heavens above him—just under the roof—
Return him an answer, in echoes of proof
That his prayer is accepted; and the people are pleased;
'Tis all he expected, and hence he is read.

Great God! is this worship! Can this be a place
Where Jesus condescend his blood purchas'd grace
Can he, who did wander, without house or home,
Bless such an assemblage, beneath such a dome!

While widows are weeping, and orphans' sick bread,
And His poor disciples are dying and dead,
With none to care for them or give them relief
Among the professors of our popular belief!

Stop! stop, you, friend sexton! stay ringing that bell!
It warns the sinner, it leads to hell!
It calls for the gay, its gay tones, to come in
And learn the religion that cloaks over sin.

O say, for God's sake! pray ring it no more!
Tear down this high steeple, and close up that door;
Burn all the church's trappings, and never again
Call out an assemblage of such Christian men.

The ground underneath thee is trembling now,
The corn upon thy hill will soon be low;
Fy! fy! ere the day of God's vengeance is come,
And you, like a Judas, sink down to your home.

Original Articles.

For the Advent Harbinger.

THE CHURCH OF GOD SCRIPTUREALLY CONSIDERED.

BY L. B. MANFIELD.

NO. II.

We have seen, in our previous remarks, that a Christian Church is a voluntary association of believers in Christ, who have been called together by the preaching of the gospel, and that men were added to the church, not by an act of God, independent of their own agency, nor yet by the votes of those who were already members of Christ's Church, but by "gladly receiving the

word" which the apostles preached, exercising "repentance" and being "baptized."

Some are very ready to concede that a reception of the word and repentance are necessary, and really indispensable to membership in Christ's Church, who, nevertheless, do not conceive baptism at all important—and without any apparent misgivings as to duty, omit to do the very first thing which the apostle enjoined upon the exercise of faith and repentance. They talk about religion consisting in the state of the heart and not in any outward rite, as though disobedience to an outward rite instituted by Christ, did not evince the state of the heart (in every case at least where the rite is understood), and as though disobedience was not sin, if it only related to an institution not important in itself considered. We however believe it is sufficient to obey "the least of Christ's commands" and "teach men so," upon pain of being "least in the kingdom of heaven," or not being there at all, and shall proceed to inquire after the ordinances of the Christian Church, which are important, because they are instituted by Christ, the authoritative Head of the Church, and also because they are highly significant in themselves. Without farther preliminaries we will now inquire—

II. WHAT ARE THE ORDINANCES OF CHRIST'S CHURCH?

We are aware that, strictly speaking, anything which was ordained or appointed by Christ, to be done by his church, is an ordinance; and were we to adopt the broadest signification of the word, we should say that whatever Christ has commanded his disciples to do in their assembled capacity, is an ordinance of his Church; but without any controversy with those who take this view, we choose to confine our remarks to the ordinances of God's house, understanding them to mean the outward rites and ceremonies, which belong thereto, and were practiced by Christ and his apostles. This definition of the word comports with modern usage, most persons regarding the ordinances of a church as the outward rites; we shall therefore use the words synonymously in this investigation, and our readers will therefore understand that we are not inquiring after all things ordained or appointed to be done by Christ's Church, but after the outward rites which he has ordained for their observance. With this definition we are prepared to premise and then proceed to prove, from the New Testament, that they are only two, viz:

IN THE NEW TESTAMENT. 2d. THE LORD'S SUPPER.

Immersion.—This rite is mentioned first in order, because it stands first in the Divine Record, and we wish to give it the appropriate place.—We are far from sympathizing with that sentiment which refuses the Lord's table to the child of God, who, through misapprehension of the subject of baptism, has not been immersed; but we do believe that the first rite to be observed by the believer, is immersion. We use the term immersion, because we prefer to have the Greek translated rather than anglicized; for, though an anglicised word, strictly speaking, should retain its signification as in the original, yet such is not the case with the word baptism which is now used to signify pouring water on the head, or sprinkling a few drops on the forehead, though the Greek word, "Baptizo," has no such signification.

It is a great pity that the translators of our English version had not completed their work, and not have left the readers of the Holy Scriptures to guess at the mode of performing the first Christian ordinance. Had they rendered *Baptizo* by any of the English words which lexicographers give as synonymous, they would have saved the Church much controversy and a great deal of error. Suppose it were understood that Christ commanded all believers to be immersed, who would think he was complying with the requirement by being sprinkled on the forehead? Plainly, no one. Well, is not immerse a faithful translation of *Baptizo*? I will quote from the lexicon attached to Greenfield's Greek Testament:—"Baptizo. To immerse, immerge, submerge, sink; in the New Testament, to wash, to perform ablution, to cleanse." It is plain that if any one was "Immersed, Immerged, Submerged, or Sunk" in or under water, he would comply with the command of Christ, to be baptized, though a few drops of water applied to any part, as the forehead, could not, with any propriety, constitute a baptism of the person.

But aside from the obvious meaning of the Greek word, all the circumstantial evidence connected with the particular cases of baptism which are mentioned in the New Testament, goes to sustain the position which we have taken. Let us now notice some of those texts which throw light upon this point.

Examples of baptism found in the New Testament.—The first text which we quote, relates to John's baptism, which, so far as form is concerned, was identical with Christian baptism; the difference in their symbolical import will be noticed in the appropriate place. Matt. iii. 6, 11: "And were baptized of him in Jordan, confessing their sins." "I indeed baptize you in water unto repentance." I have substituted in for with in the last text, as the Greek word is the same as in the 6th verse, "in the Jordan," and the passages should be rendered harmoniously. It would not certainly be very good sense to say, "And were baptized with the Jordan"—so, according to the Greek, they were "submerged in water"—i. e. "in the Jordan." (13th ver.)—"Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him." (18th ver.)—"And Jesus, when he was baptized went up straightway out of the water." If we understand the term *Baptizo* to signify immersion in these cases, we have a good reason why they resorted to the Jordan to perform this rite; but if a gill of water were sufficient for the purpose, then we are totally in the dark in reference to their visit to that river.

In John iii. 23, we are told—"And John also was baptizing in Enon, near to Salim, because there was much water there." What unbiassed mind would ever suppose that men would resort to a place of "much water," in order to be sprinkled? What modern minister, who sprinkles believers, takes the trouble of resorting to "much water" to administer the sacred ordinance? Not one! They simply resort to a basin, which is quite sufficient for almost any number.

Acts viii. 35-39, affords another conclusive evidence that baptism and immersion were synonymous terms in the apostolic age. The circumstances were briefly these: Philip "preached Jesus" unto the eunuch; he believed that "Jesus Christ was the Son of God." "They came to a certain water, and the eunuch said, See, here

is water; what doth hinder me to be baptized?" And he commanded the chariot to stand still, and they went down both into the water, both Phillip and the eunuch, and he baptized him.—And when they were come up out of the water, &c." Suppose some modern minister to be "preaching Jesus," in similar circumstances, and also to be speaking of the *rite of sprinkling*, and he makes a convert—would that convert be likely to think "a water" all important to the performance of a rite which might be attended to with only a cup of water? It is not probable; but all doubts as to the *modus operandi* vanish, when we consider that they "went down into the water and came up out of the water."

The case of the jailer is supposed to present a difficulty to this view, it being thought incredible that he could have gone to any place suitable for immersion, at so unseasonable an hour as midnight. But it would seem plain from the narration itself, that they left the house of the jailer, in order to receive the ordinance. Acts xvi. 32-34: "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes, and was baptized, *he and all his straightway*. And when he had brought them into his house, he set meat before them and rejoiced, believing in God," &c. It is difficult to tell why it is said, "And when he had brought them into his house," immediately after recording their baptism, upon any other supposition than that they had left the house for the purpose of receiving that rite, where there was "a water," or at least a bath sufficiently large for the due observance of the ordinance according to the signification of the word and the usage of John the Baptist and the disciples of Jesus. Some other considerations, indicating the mode of administering this rite, will occur incidentally when we inquire, (as we will now do),

What is the significance of the ordinance of immersion?

1st. *The washing away or remission of sins.*—While we believe it is an erroneous idea that baptism is the medium through which our sins are remitted, and repudiate as extremely dangerous the doctrine of baptismal regeneration, we nevertheless regard it as a significant sign or representation of the remission of sins. A few Scriptures on this must suffice: Matt. iii. 11, John any, "I indeed baptize you in water unto repentance." Mark i. 4-5: "John did baptize in the wilderness and preach the baptism of repentance unto (margin) the forgiveness of sins." Please observe that "repentance unto the forgiveness of sins," was one thing, and "the baptism" of it, another thing. They "were baptized confessing their sins" (6th verse); and God has said that "he that confesseth and forsaketh shall have mercy," or have his sins "remitted," so that baptism seems rather a figure of washing away sin than the instrument by which it is effected. Acts xxiii. 16: "And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Heb. x. 22: "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Eph. v. 26: "That he might sanctify and cleanse it (the church) with the washing of water by the word."

From these texts, it is plain that baptism represents the washing away of sins, though to understand them to teach that baptism itself washeth away sins, would be absurd on the face of the subject; for if through circumstances a convert were ignorant of the mode of baptism (and there are many honest souls who are), he could not have remission of sins, though "he confessed and forsook sin," and, with all inward graces, would be damned for non-conformity to an outward sign which he did not apprehend. We are not speak-

ing of those who knowingly and intentionally neglect the ordinance, but of the ignorant.

2d. *Baptism signifies faith in the divine testimony respecting "The Father, Son and Holy Ghost."* This must be deduced from the command of Christ. Matt. xxviii. 19: "Go ye, therefore, and make disciples of all nations, baptizing them (Grk. eis) into the name of the Father, and of the Son, and of the Holy Ghost." The first instance on record of obedience to this command, is found in the account of the Day of Pentecost (Acts ii. 38), "Repent and be baptized, every one of you (Grk. epi) into the name of Jesus Christ, for the remission of sins," &c. The baptism of John and of the disciples, both signified the "washing away or remission of sins;" but they differed in some respects, as is manifest from Acts ix. 2-5, where we are told Paul "found at Ephesus certain disciples," made by the preaching of Apollo to John's doctrine and baptism, who "had not heard whether there be any Holy Ghost;" and Paul commanded them to be "baptized (Grk. eis) unto the name of Jesus Christ." Paul said, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him—that is, on Jesus Christ." Now the reason of this second baptism is obvious, when we consider that of the multitude of all classes, including scribes and Pharisees, who came to John's baptism and were immersed, very few indeed ever received Jesus Christ as the Messiah, whom John announced, and whom they professed they would receive when he should appear as the mighty one, who should "immerse them in the Holy Ghost," so that they needed to signify in addition to their "repentance," their faith in Jesus Christ and the Holy Ghost, which was poured out.

But the question occurs, Why did not the disciples command their converts to be "baptized into the name of the Father, Son and Holy Ghost," as Christ commanded? for there is no instance in which this expression is used, aside from the place where Christ commands it. The answer is—Christ was the great subject of dispute, and when they believed in him they necessarily embraced his promises respecting the Holy Ghost, and also received the Father, as he said himself: "He that receiveth me receiveth him that sent me." So that although there is a little departure from the formula, there is none, in fact: the disciples were obedient to their Lord's parting command. Intimately connected with their faith, "in the Father, Son and Holy Ghost," was their faith in an event of which baptism is a beautiful figure, and brings us to remark—

3d. *Baptism represents faith in the resurrection of the dead.* Indeed, faith in Christ, who was raised from the dead by "the glory of the Father," being "quickened by the Holy Spirit," implies, necessarily, confidence in the harvest of which Jesus was the first-fruit; but the apostles shall decide this point—we will not rest upon inferences.

Col. ii. 12: "Buried with him (Christ) by baptism, wherein ye also are risen with him through the faith of the operation of God who hath raised him from the dead." What does this passage mean, but that baptism symbolizes both death and the resurrection, and that we have the prospect of being raised by the operation of God, who has already raised up the Lord Jesus! This is evidently the idea, and the passage affords an incidental proof of the mode, viz: by immersion.

Rom. vi. 3-5: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also, should walk in a new life (MacKnight). For if we have been planted together in the likeness of his resurrection," This

passage needs no comment; one more must suffice:

1 Cor. xv. 29: "Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead, which paraphrased by the use of the previous passage (Rom. vi. 3-5), would read, Why are they buried with him by baptism into the likeness of his death, if we shall not rise from the dead and be in the likeness of his resurrection? why are we planted in the likeness of his death by immersion, and raised up from the water, if he be true that the dead rise not at all? Why a so unmeaning a figure!

We conclude this subject by referring the reader to 1 Pet. iii. 21, where he will find another passage of similar import. It was not our duty to occupy so much space under this head, but we could not well say less. We would now solemnly ask all professed believers if they have been baptized into the gospel faith, and in the appropriate Scriptural mode? If not, you should remember the command of Jesus is neglected.

We are compelled to defer the consideration of the Lord's Supper to another number.

Rochester, N. Y., November 27th, 1843.

For the Advent Harbinger.

GOD'S WORD VERSUS HUMAN THEORY OF THE

BY J. B. COOL.

A brother relates that the Congregational & Methodist ministers in Rochester, near Springfield, Illinois, combined to discuss the subject: difference between them and the Universalists. The Universalist advocate asked the above members to open the discussion, by stating their own views definitely. This they did freely. They affirmed that the soul of man is immortal; that it could not die; and that, in the resurrection, all men will be raised immortal, as in 1 Cor. xv.—that they will live forever—or "die no more." They believed that these, the words, would "go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv.

The Universalist then rose, repeated the point and asked them if he had understood them correctly? They said, Yes. Then he said, "Trinitarians, it is all that you or any one has prescribed to them in the gospel! You say that all are to be immortal—that they are to 'die no more.'" Then he appealed to the audience. "The gentlemen have themselves proved a great doctrine which I believe—that all men are to be immortal—that they shall 'die no more'; there will consequently be 'no more death' nor sorrow, nor crying, neither any more pain for the former things are passed away."—Revel. xxi. 1-4.

"Whatever may be said of 'punishment,' cannot conflict with the crowning consummation of these prophetic declarations—cannot supersede the ultimate doctrine of my opponents; which that all shall be immortal—that they will 'die no more.'" If their foundation is good, my prestructure will stand, immovable and forever.

The result was that Universalism triumphed that community. Not a few of the audience, moved on the instruction they had received from congregated wisdom of their most godly ministers. They went over to the Universalist society. The tide flowed on in that direction for a while. It might have been flowing still had not an Adventist gone there. He broke up the whole foundation—Congregational, Methodist, Universalist; by consequence the superstructure fell. It fell like Dagon, god of the Philistines before the ark of the Lord.

He took away their foundation, by showing the clearest manner, the mortality of all mankind by nature—his present condition, as given in Bible, and his only hope of immortality by

us and the resurrection." (See John iii. 5, 8; viii. 1-3; Rom. ix. 6, 8.)

The leading Methodists told the Advent preacher to come there; he should "have the paragon-egg." It will break up our church, but let us face the truth!" &c.

I could go on to relate other facts which embody the same elements of strength and success in God's truth. A brother in the ministry, near Hartford, Ct., obtained a triumph over a Universalist by the Bible view; yea, after he had been obliged to quail before the Universalist, so long as he argued in harmony with the popular, philosophic view. I got the substance of the above from that brother's fellow-laborer in Illinois.

Dear brethron, slack not your hand; hold up God's burning, eternal, triumphant truth. As David said of Goliath's sword, "there is none like that; give it me."

For the Advent Harbinger.

THE ROCK.

BY E. R. FINNEY.

"Upon this rock I will build my church, and the gates of hell (places of the grave) shall not prevail against it."—Matt. xvi. 18.

On reading this passage, the inquiry naturally arises, What is this rock? To this question, different answers have been given. The Catholics say it is Peter, and the Pope is his successor—hence, he is head over all things pertaining to the Church, &c. From this view has arisen scores of errors. Protestants generally say it is Christ, which view is based on the supposition that Christ, while speaking, pointed to or laid his hand upon himself—neither of which views are satisfactory to me.

I conceive the rock to be the mutual confession of Christ and Peter. Peter expressed Christ's claims to the Messiahship, and Christ confessed Peter as his disciple, whom he would deliver from the power of death by raising him up at the last day. The context, I think, justifies this exposition. Ver. 13: "When Jesus came unto the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God." Here Peter, with all the simplicity and guilelessness of an Israelite indeed, confessed Jesus in the fulness of his claims as "THE CHRIST" or Messiah, "THE SON of the living God." And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Having pronounced this blessing upon Peter, he then confessed him, saying, "And I say also unto thee, That thou art Peter." What condescension of the King of kings to confess a worm of the dust: "Thou art Peter." Of course it was Peter. Peter knew himself, and the brethren knew Peter. Who did not know Peter, the fisherman? But he had confessed Jesus, and therefore Jesus would confess him: "Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." No, on this rock all are safe; for whom Christ shall confess will be delivered: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." His confession maketh rich—it is life, eternal life and glory. For, says Jesus, Matt. x. 32, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Mark viii. 35: "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he com-

eth in the glory of his Father, with the holy angels."

Who then would be ashamed of Jesus? With such a blessing promised, who would not confess him before men? All men should, at all times, and under all circumstances; and not be ashamed of his words; but with David say (Ps. cxix. 46), "I will speak of thy testimonies also before kings, and will not be ashamed." Then will he not be ashamed of us, but will confess us before his Father and save us. For our confession is unto salvation; as saith the apostle (Rom. x. 10), "With the heart man believeth unto righteousness; and with the mouth confession is made unto SALVATION. If we would obtain the prize, we must seek it in the way appointed, by confessing Jesus—for such will he confess before his Father when he comes. And who would you have confess you but Jesus? And before whom of all others, would you be confessed but the great God, your Creator? And when would you be confessed? Ah, how much depends upon the time! even here how oft a word spoken at a favorable moment, secures favor, riches, honor, yea, and life! So in eternal things. There is a time coming—a day—when a word of confession from Christ would secure us eternal life, glory, and a kingdom.—That day is near—it hatheth—it is the great day of God Almighty. When Jesus will be revealed; the world, on fire, will reel and fro like a drunkard; the heavens, rolled together as a scroll, will pass away with a great noise; the great white throne appearing will reveal the Ancient of days seated and the books opened—angels flying, saints gathering, crowns dispensing, and eternal rewards; then to have Jesus confess us before the Father, as those who have confessed him before men, will secure to us all we have desired or hoped for here.

What think you, will the gates of death prevail against such? I tell you, Nay; for Christ will say, Father, this is Peter! and instantly, as by a stroke of physical omnipotence, death's hands will be sundered—the grave its victim yield, and Peter (with all who like him have confessed their Lord) will come forth in the very image and likeness of his glorified Savior—while the living confessed will be "changed in a moment, in the twinkling of an eye," to immortality and glory, and together with them, "caught up in the clouds to meet the Lord in the air." For "whosoever will confess me before men, him will I confess before my Father and the holy angels" when I come. "On this rock will I build my church, and the gates of hades shall not prevail against it."

Oh let us not be ashamed, my brethren, to confess Jesus as THE CHRIST, the SON of the living God, and he will confess us when he comes, will crown us with glory, and with all the redeemed we will enter in through the gates into the city—walk its golden streets, and gaze on the unveiled glories of God and the Lamb, for ever and ever. Amen.

Rochester, N. Y., Nov. 28th, 1848.

For the Advent Harbinger.

PARAPHRASE OF PSALM XLVII.

BY A BIBLE SCHOLAR.

1. Rejoice in good earnest, all ye saints of the earth, and manifest it at Christ's second coming, as conspicuously as others clap their hands and shout over supposed triumphs for the moment.

2. For then the Lord will be very terrible to his enemies, as a great King over the whole earth, on his coming to judgment.

3. He will then conquer all the nations of his foes, or put them down under his own and the saints' feet.

4. Then he will choose the saints' heavenly inheritance for them, which will be most excellent

for Jacob, or his people, whom he loves.

5. Then God will have obtained such a victory over all his foes, that it will be like his ascending up with shouts of victory and the sounding of trumpets:

6. Therefore, all ye saints, being then saved in heaven, sing praise, over and over, and perpetually, in the new earth;

7. For God will be personally, gloriously and visibly the King of the whole earth, therefore sing forever his praise understandingly.

8. Then God will personally reign over the heathen or all his foes, putting them all under his feet in their final destruction, to sit forever unassailed on the throne of his own holiness.

9. Then all the saints having become kings or princes with Christ, will be gathered together in heaven, as the children of Abraham by faith, when all the shields or governments of the earth will be the Lord's, and he will be gloriously exalted before the whole universe.

New York City, Nov. 18th, 1848.

For the Advent Harbinger.

"KEEP YOURSELVES IN THE LOVE OF GOD."

BY ELIZABETH WOODS.

Hear the voice of God, to the house of Jacob, from Mount Sinai, by Moses: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."—Ex. xix. 3-6. God loves the willing and obedient, those who keep his covenant. Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."—John xiv. 23. Those who obey the commandments of Christ with the whole heart, and to the extent of their understanding, do keep themselves in the love of God.

But all the law is fulfilled in one word, that is love; for "he that loveth hath fulfilled the law." "If we love one another, God dwelleth in us, and his love is perfected in us." If we would be in God's love we must give him ours. If we would keep ourselves in his love we must continually yield to him our hearts, in all honesty and godly sincerity.

God never fails to reciprocate human love.—He is not unrighteous to forget it. To love one another with a pure heart fervently, implies the loving of God with all the heart. God accepts our treatment of his children as done to himself; those, then, who have fervent charity among themselves, are deeply beloved of God. O, this blessed good will between God and man! We love God because he first loved us; and then his love comes back upon us again and kindles ours to a flame. Let me have the blessing of Joseph,—"even a good will of him that dwelt in the bush," and I ask no more, either for this or the coming world.

Buffalo, N. Y., Nov. 8th, 1848.

☞ We can make choice of our meats, why not of our words too? We can examine what goes into our mouths, and why not what comes out of them as well? for the latter is more dangerous in a family than the former in the stomach.

☞ Nothing can be a greater instance of wisdom and humanity, than for a man to bear silently and quietly the follies and revilings of an enemy; taking as much care not to provoke him, as he would to sail safely by a dangerous rock.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, December 2, 1848.

CLOSE OF THE VOLUME.—Only two numbers more, will close the present volume of the Harbinger; at which time bills will be sent to all who are indebted for the present and previous volumes.—One dollar will be charged in all cases where we are put to the trouble and expense of sending bills. But all who will forward their subscription, so that we may receive it before sending out the bills, will be charged only *seventy-five cents* per volume. Let there be a united and general effort put forth to square up these accounts at this time. It is both necessary and right that it should be done. If any people in this unjust, wicked world, should be honest and punctual in their business, it is those who are believers in the near advent of Christ.

OUR FREE LIST.

The whole cost, according to the subscription price, of the papers we have sent to the poor, for the past year, is about \$512.00. We have received by donations for this purpose, \$121, leaving a balance of \$391, for which we have received nothing.

When the price of the HARBINGER was reduced to Seventy-five Cents per volume, we gave our patrons to understand that, in order to sustain it, the price of the paper we might send to the poor would have to be met by donations. This having not been done, and many of our professedly paying subscribers having not paid; as a matter of course, our receipts have been inadequate to the demands of our business.

We make this simple statement of facts, that the wealthy and benevolent among us, may see how the case stands, and do what may be their duty in aiding to carry the word of life to their poor brethren.—Remember that the sum necessary for this benevolent purpose, to cover the expenses of the free list, alone, for the last year, is \$391. Of this sum, we will give \$256, which will leave \$135 to be made up by others. We give this amount (\$256) because it is just half the whole sum, \$512, and consequently makes the price per volume, to be paid in donations, of each paper for the poor, only 27¢ cents.

Who will aid in squaring up this sum (\$135) at once? It is a good work, in which all who have the means should take a part.

THE HARBINGER AND ADVOCATE.

Mutual arrangements, satisfactory to the parties concerned, and we hope, for the glory of God, have been entered into for the union, in one sheet, of the "ADVENT HARBINGER" and "BIBLE ADVOCATE." The names of both papers are to be retained at the head of the new sheet, which is to be conducted by the editor of the "HARBINGER," and the friends of the "ADVOCATE" are to lend their aid and influence for its support. Its columns are to be kept open to the investigation of "all bible subjects." It is to be issued from this City. The addition of the title "BIBLE ADVOCATE," however, will not be made until the close of the present volume of the HARBINGER.

We send this number of the HARBINGER to the ADVOCATE subscribers, soliciting them to become permanent patrons of the "HARBINGER & ADVOCATE."

Those who may comply with this request, are earnestly solicited to inform us, by letter, or through their Postmaster, immediately.

It would be well for all who can, to send the pay when they write, as it will save the trouble of writing again, and the amount would be very acceptable at this time.

If you cannot conveniently send the pay now, yet

wish to become a permanent, paying subscriber, let us know, *without delay*, and it shall be sent.

If you do not wish to become a subscriber, will you return this paper, without delay.—Write upon the margin, plainly, your name, Postoffice and State, and direct "Advent Harbinger, Rochester, N. Y."

Do not neglect these requests; attend to them as soon as possible after having received and read this paper. We hope you will become a *regular paying subscriber*: you need the cheering truths we design to publish, for your spiritual strength and comfort; and we need your patronage to sustain the paper.

Many of the ADVOCATE subscribers, we suppose, are the worthy poor. By referring to our remarks on our Free List, they will see that, unless we have more aid by donations than we have received the past year, we cannot send out many more papers without pay. Still we will do what we can for such.

If any who may have paid for future numbers of the Advocate, think they could be credited on the "Harbinger & Advocate" account, if they will signify how much, we will comply with their wishes.

We shall send no more papers to the "Advocate" subscribers, from whom we do not hear. We hope, however, to hear from *every one*, either by letter, or by return of this paper. And we renew our urgent request, for each to do one or the other *immediately*.

May the blessing of God be upon this union, and the patrons of the "HARBINGER & ADVOCATE" feel a deep and lively interest in its prosperity; be cheered and strengthened, from weak to weak, by the truths it shall bear to their dwellings, and soon be gathered into the KINGDOM with all the redeemed.

FEARFUL PERILS.

Never have we considered the waiting assaits in more fearful perils than now. Not simply from unbelief, conformity to the world, fanaticism, opposition or persecution from the church, or the world; but from cherishing an unkind condemnatory spirit among themselves.

Editors and writers,—beware how you foster and manifest this spirit; for every spirit begets its own likeness; consequently, your readers will imitate the spirit of your communications; and if yours is wrong, theirs will be wrong also.

Ministers,—take heed to your spirit—for your flocks will imitate your example; and, like you, soon become fired, with an acrimonious and condemnatory spirit, if yours is such.

Brethren and sisters,—let no man deceive or ensnare you in this respect: for "if any man remember not the spirit of Christ, he is none of his." We mention this, in reference to yourselves and your teachers.

O, that all would take heed, and not be caught in these perils that are gathering thick all around us, and in our midst. Let the saints be united in their prayers and endeavors to cast out this evil, destroying spirit from among us. Cannot the work be done by "fasting and prayer"? We believe it can: let us try, and may the God of peace bless the effort with abundant success.

THE HERALD AND BRO. NEEDHAM.

In this paper for Nov. 25th, the editor and Bro. Needham have commenced reviewing us on Advent and Anniversary Conferences. We arc glad they have entered upon this work in the HERALD, provided the subject, in that paper, shall have a fair and full investigation: for where there is investigation there is light.

The lengthy remarks of the Herald seem to have been made to show that we have pursued an inconsistent course relative to Conferences among us:

sometimes approving and at other times disapproving them. Well, suppose this was the case, it would not prove that Anniversary Conferences are right.—But those who have carefully read our remarks at different times on this subject, will remember, that the Conferences we have approved, were those which have been appointed for *workship*, and the *investigation* of the word of the Lord. While those we have opposed, have entered into the work of *resolutions* on matters of *faith and practice* of the church of God. Had the "Herald" observed this distinction, which we have uniformly made, it would have been spared the trouble of its *six columns* on this matter!

Bro. Needham should not consider himself shut out from our columns any more on account of our trying to correct his *spirit*, than he should on account of our endeavoring to correct some of his *doctrines and practices*. Our columns are freely open to him, as they ever have been: subject to the general rules of the paper.

We are very sorry, for the truth's sake, that the "Herald" does not publish the full correspondence between Bro. Needham and us. Bro. W's articles are given entire, while only very brief extracts are taken from our replies, and they are cautiously guarded by editorial remarks! The fair thing would have been to let the readers of the "Herald" see *both sides* of the question, and then they could have judged righteously in the case; but as it is now presented, they are liable to be misled. Truth here suffers from investigation; but it is often greatly obscured, by the presentation of only one side of the question.

We are glad the "Herald" offers to us an opportunity to speak of the "Address" that was sent out from the Rochester Conference, in April, 1846. It was, at that Conference, proposed to do our business by *resolutions*, after the manner of the Albany Conference, in '45, and as the Anniversary Conference have done since. We strongly objected; and proposed to speak to our brethren by an *epistle*, after apostolic usage; backing up what we might say, with more *resolutions* for proof, but with *truth and facts*. Our counsel was heeded, and we were requested to write the "Address," which we did, with some efficient help from Bro. GALUSHA. Money, in part, was subscribed to meet the expenses of the Address, but not to create a Conference or Missionary Fund. The two objects are widely different, and all will see, who will carefully look into the matter.

Such Conferences, or religious meetings, as its one in Rochester, and many others we might name, have proved a great blessing to the cause, and we recommend that they be held where, and as often as, duty may call for them. But we cannot approve of those Conferences which depart from the simplicity of the Gospel, by resolving on matters of *faith and practice*, and by creating Committees or ecclesiastical bodies, no where recognized in the New Testament as belonging to the Church of God. Will our brethren of the "Herald" endeavor, for the truth's sake, to keep this *distinction* clearly before their readers: for Truth alone can benefit them, and be well pleasing to our soon coming Judge.

Bro. E. R. FINNEY is now in this city, at the hospitable dwelling of Bro. SIMMONS, No. 52 Leyell street, under the treatment of Dr. Woolverton, for the removal of his cancer. We ardently hope and fervently pray that success may attend this effort of our afflicted brother to regain his health, but as he has but just commenced the application of the remedy, we can not say what the result promises to be: we shall keep his numerous friends informed relative to his case.

In reference to the wants of Bro. Finney and his family, we have not consulted him; but this we

know that he has spent much, if not all his earthly treasure, in the advent cause, which is still dearer than life to him; consequently he is dependent chiefly, if not entirely, on the benevolence of his brethren, for the support of himself and family. Hence, the duty of the Lord's stewards is plain in this case, and we trust that many, especially those who from time to time have been richly fed by him with the Word, will be forward in "communicating unto him in all good things."

Send your free will offerings for Bro. Pinney to our care, and they shall be handed to him and acknowledged in the Harbinger. All communications for him should also be directed to our care.

For the Proposed Pamphlets.

REMITTANCES.

Previous remittances.....\$50.73
F. Ailing, Newark, O.....1.00
Israel Josley, Georgia, Va.....1.00

PRIZES.

M. Helm, Springfield, Ill.....\$5.00

Bro. J. TURNER, editor of the "Bible Advocate," recently spent a few days with us, and preached twice, to the edification and joy of many of the saints. He is at present passing through some sore trials, out of which the Lord will deliver him, if he continue to abide in the truth, and trust in and obey the Master, in all things.

Bro. H. H. GROSS spent the last Sabbath with us, and spoke three times on the prophecies relating to the near advent of Christ, which, he shows, is near, even at the door. He is in the field, doing what he can for the cause, and should meet with that encouragement from the saints which his wants demand.

ANNIVERSARY CONFERENCES.

DEAR BRO. MARSH.—I notice a proposition published in the Harbinger, for some time back, for the publication of a series of pamphlets, and asking for donations and pledges to be made to you for such purposes; and I see you delay said publications until sufficient means shall have been so accumulated to guarantee success in the undertaking. In this do you not do wrong; inasmuch as all the money wanted or expected to be obtained, is now in the hands of the Church; and should you not go ahead and trust in the Lord to bring it out when wanted. Can you inform me how it can be brought to the benefit of printing, make an effort to concentrate funds in the hands of a Committee; when to do it for preaching is a great sin and distrust of God; or must I understand that all the trust and reliance for supply of wants on the great God must come from the poor, and almost forgotten Preacher, and for a few dollars worth of printing, God is not worthy of credit; tho' the work is for him. You will understand me that I do not object to the raising of funds for both of these purposes. I only want you to go before God and reconcile you in this purpose, with your great abhorrence and strong opposition to our desire to make a little effort at our last Buffalo Conference, to raise a little effort to assure God's ministers that they should be supported if they would throw themselves into the field to preach his Gospel. If in one case it is right and the other wrong I am unable to see the difference.

Your brother in hope of Gospel light.

H. TANNER.

Buffalo, N. Y., Nov. 13th., 1848.

REMARKS ON THE ABOVE.

DEAR BRO. TANNER.—We are glad to see our brethren awake to critically investigate our course, when they do it out of love to the cause of truth; We hope this was your object in this note, we therefore cheerfully publish your remarks, and endeavor to correct the mistake under which you labor in this case.

By reading our article on Anniversary Conference, and calling to mind our remarks at the Buffalo

Conference, you will see that we have not opposed raising funds for ministers, or any other purpose, when *present* wants demand it: we have always been forward, in such cases. But we have opposed the raising of funds to be placed in the hands of a missionary committee, (appointed by an unscriptural conference), to be paid out by them, to ministers whom they might see fit to call into the field, and to be withheld from those, whom they might consider unsound in the faith, or unworthy of their patronage. In this sense we have opposed the raising of funds for ministers, and still oppose. But is any one needy, let his wants be made known, and we are ready to do all we can to relieve them, and to induce others to aid in the good work.

We have not opposed the raising of funds for the publication of pamphlets, tracts, books and papers, when they are needed; but we have opposed the "creation of a conference fund" for the express purpose of raising money from "every Advent Church through the land," to purchase the tracts and publications at the Advent Herald office. The following are our remarks on this subject, which were published in the Harbinger for August 12th., They are worthy of republication.

"This proposed system of operation not only aims at the creation of a conference fund, but to raise money by 'every Advent church throughout the land,' to purchase the tracts and publications issued at the Herald office: for it is said in connection with the resolutions, that they are 'the tracts and publications issued from the Advent Herald office.' We object to this policy—

"1. Because, if carried to its legitimate and unavoidable conclusion, it would create a monopoly detrimental to the cause of individual improvement, free inquiry, and the spread of truth. All must see on a moment's reflection, that if the influence and funds of conference, and 'all the Advent churches' were given to purchase 'the tracts and publications issued from the Advent Herald office,' there would not only be no encouragement for an individual to publish his sentiments, but if he should do so, he might be considered an intruder on the rights of the general establishment. This game has been so repeatedly and generally played by the surrounding monopolies, in the different sects, and its effects have been so deleterious, we feel constrained to raise a warning voice against even its appearance among us.

"We think the better way is to make no favorites, to give no preferences, or grant no exclusive privileges, in this case; only so far as talent, integrity and truth demand it, and then conference resolutions are superfluous: let the field of individual improvement, without respect to persons, be kept wide open—and let it be said by our words and acts, to every one, do the best you can, or what you think is duty, in publishing your sentiments, and our patronage shall be given according to the *merit* of your work. This would leave every man's work where it should be left, to stand or fall on its own merits.

"2. We object because there are several valuable pamphlets, published by different brethren, for the more general circulation of which, these measures make no provision: they only provide for the increased distribution of those 'issued from the Advent Herald office.' If those pamphlets published by one brother shall receive the patronage of conference and 'all the Advent churches,' we cannot see why those equally meritorious, and published by other brethren, should not. It appears to us that the doctrine of impartial justice would make no distinction in this case."

According to these principles we have acted and still feel to act. When Bro. E. R. Pinney wished

to issue his pamphlet. "The Purpose of God," we called upon the friends to aid him in the work. We propose to issue one soon, and call upon all who feel interested in the matter, to assist what they can in defraying the expenses of the work. When another brother, and another, and another, shall have the matter for a work that shall be sent out, we hope to be ready to aid in the enterprise.

This course of procedure is widely different from the measures we oppose. The one aims to raise funds for a *specific individual* work, which the *present* wants of the cause demand should be issued. But the other aims to CREATE a PERMANENT CONFERENCE FUND, for the purpose of purchasing tracts and publications issued at a certain office: it creates a monopoly that should never exist in the church of God.

We hope these remarks will be satisfactory to Bro. T. and all others who may have fallen into his or similar mistakes. —

Bro. T. Smith on the Same.

DEAR BRO. MARSH.—Will see much to approve and admire in the Harbinger, I am constrained to say that in my judgment some things ought not to have been modified with. Your lengthy animadversions upon "Anniversary Conferences" I fear have done more to injure the cause of the soon coming saviour, than it has done to benefit the same. I attended, for the first time, the Conference at Boston, and watched with all the jealousy of one who had just escaped the bondage of twenty and more years—and had any thing been said or done toward the resumption of that bondage from which I have (thank God) escaped, I should have been one of the first to have opposed it "with might and main." But I saw nothing of the kind while I was there, as I venture to say I am as jealous of my liberty as any other man.

You know or ought to know that we have suffered very much in this eastern section from "impostors" who have come recommending themselves in the name of the Lord. Such persons have come with various messages, professing to be sent of the Lord, while their messages conflicted with each other so much that, at one time, of some sixty brethren in one town, all previously united in the one hope of soon seeing Jesus, four parties had arisen, who could only fellowship those who embraced their particular views. To the praise of God the above state of things were passing away, and brotherly love was being exhibited when lo and behold, "An Anniversary Conference" has become a bone of contention, which spreads itself more or less through the entire "Advent Ranks."

What, though the brethren may have erred in relation to the best way of accomplishing the greatest amount of good; must an error (if error it was) be published the whole length and breadth of the circulation of the "Harbinger" and then a reply be made in the "Herald," through the circulation of that paper while the readers generally of the papers see but one side of the question, and with the jealousies common to men, their affection toward each other are estranged, and a certain shyness is thereby created, compelling the *lookers on* to say: "Why, they can't agree among themselves, and why condemn us for not believing with them—when they do not agree what course to pursue." I verily believe, Bro. Marsh, that if a Paul should write to the "Advent Editors" it would be in similar language to the following, 1 Cor. iii. 3, and onward, "And I brethren could not speak unto you as unto babes in Christ; but as unto carnal, even as unto babes in Christ;" (3d ver.) "For ye are yet carnal: for whences there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" For while one saith, I am of "Joshua," and another, I am of "Joseph" are ye not carnal? Who then is Joshua, and who is Joseph but ministers by whom the *advent papers* are conducted, and to whom the readers should look for "examples to believers, in word, in conversation, in charity, in spirit, in faith, in purity;" (1 Tim. iv. 12.)

Again. While I highly approve of the circulation of those tracts noticed in the Harbinger to be published, I cannot see any more propriety in raising money for those publications in "Western New York"—than for raising money for "Mission and

Tract Distribution Fund," in Massachusetts, Maine &c. &c., "There is a possibility, dear brother, of "straining out a gnat and swallowing a camel," in these days as well as in the days of the Savior's visitation to our world. I conclude with the words of Peter (1 Pet. iv. 7) "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. AND ABOVE ALL THINGS HAVE FERVENT CHARITY AMONG YOURSELVES: for charity shall cover the multitude of sins."

Truly your brother in hope of eternal life, at the coming of Jesus, THOMAS SMITH.
Brewer, Me., Nov. 9th., 1848.

A WORD TO BRO. SMITH.

DEAR BRO. SMITH:—To your friendly epistle we briefly reply. Though we respect your "judgment," admire your spirit, rejoice at your escape from bondage of twenty and more years, and doubt not your sincerity in saying that you "saw nothing" like bondage in the Boston Conference,—nevertheless, we cannot take these things as evidence that these anniversary conferences and their acts, are justified by the Word of the Lord. You must give us the divine warrant, before we can believe they are right! This you cannot do, therefore we with many others, are yet constrained to stand aloof from such measures.

Whether you see it or not, it is an undeniable fact, that the spirit and practice of organizing conferences and churches on human plans, are among us. A short time since we saw a notice of the organization of a conference in Canada East. In the Lower Province, as we are informed, a conference with a "Constitution" was in contemplation. A strong effort was made to organize one in Western New York. In several places churches have been regularly organized on human plans; and in one of them, we are told they use instrumental music! And such are the views of Bro. Litch, the traveling lecturer of these Anniversary Conferences, on church organization, that in a published notice, he does not consider us a church in Rochester, because, as we suppose, we have not been organized after his views of church organization. Now, Bro. S., these facts should convince you and others that we are treading fast in the steps of the unscriptural sects, from whose yokes of bondage we have but recently escaped.—The Lord open the eyes and ears of all to the danger that threatens us in this case, and enable us to flee from it while we may.

We deeply sympathize with our brethren at the east, in the sufferings they have experienced by the many conflicting messages that have come among them; and are very sorry that this question is likely to increase their trials. We would that it had never come up among us, and it would not, by us, have been "meddled" with, had not the practice first appeared in our midst. Our brethren began to organize churches, conferences, and missionary committees, which we believed was a departure from the simplicity of the Gospel. Under these circumstances there was no other alternative for us than to fall in with the measures, be silent, or oppose them.—As a faithful watchman, the latter was our duty, which we have endeavored to perform, and we have reason to believe that our imperfect labors have not been in vain. Shall we be silent and inactive on the appearance of evil among us, because, if we speak and act, it will produce trials among brethren and cause "lookers on to say, why, they can't agree among themselves?" No. Our duty as watchman, is, when we see the sword coming to give the warning, irrespective of the consequences that may follow without or within the camp. It is to be expected that the voice of warning will make a stir among the drowsy soldiers. The desire is to rally every man to his post, with his armor on, ready, under the Great Captain of our salvation, to meet and repel every encroachment of the enemy; and we

hope ever to find Bro. S. in the advance guard of the invincible army, stimulating by his example and the Word of faith and hope, his fellow soldiers in tribulation and peril, to abide in the Truth and simplicity of the Gospel unto the end.

Your remarks about "Joshua and Peter" are defective. You first compare us, the "advent editors," with the "carnal" Corinthians, and then with Paul, Peter and Cephas, about whom the carnal Corinthians contended. In the one case you make us very bad men, and in the other very good men. We suppose, however, that the design of the comparison is, to generally and equally rebuke us all. We will leave the other editors to speak for themselves; but relative to our own case we will simply say; that we are not conscious that our acts in any case had rendered us worthy of this comparison. But if we have been "carnal" in our communications, and Bro. Smith will specify wherein, if convinced of having done wrong, we will gladly make amends. Will you do it Bro. S. or recall the charge so far as it relates to us? Our high opinion of your sense of justice, induces us to believe you will.

It is not on our own account that we make this request, but for the good of the cause of free investigation. Such has been the unwise and selfish manner in which controversy has been conducted among the sects, and ourselves, that very many have become disgusted with all controversy, and wrongly suppose that carnality, if not quarreling, is the legitimate fruit of all controversy. Bro. Smith's comparison goes to strengthen this conclusion, and of course serves to strengthen the prejudice of our brethren against free discussion. We have carefully endeavored to remove this prejudice, by showing our patrons, that brethren can differ, and not separate; investigate, and not quarrel; and meet a censorious and carnal spirit, and not partake of its pernicious ways. By the help of God, we believe we have thus far been enabled to succeed in these good endeavors according to his will. Consequently we are unwilling that the cause of free investigation should be made to suffer by one of its warm advocates being wrongly represented as being actuated by a carnal spirit, while defending it. If any man has a carnal spirit, let him be pointed out, but never indiscriminately condemn the innocent with the sinful, nor make a good cause responsible for the carnal spirit of the mistaken and erring ones. If so, then the blessed cause of God would have been condemned for the contentions of the erring Corinthians.

For an answer to your remarks on our proposals to publish a series of pamphlets, we refer you to our answer to Bro. Tanner, on the same matter. The Lord bless and guide you at this perilous hour, so that when he shall come you may receive the reward of those who shall be found giving meat to the household of faith.

Correspondence.

From Bro. J. B. Cook.

JORDANA—NO. II.

One fact, named in my last, should be referred to again. It is, that, in several places, converts to the Advent faith have been made. Another fact, is that in every case referred to, the agent, or agents, employed to bring out these converts and report thereon, believed the Bible view of "life and death"—the view obtained from understanding the Bible literally, on that subject. In the case named by Bro. N., there was but little agency save that which was Providential and spiritual.

This fact I should not thus name; but for the effort made to spread the notion that the literal view of the Bible, touching the subject of "life," "death"

and "immortality" is wrong and ruinous!! The advance made, has generally been by, or in connection with, the above view.

Some Adventists are still so spiritual that they dare not apply their literal principle of interpretation to any thing but the 2d Advent, and a few associated points. Do, dear brethren, be consistent. If you have any principle worth having, do apply it, fairly and frankly. If Jesus has personality and the New Earth a reality, in the resuscitation; then, on what principle of reason or religion should not "living soul" be understood to mean living soul—death, mean death—"born again," mean "born again," and resurrection mean resurrection! All these are essentially associated subjects. The terms must teach literal, sober, matter of fact, truth; or else they must be figures of speech and you need some adept in "spiritualism" to unravel the enfolded spiritual idea,—rather to con over the outrageous nonsense!!! But this must be left for another time.

In Buffalo, Nov. 6th, we had a comfortable meeting.—saw Bro. Morley, Daniels, Tanner and Mc Williams, &c. Bro. M. gave me a mild admonition, touching the severity of my language at times; for which, I thanked him; though the facts which operated on my mind, were not before his. He is deeply engaged in practical christianity—preparation to meet the Lord. Our tower of strength is made of "present truth." We mount this tower, by exhibiting this truth in a practical faith. Thus we can stand, as if enfolded in the arms of the Eternal; unswayed by mistaken friends or foes. Thus it was with Noah. Thus with Abraham, and thus with Elijah.

We were detained by storm and business till the 9th—touched at Cleveland. There, I had only time to look in on our lamented, Bro. Fitch's family.—They are in good health—children are growing finely. Much, very much have they had occasion to speak of the Lord's loving kindness, ever since their bereavement. The word "widow," is, however, where it has its meaning, but another name for sorrow. Bitterly have I wept that some Adventists and others of whom we might "have hoped better things," have, in this case, acted the part of the proud Egyptian—"another king, who knew not Joseph!" Still the Lord has remembered and verified the promises on which our beloved brother led us to his family. Blessed be his name! He can fulfill his promise without the unwilling and disobedient.

The 11th brought us to Detroit. Being unwilling to journey on "Lord's day"—the resurrection day, when there was any way to avoid it, or to be useful; and wishing to see any that might be found in the faith, I ran up into town—found Bro. Peter's family and Bro. Osborn's. On first day we met with the Disciples. They meet on the primitive plan to "break bread"—read the scriptures and worship God. The plan did seem so good! so much more worthy of the object for which Christians ought to "come together" that I could but admire it! It may be imperfectly carried out through human frailty. After their usual service they invited any "who had a word of exhortation to say on"—especially the strangers. The subject which naturally rose out of the occasion was the ordinances. Their nature, simplicity and power for good, was briefly given. Baptism was preached even to Baptists, more fully and comprehensively than had been there before; so some testified. The baptized, are "buried in baptism." They cannot breathe while "buried." The burial is "into death." The subsequent "awakeness of life" depends on their being raised up. It is "in a figure" the doctrine of DEATH and the RESURRECTION. If the dead are not to be raised; then, "they that have fallen asleep in Christ ARE PERISHED." Baptism is "the form of the doc-

trine"—the type, or practical embodiment of the Gospel. Rom. 6: 17. 1 Cor. 15: 1-4. There is the Gospel. Its "form" or type, or figurative representation, is "baptism." Rom. 6: 3, 5.

Surely it cannot teach a figurative death and an impersonal resurrection. The tendency of "spiritualism" is to do away with the "ordinances."—There is an everywhere felt incongruity between a matter of fact ordinance and a spiritual non-reality. Baptism at least, cannot be "the form" of a figure! The idea is monstrous!!!

Well, if baptism is not the "form" of a figure; then, all should admit its typical import; then, none should make death and "the resurrection" impersonal, or unreal.

The believers in D. are few; but I was very glad to meet with them. We had three profitable meetings.

The Railroad leads on 191 miles, over which I came in one day,—this evening am detained at the Lake for a boat to take me to Milwaukee.

J. B. COOK.

St. Joseph, Mich., Nov. 14th, 1848.

From Bro. P. B. Morgan.

DEAR BRO. MARSH:—I this morning leave this place, after the close of our Laona conference, (of which Bro. Pinney has given notice.) We continued to hold our meetings in and around that place, until after the next Sabbath. On the Sabbath we had a blessed season; nearly fifty confessed the faith and one was baptized. Truly the church in Laona is on the wing for glory.

The next Sabbath I spent in Gerry. The brethren in this place are not standing so well as it seems they should after seeing so great light; but as they are about to enjoy the labors of Bro. Wilson again, I trust they will make a rally,—indeed they did at the time I was there, (being stirred up by being put in remembrance of the injunction of the apostle, to "exhort one another," &c.) and concluded to, and did appoint prayer-meetings. I think I shall visit them again before I leave this section.

Last Wednesday, in company with Bro. Crawford, I came to this place. The Baptist house was opened to us. The congregations was not very large the first evening, but increased every evening. On Saturday, Bro. Smith, pastor of the church, gave way in the afternoon, when we endeavored to instruct them in the way of truth. The congregation were generally large and attentive. What may be the fruit of our labors in this place does not yet appear, but I believe will soon, though I think a few have newly confessed the faith. We should like to have continued our labors in this place longer, but thought it expedient to leave in order to meet our other engagements. The brethren seemed encouraged, and I believe there will come up a goodly number from North East in the judgment day to inherit the promised land. The Lord grant it.

Affectionately yours, P. B. MORGAN.
North East, Pa., Oct. 3d, 1848.

From Bro. M. Curry.

BRO. MARSH:—My health is quite delicate, and I have but little or no prospect of its ever recovering. In addition to my general infirmity, I have been this fall severely afflicted with the chill fever, yet I am recovering from its paralyzing effect.

I do rejoice for the prospect of soon being able to improve my gift in proclaiming the good news of the kingdom nigh at hand, even at the doors, notwithstanding I suffer great inconvenience, in so doing. I am glad in view of the prospect of human misery being soon brought to an end. I have recently changed my location to a place where the subject of

the Lord's coming has not been much examined.—My prayer is that I may be a benefit to the people.

Bro. Marsh, I am sorry that I am not able to do more for your valuable and interesting paper. I am in hopes of obtaining some subscribers here soon.—When I hear your urgent request, from time to time, for the payment of that which is due you, in order that your office may be sustained and the great truths of this age propagated, I am led to think, in view of the backwardness of your debtors, that they have too much of the love of the world. The Bible says, "If any man love the world, the love of the Father is not in him."—John ii, 15. Again, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John iii, 17.

Yours in hope of soon seeing our Lord and Master, JESUS. MANNING CURRY.
Usuals, Mich., Oct. 27th, 1848.

Bro. J. C. Bywater, Ogden, N. Y., Nov. 29th, 1848, writes:

I will endeavor to answer the calls of brethren in different places as fast and soon as I can. I shall endeavor to go to Oswego in January, if my Lord does not come before. I shall not be able to comply with the request of my Sennett brethren at the time they have appointed their conference, as I have engaged to be at Rush and hold a meeting at that place at that time. If they can put over the Sennett appointment till January 11, I will make my arrangements to be there on my way to Oswego. If they should conclude to do so, they will notice it soon through the Harbinger.

Bro. Marsh—The following hymn is taken from the Dutch Reformed Hymn Book. The words are precious to me, and if you will publish them in the Harbinger, you will confer a favor.

BARAH TITERS.

Begone unbelief; my Savior is near;
And for my relief will shortly appear;
By faith let me wrestle, and he will perform:
With Christ in the vessel, I smile at the storm.

Though rough be my way, since he is my guide,
The mine to obey, tis his to provide;
Though cisterns be broken, and creatures all fail,
The word he has spoken will surely prevail.

His love in time past forbids me to think
He'll leave me at last, in trouble to sink;
Each sweet ebenezer I have in review
Confirms his good pleasure to bring me quite thro'.

Determined to save, he watched o'er my path,
When, Satan's blind slave, I sported with death.
And can he have taught me to trust in his name,
And thus far have brought me, to put me to shame?

Why should I complain of want or distress,
Temptation or pain,—he told me no less:
The heirs of salvation, I know from his word,
Through much tribulation must follow the Lord.

How bitter the cup, no heart can conceive,
Which he drank quite up, that sinners might live:
His way was much rougher and darker than mine;
Did Jesus thus suffer, and shall I repine!

Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food;
Though painful at present, 'twill ease before long,
And then O how pleasant the conqueror's song.

OUT OF EMPLOYMENT.—There are in London alone, at present, 80,000 mechanics, and 15,000 laborers out of work. Assuming four persons to each family, there would thus be 350,000 people almost in destitution, with trade bad, and very little appearance of its improving during the winter.

LETTERS.—L Bontell R D Potter C Flint J Turner E A Hemenway W Ongley A Reader W Sheldon A Clapp.

Conferences, Campmeetings, &c

Conference at Sennett.

A conference is appointed at Sennett—Pine Woods—to commence Thursday evening, Dec. 28th, and hold over the Sabbath. An invitation is given for Bro. Pinney and Bywater to attend.
G. W. BORNHAM.

Conference in Tyler.

There will be a conference in Tyler, Winebago county, Ill., to commence Friday evening, Dec. 15th, and continue over the Sabbath. A general attendance is especially solicited.
N. A. HITCHCOCK,
J. L. TOWSER.

Appointments.

Syracuse, Sunday, Dec. 3d.
Liverpool, four evenings—5th to the 9th.
Cicero and Clay Corners—(as brethren may arrange the meetings and notify me in Liverpool)—10th to 15th.

Oswego, 16th to 19th.
Cazenovia,—(in the Free Church, as the Pastor, Bro. Johnson, has engaged to arrange)—20th to 25th.

Further appointments will be made, Providence permitting, from Syracuse, about Dec. 4th. Letters should be directed to Auburn or Syracuse.
H. H. GAOSS.

I will preach at Martin's Hill, on the night of Christmas, at the school-house of father Sweet, and stay as long with the friends in those parts as my circumstances will admit.
C. F. SWART.

Eld. J. C. Bywater will preach as follows:

Toronto, C. W.—Sunday, Dec. 10th.
Niagara Falls Roads, C. W.—evening of the 12th.
Four Mile Creek (or where Bro. Tryon may appoint)—Dec. 13th.
Lexington—evenings of 14th and 15th.
Lockport—Sunday, Dec. 17th.
Carysville—evening 18th.
Griggsville—evenings of 20th, 21st and 22d. Will Bro. Smith give notice accordingly?
In East Rush, I expect to commence a series of meetings, on Sunday, 24th Dec.

Business Notes.

W. P. Blanchard—The last remittance we find on our books pays to no. 195. Nothing has been received since that time.

E. R. Allen—The \$2.00 pays to no. 372.
Dr. D. Crary—As we could not pay the freight on the book through, we have given you credit on Harbinger fifty cents.

I. Joslyn—Sent package to you by mail.
O. R. L. Crozier—You say Wm. S. sent a dollar a few weeks ago. We find no trace of it on our books.

Eld. T. Smith—We have none of the "Son of God" or "Primitive Christianity" on hand. Have sent the other by mail.

S. W. Buck—We cannot send books or pamphlets into Canada, unless by private conveyance.—Have credited, therefore, the whole on Harbinger account.

A. Clapp—The "True Grace of God" will not be ready for distribution under several weeks. Shall we send the other now?

A. S. H.—You should have paid postage. To furnish the paper free and pay postage on letters is more than we are able to do.

Post-Office Address.

Elder Thomas Smith—North Truro, Me., where he has recently located.
Elder E. R. Pinney—for the present, Rochester, N. Y., care of J. Marsh.

Remittances for the Harbinger.

L. Fletcher W Holman no 256 E Stetson T Adams S M Kehr O Shirley J Parsons J E Healey—\$1.00 each. A B Huntington L Morse S W Buck —\$2.00 each. J S Woods T Smith W Sterling E Downs—50 cents each. W. Shoals 75 cents. Sarah Serpell 80 cents.

Miscellaneous.

For the Advent Harbinger.

The Late Phenomena in the Heavens.

The phenomena in the heavens on the evening of the 9th inst., was certainly most extraordinary as well as ominous.

The light spread nearly over the entire horizon, rising in brilliant streaks or belts, converging to one common centre, a little south of the centre of the horizon. The scene was grand and beautiful beyond all conception.

By an easy flight of imagination, we might trace all the outlines of a map of the earth, drawn by the Angel of Prophecy, as he dipped his pencil in a sunbeam to portray in the heavens the destiny of the nations. While gazing at the strange delineations, we indulged in the following real or imaginary distinctions:

First. The American continent, north of 36 degrees, was glowing in vivid light tinged with fire. The slavery South, with blood and flame—Mexico was wrapped in curling flames tinged with blood. Over South America hung a cloud of smoke, covering the smothering flames and curling blood. Then a paler bow, to indicate the Atlantic ocean.

Then, Europe. The British Isles, enwrapped in a rolling sea of blood and fire. The north of Europe, displayed in livid light, but faintly tinged with fire. Southern Europe, enveloped in fervent flame, and streaming with purple gore.

Africa, shrouded in a dark cloud, with mouldering fire bursting from beneath.

The north of Asia, darker, but tinged with streaks of pale light. But Southern Asia, or the Holy Land, was embraced in a pale, but brilliant rainbow, and all within its arch, the purest green, or, sapphire throne.

I know of no account of so general an illumination of the heavens but once before, and that occurred about eleven years ago. I was lecturing that evening on the scenes that would accompany the Saviour's coming in the clouds of heaven, and the coincidence produced a most astonishing effect on the congregation. I am informed that Bro. Miller was also lecturing on the same subject at the same time.

When on the cross the Savior died,
The heavens in mourning stood;
While darkness veiled the shrinking tide,
The earth in sackcloth bow'd.

Now, light attends his downward flight,
As lightning from the East;
The brightness of his near approach,
With glory gilds the West.
Among the signs that hail him near,
The heavens in glory see,
Lit up with radiance full and clear,
As they before him flee.
As with his livid pencil clear,
A map of earth appears,
On the horizon, full and fair,
Embracing all the spheres.

America, both North and South,
Her men'd fate can read;
Her destiny,—though in her youth,—
As by high Heaven decreed.
The gold covered land of Andes stands,
Cover'd in blood and flame,
And Montezuma's sunny strands,
Pizarro's blood now claim,
The slave-cursed "South," in blood and gloom,
In somb'e darkness dire;
The sober East and all the North,
In curling livid fire,
And Europe, old, with all her crimes,
Too numerous here to name.
From snowy Rush, to Alpine climes
Submerged in gorey flame.
Old Albion, mistress of the seas,
Roll'd in a sea of blood;
Her vaunted pride, and glory flies,
Her crimes now cry to God.

The Austrian domes, and Roman piles,
Where long the saints have bled,
The curling flames, in dark defiles,
Of sombre, mix'd with red.

Dark Africa's sunny harb'rous land,
In shades of gloomy night;
And Asia's millions, fade away,
With scarce a ray of light.

But, mid the scene of fire and blood,
One favor'd spot is seen,
On Zion's Mount, the Mount of God,
The Sapphire throne of green.
Encirc'd in the radiant bow,
The Promised Land is seen;
The purest light a living glow,
Of pale, but livid green.

A. READER.

Attica, N. Y., Nov. 25th, 1848.

Pride of Opinion.

Men are often too proud to confess their errors or to change when they are convinced that they are wrong. There is nothing more absurd than an man's pride of opinion. For men to persist in their error, after they are convinced, lest, by giving it up, they should show themselves to have been mistaken, is madness. There is one thought that should humble this pride of opinion. It is this: all men have been and still are more or less mistaken in many important matters.—To this we should add the fact that wherein we are in error, if we do not correct ourselves, others will be sure to correct us, as human society progresses towards its higher destiny. When we look at ourselves as individuals, we see that we have arrived at our present position by a succession of changes, and yet we are ashamed to change. The whole path of life, from the cradle to the grave, is strewn with cast off ideas and opinions. We have taken up an idea and brought it on with us for a time, and cherished it as truth, but after bringing it for some time, we threw it down and picked up another, or picked up two in place of it, for most men increase their ideas. These were retained for a time and then cast off for others, and in this way we have arrived at our present positions, changing at every step, and yet all the time ashamed to change, lest the world should know that we had been mistaken. The same is true of society in general, for the changes of individuals effect changes in society, and all the changes of society are but the changes of individuals that compose society.—The present state of the arts and sciences has been arrived at by a succession of changes. The principles of the several sciences which have been settled by one generation, have been rejected and exploded by the next, and yet men are proud of their opinions. All improvement involves change, and yet men are ashamed to change. If men will change from bad to good, and from good to better, the more rapid their changes, the better will it be for themselves and the world.—True Wesleyan.

Foreign News.

AUSTRIA.—Intelligence from Vienna of the 4th inst. had been received. Vienna has surrendered to the Imperial troops, after eight days siege. The whole town was in their possession on the 1st of November. Great loss of life, and increase destruction of property took place during the bombardment. Over 30 barricades were carried by storm. The students fought desperately, and were only overcome by being shot.
The battle between the Hungarians and Austrians, which ended in the repulse of the former, is said to have been very sanguinary. On the 3d, the Diet had dissolved itself, only 60 members being present in the Capitol.
On the 4th, the city was perfectly tranquil.—The disarming was going on rapidly, and the barricades were nearly all removed.

ITALY.—Northern Italy is in a confusion, and several parts of Lombardy have risen against the Austrians.

A Proclamation, issued by Mazina, in behalf of the central junta, was posted over Central Lombardy, invoking the people to rise against Austria. It had excited a violent tumult at Genoa, which on the 29th was in full insurrection.

Notices.

BOOKS FOR SALE.

THE PURPOSE OF GOD.
In Creating the World: its Plan for its Redemption from the Curse and the Time for its Accomplishment. By E. R. Finney. Price, 15 cts; (paper bound) 6 cts., single.

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Illustrated by Examples. By C. Motey, author of 'Practical Guide to Compassion.' Price, 15 cts.

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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Rochester (fourth street), corner of Main and South St. Paul-street, twice every Sunday, and also on Wednesday and Friday evening. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware. Third house from corner of Third and Main streets, three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with us.

ALBANY.—Second Advent Meetings are held in the "First Avenue Church," Bennett's buildings, corner of Broad and Pearl-streets. Meetings begin on Lord's day, and Tuesday at 7 o'clock on Thursday evenings. Entrance on State, and also on Front-streets.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, at anti-slavery meetings at No. 57 Broad-street (two doors from corner), will be preaching three times on the Sabbath, and once on Monday and Tuesday evening next week. Those brethren visiting the City are invited to meet with us.

BROOKFIELD, N.Y.—The Church in Brookfield hold their meetings at the Concert Room in Foster's new building, corner of the State Street, every Sunday day and evening.

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!!!"

VOL. XVII. NO. 25.

ROCHESTER, N. Y., DECEMBER 9, 1848.

WHOLE NO. 259.

Poetry.

Selected for the Advent Harbinger.

Spiritual Wants.

I want that sacred flame of love to God,
Which every moment in me shall abound:
That, like the sun, diffuses all abroad,
And leads spectators to admire it too.

I want a full release from every sin,
From all the guilt and agonizing powers,
From all that keen distress I feel within,
Which racks my waking and my sleeping hours.

I want the smiles of His beloved face,
In whom my hopes and comforts only live;
The sacred influence of the saving grace,
Which he has purchased and atone can give.

I want the blessed Spirit near my heart
To purify and cleanse the conscience white.
O that my God would energy impart
And let my soul his new creation taste.

I want that wisdom that is from above,
To teach me when to speak and what to say,
And prompt me well to answer with the dove,
And pious prudence mix'd with fervent zeal.

I want more gratitude for what I have,
O that my God would his mercies unfold!
And when he sends my comforts in the grave,
Grant me more resignation to his will.

I want affections that have larger scope,
To render all my duties more devout;
I want a stronger faith, a brighter hope,
To silence and to banish every doubt.

I want, alas! I want, I know not what,
To reach me when to speak and what to say,
(My wants exceed the bounds of human thought)
How I may live and how explain aright.

But if my suit in part must be denied,
My sorrow will prepare for joys to come,
When every want shall more than be supplied,
And my poor weary soul shall rest at home.

Selected.

THE SON OF GOD.

BY HENRY OWEN.

AN EXAMINATION OF THE DIVINE TESTIMONY CONCERNING THE ORIGIN OF THE HIGHEST AND MOST GLORIOUS CHARACTER OF THE SON OF GOD.

1. The Testimony of the Prophets and Apostles.

Col. i. 15-19, Who is the *image of the invisible God, the first-born of every creature*: for by him were all things created, &c; for it pleased *the Father* that in him should fullness dwell.—*Heb. 1st. chap.*, God hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also we made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, &c., being made so much better than the angels, &c., And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. Unto the Son he saith, thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. John i. 14, And the word was made flesh, and dwelt among us, and we beheld his glory as of the only begotten

of the Father, full of grace and truth. Rev. xix. 13, His name is called the *Word of God*.—John iii. 31, 32, He that cometh from heaven is above all. And what he hath seen and heard that he testifieth. 34, For he whom God hath sent speaketh the words of God: For God giveth not the spirit by measure unto him. 35, The Father loveth the Son, and hath given all things into his hand. 1 Cor. xi. 3, The head of Christ is God. Rev. i. 1, The Revelation of Jesus Christ, which God gave unto him. Acts ii. 22, Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him, &c., Acts x. 38, God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, &c.: for God was with him. 1 Peter i. 21, God that raised him up from the dead, and gave him glory.—Rom. ii. 26, God shall judge the secrets of men by Jesus Christ. Acts x. 42, Ordained of God to be the Judge of quick and dead.—Acts xvii. 31.

2. The testimony of Jesus Christ

Rev. iii. 14, These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God. John vi. 57, I live by the Father. v. 26, For as the Father hath life in himself, and hath given him authority to execute judgment, &c. Matt. xi. 27, All things are delivered unto me of my Father. xxviii. 18, All power is given unto me in heaven and in earth! John xvii. 2, As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. John x. 18, I have power to lay it down; and I have power to take it again. This commandment have I received of my Father.—John v. 19, Verily, verily, I say unto you, the Son can do nothing of himself. John xiv. 10, The Father that dwelleth in me, he doeth the works. John v. 22, for the Father judgeth no man; but hath committed all judgment unto the Son; That all men should honor the Son, even as they honor the Father. John vii. 24, Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me; For thou lovedst me before the foundation of the world. John xvii. 5, And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. John viii. 26, He that sent me is true; and I speak to the world those things which I have heard of him. John xii. 49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. John vii. 16, My doctrine is not mine, but his that sent me. John vi. 38, For I came down from heaven, not to do mine own will, but the will of him that sent me. Luke xxii. 29, And I appoint unto you a kingdom, as my Father hath appointed unto me. Matt. xli. 28, but if I cast out devils by the Spirit of God, &c.

3. Testimony of God the Father.

Ps. lxxix. 19, Then thou speakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty. 25, I will set his hand also in the sea, and his right hand in the rivers. 26, He shall cry unto me, Thou art my Father and my God, and the rock of my salvation. 27, Also I will make him my first born, higher than the kings of the earth. Ps. ii. 7, Thou art my son: this day have I begotten thee: Isa. xlii. 1, 6, Behold my servant whom I uphold, mine

elect, in whom my soul delighteth: I have put my Spirit upon him. The Lord have called thee in righteousness, and will hold thee hand, and will keep thee, and give thee for a covenant to the people, for a light to the Gentiles. Heb. i. 6, 9, And again when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him.—Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed the with the oil of gladness above thy fellows.

Guided by the light of heavenly truth, let us now proceed to the consideration of the following important and highly interesting question.—Is Jesus Christ called God, is he worshipped, has he created the universe, is he preserver and Savior and King and Judge, as the self-existent, independent, omnipotent, and only true God: or, as the Son of God, begotten, upheld, exalted and glorified by the Father?

Revelation alone must answer this question. Let no conclusion of imperfect reason, no false inferences of our erring minds, no prejudice in favor of our long cherished systems, prevent our receiving the divine testimony on this subject.

Let us first consider in what sense the Scriptures of truth apply the title of God, to Jesus Christ.

That the mere application of this title to Christ, does not prove him to be the self-existent Deity, is evident from the *2d* *Passage* where we find it applied to earthly rulers. See also Exod. vii. 1; xlii: 28. John x. 35. From Heb. i. 8, it is evident that it is as the begotten Son, that he is called God. "Unto the Son he saith, thy throne O God," &c. And in the very next verse, and in immediate connexion, the same person who is called God, is plainly represented as having a God. "Therefore God even thy God," &c.—See also John xv. 17: Rev. iii. 12. Here, then, the Bible, which is its own best interpreter, plainly teaches us that he is not called God in the highest sense; for the supreme Deity can neither be begotten nor have a God.

John. i. 1, In this passage of divine truth, it is declared that the Word, who is called God, "was with God." Here also the Holy Scriptures teach us, that in whatever sense the Word is called God, he is a distinct being from the supreme God, otherwise he could not be said to be with God. Now as it is no where expressly revealed that the Word or Son is "the same numerical essence," or the same being as the Father, how can the passage bear such a construction? We have Bible authority for saying, that the term God is sometimes used in an inferior or figurative sense; but have we any authority from Scripture or reason for saying, that the supreme God was with the supreme God? "To what class of men could John address the asseveration," that the supreme God was with himself? "Where did these singular heretics suppose" the supreme God was, excepted with himself? Is there any intelligible idea in the proposition, that the same numerical essence was with the same numerical essence? Or can we conceive that one supreme God was with another supreme God?

The Scriptures of truth afford more light on this important text. In John xvii. 5, "our dear Redeemer prays, "And now, O Father, glorify

thou me with thine own self, with the glory which I had with thee before the world was." Here it is just as evident that the *glory of the Word cannot be the glory of the supreme Deity, as that supreme Deity cannot be a subject of prayer.*—This cannot be considered the prayer of his "human nature," for that nature, so far from enjoying glory "before the world was," did not then exist. Our Saviour evidently refers to the state of which John wrote, John i. 1. The same nature prays as then existed, to be restored to the same glorious condition. Does not this conclusively prove that the Son is dependent on the Father, for the highest glory he possesses?

Rev. xix. 13, Here we are instructed that the Word is "the Word of God." Is it not the design of the Spirit of truth to teach us, by this term, that the Son is the medium of communication or manifestation of all the glory of God, (in creation, providence and redemption,) to his intelligent creatures? "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "He that hath seen me hath seen the Father."

Rom. ix. 5, Christ—who is over all, God blessed for ever. Amen. Here our precious Redeemer is again called God, over all God, which is expressive of his high authority and dominion. Compare this passage with Ps. xiv. 6, where Jesus is called God on the throne of the kingdom. In the view of this glorious character, believers love and adore him. But where he is possessed of this dominion, of independent right or by the pleasure and appointment of the Father, the Scriptures must determine. Dan. vii. 13, 14, I saw in the night-vision, 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 pass away, and his kingdom that which shall not be destroyed. Matt. xxviii. 18, All power is given unto me in heaven and in earth. John xvii. 2, As thou hast given him power over all flesh, &c. Luke xxii. 29, I appoint unto you a kingdom as my Father hath appointed unto me. Ps. ii. 6, 8, Yet have I set my King upon the holy hill of Zion. Ask of me and I shall give thee heathen for thine inheritance, &c. Acts v. 21, Him that God exalted with his right hand to be a Prince and a Saviour, for to give redemption to Israel and forgiveness of sins. Here we are taught that Jesus Christ executes the high offices of Prince and Savior; that he gives repentance and forgives sin, all by the power and appointment of the Father.

To be over all, and to have all things under him, are synonymous expressions. "But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him." 1 Cor. xv. 27, He is therefore dependent on another being, even the Father, for having all things under him, or being "over all."

Original Articles.

For the Advent Harbinger.

THE CHRISTIAN SABBATH.

BY A BIBLE READER.

Having not long since read the proceedings of an Anti-Sabbath Convention, held in New York, in May last, together with some other writings, attempting to show that the Sabbath of the fourth commandment was abolished by the mission of Christ on earth, I have now a few thoughts to offer on the subject, if permitted, as reasons for not yet endorsing the position as above. This I would do briefly, and without a disposition to enter into controversy with any individuals of op-

posite opinions, who may have their peculiar thoughts as well as myself.

1. It is a fact, admitted by Christians generally, that the fourth commandment, for observing and perpetuating a Sabbath was, and is, in the decalogue, and is as clearly expressed and enjoined as any other of the ten commandments: and it was considered by holy men, as really a part of the moral law as any of the other nine:—and further, there does not appear to have been, since the giving of the moral law, any change of dispensations, which would require or authorize a change in this law so as to do away the fourth commandment, any more than any other of them. It appears, also, that if the Sabbath was ever needed as a day of rest, and for promoting godliness, it is still needed, and will be to the end of time, for the same purpose. And surely there is nothing said in the whole Bible, showing that the Sabbath, or this commandment, was ever to be abolished till the saints' everlasting rest, prefigured by the Sabbath, shall be obtained in the New Earth.

2. Christ said in his sermon on the mount, that he "came not to destroy [or abolish] the law [not even in part], but to fulfil;" and that "not one jot or tittle shall in any wise pass from the law [or be abolished], till all be fulfilled," or till the consummation at the last day. This is seemingly, as much as though Christ had said, in so many words, that the item of the fourth commandment of the law must be observed, as a part of the divine law unto the last.

3. It might seem that the present doing away of the Sabbath, or fourth commandment, would very naturally weaken human confidence in the other nine, or encourage their violation, at the option of individuals, seeing that, apparently, the same arguments might be given for abolishing them all, as in case of the fourth.

4. Although it is argued that the New Testament is silent as to its enforcing the observance of the Sabbath, and true that little is there said on the subject, because not called for, "where so much brevity must be used—it is a fact, that both Christ and his disciples did actually observe a Sabbath day, or one day in seven. And though Christ claimed to be "Lord of the Sabbath," in that very expression, he acknowledged its existence at that time, as though it was an institution not to be abolished at all by his mission on earth: and though it be true, also, that Christ allowed the doing of works of mercy on the Sabbath, he certainly did not authorize its abolition, nor the doing of common worldly business on that day.

5. It is said that "the Sabbath was made for man, and not man for the Sabbath." By this it would naturally be understood that the Sabbath was instituted and designed as something beneficial and needful for all mankind, and to be continued as such during man's stay on the present earth; and as such, it might seem that it never was to become a burdensome ceremony for man to observe for a time, and the sooner abolished the better for man, as some appear to suppose, in their labors now for doing it away.

But, after all, could it be proved from the sure word of prophecy, that there is "a more excellent way" of increasing and perpetrating godliness without the Christian Sabbath than with it, none of us should be backward in acknowledging and coming into it.

REMARKS ON THE ABOVE.

Judging from the valuable communications we have recently published from "Bible Reader," we suppose the settled rule by which he arrives at a knowledge of Bible truths is, the plain, literal reading of that book. Will he examine this question by this same rule? We will name a few points to which we request him especially to turn his attention.

The Bible does not divide the law of Moses into two laws—the one ceremonial and the other moral. It was both ceremonial and moral, or morality was the fruit of the ceremonial. Nothing was more ceremonial than the observance of the Sabbath, and when the ceremonial ended, the moral, as a matter of course, ceased; for all who now "seek to be justified by the law are fallen from grace." There can be no law without a form; destroy that form and the law ceases.—The Jewish Sabbath had a form, and if that form is abrogated, the Sabbath no longer exists.

The ten commandments (ceremonial and moral) were not only a part, but the foundation or essence of the law of Moses. That law, not a part, but the whole, "was abolished," did end, was taken out of the way, and nailed to the cross—consequently the Jewish Sabbath ended with the expiring of the law.

Christ did not destroy the Mosaic law, like a usurper, or transgressor, or wicked conqueror; but he was the end of it. The law looked to and was to be fulfilled in Christ; hence, when he came, the law ended—it had performed its work like "a schoolmaster, to bring us to Christ;"—then its service ceased, the Jewish *lease* expired was out, and the true *heir* came.

The Church of God is now not "under the law" of Moses, "but under grace"—the law of the New Testament, which is a new law, made up of Adamic, Noatic, Abramitic, Mosaic, and prophetic laws, and new precepts and commands given by Christ, the great and new Lawgiver.—All that he has incorporated from these imperfect laws in his perfect law, we should obey. The Jewish Sabbath is not incorporated in this perfect law; therefore we are not required to keep the Jewish Sabbath.

But we are extending our remarks far beyond what we designed to make on this subject now. Will Bible Reader, and others of his faith on the Sabbath, look out this question in the manner he has so wisely looked at other Bible questions, viz: in the light of the plain and literal import of the revealed Word? By doing this we think the "more excellent way," of which our broke speaks, and doubtless desires to walk in, will be found.

For the Advent Harbinger

"EXPEDIENCY."

BY L. B. MANFIELD.

What is this "EXPEDIENCY" which bears a bad name among some of our brethren? It means this word, which is as much abhorred as "Popery," "oppression," "sectarianism" or the "Devil?" Is there inherent iniquity in the very terms, "expedient" and "expediency," that we should hold them in such utter disfellowship? It is an old adage, and correct, I believe, "God even the Devil his due;" and certainly we ought to give this word "EXPEDIENCY" an opportunity to explain and justify itself, if it can, against the aspersions cast upon it. Very well! Let us begin then while it gives us a little etymological light as to its origin, and also quotes some accredited authors as to its present character, and, finally, some Scriptural testimony, respecting its character in olden time:

"EXPEDIENCY," is from the Latin "*Expeditus*" (verb *expedito*) and the Greek "*spendo*," which signify, "to hasten," "to urge forward," and in their primary import, have no worse signification than that of speedily accomplishing a

bringing to consummation without delay, any object. This latter word, "*Spouda*," is used in 2 Pet. iii. 12, to express "What manner of persons we ought to be in all holy conversation and godliness, *hasting* (Grk. "*spoudontas*" from "*Spoudo*") the coming of the day of God." While the parent word can be used in so good a cause, we should not certainly censure its offspring without the best of reasons.

But what has this word, "Expedient," to say as to its present character and the character of its near kinsmen "*expedience* and *expediency*?" Mr. WEBSTER, the great lexicographer, being well acquainted with the whole family, and being held in very considerable esteem among men generally, as a truth teller in such matters, shall be brought forward to give testimony as to the standing of the whole genus in question. It is not expected that he will be able to show that "*Expediency*" was never found in bad business, but he will testify that there is no intrinsic naughtiness in it, and that it is as well adapted to good words as bad, and perhaps even better. Mr. WEBSTER defines "*EXPEDIENCY*"—"Fitness or suitableness to effect some good end or the purpose intended.—Propriety under the particular circumstances of the case. The practicability of a measure is often obvious when the expedience of it is questionable." "*EXPEDIENT*"—*adv.*: 1st. "Literally *hastening*; urging forward; hence, tending to promote the object proposed; fit or suitable for the purpose; proper under the circumstances. 2d. Useful; profitable." "*EXPEDIENT*," n. 1. "That which serves to promote or advance; any means which may be employed to accomplish an end. Let every expedient be employed to effect an important object, nor let exertions cease until all expedients fail." 2. Shift; or means employed in an expediency." "*EXPEDIENT*," *adv.* "Fitly, suitably, conveniently."

From this testimony, it would appear that Mr. Webster does not regard these words as essentially and intrinsically bad, nor do we think they should be so regarded. "The doctrine of expediency," according to this definition, is simply a doctrine which teaches that we should do what "*is fit and suitable for the accomplishment of a good end*," or that which accords with "*propriety under the particular circumstances of the case*," and as "*some things are practicable (possible) which are not expedient*" (fit or suitable under the circumstances) it would appear that the "*doctrine of expediency*" is not so erroneous a doctrine as some suppose.

It seems however from the Scriptural use of the word, "*expedient*," that it is susceptible of being used in a bad cause: "It is expedient that one die for the people," &c., said Caiaphas (Jno. xi. 50) in reference to the Lord Jesus—i. e. he thought it "*suitable or fit*" that Christ should die. "*Expediency*," in this case, developed itself in a monstrous crime, but not always so. Christ acted upon the principle of expediency when he left the world and went to the Father: "It is expedient for you that I go away," said Jesus (Jno. xvi. 1); i. e. it was "*proper, under the circumstances*."—(Webster.) Paul acted according to the "*doctrine of expediency*," when he said, "All things are lawful but all things are not expedient,—all things are lawful, but I will not be brought under the power of any" (1 Cor. vi. 12); and again, "It is not expedient (i. e. fit, suitable) for me to glory." The things which were not "*proper under the circumstances*," Paul would not do. "It is not expedient," was sufficient reason. Paul advised the Christian Church to act upon the principle of "*expediency*" in making contributions, "And herein I give my advice; for this is expedient for you who have begun before, not only to do, but to be willing a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also of that which ye have." (2 Cor.

viii. 10, 11.) Please read the whole chapter.

But it is "*HUMAN EXPEDIENCY*" and "*HUMAN EXPEDIENTS*" against which so much is said;—"*DIVINE EXPEDIENCY*" is quite another thing, say our brethren. Very well! What is a "*Divine expedient*" for accomplishing any "*good end*?" Why, any measure which God represents as "*fit, suitable*."—(Webster.) But suppose God commands us to accomplish some "*good end*," without telling us particularly what will be "*proper under all circumstances*," are we under no obligations to do the work, simply because we should be compelled to resort to our own resources, to devise what is "*suitable or proper*" in securing the end? Certainly we are under obligations to use "*expedients*," and "*human expedients*," too, in order to obey God. In the case just referred to, the apostle Paul says (8th ver.) he "*does not speak by commandment*," but (10th ver.) "*but gives his advice*," that they should do what is "*expedient*." Certainly this was "*human expediency*," then, but not *sin*; nor assuming the prerogatives of God; for God had given principles, ends, objects, all of which were revealed as right, and Paul did what was "*fit or suitable or proper*" for carrying out the principles, securing the ends, and accomplishing the objects, and he exhorted his brethren to do the same. A "*human expedient*" is nothing more nor less, than a measure invented by human wisdom, "*suitable or proper*," to secure an end.—Let us here make two inquiries:

1st. WHEN ARE HUMAN EXPEDIENTS RIGHT?

2d. WHEN ARE HUMAN EXPEDIENTS WRONG?

1st. *When are they right?* Ans. When the end to be secured is right and Scriptural, and the expedients do not CONTRAVENE ANY DIVINE PRINCIPLE OR LAW; in all cases where God has NOT GIVEN SPECIFIC DIRECTIONS, which are sufficiently full to cover the whole field of operations—e. g., God requires men "to go into all the world and preach the gospel to every creature." This command imposes obligation to perform the work, but the means and measures are not fully revealed in the command, nor in any part of the oracles of God: and when we call "*THE SCRIPTURES a perfect rule of faith and practice*," we do not mean that they enter into details to such a degree that nothing is left to the human mind to plan or devise; i. e. by no means.—We mean simply that their teachings are sufficiently full to insure our holiness and salvation if we follow them. Every Christian knows that he must plan and devise, and that God's people always have planned and devised means for obeying the command, to "*publish the glad tidings*," and they have an undoubted right to do so, under the limitation presented under this head, viz:—"When the plans or expedients do not contravene any divine principle or law." The command says, "Go ye." We may go in any way, "*proper under the circumstances*," by Steamer, Ship, Brig, Barque, Schooner, Sloop, Rail Cars, Stages, Wagons, "on Mules and swift beasts" or on foot; we may resort to any of these "*expedients*," but we must "*go*," and should we stop short and wait for more explicit orders, under pretence that all human inventions and expedients were wrong, we should meet the response of the Savior to the man who "*buried his talent*."—"Thou wicked and slothful servant,—thou knewest that I reap where I sowed not, and gather where I have not sown." The truth is, that in an important sense, the capacity which we possess for "*devising*" and "*expediting*," is one talent entrusted to us by God, which we are bound to improve upon pain of being "*wicked and slothful servants*." The command is, "*Preach the gospel*" or "*proclaim the glad tidings*" (Campbell's Gospels), but the means and measures, for doing it are not all defined, so that "*expedients*" are necessary. How many measures are requisite in

order to become acquainted with languages of various nations! How many inventions to get access to the people! as Paul says, "I became all things to all men;" "to the Jews, I became as a Jew, that I might gain the Jews," &c. How much wisdom, to know whether to avail our selves of the *living voice of the preacher*, the labors of the amanuensis, or the *wonder-working press*, producing books pamphlets, tracts, papers, &c. &c. While no moral principle is violated, we can use, and ought to use, whichever is most "*fit or suitable*," even though some of these means were *not known in apostolic days*. We may meet in a temple, church, an "*upper chamber*," "in the desert," "by the sea-side," "on the mountain," "by the river," (where prayer was wanted to be made), "in the school of Tyrannus," in a private house, in the woods, under a tent, or anywhere that is "*expedient*" in order to "*publish the glad tidings*." We may meet and preach to "*the woman by a well*" alone, or to "*five thousand in the wilderness*;" to the "*jailer alone*" in the prison, or the thousands of Athens, "in the midst of Mars Hill." We may meet *daily, weekly, monthly, quarterly or yearly*, in order to carry out this great injunction, which ever seems "*expedient*." We may confer with *one brother, or five hundred*, upon the best means for carrying out Christ's command. We may do it by letter, or by word of mouth. We may do it in New York, Boston, Buffalo, or Rochester, while we *contravene no divine law*; we may do what is "*expedient*;" i. e. "*fit or proper*;" in securing the GREAT END. It were a work of supererogation to prove that God requires those very measures, if they are appropriate to the end which he requires us to accomplish, and do not VIOLATE HIS LAWS OF THE PRINCIPLES OF HIS WORD, it is sufficient.

God requires his people to sustain the preaching of the gospel: "they that preach the gospel, shall live of the gospel," is the principle. The obligation to do the thing, is plain. Whether it shall be done by subscriptions, or contributions in the box, as it passes, in the place of worship, is not material, only that the means be best adapted to the end. Whichever method is "*most expedient*" is obligatory upon us.

2d. *When are human expedients wrong?* Ans. 1st. When they contravene any divine law or principle; this has been already implied.

Ans. 2d. When they are substituted in the place of means which are presented in the Scriptures, thus setting up our wisdom above God's—e. g.: The expedient of calling the churches, bands; deacons, committees, &c., a "*human expedient*" for preserving gospel simplicity, by departing from it!

Ans. 3d. When—notwithstanding they may tend to the promotion of a good end—they are nevertheless attended with incidental evils, which more than counterbalance the good accomplished; e. g. Paul "*would not glory in his revelations*," for it would not be best on the whole—so he "*gloried in infirmities*." He might have resorted to that "*expedient*" in order to inspire confidence in the minds of his brethren who had been turned from him by "*false apostles*;" but he feared that "*they would then think of him above what they ought*," which would be a greater evil. (2 Cor. xii. 1-6.)

Ans. 4th. When they rest for countenance and support, upon that Jesuitical and abominable maxim, that "*The end justifies the means*."

In conclusion, let me exhort those who oppose the "*EXPEDIENTS*" of their brethren, not to adopt *worse* "*EXPEDIENTS*" themselves, and to remember that "*happy is he that can condemn not himself*," &c., in that which he alloweth.

REMARKS ON THE ABOVE.

Bro. Mansfield justly says that "*human expedients*" are "*wrong*" when they *contravene* any

divine law or principle." Let this important truth be indelibly impressed on every mind in this prolific age of human expedients, and let the "divine law" and its "principles" be well understood, and there will be no danger of being led astray or ensnared by human expedients.

Bro. M. has named a few "human expedients" that are "wrong;" we will mention a few more:

The human expedient is wrong, that calls the saints, the Catholic, Episcopal, Presbyterian, Methodist, Baptist, or Advent Church; because the word of the Lord repeatedly calls them the Church of God. 1 Cor. i. 2.

The human expedient is wrong, that has devised plans for the organization of these different churches; because, in so doing, the Church of God has been split up into factious parties, and, besides, the New Testament tells us, the body, or Church of Christ is one. Eph. iv. 4.

The human expedient is wrong, that adds to the Church by vote of the body; because the New Testament tells us the Lord does this work, by faith in and obedience to the gospel of Christ, on the part of those added. Acts ii. 47.

The human expedient is wrong, that makes sprinkling or pouring, baptism; because the plain meaning of the word baptize, and the example of the apostolic Church, show, beyond all successful contradiction, that immersion only is baptism. See the New Testament.

The human expedient is wrong, that makes instrumental music a part of the worship of God; because, his word tells us to sing with the spirit and understanding also: 1 Cor. xiv. 15.

The human expedient is wrong, that calls God a Trinity; Christ, the eternal God; the Holy Spirit, a person; the soul, immortal; the dead, conscious; the resurrection, nothing but spiritual; and the punishment of the wicked, everlasting misery; the glorious millennium, the spiritual reign of Christ, and the eternal abode of the saints, a place beyond the bounds of time and space—because the Bible tells us that God "is one;" Christ is the Son of God; the Spirit, is the Spirit of God; man is "mortal;" "the dead know nothing;" the resurrection will be literal; the wicked will "be punished with everlasting destruction;" the glorious millennium will be the personal reign of Christ; and the everlasting inheritance of the saints will be the New Earth, or the kingdom prepared for them from the foundation of the world. See the Bible.

The human expedient is wrong, that has created the numerous conferences, assemblies, councils, synods, associations, &c., of the different sects, or that would create one among us; because no such bodies are recognized as belonging to the order of the New Testament, either by that Book or the early history of the church; they have ever been oppressive in their character, and assume a work which alone belongs to Christ, viz: dictating to the church, in matters of faith and practice: Christ is the "author and finisher of our faith."

The human expedient is wrong, that presents for the government of the Church any other law than the New Testament; because that is called the "perfect law of liberty"—therefore all other laws are useless and pernicious in their tendency.

Finally, every human expedient is wrong, that

either directly or indirectly attempts to devise any rule of faith and conduct for the observance of any one who is a child of God; for his word is all-sufficient to make the "man of God perfect," and thoroughly furnish him "unto ALL GOD WORKS;" all the works of human expediency, therefore, for the performance of the man of God, must be wrong.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, December 9, 1848.

SALT OF THE EARTH.

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, to be cast out, and to be trodden under foot of men."—Matt. v. 13.

This metaphor was addressed to the disciples of Christ, while they sat listening with profound attention to his memorable Sermon on the Mount; and, if we rightly understand its import, it ranks among the sayings of the highest importance, in that discourse.

The nature of salt is to preserve certain substances from putrefaction, and in their native sweetness. But it fails to perform this office, when it has lost its saltiness, becomes insipid, and is good for nothing else than to be cast away.

So with the disciples of Christ; so long as they are truly his, they are the moral salt of the world; but when they lose their character as such, they no longer exercise a saving influence in the world, are good for nothing in the great work of saving perishing mortals, and are rejected by the Lord.

This is the common and general application of this metaphor, which is doubtless correct, but that it is not its full meaning, will be seen from further examination.

What constitutes the disciples of Christ the salt of the world? Nothing more nor less than what constitutes them his disciples. Then, if we can learn what are the qualifications of a disciple of Christ, we shall know what will constitute them the salt of the earth.

"If ye continue in my word, then are ye my disciples indeed." John viii. 31.

This is to the point. They must not only hear, believe, and obey the Word, once, but they must CONTINUE in that Word. It must live and abide in them, and they in it. They must act out their faith in the Word, or, as the words which follow the text teach, "let their light so shine before men, that they may see their good works, and glorify their Father who is in heaven." Such qualifications as these, and no other, will constitute a people disciples of Christ, indeed, or the salt of the earth. So far as they lack them, they cease to exercise a saving influence on surrounding community.

The application. The Jews, so long as they continued in the word of the Lord, were his people, and the salt of the world; but when they departed from and rejected that word, their saving influence was not only lost, but they became a body of moral corruption, sending out the contagion of spiritual death all around them; consequently, they were considered good for nothing, in the work of salvation, and were cast off.

The Gentile Church was once in the truth, and exercised a powerful saving influence over a perishing world. But not so now. Though she is strong in numbers; rich in this world's goods; mighty in her human machinery; wise in her institutions; high in the praise of the world; crafty in her policy; and persevering in her work—still, she is no longer the salt of the world. She has lost her salt

ness—is morally corrupt, to her vitals and extremities; and instead of shedding a healthful influence around her, she sends out a deadly effluvia, poisoning the atmosphere and all the streams of life in the moral world.

And what is the cause of this sad state of the Church? She has outbid in the words of Christ; but, as Paul predicted she would do in the last days, has turned her ears away from the truth, unto fables. 2 Tim. iv. 4. Each sect, like the Jewish Church has rejected some present truth, or the saving truth of the times, until, now, they have rejected the great, the glorious, the crowning truth of Revelation, viz: that which teaches the literal and near-appearing of Christ and his Kingdom. It is true, they still hold to many truths of the Bible, but the present truth of these last times, they spurn from them; in doing which, their power to save has departed from them, and they have fearfully fallen into moral corruption, and will soon be forever cast off by their offended Lord.

We as a people should learn wisdom from these things, and take heed lest we loose our saltness, a power of doing good, by the rejection of any portion of the word of the Lord. All the plans we may devise and carry out, and all the popular and generally received truths we may believe and inculcate, will not constitute us the "salt of the earth," or "the light of the world." The present, unpopular, stirring, cleansing, and preserving truth, must be believed, confessed, proclaimed, defended, and practiced, in order to impart to us this saving influence.

May we see that we have salt in ourselves, the we may not become good for nothing in correcting the errors of the times, and so be cast away as unfit for the Master's use, when he shall come.

SERMON TO THE MILITARY.

"The discourse preached by the Rev. Mr. Huxon, to the Independent Military Corps, was able, excellent, and appropriate. He took his text at Romans 13, iv.—"For heareth not the sword in vain. With the sentiment of the great Apostle as his guide, Mr. H. inculcated the Divine origin of all Government, and the right of the Magistrate to punish all infractions of the law, as God's agent. Upon this he founded the doctrine that capital punishment was right, and a necessary infliction of the severest penalty of the law, in order to support the authority which is our only safeguard against individual malice and anarchy. The citizen soldier was the best means within the reach of the Magistrate, to execute justice and judgment upon offenders. They bear the Sword of the Magistrate, and stand ready at a moment's warning, in defence of the country and in vindication of the law. Who he held it to be their duty to be at all times ready for this dangerous service, he exhorted them to be prepared to go forth with the Sword of the Spirit, and clad in the panoply of the Gospel of Christ, to win victories greater than those of the battle field—a conquest of themselves."—Rochester Democrat.

It has become an established custom, in our city, for some one of the pastors of the respective churches, to deliver an annual discourse to the military. We could not attend this year, but suppose, what they call the "holy temple of God," as on former occasions, was profaned by the sound of martial music, the flying of military banners, the clatter of scabbards and weapons of death, and the wholly true, within the "sacred courts," of the military, clad with all the accoutrements of the battle field! From the above notice of the performance, the character of the sermon on the occasion, from one of the ministers of the gospel of peace (?) may be learned. It makes the words of Paul justify christians in fighting! But that he has taught such doctrine will appear evident by a careful examination of what he has said on this matter. We will give the text and context, under consideration. "Let every soul be subject unto the higher pow-

ers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.—Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing.—Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

The right of human governments is clearly taught here, and in many other parts of the Bible. God "removeth Kings and setteth up Kings"—Dan. 2: 21. And hath "determined the bounds" of their dominion—Acts 17: 26. This he has ever accomplished by the power of the Sword—And all human governments have been founded and administered in blood: there is no other principle on which they can be sustained. They are wicked, oppressive and bloody powers, fitly represented by the devouring beasts of the prophecies of Daniel and John. And while they are suffered to be prominent actors in the bloody drama of this fallen world, God, for his own wise purposes, appoints to each the field of its operation, controls the work and destiny of the whole, and when their cup of transgression and blood shall be full, he will destroy them all, and set up his peaceful kingdom in their stead.

These are the governments or "powers," that for this purpose "are ordained of God," and "bear the sword," by his appointment. But are Christians taught to be identified with, and take a part in, these governments? We think not. At any rate, Paul teaches no such doctrine in the text or context under consideration. The lesson he endeavored to impress upon their minds, was *obedience or patient submission* to these governments. Though they were heirs of the kingdom, and at the coming of their King, would inherit the earth; yet for the time being, during the times of the Gentiles, they should be subject to "the powers that be." And if they would be patient under sufferings, *not rebel nor fight*, but like their Lord when called upon, "pay tribute," and render to all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor, (ver. 6, 7.)—if they would do this, when their Lord should come, he would free them from all oppressive rule, destroy their oppressors, and give them the kingdom. Hence instead of Paul teaching Christians to fight, he taught them not to fight.

Alas! how widely different is the departure of the present teaching and practice of the church from the pure doctrine and practice of the gospel of peace! And how can the Church with any degree of propriety be looking for the speedy conversion of the world to christianity, so long as she is more and more justifying carnal war, identifying herself with bloody and murderous warriors, and opening her temples, and consecrating her altars to the demon god of war? O what blind infatuation!

TO CORRESPONDENTS.

Bro. C. F. SWETT.—Your letter was prepared for the press several weeks since, but was overlooked, until now it is out of date. Excuse the mistake.

Bro. S. W. LAPHAM.—We cannot think it advisable to publish any thing on that matter now. If he is innocent, we think a reconciliation can be effected. Let the trial be made; and then if it shall be thought advisable, the result may be published.

HARBINGER AND ADVOCATE.

Speaking of the union of these two sheets, Bro. J. TURNER, the Editor of the *ADVOCATE*, in his closing Address says:

The *HARBINGER* and *ADVOCATE* are united on the gospel principle of free discussion. And now, dear brethren, let us rally around it with one accord. Let such as have the means come to its aid at once, and let the "*ADVENT HARBINGER* and *BIBLE ADVOCATE*," be put on a firm and permanent footing, and its Editor, Bro. MANSU, above the embarrassment of pinching want. Let such as write for the edification of the church, come to the work with renewed zeal, that the editor may always have a variety of matter with which to fill his columns—*variety* (it is said) is the *spice of life*. Let us never be deceived with the stale notion that, to talk about preaching or writing the evidences of the coming of the Lord, or even to preach these evidences, is the great Advent doctrine. No! no! The Advent doctrine embraces all the items of doctrine that are to be realized in connection with the Second Advent of the Son of Man. All that will be then and there fulfilled, are parts of the Advent doctrine, and if there are those that will not search out and teach the connected truths, then they are not Adventists. The evidences of the Advent at hand—the nature of the advent—the purposes of the Advent—and the eternal consequences of the Advent—are inseparable parts of the Advent doctrine, and must hold their genuine Bible relation to each other, in the writings and teachings of every well instructed scribe. Such will be the teachings by all really Advent lecturers at all really *ADVENT CONFERENCES*.

The Bible alone contains the limits of our research, and while there is anything to learn of God or his most gracious plan, let none of us become the servants represented by one that wrapped his talent in a napkin. That servant was evidently designed to represent a class of servants, who after they had become enlightened in the truth of God, had received a part of the truth, (one talent), having supposed that it would be sufficient for them to retain that portion, and to do so, secured that portion in a creed or organization, (wrapped the talent in a napkin), which in itself forbids further effort in exploring the rich mines of divine truth; supposing that the stability of the cause of Christ depends upon the unity of the Church in faith and practice, at some given station on the track, when in fact the goal of the Church in her study, trial, and suffering, is the resurrection from the dead, and restitution. Such has been the course of the sectarian churches, and such will be the inevitable effect among us, if any company shall attempt to define the bounds of our research. Such may fanish themselves, and leave the flock over which they exert an undue influence, fainting and dying; but purry man can never check the onward course of truth—*she tends to her native ocean*. Let us then speak and write freely, but do all in love; yes, let us study to be kindly affectioned one to another—to use kind words and hard arguments, and while we earnestly contend for the faith once delivered to the saints, may Heaven grant that our effort may be free from the unholty influence of self or sect—the sect of the Nazarines excepted. By thus doing, we shall put the talent entrusted to our care to the exchangers, and at the Master's coming, he will receive his own with usury. The day of reckoning is at hand; soon shall the glory of the Lord be revealed, and all flesh shall see it together; and happy, thrice happy, will be that servant who can enjoy two talents have gained other two. May the writers for, and readers of, the "*ADVENT HARBINGER* and *BIBLE ADVOCATE*," be among that happy throng. Amen. May we studiously avoid the fate of such as hide, suppress, or cover with odium the infallible truths of revelation; duty is ours, the consequences belong to God.

Finally, may it be our unexpressed happy lot, to meet in the morning of the resurrection, where clouds and storm, and tempest, and sorrow, are past forever."

THAT WAR RESOLUTION.

In the Herald for Dec. 2, in a note on the margin of the correspondence between Bro. Needham and us, the editor of the Herald says:

"There were some present [at the New York Conference] who were not prepared to deny their right to defend themselves or their country against aggressive action; but they asked for no resolution justifying that. As the word war was ambiguous, they were not prepared to vote for it, while all were decided against the prevailing spirit and practice of war. The Conference justified nothing; but united in condemning what all were agreed on."

The original resolution read: "Resolved, That Slaveholding, Intemperance, War, Licentiousness, and every other forbidden practice, is sin."

Observe: In this resolution, the simple and unqualified term "War" is associated with the equally unqualified terms, "Slaveholding, Intemperance, and Licentiousness." Now, we cannot see why "War" is more "ambiguous" than are the other terms of the resolution; and if it was necessary to qualify the one, why was it not equally necessary to qualify them all?

We will apply to each the qualifying phrase,— "prevailing spirit and practice,"—which the Conference applies to "War," that all may see the case in its true light.

Instead of resolving that Slaveholding, in all its significations, is sin—"Resolved, That the *PREVAILING spirit and practice of Slaveholding*, is sin."

Instead of declaring that Intemperance, in all its significations, is sin—"Resolved, That the *PREVAILING spirit and practice of Intemperance*, is sin."

Instead of proclaiming that Licentiousness, in all its forms, is sin—"Resolved, That the *PREVAILING spirit and practice of Licentiousness*, is sin."

Instead of resolving that "every other forbidden practice," in all its significations, is sin—"Resolved, That the *PREVAILING spirit and practice of these forbidden practices*, is sin!"

Thus the most common capacity must see, that had the qualifying principle, which was applied to the simple term "War," been applied to the whole resolution, it would, in a certain qualified sense, have justified Slaveholding, Intemperance, Licentiousness, and every other forbidden practice. What is true in one case, is true in all. Therefore, the modified or qualified resolution justifies *War*, in a certain sense. And from certain proceedings at the Conference, and, now, the expression in the marginal note,— "There were some present who were not prepared to deny their right to defend themselves or their country against aggressive action,"—leave us safely to infer in what sense the resolution was designed not to condemn (and of course, to justify) war,—viz: defensive war.

Believers in the doctrine of the advent, understand the governments of this world to be wicked, oppressive and bloody in their character, and fitly represented by the terrible Beasts described in the prophecies of Daniel and John; that they are deadly enemies to the reign of Christ, and must soon be destroyed by him at his coming,—how then can they think it right to fight in defence of "their country," or either of these wicked governments? We trust but few entertain such sentiments, so diverse from the peaceful doctrine of him who has said,—

"My Kingdom is not of this world, else would my servants fight."

POST-OFFICE ADDRESS.—Our types, last week, in the notice of the P. O. address of Elder T. SWISS, were incorrect, which we did not observe till after the paper was struck off. It should have been—*North's river, Mass.*

EDITORIAL ITEMS.

Bro. E. R. PINNEY is confined to his room; but we think is doing well. Let him be remembered in the prayers of the saints, and also in their acts of benevolence.

Bro. L. D. MANFIELD's regular number on the Church, was necessarily deferred for next week.

Bro. G. W. BURNHAM called on us a few days since, in good health and spirits. He has come to spend some length of time in Western New York, if not to locate permanently. The Lord make him a blessing to many.

Bro. J. C. BYWATER gave us a call not long since, on his way to certain meetings in Niagara Co., and Canada West. He is still uniting in the work of the ministry.

Bro. P. B. MORGAN, on his return East, stopped a short time a few days since, with us.—He spoke of having attended some very interesting meetings in his tour West.

Bro. J. LITCH gave us a call and preached a timely discourse to a good congregation last Tuesday evening. He was on his return from a tour in Canada West.

OUR FREE LIST.

The whole cost, according to the subscription price, of the papers we have sent to the poor, for the past year, is about \$512.00. We have received by donations for this purpose, \$191, leaving a balance of \$391, for which we have received nothing.

When the price of the HARBINGER was reduced to Seventy-five Cents per volume, we gave our patrons to understand that, in order to sustain it, the price of the papers we might send to the poor would have to be met by donations. This having not been done, and many of our professedly paying subscribers having not paid; as a matter of course, our receipts have been inadequate to the demands of our business.

We make this simple statement of facts, that the wealthy and benevolent among us, may see how the case stands, and do what may be their duty in aiding to carry the word of life to their poor brethren.—Remember that the sum necessary for this benevolent purpose, to cover the expenses of the free list, alone, for the last year, is \$391. Of this sum, we will give \$256, which will leave \$135 to be made up by others. We give this amount (\$256) because it is just half the whole sum, \$512, and consequently makes the price per volume, to be paid in donations, of each paper for the poor, only 37½ cents.

Who will aid in squaring up this sum (\$135) at once? It is a good work, in which all who have the means should take a part.

Correspondence.

From Bro. J. B. Cook.

JOURNAL—NO. III.

My last was dated St. Joseph. It is a poor, old place; at the mouth of St. Joseph's River, on Lake Michigan. It is one of the oldest places settled in this North Western country. But it looks as if it had been settled by tipplers and built up by tipping tavern keepers. It seems that the blessing of God has never been on it.—Our traveling company was detained here, waiting for the arrival of the boat, until next morning. Then the wind had lashed the Lake into furious waves, and deep ravines. On the hazardous waves our vessel ventured freely. It

dashed on, as if determined on mastering, both the angry winds and foaming floods. Some were sick who had never before been sick, at sea. The whole scene quite conquered me. I wilted away like a tender plant under the action of autumnal frost and stormy wind. Neither Allopathy, nor Homœopathy is needed at such a time.

The evening brought us in safely to Chicago. There it was my happiness to find Bro. W. He is an able jurist. In speaking of man's imagined immortality—the immortality of the soul, he said, "that, *a priori*, it is irrational to suppose that God should so constitute his intelligent creatures as to place them beyond his power to destroy, or end, or control their existence, at his pleasure—independent of all Bible statement, it could not be, that the Creator should make his creatures and put them beyond the reach of his own righteous law!" This is the *idea*; though, in part, my own language. That power and skill which cannot control and end their own creations are necessarily imperfect. But if man is, in the essential attributes of his being, deathless—if the "soul that sinneth" cannot "die," then he is beyond the reach of God's law; and consequently, so far beyond the power of God as the administrator of his law!! Think of this, ye "teachers of babes!" Think of this, thou, that "art a guide of the blind!"—"which heath the form of knowledge and of the truth in the law!!" Wilt thou teach that God is more impotent in his sphere and in his works, than man is in his? No rational man would dare, voluntarily, to create, or admit an engine into his family, that he could not control, or end, as would best subserve the great end of his domestic administration. The idea applied to Jehovah is a reflection on every attribute of His nature! The penalty of his law is *death*—it is death to the sinning "soul." "Who art thou that repliest against God?" You may as well assume to hurl the Eternal from His throne; as to assume that the human soul is beyond His law!!

The 16th was fine. We had a pleasant sail 90 miles to Milwaukee. Gratitude and praise are due to our Heavenly Father for bringing me safely through a journey of near 1300 miles.—By the upper lakes it would have been several hundred miles farther. Bro. BROWN, ARMSTRONG and DANIELS were down to meet me at the boat. The Lord greatly bless them; and make my coming a blessing.

Two days have been spent in making arrangements for meetings, to-morrow, Sunday—the 3d since I left New Bedford. Bro. A. just repeated the sentiments of Dr. DUFFIELD, of Detroit, which I heard in that city, touching the intermediate state, and Paradise. He does not find the popular view in the Bible. He places Paradise, as does the Bible, in the restitution.—(The New Earth. Rev. 2: 7; 22: 1, 4. Amen.

A back-slidden soul asked Bro. P.—"Does not he believe in annihilation?"

Bro. P. replied: "He believes in the 'destruction' of the wicked. Dont you?"

Bro. C. said: "Why, yes; but not in that sense."

Bro. P.—"You should believe it in the *Bible sense!* The Bible sense is the true sense. They shall be 'burned up, ROOT AND BRANCH'—that is the *Bible sense!*"

The above is the sum of the conversation, as related to me by Bro. P. It is too good to be lost. I like the Bible sense in all things.

I have just had much conversation on the Lord's coming with Elder R. He related a conversation with Dea. COLGATE, of the Baptist Church, N. Y. City, in which he, the Deacon, said, that he had long believed in the Savior's near coming—long before Miller came out to proclaim it. He thought it would take place in

this generation; or, in a repetition of the same day, he thought that "old as he is *he might live to witness it!*"

This was in reply to what the Elder had said about the state of the church, and his apprehension that the Adventists might have it about right, after all. I afterward learned that it is the faith of that whole honored family of Baptists. This class of facts show that the Advent faith has a deeper hold on the human heart than most imagine.

Elder COLVER, of Boston, traveled with Bro. P., of Detroit, last summer, and he admitted his apprehension, at times, from the signs of the times, that the Advent is *nigh*.

These things "turn to us for a testimony."—They are invested with an inexpressible interest to me,—they transcend all other objects of interest. I count all this fertile, wide spreading, West—its thriving cities and growing wealth, as *pinning poverty*, compared with "the riches of the glory of the inheritance of the saints!"—"yea I count all things but loss—and dung—for the excellency of the knowledge of Christ Jesus my Lord!"

Bro. J. DANIELS is here. He came round the Lakes,—gave three lectures on board; which were heard with interest. Several calls have come in from the country, desiring a visit. The brethren are however few and widely dispersed—much time is needed to give them even a call; but Bro. D. will remain in this region to labor. He can visit all, so far as strength and time will admit.

Milwaukee, Nov. 18th, 1848.

From Bro. N. A. Hitchcock.

DEAR BRO. MARSH—I feel grateful for the continuance of your paper, but cannot do more at present. I shall not feel any the more ungrateful should you discontinue. I see, feel, and understand the complaint of embarrassment of which you speak. I think the cause is generally embarrassed for want of pecuniary help. God knoweth that I am not judge in this matter. There is but little doing, neither can there be by men who are obliged to support a family by a trade or by day's work. This is my case at present, and has been for nearly a year, and when the way is opened, I shall engage again in traveling and preaching the kingdom of God. I would not say I have received nothing, but what I have received the past year would not purchase my own necessary clothing. If this is as it should be, the Judgment will tell. The *cause of Righteousness and present Truth* is still precious to me. I am glad my mind is fully unshackled. I do rejoice in knowing that the Saviour is soon coming: in this, thank the Lord, I do not rejoice alone. How true that the fulfilment of all prophetic events spoken of, cluster around our pathway. I want to name one thing here; that is, I fear that the seeming contention going on through the Advent papers is too sharp, is an unholy one. It seems to partake of the spirit of biting and devouring. The cause will suffer by such a course. Let us walk in the Spirit. Gal. 5: 15-16. James says, "Grudge not one against another;" and Paul says, "Be not desirous of vain glory."

There are a few in different parts of Illinois and Wisconsin, who love and long to know all that the word teaches concerning the fulfilment of prophecy, resulting in the end of the present dispensation, and the coming of the Lord. The so-called orthodox Churches complain of coldness, and a lack, *for some cause*, of Spirituality, but still speak of the conversion of the world, and the removal, (by *moral means*), of the various evils that perplex us.—This is truly *ominous*, and the united voice of the past and the present speak in trumpet tones, telling

us that destruction is soon to overtake the workers of iniquity. O may we be ready to meet that day and stand before the Son of Man. Luke 21 : 36. A companion of all that fear God and keep his commandments in the bonds of a peaceful Gospel.

N. A. HIRTCOCK.

Tyler, Ill. Nov. 7th, 1848.

From Bro. H. Haight.

BRO. MARSH:—As good news is always cheering to the lovers of truth, with your permission I will give your readers a sketch of the cause of God in this place. Bro. Henley visited us with the chart the 14th of October, and continued until the 24th. Bro. P. Hough was with us a part of the time. Ten lectures were delivered to good advantage. Our congregations were large and attentive, and the truth proclaimed had its desired effect on the hearts of many that heard, who were constrained to confess the truths they heard. A number of backsliders were reclaimed, being fully convinced that the kingdom of God is at the door. Two have been immersed, and more are convinced of the importance of obeying this command.

We meet twice a week to pray and to exhort one another, and we intend to do so until the Lord comes; and we think it will not be long before our expectations will be realized; for Jesus says, "When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh;" and when they shall have come to pass, then know that the kingdom of God is nigh at hand, even at the doors. He says, Ye know, of your own selves, by the parable of the fig-tree, that summer is nigh: so shall ye know, when ye see these signs, that he is nigh, even at the doors; and this generation shall not pass away till all be fulfilled. His word will not fail.

I am thankful that God has not left us in the dark on this subject, as thousands suppose. Paul says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Thank God for the light of revelation, which is able to make us wise unto salvation. I hope all the dear brethren, who have faith in the immediate coming of our Lord, will stand fast—keep their lamps trimmed and burning, that they may be ready to go in to the marriage supper of the Lamb, at his appearing.

Yours in the blessed hope of soon seeing Jesus in the clouds of heaven, with all his holy angels, and meeting all my Father's children on the New Earth, to reign with Christ for ever.

HARRISON HAIGHT.

Reach, C. W., Nov. 10th, 1848.

From Sr. L. A. Weaver.

DEAR BRO. MARSH:—It is about a year since I embraced this blessed hope of soon seeing Jesus, and being made like him. I was a cold-hearted professor, having a form of godliness but denying the power thereof; but God, in his mercy, saw fit to send me his servants to this place, and by much persuasion, I went to hear him. I was convicted of the truth and saw my awful condition. Although a professor of religion, I felt myself a sinner in the sight of God. "I began to inquire, Are these things so? I saw it was Bible, and knew the Bible was true. I knew I was not prepared for it, so I set about getting ready for it."

I taught the Lord with all my might—

He heard my prayer and gave me light,

Filled me with joy! I love to hear

The solemn cry, "The Bridegroom's near!"

And never for a moment have I repented starting in this blessed cause, although despised by the world and separated from the company of my once intimate friends, and am looked upon as a poor deluded being

—a crazy Millerite—yet, I feel to rejoice, that I am counted worthy to suffer reproach for his name's sake; for we have the blessed promise that if we suffer with him, we shall also reign with him.

"I have always been taught that heaven was away 'beyond the bounds of time and space'—no one knew where, but it was a happy place, and if we went there we should be spirits or shadows. I never could see any beauty in such a heaven; but when I learned that our heaven will be on this earth, restored to its Eden state, and we are to have bodies, like Christ's glorious body, and walk and talk with him face to face, it filled my soul with joy unspeakable; and I can exclaim, O glorious hope! O blest abode!"

No wonder the nominal Church is in such a cold, lukewarm state, for they have nothing to cheer them; our blessed hope, it would make them gird on the whole armor and wage a successful war against the enemy. O, can it be that they have heaped to themselves teachers, having itching ears, and turned away from the truth unto fables?

There are few in this place that are striving to be ready, that when the Nobleman shall return, they can call him with joy and say: "Lo, this is our God, we have waited for him!" Although wading thro' severe trials, we hope soon to be delivered.

Bro. Wendell and Bates, promised, when at Homer, to visit us; we hope that promise will soon be fulfilled.

Your sister, looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ,

LYDIA A. WEAVER.

Pitcher Springs, N. Y., Nov. 14th, 1848.

From Bro. B. Carter.

DEAR BRO. MARSH:—I have rejoiced at the firm stand you have taken in opposition to all combinations, however plausible in appearance, or however well intentioned the good brethren may be who support them. I can readily unite with any I may find together, of one accord in the right place, and doing the right work; but I can combine with none for any purpose whatever. When I left the M. E. Church, over four years ago, I went to no sect or party, but to God and his word, and any step I might take towards a Church organization, I should consider a retrograde movement, and should not know where to stop till I had become identified with the old Mother of Harlots.

I like free discussion, and think the doctrines of the Sonship of Christ, the sleep of the dead, and the mortality of the wicked, are worth digging deep in the mine of truth for. But O, how carefully should we watch the avenues of our hearts, in these fearful times of declension, and when the world is rushing with the velocity of thought to the judgment.—Storms, Earthquakes, Pestilence and Famine, combine to shake and dissolve the elements of nature, both animate and inanimate, while the nations are beating their ploughshares into swords, and their pruning-hooks into spears, for the battle of the great day of God Almighty. Then let us gird up the loins of our minds, be sober, and watch unto prayer, hoping unto the end for the grace that is to be brought unto us at the revelation of the Lord Jesus Christ from heaven.

Yours waiting for immortality,

B. CARTER.

Dorr, Ill., Nov. 5th, 1848.

REQUEST.—We are very anxious to have Bro. Cook call at Canandaigua, on his return from the West, if possible, and stay some time with us. If he can do so, will be inform us through the Harbinger, and the time when, &c.

F. B. HAEN.

Conferences, Campmeetings, &c

Conference at Sennett.

A conference is appointed at Sennett—Pine Wood—to commence Thursday evening, Dec. 28th, and hold over the Sabbath. An invitation is given for Bro. Pinney and Bywater to attend.

G. W. BURNHAM.

Conference in Tyler.

There will be a conference in Tyler, Wineago county, Ill., to commence Friday evening, Dec. 15th, and continue over the Sabbath. A general attendance is especially solicited.

N. A. HIRTCOCK,
J. L. TOWNNER.

Appointments.

The Lord willing, I will preach as follows:

Lodi—(4 miles south of Cherry Valley, N. Y.)—at Bro. Sutphen's—evenings, Dec. 26th & 27th. Cooperstown—at Bro. McEwin's—evenings Dec. 28th and 29th.

Esperance—Sunday, Dec. 31st.
Albany—evenings, January 2nd and 3rd.
New York City—Sundays, January 7th and 14th.
Bridgeport, Ct.—evenings, Jan. 17th and 18th.
Bethel—January 18th-21st.
New Milford—January 22nd-25th.
Kent—January 26th-28th.
Litchfield Centre—Sunday, February 4th.
Ellsworth—Feb. 6th-8th.
Sharon—Feb. 8th-11th.
Middletown, Saratoga co., N. Y.—Feb. 14-16th.
West Troy—Sunday, Feb. 18th.
Esperance—Conference, 6 days—Feb. 20th-25th.
Letters may be directed to New York till Jan. 15th; and to Albany till Feb. 19th. H. H. GAOS.

Eld. J. C. Bywater will preach as follows:

Toronto, C. W.—Sunday, Dec. 10th.
Niagara & Roads, C. W.—evening of the 13th.
Four Mile Creek (or where Bro. Tryon may appoint)—Dec. 13th.
Lewiston—evenings of 14th and 15th.
Lockport—Sunday, Dec. 17th.
Careysville—evening 18th.
Griggsville—evenings of 20th, 21st and 22d. Will Bro. Smith give notice accordingly?
In East Rush, I expect to commence a series of meetings, on Sunday, 24th Dec.

I will preach at Martin's Hill, on the night of Christmas, at the school-house of father Sweet, and stay as long with the friends to whose parts as my circumstances will admit.

C. F. SWERT.

Post-Office Address.

Elder Thomas Smith—North Truro, Mass., where he has recently located.

Elder E. R. Pinney—for the present, Rochester, N. Y., care of J. Marsh.

Business Notes.

J. Stevenson—They were left in care of Capt. Kerr, and probably are now in the Custom-house office, in Toronto. If not, inform us, and we will make further inquiry.

G. Mapes—Your papers were sent—perhaps by mistake—to Bloomingville, same county, where we think you may get them of the P. M. If not, we will send the balance numbers. We have now changed the direction to Birmingham. Is it right?

Remittances for the Harbinger.

S Bissell W Allen G W Burnham A Hill A Wally N Dibble J Ackerman S Allen W Brown J Albertson S Berdan H Lyon S Butler E Cogswald D Beach A Ferguson D Libbey J Farley—\$1,00 each. L H Stone no 276 E Burnham no 299 N Conn no 289—\$2,00 each. S Kelly J W Robinson C Gregory—75 cts. each. J Lamson 60 cts. W Brown \$1,50. J McMillan \$1,65. T Sandern W Bailey—\$3,00 each.

LETTERS.—C T Catlin J Stevenson J Weston D Cray J B Cook S W Lapham Z Campbell H H Gross P Twitchell B F Hahn S Bean.

The Cholera.

This fatal scourge of our wicked world, has reached New York.

"The ship New York, Capt. Lines, arrived on Friday, 27 days from Havre, with 330 passengers. On Tuesday last, the first case of sickness was reported to him, when 100 miles off Cape Sable. The thermometer having fallen 18 degrees in two days, and a raw, snowy temperature at 40 degrees prevailing.

The first was a child, taken at 3 and dying at 8 P. M. A second child died with like symptoms soon after. During Wednesday and Thursday, four men were reported sick, two of whom died suddenly, with some symptoms peculiar to cholera. A third, from what was regarded only as a bad case of dysentery. A fourth, an aged man, from causes having no relation to the cholera.

In four days previous to arriving, seven had died, and four others were under treatment.—Eight others were landed at quarantine, of whom three have since died.

Captain Lines had never seen a case of cholera and did not think these until his arrival; and does not now express his belief that they were. The resident physician, Dr. Whiting, refuses as yet to report the cases as cholera.—The passengers were from Havre, different parts of France and Germany, and with these exceptions are well."

More recent accounts from New York report ten deaths from cholera in that city.

The Cholera—Report of the Philadelphia Board of Health.

1st. The cholera now prevailing in Europe is essentially the same in all its general phenomena as the epidemic which visited the United States in 1832.

2d. The cholera is not contagious, but depends upon a peculiar morbid poison in the atmosphere, which renders cordons and quarantine restrictions useless—sanitary arrangements being the only safeguard.

3d. The cholera is manifested by a Diarrhea which is the premonitory symptom, at first stage. To lie down for a few hours, with simple and appropriate remedies, may ward off an attack, and in this stage, the disease is curable, but if neglected or injudiciously treated, collapse, or the second stage, follows the premonitory symptom of Diarrhea, and in a large majority of instances proves fatal.

4th. No plan of treatment has been discovered by which the rate of mortality in confirmed cases of the disease can be lessened; and the rates of death to cases continue to be one to two and a half or three. This is nearly the ratio of all great epidemics, as plague and yellow fever.

5th. In persons of sound constitutions and of good habits, few diseases are so easily averted, when the first warning symptoms of attack are timely attended to and properly treated. It can be prevented in eighty or ninety in every one hundred cases.

6th. Although it is not in our power to change the ratio of deaths to cases, yet we can accomplish what is equal if not of greater importance; we can diminish the ratio of cases to the population.

(This is to be done by sanitary measures, or by what is termed hygiene, public and private.

7th. During the prevalence of cholera, the morbid poison is exerting its influence, with more or less intensity on almost every individual; a predisposition to the disease is existing in every one. But so long as the constitutional forces are unimpaired—are acting with true vigor, and the equilibrium of the organs and their functions is maintained, a successful resistance is made to

the influence, and the individual escapes an attack. Whenever any causes operate in a manner to enfeeble, to derange, or disturb violently the forces or functions of the animal economy, then, the epidemic poison is no longer opposed; it exerts its destructive agency, and the disease attacks with more or less violence, according to particular circumstances.

8th. Some of the causes that thus excite the attacks of the disease belong to the individual, as connected with his diet, clothing, mode of life, and other circumstances.

The means for obviating them constitute private hygiene; others, however, are independent of the individual, are connected with and arise from, the condition of the community and the place in which he resides. Over these he can have no control. They form the subject of public hygiene, which it is the province of the sanitary committee duly to consider, and for the Board of Health, in conjunction with the local municipal authorities, to carry into execution.

9th. Observations and experience have shown that certain conditions favor, in a special manner, the prevalence and mortality of cholera. These conditions are, low damp situations, and rich alluvial soils, wharves, banks of rivers and streams; moisture or dampness from any cause; collections of filth, of vegetable and animal matters, and whatever produces offensive and noxious effluvia and miasma; foul and impure atmosphere, proceeding from imperfect ventilation; narrow courts and alleys, crowded densely with inhabitants; and, in fine, whatever tends, either morally or physically to depress the forces of life, or disorder the system in any manner.

On the other hand, the cholera never proceeds epidemically (though it may occur in sporadic form) on rocky soil, on sandy dry tracks, like the fine sands of New Jersey or the South; or in the well paved, well drained, and dry portions of cities, and where the houses are roomy, well ventilated, clean, and not over crowded.—That is, the ravages of cholera are scarcely felt wherever all the proprieties and decencies of life, external or public, internal or domestic and private, are carefully observed.

10th. From these general facts, the particular sanitary measures to which the attention of the Board of Health should be directed, become at once evident.

They are an early and constant inspection of the yards and cellars of houses, with a removal of the rubbish and filth that may be found therein, to be followed by thorough whitewashing and purification; a more frequent cleansing of the streets and gutters, and attention to paving and grading the same so as to avoid accumulations of water or garbage any where; an especial attention to the cleansing of private courts and alleys common to several dwellings; the suppression of pigsties and piggeries, cleaning foul privies with the use of deodorising agents; filling or draining of pools or ponds of stagnant water, and personal cleanliness by bathing; in short, to keep the physical and moral man clean.

The above are some of the means calculated to diminish the exciting causes of cholera, and render the epidemic or morbid influence comparatively harmless to the community.

In addition to general cleanliness, the subject of drainage, sewerage and paving is of the greatest importance to cities, as a sanitary, antiseptic and disinfectant measure, and in view of the epidemic coming among us during the winter or spring months, demands the instant attention of public authorities; so that when it does come, it may die out from the excellence of our arrangements, which should leave nothing on which it can feed.

In conclusion, the Committee agree in opinion that by observing these simple precautionary

suggestions, there is nothing calculated to excite fear or serious apprehension from Cholera, but every encouragement to allay undue solicitude, and inspire confidence and hope in the community.

Our virtues would be proud, if our vices whipped them not.

Notices.

BOOKS FOR SALE.

THE PURPOSE OF GOD
In Creating the World; his Plan for its Redemption from the Curse; and the Time for its Accomplishment. By E. B. Pinney. Price, 84 per hundred; 8 cents, single.

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Illustrated by Examples. By G. Morley, author of "Practical Guide to Composition." Price, 15 cents.

THE POWER OF KINDNESS.—NO. II.
Illustrated by Examples. By G. Morley. Price, 10 cents.

THE POWER OF PRAYER,
With other Christian Duties, illustrated by Examples. By C. Morley. Price, 5 cents.

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No. 7.—What shall be the Sign of thy Coming?
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HARP, 15 cents per set; 81 foreign sets.

MILLENNIAL HARP (with music). Price, 50 cents. ADVENT HARBINGER (without music). Price, 25 cents. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cents.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Stone's block (fourth story), corner of Main and South St. Paul-street, three times every Sunday, and also on Wednesday and Friday evening. The Lord's Supper will be administered in the afternoon of the first Sabbath in every month.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from 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.

ALBANY.—Second Advent Meetings are held in the "Second Advent Chapel," Blount's buildings, corner of State and South-Paris-street, on Sunday, Monday on Lord's day, and Tuesday and Thursday evenings. 47 Entrance on State, and also on South.

NEW-YORK.—The Advent congregation 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 Broadway), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings each week. Seats free. Brethren visiting the City are invited to meet with them.

SPRINGFIELD, MASS.—The Church in Springfield held their meetings at the Concord Room in Foster's new building, corner of Main and State Streets, every Lord's day and evening.

The Advent Harbinger.

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