

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. VIII.—No. 1.

ROCHESTER, N. Y.—SATURDAY, DECEMBER 23, 1846.

Whole Number 261.

Poetry.

To-day and To-morrow.

Don't tell me of to-morrow,
Give me the man who'll say,
That, when a good deed's to be done,
Let's do the deed to-day!
We may all commend the present,
If we act, and never wait;
But repentance is the phantom
Of the past, that comes too late!

Don't tell me of to-morrow,
There is much to do to-day,
That can never be accomplished,
If we throw the work away;
Every moment has its duty—
Who the future can foretell!
Then why put off to-morrow
What to-day can do as well!

Don't tell me of to-morrow;
If we look upon the past,
How much that we have left to do,
We cannot do at last!
To-day—it is the only time
For all on this frail earth;
It takes an age to form a life,
As a small gift to reap a harvest.

Original Articles.

For the Harbinger & Advocate.

INFIDELITY.

BY H. CAMPBELL.

BRO. MARSH:—Permit me, through the columns of your paper, to address a few lines to that unfortunate class of people who openly and avowedly disbelieve in the doctrines of divine revelation. I am aware that your readers are not generally of that class; but through your instrumentality and theirs, I am in hopes to get it before those for whom it is designed. Having been one of that class, I flatter myself that I am acquainted with many of the causes that have led many to this unfavorable decision and its legitimate consequences; I therefore feel the more deeply to commiserate their case.

In the pursuit of this subject, I find, at least, three classes of Infidels. Those of the first, are peculiarly distinguished by the extreme cautiousness with which they receive opinions, until they first receive the evidence that goes to support them. They pretend to be lovers of truth, and maintain, that truth, in all cases, is better than fiction; they boldly defend what they suppose to be the former, and as boldly repudiate the latter.—They generally possess an exalted and independent state of mind that eminently qualifies them to withstand the buffetings of popular opinion.—They are open, frank, and generous, often foremost and active in the cause of temperance, and other moral virtues, and are as honest in their dealings with men, and as ready, and often more so, to relieve the distresses of suffering humanity, than many who profess to be whole-hearted believers in divine revelation, and who are ever zealous in persecuting them as heretics. They are haters of hypocrisy, and too independently honest

to cringe to popular opinion by professing to believe what they do not. These are honest infidels, the legitimate offspring of another class of Infidels hereafter to be described.

Those of the second class are quite different: they lack the penetration and intelligence of mind, and, indeed, almost every distinguishing feature of the first class; they are fewer in number, and are often found in the lowest degradations of vice and consequent misery, and being conscious that all is not right with them, they embrace Infidelity as a refuge or a shelter from the endless burnings they have been taught to believe the Bible holds out to such impenitent sinners.

They are dishonest Infidels, and as there cannot be much said in their favor, we will pass them by, and hasten to consider the next or third class.

This class is the most numerous, the most powerful, and the most popular—consequently their influence is the most to be dreaded.

Then clothe themselves in the garb of a true believer, and rigidly contend that the Bible is true; but they only are entrusted with its true import, and through them only its latent truths are made manifest. They are always very careful to bend their truths to suit the tone of popular opinion: this they call orthodoxy; but, taking the plain truth direct from the inspired writers, without regard to popular opinion, they call heterodoxy. These are dishonest Infidels, whitewashed over with popular opinion. I do not mean that all who may differ from me in opinion, are of this class: there are many, no doubt, who have been misled by this class till they verily believe they ought to do and believe many things contrary to the name of Jesus of Nazareth.

This is not strange when we consider the course taken by the leaders of this class to keep people in ignorance: they are very willing, at all times and in all places, to preach their respective doctrine; but seldom, if ever, as willing to defend it as publicly as they teach it. Many go so far as to teach people that it is sinful to dispute or reason on religious sentiments; that is to say, We only are of the true faith, and you must believe it without investigation.

Now, deny people the privilege of hearing what may be said against a sect, and I see no reason why Mormonism or Muhammadanism may not be embraced as well as any other ism; why not, if it is wrong to investigate the evidence that may be brought against them?

There is nothing more certain than that truth will bear investigation, and the more closely it is investigated the more conspicuous it will show itself. I hold it, therefore, as *prima facie* evidence, that when a man refuses to have his creed investigated as publicly as he proclaims it, he is dishonest in his sentiment and dreads a public exposure.

In this, the first class of Infidels are more honest and Christian-like than the third class (if either can be said to be Christian-like); for they are ever ready to defend themselves in their way, in which they show a sincerity of belief which ought to put to blush the third class, who, as a body, hold disputations to be sinful or unprofitable,

as they sometimes say. But will they contend that it was sinful for Christ to dispute with the learned doctors in the temple, or that the truth did not profit by that disputation, or that Paul injured or marred the truth when he disputed daily for the space of three years.

As this article is designed for the first class of Infidels, it might be expected that I should try to show that the Bible is a divine revelation; but as this has so frequently been done by able pens than mine, I shall make it my chief design to treat of some of the principal causes that have led many to the unhappy conclusion that the Bible is not of divine origin. In doing this I shall chiefly speak of things as they have come under my observation.

And first. One great cause that has led to Infidelity (of the first class), is the multiplicity and incongruous creeds the Bible is supposed to maintain.

It is argued that men of science and talents find a great deal of contradictory and irreconcilable matter in it, and that the hidden truth (if there ever was any in it), is concealed in such a latent manner that no two can see it alike; and if it is a revelation to select it, it would confer wisdom on the capacities of men of ordinary understanding, and be alike understood by all. But those who reason thus do not form their opinions from the character of the Bible itself, but from the character the third class of Infidels give it, who are deeper in the mud than the first class are in the mire; and have done a thousand times more to bring its sacred truths into contempt than the first class are capable of.

Now, take the Bible alone, abstracted from the fog of spiritual meaning, sectarian interpretations, and whether it be true or false, every honest Infidel must own that it is a self-consistent whole.

Every honest intelligent Infidel thinks his own observation proves, conclusively, that a man is a unit—that is, there is not one man within another; the inner man immortal, and the outer man mortal—created for the purpose of serving a few days only for a tenement to the real or inner man, as the real oyster is enclosed in his shell.

He reasons thus: this inner man, immortal soul, spirit or thinking thing, in the infant, grows with his growth and strengthens with his strength, and in sickness and old age it decays with his strength, and becomes enfeebled with his debility, and in cases of suspended animation no traces of it is to be found: therefore, as there is physical proof of its non-existence, no assertion is sufficient to establish its existence. Be it so; but who asserts that such a mysterious thing does exist? I answer, Popular opinion. The Bible teaches the consistent and rational doctrine that man became a living soul, not that he became possessed of one, but that he himself became one, and that he dies in consequence of sin; that is, all there is of him—and as in Adam, all die, so in Christ shall all be made alive; that is, at the general resurrection, when the literal bodies that have died in Adam shall be raised—the righteous

to everlasting life, but the wicked to everlasting destruction.

After having been taught, as most of us have been, to reject the Papp purgatory, it is difficult to bring our minds to conceive of a similar state between death and the final future state; a state of consciousness, neither on the earth, in heaven or hell. Yet some contend that such a state does really exist, and that they draw such conclusions from the Bible. But this, too, is popular opinion. The plain language of the Bible is: "For the living know that they shall die, but the dead know not anything, neither have they any reward."

It is also difficult to reconcile the idea, that the righteous are to dwell in a spiritual region, some where above the earth, a region which they never possessed, and consequently never lost, while, at the same time, it is contended that Christ came to restore only what was lost. But this is the doctrine of the day.

The Bible is much more consistent; it teaches us that man, in consequence of sin, lost his primeval holiness and earthly paradise, both of which will be restored to the willing and obedient; the earth be purified by fire and brought back to that very good state in which it came from the hand of its Creator, and the saints will possess it forever.

Thus many objections brought by some against the Bible, really lie against the popular opinion entertained of the Bible, and not against the Bible itself.

I am aware that this class find a great deal of fault with the Mosaic account of creation. They say it assigns too short a period to the existence of the earth; the science of Geology proving it to be much older than this account. But this is a mistake. Moses gives no date to the beginning, but very briefly declares that "In the beginning, God created the heavens and the earth." Neither does he give us any idea of the earth's age in its present state instantaneously—but that periods of its creation were marked by associated events, which is in perfect good keeping with Geological facts, that certain associated rocks, marked by their location, and, except the primitive, by their organic remains, constitute what Geologists call rocks of one age or period. It is a remarkable fact, too, that Moses gives no account of any animal or plant being created after man, while the following is the best account Geologists have been able to give of the time of his creation:

"At the present day, no practical Geologist maintains that human remains have been found below diluvium. Upon the whole, no evidence has yet been afforded by Geology that man existed on the earth earlier than during the deposition of the latest members of the tertiary strata; and most Geologists are of opinion that his remains occur only in alluvium."—*Hitchcock's Elements of Geology*, p. 95.

Therefore, according to Geological investigations, man was certainly among the last created animals. And by our modern Chemistry, it is shown that the same simple or elementary substances of which he is composed, are found in the earth; and the language of Moses is, that he was formed of the dust of the earth.

(CONCLUDED NEXT WEEK.)

For the Harbinger and Advocate.

"GIVE AN ACCOUNT OF THY STEWARDSHIP."

BY HENRY CREW.

How insensible, alas! we are of our responsibility, as "stewards of the manifold favor of God!" How little do we consider that the talents, the property, the time, and all that is committed to our charge, is not our own, but the Lord's. "What hast thou which thou hast not received?" is a question, which, if properly con-

templated, would induce a very different appropriation of our time, talents, and property, than we are making. I mean, in respect to the amount we consecrate to the Lord.

We not only fail in respect to a grateful fulfillment of our obligation to our Father in heaven, who is the giver of every good and perfect gift; by withholding "more than is meet;" our covetousness and illiberality "tendeth to (the) poverty" of our own souls. When shall we believe as we ought, the words of Him who gave himself for us, that "it is more blessed to give than to receive?"

The peace which a truly benevolent spirit imparts to its possessor is a hundred fold reward for all its sacrifices. It assimilates us to our Father in heaven, who gives us all good things richly to enjoy; who is kind even to the unthankful and to the evil. It is some humble imitation of Him, who "went about doing good," until he gave his life a ransom for us.

Christian brethren; is it wise, or is it the climate of folly, to increase our early life treasure, which endureth but a moment, by diminishing the glory and felicity of our eternal inheritance? Do we not know that "he who soweth sparingly shall reap sparingly, and he who soweth bountifully shall reap also bountifully? Have not some of us even reason to be humble lest our idolatrous covetousness exclude us entirely and eternally from the everlasting Kingdom?"

For the Harbinger & Advocate.

TERMINATION OF THE 1260 YEARS—No. IV.

BY H. S. CREW.

By the organization of an Empire under Napoleon, "the assimilation with the German Empire was complete, and that empire falling to ruin on all sides, liable itself to be swept away by the mere will of Napoleon, the French Empire would be there, quite ready to take its place in Europe. The Empire of the Romans might again become what it was under Charlemagne,—the Empire of the West,—and even assume that title. This was the final wish of that immense ambition, that for which perhaps it perished.—Swayed, however, by a sort of modesty, a son the day before that when he assumed the supreme power, Napoleon durst not avow the full extent of his desires. But it was evident that, at the summit of human greatness, having arrived at that point beyond which Alexander, Cæsar, Charlemagne had not passed, the restless and insatiable spirit of Napoleon longed for something more, and that was the title of Emperor of the West, which nobody in the world had borne for a thousand years." During this year, 1806, "a concatenation of events, unforeseen even by the vast and provident ambition of Napoleon, led at this moment to the DISSOLUTION OF THE GERMANIC EMPIRE, and was about to render vacant that noble title of Emperor of Germany, which had been assumed by the successors of Charlemagne instead of the title of Emperor of the West.

When Napoleon, in his late treaties with Austria (1804-6,) thought of recompensing his three allies in South Germany, the princes of Bavaria, Wirtemberg and Baden, and of putting an end to all subjects of collision between them and the head of the empire by the solution of certain questions left undecided in 1803, HE HAD PRO- NOUNCED, BUT WITHOUT BRING AWARE OF IT, THE SPEEDY DISSOLUTION OF THE OLD GERMANIC EMPIRE."

France and Russia, in 1803, were the mediating powers for arranging and remodeling Germany, but other matters caused them to withdraw "their hands, leaving Germany (the "clay" or "earth" portion of the "image" or "beast," Dan. ii. Rev. 12 and 13) half remodelled," and "anarchy seized that unhappy country. Prussia and Austria had received possessions (in 1803) from his hand, with a single motive for displeas-

ure, that they had not received more. The oppression of the ecclesiastical principalities [as rule,] had led to the modification of the 8 colleges composing the Diet. About the college of electors they had agreed, but not about that of the princes, in which Austria claimed a greater number of Catholic votes than had been granted her. They had also agreed about the college of the cities. Nothing had been agreed respecting a new organization of the Ariles charged to hold respect for the laws in each great German province relative to a new religious organization rendered necessary since the suppression of a great number of sees, and indefinitely deferred through the ill will of the Pope." *Thun*, vol. 2, p. 130.

It had been shown that in 1805 the Emperor of the Romano-German Empire was forced, by Napoleon, to sign a treaty, both for himself as head of the Empire and for the election as prince of the Empire, contrary to the Constitution, and that then "he threw himself on his subjects, who commiserated the situation of the monarch in christendom;" that treaty resulted in the (new empire) confederation of the Rhine, which "dissolved the venerable fabric of the German Empire." p. 136. The facts here alluded to changed the Empire to a new form in opposition to the ecclesiastical authority, and left that destitute of that civil government to support and protect it,—and, consequently, from that time I can truly be said of that "Mother,"—"Babylon the Great,"—"Babylon is fallen, is fallen, from her seat of power and authority on the sea,—rejected by her covenanted husband,—and yet (in 1845) sits upon the ground, a widow, and shall [at the end of the 45 years] see sorrow—for "her plagues shall come in one day [i. e.] death, and mourning, and famine; and she shall be utterly burned with fire [in one hour; i. e. 1845, after the end of the one year]; for strong is the Lord God who judgeth her."—*Rev. xix.* After the Emperor Francis had violated the constitution, as above named, "he was compelled to throw himself on his subjects for forgiveness of a step which he could not avoid (Napoleon having forced him to sign that treaty, Dec. 27th, 1805; and one of the first steps of the Diet of the Empire was to give it their solemn ratification, pronounced on the extraordinary situation in which the Emperor was then placed. But the question of indemnity to the dispossessed princes, was long and warmly agitated. By the magnitude of the changes which were ultimately made, and the habit of looking to foreign protection [instead of looking to the Emperor for protection] which was acquired, the foundation was laid of that logic to support separate interests, which afterwards, under the name of the Confederation of the Rhine, so well served the purposes of French ambition, and dissolved the venerable fabric of the German Empire."—*Allison*, Vol. II, p. 136. "It is neither to England nor to Russia that we must look for our deliverance [from the German Empire] how desirable soever the co-operation of these powers may be; it is to Germany alone that the honor of our deliverance is reserved. It is Germany which must raise itself from its ruins, and accomplish the general emancipation."—*Geau's pamphlet* in 1806." See *Allison*, Vol. II, p. 428. Germany organized herself anew, although a captive to the French sovereign,—she flung off the old constitution and adopted a new one, under the protection of Napoleon.

April, 1806. "It became evident that the sceptre of Charlemagne [given him by the Pope, and used to protect the Pope until now] had passed from the Germans to the French [by force, thus the beast was made a captive and deprived of the sword, against the will of both the Roman Emperor and Pontiff.] The new government was created between April and August of this

year, which in form rejected the old one, although the old forty-two-month-beast was already deprived of his power to make war in obedience to the Pope. July 12th, "the act of the confederation was signed. By the act of the confederation the States in alliance were declared to be severed forever from the Roman Empire, rendered independent of any power foreign to the confederacy, placed under the protection of the Emperor of the French; and any hostility committed against any of them was to be considered as a declaration of war against the whole." This was the act of the Diet of the old Romano-German Empire.—The public manifesto of the confederated princes, reads thus: "The results of the last three wars having proved that the Germanic body was really dissolved, the princes of the West and South have deemed it expedient to renounce all connection with a power which has ceased to exist, and to raise themselves under the banners of the Emperor of the French." Napoleon accepted the title conferred upon by the German Diet, in the following words: "The Germanic constitution is no longer but a shadow; the Diet has ceased to have any will of its own—His Majesty, the Emperor and King [of France and Italy] can, therefore, no longer recognize its existence. He has accepted, in consequence, the title of Protector of the Confederation of the Rhine." The Diet had no will of its own, because Napoleon had made it a captive to his will during his conquests in 1805-6, when he forced the Emperor to sign away his independence and break down the constitution of the Empire, Dec. 27th, 1805, which the Imperial Diet ratified by April, 1806; and had placed the government a captive in the hands of Napoleon, who caused the new government to be organized by July following, as above. "This confederacy was by far the most important blow which Napoleon had yet levelled at the independence of the European States." He thus took possession of the beast, and, as a consequence, the horses were deprived of that central-balance government. Germany "was no longer an independent power [as it had been during some months since its ruin], such as Switzerland, Venetia, or Holland, which received a master from the conqueror [Napoleon]; the venerable fabric of the Germanic Empire had been pierced to the heart, her fairest provinces had been reft from the Empire of the Casars. The impression produced in Europe was proportionally great; sixteen millions of men, were, by a single stroke, severed from the Casars to a foreign alliance, and profound pity was felt for the Emperor, the first sovereign in Christendom; who was thus deposed of a large portion of his dominions, which, for above 1000 years had been enjoyed by his predecessors. But how keenly sever the Emperor Francis might feel the open blow thus levelled at his dignity, and the formation of a separate and hostile State in the heart of his dominions, he was not in a situation to give vent to his resentment; wisely yielding, therefore, to a storm which they could not prevent, the Imperial Cabinet dissembled their feelings, and justly considering this stroke as entirely subversive of the Empire, the Emperor Francis, by a solemn deed, renounced the throne of the Casars, and declared himself the first of a new series of Emperors of Austria, "under the name of Francis Ist, whereas his previous title was Francis 2d, Emperor of the German Empire,—or, in the early times of the Empire, it was called the Empire of the West, in contradistinction from the Empire of the East. The deed of abdication, by Francis 2d, made Aug. 6th, 1806, reads as follows: "Being convinced of the impossibility of discharging any longer the duties which the Imperial throne imposed upon us, we owe it to our principles to abdicate a crown which could have no value in our eyes, when we were unable to discharge its du-

ties and deserve the confidence of the princes electors of the Empire. Therefore it is, that, considering the bonds which unite us to the Empire as dissolved by the confederation of the Rhine, we renounce the Imperial crown, and by these presents absolve the princes, electors, and States, members of the supreme tribunal [called Diet], and other magistracies, from the duties which unite them to us as their legal chief."—Alison, Vol. II. p. 427.

Thus ended the Imperial German Empire, which had carried and obeyed the Roman Church hierarchy since its organization in A. D. 800, by the Roman Pontiff, and committed to German Emperors, who were oath bound to execute "the decisions and right judgment of his [the Pope's] venerable See;" which Romano-German Empire was but an unbroken continuation, under a distinct and separate organization (have a separate beast), by regular transfer of the Romano-Grecian [Leopard] beast of the East. Here, between 1803 and 1808, that beast's 42 month's power to make war and to rule, ended; and, consequently, "the time of the end" began. As the time of the end is 45 years (Dan. vii. 25; xi. 31-39; xii. 6-13), the coming of Christ in the power of his kingdom, as King, must be expected between 1848 and 1851. As the last part of 1805 to the spring of 1806, is the probable date of the taking away the power of that kingdom to rule and to make war, so the last part of 1850 to the spring of 1851, is the probable date when Christ will come to the salvation of his people, the destruction of his enemies, and the restitution of the purchased possession. It may transpire earlier, as the events of 1803 to 1805 should lead us to believe.

Thus was fulfilled the fifth vial, Rev. 16, upon the seat [location] of the beast, and his kingdom was darkened,—eclipsed by the introduction of another,—which caused the surrender of the old one.

These articles must be read and studied in order to be understood, on account of their brevity—and they will be thus examined by some eager students of prophetic truth.

Syracuse, N. Y., Dec. 7th, 1848.

For the Harbinger & Advocate.

"THAT SIGN."

BY DAVID CHART.

I desire to say through the columns of the Harbinger to all who have been called out to look for the Lord from heaven, Keep your eye on that "sure word of prophecy," to which, said Peter, "we do well to take heed as to a light shining in a dark place." It is the light which God has given his church to illuminate their path through this world. For the few months past, there has much transpired in the Eastern world to interest those who are studying the prophecies; to such the foreign news have been of a deeply interesting character. The upheavings of the governments of the old world have been watched with an unabated interest: this rushing of the nations like "the rushing of mighty waters," has tended greatly to confirm us in the position we have taken in relation to the prophecies; we see that we are approaching the final conflict, when "God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. xvii. 13.

Out of these revolutions, there seems to be coming up another most significant sign, which, it appears to me, from its prominence, should arouse some, at least, of the church. I allude to the remarkable fact of the sudden emancipation of the Jews, in many of the nations of Europe, and the permission granted them, by the Sultan of Turkey, to build a temple in Jerusalem. This

grant is awaking great interest among that people, who are dispersed, according to prophecy, among all the nations of the earth.

M. M. Noah delivered an address, touching this subject, Thanksgiving day, in the Jewish synagogue, New York city. This address was given in the Tribune, of Nov. 25th, and is, for many reasons, well worth reading. He shows that that people are now in a position in which they have not been for eighteen hundred years. He says: "At length a sign is given; the thunders begin to roll all over Europe; the cry is every where heard in despotic governments, To arms—the people are at war with their kings and the kings are overthrown; the Sun of Liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burnt out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions—"You are free; you have my permission to erect a synagogue in Jerusalem" and messengers are despatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship, the first that has been erected in the Holy City since the advent of Christianity.

However differently we may view the first result of this movement of the Jews, I think we cannot fail to see that "this is a sign," as says M. M. Noah, "pregnant with great events." It teaches us that the predicted times of scattering are nearly accomplished, and the days of the treading down of Jerusalem almost fulfilled.

Says our Saviour, Luke 21: 24, in speaking of the desolations which should come upon that nation, and upon Jerusalem also.—"They [Jews] shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." With the present indications, are we not admonished of this solemn fact, that the time of the Gentile nations are about closing up, and consequently, that the Saviour must soon make His appearance. This sign to me appears very striking—it seems that every one must see, who have a mind to see at all, that the end must indeed be at hand.

You will of course perceive that I, in thus understanding this movement, leave out the question as to what is to be effected by this partial restoring of the Jews and their city; whatever view we may take of that, the thing itself shows plainly our whereabouts.

Neither would it be understood to say that Jerusalem is not now in a down trodden state—she is still so, but not in that degree in which she has been for eighteen hundred years, as this grant to lay the corner stone of a magnificent temple plainly declares. But as we live in an age when, as the secular papers have repeatedly told us, "the events of a century are crowded into a single week," we know not how soon these things will reach the point, where the Lord shall be revealed.

As I see the end approaching, I have an increased desire that the truth bearing upon the present age, may be so plainly laid before our fellow men, that those who will, may understand the reason of our hope. There are some yet, who sensibly realize the darkness with which they are surrounded, and closely enveloped, and are asking for light. Give such the bread of life.

I have never been sensibly affected with the benighted state of professing Christians, as of late—there seems to be a gross darkness which blinds all the reasoning faculties of the mind—and renders them impervious to truth. Says the prophet, "My people perish for lack of knowledge," and so it is. What we do, must be soon done, therefore, let us all labor as faithful servants

in the Lord's vineyard, until he calls us hence.
Hartford, Ct., Dec. 18th, 1848.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, December 23, 1848.

Speaking the truth, in love.—PAUL.

"ADVENT HARBINGER & BIBLE ADVOCATE."—By the addition of "Bible Advocate" to the former title of our sheet, it will be seen that the union between the two papers has been fully consummated. We are happy to learn that the measure gives general satisfaction. A goodly number of the ADVOCATE subscribers have already sent in their names as permanent paying subscribers to the "HARBINGER & ADVOCATE." Others will follow their example.—New subscribers are also being obtained in many places. And a general interest and good feeling is manifested among our brethren. Indeed, the prospect before us for doing good, is quite cheering; God seems to smile upon our humble endeavors to proclaim his truth. To Him be all the glory.

TO OUR PATRONS.

DEAR BROTHERN AND SISTERS!—Permit us, at the commencement of the *Eighteenth Volume* of our humble sheet, to talk freely with you on several things pertaining to our blessed hope. And,

1. *The cause of the second Advent of our glorious Lord.* As a general remark, we unhesitatingly, confidently and triumphantly say, it is founded in the immutable truth of God. The Lord himself will come again. The dead in Christ will be raised, and with the living saints, be made immortal, at the appearing of Christ. The wicked will be destroyed from off the earth; and the earth itself will be cleansed by fire, and made new, for the everlasting inheritance of the saints. The New Jerusalem will come down from God out of heaven, to be the Capital of the Kingdom of God, which shall be under the whole heavens. And then the earth will be filled with the glory of God.

Let not your faith, in the least, waver on these fundamental and most precious truths of the Bible: but hold fast your confidence till Jesus shall come, to your joy, but to the sorrow of those who now reject and speak contemptuously of your precious faith and blessed hope.

2. *The time when these events may reasonably be expected to take place.* That it is very near, we have not a shadow of doubt. The infallible evidences on which our faith rests, in this respect, are familiar to you; they need not therefore be repeated.—We need only remind you that such evidences exist, and have become matters of immutable fact. In such testimony you should never become sceptical. Though, in your zeal and love for the cause, you have been too definite in interpreting the language of the witness, still you should not, therefore, doubt the veracity of his word. He has told you that the coming of your Lord is near: and in addition to the numerous assurances in the past of the truth of this fact; new and astounding evidences, to confirm the same fact, are daily being given. We allude to the political, religious, and moral condition of our world; on which we may speak more fully at another time; but, now, will simply remark, that they clearly indicate that a most fearful crisis, is but just before us; and that crisis, according to the light of prophecy, will be the events that will transpire at the appearing of the Son of man. The fatal snare of the church and world is nearly ready

to be sprung! Beware, Christian, lest you be caught in its deadly meshes. Therefore, in the words of our Lord, we say unto all, "Watch," for his coming is near.

3. *Perils that surround you.* We fear you are not fully awake to your danger in this respect.—The world has but recently passed from a high and general religious excitement, to a state of universal apathy, unbelief, and spiritual coldness, and moral decay. Such great and sudden changes are fearful in their tendency; especially when the result is, as it has been in this case, to lower the standard of holiness, and raise that of vice; to cool the warm ardor of religious devotion, and fill the soul with a relish and ardent desire for the participation of the pleasures and honors of the world. The influence of such a state of things, over the great mass of the church is powerful, deceptive, and destructive of their living faith and vital godliness.

Other things peril your eternal happiness. We can only name them now. They are the worldly spirit of this world-loving and pleasure-seeking age. The unbelief of these infidel times. The bewitching influence of mesmerism, and the "familiar spirits" of these last days, of which we may speak more fully at another time. The false doctrines and anti-Christian practices of a proud but fallen church. The fanaticism that surrounds you. A censorious, condemnatory, and bickering spirit, among yourselves. And all the temptations and besetments of this degenerate age. These things peril your eternal felicity. And in view of your imminent danger, we say, Watch and pray, and keep yourselves in the love of God, that you may escape all these snares of the enemy, and be counted worthy to stand before the Son of man.

4. *Your duty under these circumstances.* Put yourselves as little as possible within the reach of the wicked influences that surround you: for fit to familiar with them, in your weakness, and in an unguarded hour, you may fall a prey to them. But cleave to Christ, abide in his word, and possess his spirit, and you will be safe: nothing will harm you; and you will soon gain the conquest over all your foes, through Him who will give you the victory.

We are convinced more and more of the importance in this trying hour, of taking the plain word of the Lord as your only rule of doctrine and practice. You should not only be zealous in doing all it requires at your hand; but you should be equally zealous in doing no more than it demands. Perhaps there have been more hurtful departures from the truth, on the latter principle than any other. Nearly, if not all, the antichristian sects and creeds with which the church and world have been scourged, have sprung from this principle. It has been supposed that their measures were justifiable, because the Scriptures nowhere specifically condemned them. Beware lest you be led away from the simplicity of the gospel, by this principle. Before incorporating into your faith a doctrine, or practice, you should not only enquire, Do the Scriptures condemn this? but you should ask, Do they justify it? If the latter question cannot plainly be answered in the affirmative, then whatever the doctrine or measure may be, if presented for you to believe and practice, reject it. In a word, your only security is, in abiding in the truth.

Finally, let us deeply impress it upon your minds, that whatever may be your theory, your faith, your practice, your condition, worldly wisdom, or standing in society in the estimation of others; if the mind or spirit of Christ does not dwell in you, wretched, blind and dangerous indeed is your condition. But if you are actuated by his pure and lovely spirit, though you may have many errors in

theory, still you are a child of God, an heir of the Kingdom. Let no man deceive you here, or deceive yourselves; for, of all other deceptions, this is the most fatal in its final results. The good we preserve us from its deceptive and destroying power.

ORDER OF CHRIST'S CHURCH.

BRO. MARSH'S POSITION.

Being persuaded, that Bro. MARSH'S position on the above subject, is misrepresented by many of our brethren and sisters scattered abroad, I will say a word in reference to it. I am happily pointed in this respect myself, having suggested to Bro. M. was opposed to CHURCH ORDERS in all phases; and find that what he opposes, is not an order as Paul commanded Titus to establish in churches, but the SUBSTITUTION OF MODERN INNOVATIONS FOR APOSTOLIC ORDS.

It is plainly no part of our business—who is the word of God prescribes how things should be in "ALL THE CHURCHES OF THE SAINTS"—as something as a SUBSTITUTE. This is Bro. M.'s as I understand it, and in the recent meetings of our brethren in this city TO APPROVE PARENT and PARCENT by the choice of messengers or servants, (the Greek word DIARONOMA means a VANT, and is translated—or anglicized DREAM.—Bro. M. has shown a reverence for God's apostolic usage which should forever diabolize the minds of any as to his consistency upon this subject. It would certainly seem a strange incongruity in a man professing to be guided solely by the Bible should repudiate or even neglect, some of its most sacred TRUTHS and USAGES.

Some of our good brethren for want of proper consideration—as it seems to me, really present incongruity in the course which they pursue. Those who oppose INCONGRUITY in the church—certainly present this INCONGRUOUS aspect, while virtually—say, "We will not adopt the new TAUGHT and FOLLOWED by the APOSTLES." It is justice to say, Bro. MARSH does not feel like the responsibility of such LEGISLATION—but knows that PAUL, being inspired of God, is our authority in respect to CHURCH ARRANGEMENTS as well, as in respect to the COMING OF THE

Yours in hope of Eternal Life.

L. D. MANFRED.

Rochester, Dec. 13, 1848.

REMARKS OF THE AUTHOR.

Long before embracing the doctrine of the second Advent, we were fully established in our view of the order of the Church of God, as expressed by Bro. MANFIELD, as our published sentiments in *Christian Palladium* will show: and we have seen cause to change our faith in the least on this subject. During the publication of the *HARBINGER* we have published a series of articles on church order, or the Church of God. In those articles we strenuously contended for apostolic order. But we see no just reason why any should even have been opposed to all church order.

But while we are very tenacious for the order of the New Testament, we are exceedingly conservative in opposing every innovation of, and departure from that order. We think the practice of establishing an order which the New Testament does not plainly justify, is just as wrong and pernicious as the practice of departing from the plain rules of a perfect book. The principle that leads to such practice, lays the foundation for the entire subversion of the true apostolic order of the Church of God.

As we would say on all matters pertaining to faith and works, we now say in reference to church order, be guided solely by the word of the Lord; you will not err. While you have your jealousy of a departure from it, be equally fearful of carrying the order it teaches. If ever a strict conformity to the perfect order of the New Testament is necessary, it is now, in these last days of the policy, and consequently, disorder.

OUR "FREE" SUBSCRIBERS.

A brother called on us recently to pay a subscription, and while we were crediting the amount on our books, observing the name of a brother in his neighborhood, to whom the paper is sent "free," he remarked—"What do you send the paper 'free' to him? Why, he is much more able to pay than I. He owns considerable property, and is well to do in the world. I own nothing—but my hands, and, altho' my family is quite large, I feel able and willing to pay." This is not a solitary instance: we have heard of several such.

Not long since, a brother wrote as follows:—"I understand you send the HARBINGER 'free' to ————, and ————, of this place. The former, since the '10th day,' has never met with us, . . . and is now a bitter opposer. The latter has backslidden, and is anything but exemplary in his deportment. . . . Neither take any interest whatever in the advent. I think it would be for your benefit to discontinue them."

We received a letter, a few weeks ago, from a friend at ————, informing us that Mrs. ————, of that place, to whom we had sent the paper free for a number of years, was not only a wealthy woman, and abundantly able to pay, but was addicted to extravagant and intemperate habits.

We do not suppose that there are many such cases, indeed, we hope not. But we do know that some, in the excitements of '43, 10th day, &c, professed faith in the Advent doctrine, and were apparently sanctified thereby, and became subscribers to the Advent papers, who, when those times passed, and the effervescence of excitement cooled down, returned to their former condition, and now are as cold as the iceberg of the Arctic Ocean; hence, altho' abundantly able, they never pay the printer.

Now, as our yearly expense for papers sent free, amounts to between five and six hundred dollars, the most of which has to be borne by this office,—we think, in view of such facts as the above, the pecuniary interest of our paper, as well as the good of the truly deserving, demand an effort to ascertain who really want the HARBINGER, on these terms, and are worthy of receiving it.

We therefore request every brother and sister who receives the paper free,—the most of whom we have not heard from for years,—to inform us immediately whether they wish its continuance or not,—we leave it to their conscience to say whether they are absolutely unable to pay arrears. At the expiration of four weeks from this time, every name marked free, from whom we do not hear, will be erased from our books.

This is a reasonable request, and can be easily complied with. It would rejoice us much to hear from them all, at least as often as once during the publication of each volume. If they are poor in this world's goods, but rich in faith, they are heirs of the KINGDOM.

INCONSISTENCIES.

The HERALD for December 16th, thinks it has found, in four years of our public life, ten inconsistencies! Well, it is possible they are real; and probably so could, were we disposed to search, find as many, during the same time, in the Herald; for we are all very fallible creatures. But if we were as perfect as the infallible Jesus, those disposed to do so, would find seeming discrepancies in our works as public reformers of this very wicked age; for of Him they said, "he receiveth sinners and eateth with them," doubtless wishing to show that such acts, were "inconsistent" with his professions of holiness.

With one unimportant exception, these inconsistencies are imaginary; and had the examination

been more extensively and critically made, more than ten times ten such inconsistencies, in our public life would have been detected: it has been full of such inconsistencies and we hope to abound more and more in the same kind, viz: opposing at one time the doctrines and commandments of men, and at another time defending the faith and practice of the New Testament. Let this distinction be made in the investigation of our acts as a public servant, or private christian, and these inconsistencies, which the Herald thinks it sees, would disappear.

Let the investigation of all our course, by friends and foes, be thorough, but fair and honorable, and we will not complain. Indeed we mean not to complain at any, kind, fair or unfair, investigation which any one can find a disposition and time to make:—for should they say any thing very bad about us, the people who know us, would not believe it; and should any real or important error in our course be detected, most gladly would we acknowledge and correct it; and kindly thank those who were to the trouble of looking it up and pointing it out.

REBUILDING OF THE JEWISH TEMPLE.

The Jews are agitating this subject in good earnest; measures have already been taken to raise the necessary funds. "Messengers are dispatched"—says a noted Jew, in an address delivered in the City of New York on Thanksgiving day—"as in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship, the first that has been erected in the Holy City since the advent of Christianity. Whatever may be the result of this movement, it certainly looks ominous of some change in the destiny of that remarkable people. The word of God most clearly points out a brighter day for them, than they have enjoyed since their dispersion eighteen hundred years ago; but as to their being literally restored to their own land, to build up a temple and synagogue, in which to worship according to their ceremonial law as formerly, we are entirely skeptical. Yet Providence may permit them to attempt the reestablishment of their religion in order to convince them of their long-persisted-in error. Time will determine.

Mr. M. M. Noah, in his address referred to above, sees in the signs of the times the deliverance of his people from their oppression and exile. He says: "At length a sign is given; the thunders begin to roll all over Europe; the cry is everywhere heard in despotic Europe—to arms; the people are at war with the kings, and the kings are overthrown; priestcraft and fanaticism are overthrown; the Sun of Liberty begins to rise; the chains of the Jews are loosed, and they are elevated to the rank of men; the fires of superstition have burnt out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions—'you are free; you have my permission to erect a Synagogue in Jerusalem.'"—Thus the origin of this movement is traced to the astonishing sudden revolutions of 1848.—*Religious Telescope.*

Poor deluded people, instead of being near the time of their restoration to the land of their fathers, the day of their final destruct on draws near. They are to be pitted for their blindness. But no more so than the Gentile Church, who are strengthening the delusion of the Jews, by holding "out before them the false hope that the word of God points out a brighter day for them." Would they read that word with understanding, they would learn that it threatens "indignation and wrath" upon every Jew, as well as Gentile, who obeys not the Gospel of Christ. And would they look at the signs of the times, in the light of prophecy, they would see in them sure indications that this day of wrath on every one who knows not God, is at the door.

¶ An unusual press of business for a short time past, has prevented us doing any thing towards commencing the publication of the proposed series

of pamphlets. We hope soon to be able to go about the work, in good earnest. Let those who have not yet done it, say how many of the work proposed to be issued first they will take. Speak soon; for we wish to know how large an edition to print.

REVOLUTION IN ITALY.

To the student of prophecy, the recent news from Italy, is full of lively interest. An important revolution in the Italian government has been effected. The Pope has been compelled to yield implicit obedience to the power of the people, who have shorn him of nearly the last vestage of his civil power.—Whether he will regain it, is a matter of doubt.—If time permit, he may; doubtless he will try, and will not be wanting in "policy and craft" to accomplish his ends. But neither his prosperity nor adversity can continue long, for, from the present convulsed state of his own kingdom, and of the world, his day when he shall be destroyed with the brightness of the Lord's coming, is very near.

Who cannot discern the signs of these times?—Those who will not see. But those who watch, clearly understand them; and by them are admonished of the importance of a constant preparation to meet the near approaching crisis, to which they point; the appearing of the Lord of Glory.

¶ Bro. Pinney is still confined to his room, but improving slowly. He is very grateful to his friends who have remembered him in their benevolence. Let others do what they can for our greatly afflicted brother; for he is needy.

Bro. J. B. Cook is requested to spend some time with the brethren in CINCINNATI, on his return to the East.

Foreign News.

ITALY.

INSURRECTION AT ROME.

The latest intelligence from Rome unhappily confirms the statement of the murder of Count Rossi, the Papal prime minister, which took place on the 15th ult, and which was followed by a successful insurrection that broke out on the following day.

Crowds had assembled opposite the palace and in the adjacent square, but their behavior was perfectly pacific, though serious and taciturn. The hour of the sitting had arrived, the tribunes were filled with spectators, the deputies had taken their seats, Count Rossi arrived in his carriage at the hall of the assembly, and on alighting from his carriage he was loudly hooted by a crowd which had assembled for that purpose. He is said to have displayed contempt for the hootings of the mob, and a man then rushed from the crowd, and mortally stabbed him with a knife in the throat.

After the death of Rossi a sullen pause ensued, though towards evening groups of mingled soldiers and citizens, with lighted torches, were heard singing in chorus along the streets, "Benedetto, quella mano che il tiranno (Rossi) pugnalò." (Blessed is the hand that stabbed the tyrant.)

But during the night the popular ringleaders were on the alert, and every thing was organized for a demonstration on the following day. On the morning of the 16th, at half past ten, a gathering began in the great square del Popolo, and symptoms of a menacing character to any eye cognizant of Roman peculiarities were perceptible in the leading streets. The civic guards and troops of the line in fragmentary sections mingled with the people, and the carabinieri, whose uniform had hitherto been invariably arrayed against the populace, were now, for the first time, seen to fraternize with the mob. From

the terrace of the Pincian-hill the spectators could count nearly 20,000 Romans in threatening groups, and mostly armed. Printed papers were handed eagerly about, all having the same purport, and containing the following "Fundamental Points": 1. Promulgation and full adoption of Italian nationality. 2. Convocation of a constituent assembly and realization of the federal compact. 3. Realization of the vote for the war of independence given in the Chamber of Deputies. 4. Adoption in its integrity of the programme Mamiani, 5th June. 5. Ministers who have public confidence,—Mamiani, Sterbini, Cambello, Saliceti, Fusconi, Lunati, Sareni, Galletti."

Their ostensible object was to proceed with these five points in the Chamber of Deputies in a constitutional manner. But the chiefs finding themselves in such numbers, and many of the deputies being found mixed up with the crowd, the cry was raised to march to the Pope's palace, and accordingly the procession moved on orderly enough through the Corso, another column advancing through the Babuino, and reaching the Quirinal by the avenue opened by Sextus Quintus. At one o'clock the members of the Chamber presented themselves as the mouthpiece of the multitude, and transmitted the five points to the Monarch. In about ten minutes, the president of the late ministerial council, Cardinal Soglia, came forth from the private apartment, and informed the deputation that his Holiness would reflect on the subject, and take it into his best consideration.

This answer was proclaimed to the people, but a general murmur of dissatisfaction gave evidence of its insufficiency to meet the crisis, and the crowd insisted on the deputation getting a personal audience with the Pope. This was obtained, and in about a quarter of an hour, Galletti, the ex-police minister, appeared on the balcony to acquaint the people that the Pope had positively declined adhesion to their request, and had stated that "he would not brook dictation." At two o'clock the position of the Pontiff began to grow critical. All the avenues of the Quirinal place were blocked up by dense crowds, and as no preparation had been made for this anticipated influx of visitors, there was but the usual small detachment of Swiss guards on duty. These men were known to be resolute, and had there been but a few more of them, the Monarch might have cut his way through the mob and gained Subiaco in the Apennines, whither it had often been a question of retiring from the rabble of Rome on previous outbreaks. As it was, one of the advanced sentinels having been seized and disarmed by the mob, the Swiss body-guard instantly flung back and barred the gates of the palace, presenting their muskets in readiness to fire at once on the immense mass of multitude which beleaguered the Quirinal. At this stage of the proceedings it was evident that the die was cast. From the back streets men were seen emerging bearing long ladders wherewith to scale the Pontifical abode; carts and wagons were dragged up and arranged within musket shot of the windows to protect the assailants in their determined attack upon the palace; the cry was, "to arms, to arms," and innately began to bristle in the approaches from every direction; faggots were produced and piled up against one of the condemned gates of the building, to which the mob was in the act of setting fire, when a brisk discharge of fire-lucks scattered the besiegers in that quarter.

The belfry of St. Carolina, which commands the structure, was occupied. From behind the equestrian statues of Castor and Pollux a group of sharpshooters stied their rifles, and about four o'clock Monsignor Palau, private secretary to his Holiness, was killed by a bullet penetrating his forehead. A

shot is also said to have entered the room where the Pope was. Of the people and troops, twelve were wounded and none killed, two persons, however, have most dangerous wounds. Two six-pounders now appeared on the scene, and were drawn up and duly pointed against the main gate, and a truce having been proclaimed, another deputation claimed entrance and audience of the Pope, which the Monarch ordered to be allowed. The deputation were bearers of the people's ultimatum, which was a reproduction of the five points before stated; and they now declared that they would allow his Holiness one hour to consider, after which, if not adopted, they announced their firm purpose to break into the Quirinal and put to death every inmate thereof, with the sole and single exception of his Holiness himself.—Pius IX. no longer hesitated, but sent for Galletti, with whom he remained in conference from six till nearly seven, when the following new Ministry was formally proclaimed to the people: Foreign Affairs, Mamiani; Home and Police, Galletti; Finance, Lunati; Commerce and Public Work, Sterbini; War Minister, Cambello; Public Instruction and President of the Council, Rosmini.

At nine o'clock the civic guard took possession of all the gates which the Swiss guard had previously occupied, and the Pope is now protected by them.

The Pontiff is shut up in the Quirinal, which has been entirely abandoned by his friends and advisers. Neither the staff of the troops, nor the courage of nobles, nor the prelates, have been to the place to console him even by a single homage. Only the corpse diplomatique have had an interview with him, when he was found attended by merely Cardinals Antonelli and Soglia. His Holiness is said to have declared that, having been compelled to dismiss his guard, which has been replaced by strangers he was influenced by no feeling but that of sparing the effusion of blood; but he declared, in the face of all Europe, that he would take no part in the future government, having absolutely forbidden his name to be used, or that the usual style, "in consideration of the good pleasure of his Holiness," should, in future, be prefixed to the government acts.

The National Popular met at half past five in the afternoon; MM. Sterbini, Vineigners, Bonaparte, Spini, Pinto, and other members were present, and for the sake of public tranquility they resolved to issue the following proclamation:

"TO THE PEOPLE OF ROME.

"The country is in the greatest danger; the blood of citizens has polluted our soil. In these critical moments it is the duty of good citizens to devote themselves to the public safety. The Popular Club assumes the grave responsibility of adopting the provisional measures necessary to ensure the lives, the honor, and the property of the Romans, and to support order until such time as a Government shall be formed.

"The people are in consequence informed that the centre of operation is in the hall of the Popular Club, at the Fiano Palace. All good citizens are invited to respect the measures which emanate from that centre, as the representative of the true and absolute will of the people.

"Popular Club, evening of 16th, Nov., 1848."

Intelligence from Rome, dated Nov. 20th, states that at that date tranquility had been completely restored. The Pope had not quitted the Quirinal, but had installed the new Ministry in office, and appeared to have loyally accepted the new order of things.

It is stated, on the authority of letters from Rome of the 18th, that the Prince of Canino, the son of Lucien Bonaparte, is at the head of the conspiracy which caused the murder of M. Rossi and the revolution against the Pope. The Prince, who is a man of violent passions, has been long the centre point of

all the turbulent spirits in Italy. He excited the revolt in Tuscany, and is even said to have been deeply engaged in endeavoring to rouse the people of the Piedmont against the King of Sardinia.

It will be seen from the French intelligence, that Gen. Cavaignac has been prompt in this question, having despatched a brigade of 3500 men from Marsailles for Civita Vecchia, with orders to protect the person of the Pope, and secure, if necessary, his retirement to France.

Correspondence.

FROM BRO. C. CRAWFORD, JR.

BRO. MANSH.—It truly seems as though the moral, political, and natural world, were just about ripe for the harvest and great day of God. The entire world appears to be in the condition Jesus said it would be in, when he should return again to save and redeem his people. But, inasmuch as we are short-sighted creatures, and cannot see things as God sees them, it is almost, if not quite impossible, for us to tell the exact time for the great event for which we look and desire, by a knowledge of the signs of the times. Yet to say that we cannot tell anything about it (as many affirm), is a plain contradiction of the infallible word of Him who cannot lie; who hath said by two of his inspired witnesses (Matthew and Mark), when ye (my disciples), see all these things (signs), then know that he (Christ) is nigh, even at the doors. Also by Luke: When ye (my disciples), see these things come to pass, then know ye that the kingdom of God is nigh at hand.

These things are signs of the coming of the kingdom as well as of the coming of Christ; for Paul says that Christ will judge the quick (living) and the dead, at his appearing and kingdom. Hence, those who say that we can know nothing about the time, deny God's word in this respect, and throw off the claim that is now laid upon every disciple which requires them to know. They also disobey his command, and will bring upon themselves the frowns of their righteous Judge. At any moment, we have reason to expect him to rend the heavens and come down—to appear in his glory and comfort Zion.—What a deplorable condition he would find the churches and the world in if he should come now—the churches, almost without an exception, feasting and frolicing, eating and drinking with those that get drunk, and quieting the amens conscience with their cries and songs of peace and safety, while sudden destruction must soon be their certain doom.—We have no fellowship for them as a body of Christians, neither for the course they pursue; yet whoever amongst them fears God and works righteousness, is accepted of him.

Certainly we are living in portentous times. We see it all around us. Every thing has a tendency to draw us from God's word and to lead us astray. A great many little things have a great influence upon our minds. "The little foxes spoil the vines." A great many little foxes can spoil a great many vines. The devil has come down to us having great wrath, for he knows that he has but a short time to work as a deceiver. Every thing seems to be rubbing on with telegraphic speed towards the final judgment.

We are a people that have arisen in a time of lightning speed, and have, as a general thing, kept pace with the times in which we live. One thing after another has arisen, in quick succession, until we have got where we now are. For a time past, the whole of us, as a people, have been engaged in controversy. It still continues. Well, controversy is well enough, if it is conducted in the love and spirit of Christ; but if it is not, the result is not unrequit-

ly very bad. It causes an alienation of feeling, and a division, to some extent, must be the result, between those who take opposite grounds in the controversy.

It is not unfrequently the case, that when Bro. A. and Bro. B. engage in controversy, they both, for a while, manifest a good spirit; but by and by Bro. A. gets the best side of the question, or sustains his points by the strongest arguments. Bro. B. is unwilling to yield the point, though he can hardly think of an argument to bring forward, but takes up some of Bro. A's arguments, and after remarking upon them, calls them unscriptural, heathenish, ridiculous, absurd, &c. This course of Bro. B. causes Bro. A. to feel grieved, and his feelings towards Bro. B. are changed at once. Those who believe with Bro. A. approve him at once, and instead of telling him his faults they begin to talk about Bro. B. and hold his ideas and arguments up to ridicule. Those who believe with Bro. B. pursue the same course.

Bro. B. is the first transgressor. He violated a command of Christ, which says, "as ye would that others should do unto you, do ye even so to them." He did not do as we would wish to be done by. He did not treat Bro. A. as he would like to be treated himself. In this case they are all more or less to blame, but the controversy does not stop here. It continues on, and by and by they get to assailing one another's character, and in this unchristian way strive to gain the mastery. We say that it is an unchristian way, because it is not doing as we would wish to be done by; and, furthermore, there is no man, whether politician, statesman, minister or editor, who will resort to such a course as this, when he can adduce sufficient arguments and testimony to sustain him in the position he has taken.

This, I think, has been the course pursued by some who have been engaged in the past and present questions of controversy among us. The doctrines that some have preached and held sacred, have by others been called heresy, and have caused much division; while the doctrines preached and held sacred by others, have, by some, been called popery, heathenism, monstrous, horrible, &c. &c.

But the sad work does not end here; for now one and another's honesty and integrity are questioned, and their characters assailed and held up in the worst form possible, both in public and in private. Has not Jesus said, "Speak not evil one of another, brethren?" Most certainly he has, and those that do it violate his command and disregard that precious law of the peaceable gospel of Jesus Christ. And how can editors say to those who take their papers, read and circulate, when they contain so much that has a tendency to fill their hearts with hardness, and their minds with prejudice, against their fellow-brother? How can they be the means of preparing men and women for the judgment, while pursuing such a course? How can they labor for the glory of God and the advancement of his suffering cause, while they aim at something else? How can our words, whether spoken or written, have a tendency to enlighten the mind and soften the heart unless they bear the very stamp of Christianity? It is impossible. It causes the world to rejoice, and the father of all confusion and division to be made glad. Oh! then, brethren, one and all, let this course be pursued no longer—neither through the papers nor among ourselves. Let us speak and write in the spirit of Christ, and do all to glorify God and not ourselves. The Master is coming! The judgment is nigh, and how many are unprepared to meet it! And can they be convinced that it is nigh by our ridiculing and misrepresenting a brother's remarks, trying to injure his character? No, no, my brethren, this is not the way. Then let us speak and write our sentiments in love, and in the long-suffer-

ing and forbearing spirit of our Master, and let them be based upon the plain, literal, positive declarations of God's immutable word, and always aim to glorify him in all that we say and do. Eternal life and crowns of glory are soon to be given, and to those only who have been good and faithful, to those who do his will and obey his commands.

The church in this place is in a blessed condition. We truly had a glorious time while Bro. Pinney was here, and have had since. The Sabbath after he left was one long to be remembered by many. A discourse was preached by the writer, after which about fifty spake of their joys and determination, and out of this number twenty-nine were females. Sinners, for the first time, confessed their sins to God, and promised to forsake them. Bro. Morgan preached in the evening, and after which the ordinance of baptism was again administered. Three were baptized while Bro. Pinney was here, and three have been since, and one or two more intend to go forward soon. Much opposition has been manifested from a guilty world, but more from the corrupt churches,—but this is only a token of their perdition and the deep piety of those that are opposed.

It is thought by some that we ought to organize, and have a writing, and put our names down upon paper, that we may know who belongs to the church. Supposing that we don't know, will that hinder them from entering the kingdom? We think not. But we do know who belongs to the church here, and so others know who belongs to the church where they reside, and are accustomed to assemble themselves together to worship. The main thing is, to have our names written in the great Church Book that is kept in heaven by our great Creator. If a man's name is written there, all will know it by his daily walk, who are acquainted with him.

I have before me the manner in which the Christian denomination organized churches, when they began to depart from God and his word. It reads thus:

"We, whose names are under written, feel to join as a branch of the Schuyler church, taking the Bible as our rule of faith and practice, and fellowship all God's dear children."

What can be more simple and apparently harmless than such a step as this! But alas! we know where that step has led them. Other denominations have all taken the same step and have now become like the cage of an unclean and hateful bird.—And I ask, can we take the same step that they have taken without following in their path? If we can, it would be different from what all other people have done who at first have cleaved to the Bible alone, and then departed from it. Therefore, we, as a body of believers, in this place, can adopt no such measures, neither take any such steps; for we see and know where they lead. Some say that we have no Scripture against it. Well, you have none for it, and so they are as deep in the mud as we are in the mire. There is no Scripture for such a course, and I am sure that there would have been if it was of importance that such steps should be taken. We have placed ourselves upon God's word, and upon that we have pledged ourselves before him, and his people, and the world, to stand and strive to obey its precepts, and be ready for the judgment.

C. CRAWFORD, JR.

Fredonia, N. Y., Dec. 13th, 1848.

FROM BRO. J. MELVIN.

I deeply sympathize with you in your struggles to furnish us and the world with the precious, reformatory truths which are weekly published in the Harbinger. My prayer to God is that you may be sustained in the noble and praiseworthy work in which you are now engaged. I want

the Harbinger to live, and breathe, and move with rapid motion through the land, and do its saving work with greatest speed.

As a general thing I am highly pleased with its contents. I hope its correspondents will prayerfully and sedulously guard against every appearance of strife, vainglory and proud boasting, in their communications. Will not Bro. J. H. Cook favor us with his views on the first day of the week. If he believes it to be a sabbath, and all men bound to observe it as such, will he be so kind as to give us the proof.

Walworth Corners, N. Y., Dec. 9, 1848.

FROM BRO. J. C. BYWATER.

DEAR BRO. MARSH:—Our Conference in this place is closed. The weather was quite unfavorable, and the traveling very bad, so that the attendance of our brethren from abroad was small. But the people in the vicinity turned out and gave us a very good hearing, and seemed much interested in what they heard. The few brethren here were much comforted and strengthened in hearing the glad tidings of the kingdom, and I trust some who had once been interested in the subject, were waked up a new and confirmed in the truth. No one came to my help in preaching the word but sister Ogley. We endeavored so far as we had time to preach the whole truth. I am sorry to see a disposition among some of my brethren to make the advent of our Lord the exclusive topic in their preaching and printing. In so doing they take the same ground that all the sects have taken in their turn.

The Christians have built their church upon the true Character of Christ; the Methodists on free grace; the Baptists on baptism, and the "Adventists" on the advent of our Lord. Now these different sentiments are all important parts in the plan of God for the redemption of man, but the adoption of any or all of them as the basis of our faith, to the exclusion of their kindred or connective doctrines, is, to stop short of a perfect man in Christ Jesus: for, "all scripture is given by inspiration of God, and is profitable for doctrine," &c. The object of the gospel is to present every man perfect in Christ Jesus at his coming.

I go for the whole truth, fearless of what the church or world may think or say of me; and it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." Go on, Bro. Marsh, contend (in the spirit of Jesus) for the whole truth, and you may rely upon the God of truth and his people to sustain you in your work. I am glad our Father is at the helm, and the ship is so ballasted that she will outride the breakers, and make the harbor in safety.

I wish you would remind the brethren that Bro. Ogley is in need of some help, as his little horse has given out, and he has got another, and needs some help in paying for it; also, to help him in getting some clothing for himself and wife, as they need some at this time.

Yours, still looking for Jesus.

J. C. BYWATER.

Orangeport, N. Y., Dec., 1848.

FROM SISTER W. HEALY.

DEAR BROTHERS,—I do rejoice that there are some in these "last days" who are blowing the "trumpet in Zion, and sounding the alarm in God's holy mountain." Well may all the inhabitants of the land tremble: "for the day of the Lord cometh, it is nigh at hand."—Joel ii. 1. I feel that while the winds are blown, it becomes every servant of God, who believes in a soon coming Jesus, to be up and doing, that the blood of souls be not found upon him, (Ezekiel xxxiii. 8, and iii. 18.) in that day of reckon-

ing which is so soon coming. O ye who went out to meet him when the cry first reached your ears, "Behold he cometh," lay not aside your armor until final victory is gained—until Jesus comes to claim Earth's kingdoms for his own, and ye who have come in to bring up the rear of the battle as a kind of reserve corps, though it is not for you to reap in the first waving fields of the harvest, yet still be faithful in the "gleaning." Jer. vi. 9. "Freely ye have received, freely give, and soon when the "Lord of the harvest" comes, "he that soweth and he that reapeth shall rejoice together."

Thy Sister in the "Blessed Hope."

W. HEALY.

Worthington, Mass., Nov. 24th, 1848.

CHURCH ORDER.

DEAR BRO. MARSH.—Much has been, and is being said upon the subject of church organization. On this, as on many other subjects, there is an honest difference of opinion. But let us no longer try to see how far we are apart, but try to see how near we are together. What then is a church? The original word simply signifies an assembly; whether it be lawful or unlawful. See Acts 19: 32, 39. Whether it be an assembly of Christians or warriors, rioters or peace-makers. The word is used to denote the general visible church; considered as embodying all the people of God in all places.—See Matt. 16: 18. Eph. 1: 22. 3: 10. 5: 24. Col. 1: 18, 21. Acts. 20: 28. &c. It is used to designate a company of persons in any one place that habitually meet together for the purpose of worshipping God, the observance of the ordinances mutual edification and discipline.—See Matt. 18: 17. Acts 14: 27. 15: 22. 18: 22. 1 Cor. 4: 17. 14: 4, 5, 23. 6: 4. Col. 4: 10. The New Testament frequently speaks of the church in the plural number showing that such a body of worshippers in any one place was an independent body. Thus we have the churches in Judea, Syria, Galatia, Asia, Macedonia, &c., &c. Thus numbering about thirty different churches.

I have heard some say, that because they were members of the church of Christ in general, they had a right to participate in all matters of church interest in any place they happened to be at the time. This however does not seem to have been the case with the early Christians. Ephraodias was a member and an officer of the church at Philippi, and Phoebe was a servant of the church at Cenchrea.—Acts 13: 7. Phil. 2: 20. Rom. 16: 1. These different churches had their officers, such as Pastors, Elders, Teachers, Help, Deacons, &c. These officers were for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, &c., "till we all come into the unity of the faith, and of the knowledge of the Son of God." &c. So we see, brethren, that the Scripture name of those bodies that met for the worship, ordinances and discipline of Gospel, is church. Now why should we wish to give them another name? These churches will have certain officers till the Lord comes, or "we all come in the unity of the faith." &c.—So we see we cannot dispense with the order, discipline, ordinances, and officers of the church.

But the question in the minds of many is, were those churches organized bodies? Some say yes. Some say no. But what is an organized body? It is a body properly formed; a body with a due construction of parts. A town meeting is organized when it has come together and chosen certain officers to govern said body. The Congress of the U. S. is not organized until they have made choice of their proper officers. Now, if a company of persons habitually meeting together for the worship of God, &c., choose certain men, from among them, call them Deacons, committees, or what you will, is not that an organization ac-

ording to the meaning of the word organize? It is not such a body with its officers an organized church. Let any one show the contrary who can. If any thing can be determined by the English language church organization is right according to the Bible. Now what is there to content about in this matter? Nothing, then let us drive down the stake here. Church organization is right according to the spirit and practices of the New Testament. Now where do we differ? Where? Why only in the mode or manner of organization. Adventists, I think differ ONLY ON THE MODE OF ORGANIZATION, when they fully understand themselves, and each other. Let our discussion be confined to this point then. Let some ones who are able take up this subject, discuss it fairly, not for controversy, but for the truth's sake. For the instruction of the household, that we may all speak the same things, as far as possible.

Yours in love of the truth,

E. CROWELL.

Portsmouth, N. H. Dec. 6, 1848.

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. Finney and Bywater to attend.

G. W. BURNHAM.

Appointments.

The Lord willing, I will preach as follows: 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 19th—21st.
New Milford—January 22nd—25th.
Kent—January 26th—28th.
Litchfield Centre—Sunday, February 4th.
Ellisworth—Feb. 6th—8th.
Sharon—Feb. 9th—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. 15th. H. H. GAOSS.

Business Notes.

E. Miller, Jr.—You had overpaid on old account 63 cents. We send the paper free—hence have sent you \$1.63 worth of books by mail, directed Bristol, Ia. We presume it was received, as we find credit made to A. A. B. on book, and paid to No. 291. J. Shipman—We have none.
Wm. Ongley—A bundle of pamphlets for you is received, we think from Philadelphia, Pa., no which we have paid \$1.13. They are subject to your order.

G. Needham—No; but was, about nine months ago; and delinquent then to the amount of \$1.60.
J. Shaw—You are indebted \$1.00.

J. Turner—You sent us the names of four "paying brethren" with 75 cts. marked opposite each, making, in all, \$3.00—yet, there was but \$1.00 in the letter, and that was for Bro. P. How is it?
R. R. York—Due on B.M.'s account 60 cts. Paid to No. 303.

P. Alvord—The last was received about the close of March; the one previous, the latter part of January.

J. Chapman—G. J. owes nothing; the whole is, therefore, placed to your account, which pays to No. 311.

A. N. Seymour—We have \$2.00 for you from a friend. As we know not your address, will you collect on Harbinger account the amount, retain it, and inform us from whom, that we may give credit; or inform us where to send to you.

A. Doolittle—All right.
N. A. Hitchcock—C. P. Thorne has paid 75 cts. on your Harbinger account.

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J. Brown, \$1.00
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W. B. Elliott, 50
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J. Fuller and T. Sanborn 25 cts. each, 50

For Bro. E. R. Pinney.

G. Phelps, 25 cts.; S. H. Allen, 25 cts.; Brethren at Danville, \$5.00; E. Whitney, \$1.00; E. Bradley, 25 cts.

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THE HARBINGER AND ADVOCATE

IS PUBLISHED EVERY SATURDAY.

Office in Tullinah Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

SEVENTY-FIVE CENTS PER VOLUME (SIX MONTHS)

One Dollar, if sent in ADVANCE.

Five copies, directed to one person, Three Dollars. Ten copies directed to one person, Five Dollars. Free, to those who are unable to pay.

"All communications, orders, or remittances, for the 'Harbinger and Advocate' should be addressed—Post Paid—to—E. JOSEPH MARSH, Rochester, N. Y."

ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 2.

ROCHESTER, N. Y.—SATURDAY, DECEMBER 30, 1848.

Whole Number 262.

Poetry.

From the Practical Christian.

WHO IS A CHRISTIAN?

A Christian! who deserves the name!
One born, baptized, and counted such,
Whose morals e'en the Pagans shame?
Not he—how'er the pearl be cluth,

A Christian! we who claim to be
Most Orthodox in creed and sect;
Yet worship Mars as Deity,
And doth the Prince of Peace reject!

A Christian! we whose lips rever
As God the holy Nazarine,
And yet, when crossed, some other Beer
Prefer, on whom for truth to lean!

He is a Christian—the alone,
Who sees in Christ's great Master Mind
That Light and Love made known,
Which only can redeem mankind,

He trusts no lesser Light and Love—
No lower code of moral Right!
But holds this Wisdom from above
God's own and his supreme delight.

He meekly sits at Jesus' feet,
Disciple of a truthful Lord;
The Way, the Truth, the Life complete,
To learn from Him the Saving Word.

Original Articles.

For the Harbinger & Advocate.

INFIDELITY.

BY S. CAMPBELL.

[Concluded.]

Now, it is a favorite maxim (or article of their creed) among this class of Infidels, that they "believe nothing without evidence." We have shown the account of Moses to be correct as far as Geology and Chemistry have been made to bear upon it. Now, how did he get his information?—In one of two ways: either by inspiration or by a profound knowledge of modern Geology and Chemistry. If you say by the latter, I call for the evidence of your belief. And if you call on me for the evidence of his inspiration, I reply, that I have shown, in one of two ways, he was acquainted with the facts related, and it requires much less credulity to believe him inspired than it does to believe him acquainted with either of the above sciences. But if you contend this is believing without evidence, I reply, it is not so much so as some of your own opinions. For notwithstanding your favorite maxim, you believe some things without a shadow of evidence, from the greater difficulty of disbelieving them. For instance: you believe there is no end to space, merely because you find it more difficult to believe it to have an end. We know that there is earth under our feet, and that man is one of the many races of beings that inhabit it. We know, too, how one generation succeeds another, but to the successive generations there must have been a beginning. Even Infidel Geologists, as far as I am acquainted with them, agree that the present form or state of the earth had a beginning; they agree, too, that there was a time

when the earth was not inhabited by man. Now the question is forced upon us, how came the first man upon the earth?

We say that crystals were formed by what we term the laws of nature; of this we have some proof; we can destroy many of their forms and reproduce them by artificial means. But Infidels cannot believe that man was first produced in this way, for they certainly have no evidence of it. Besides there is too evidently a design in the use and location of his various parts or organs. Not only the organs of animals, but those of plants, especially of the Phenogamous class: (the Cryptogamous class are not an exception), bear such evident indication of design as to forbid the idea of their first springing from the earth by any natural laws; and especially as dead and inanimate matter could not form itself into a living organized being, it must have been done by some agent vastly superior in wisdom and power to man.

It is equally irrational to conclude that the smallest animals are produced by the ordinary operations of nature as it is that man was so produced, for the least animalcula, yet discovered with a microscope of seven million magnifying power, show an active propensity in obeying the first law of nature, "increase and multiply."

Therefore, the only rational conclusion, forced upon us, is that man was created by an overruling power, and that his creation was a miracle, wrought by the hand of God himself, to bring about one purpose in his vast designs.

Now, if a miracle was ever necessary to bring about one purpose of God, why not another to bring about another purpose. And is it any greater miracle, that a virgin should conceive and bear a son, that through him man might have immortal life, than that which first gave him mortal life and endowed him with the faculty of propagating his kind? If a miracle is necessary at one time it may be at another, and I know of no one better able to judge when a miracle is necessary than he who has the power to work by miracles.

It is argued by this class that if there is such a thing as revelation, it is so only to whom a thing is revealed; to all others it is only hearsay, and they are not bound to believe it, because they have not the evidence that their informant was inspired. This depends on the nature of the thing prophesied. Suppose I foretell of several eclipses to take place at different times hereafter: the proof of my fore-knowledge of these events lies in the actual occurrence of the events themselves, and not in the means by which I obtained that knowledge. Now if the prophets have foretold things that have already come to pass, whether they were inspired or not, we cannot doubt their knowledge of future events.

This opens to a much larger field than would be proper to enter upon in the columns of a newspaper. My design is chiefly to remove some objections brought against the Bible, and not a full development of its authenticity. Yet I will here give an instance or two among the

many of the literal fulfilment of scripture prophecy.

Let us first consider the second chapter of Daniel, in which he says (verse 28th) "There is a God in heaven that maketh known to the king Nebuchadnezzar what shall be in the latter days." Now the fulfilment of this prophecy has all become a matter of history, except what is referred to in the 44th verse, the substance of which is, the then existing kingdom of Babylon was a universal kingdom of which Nebuchadnezzar was the head, and after him should arise four other universal kingdoms, and the fourth one of the five should be divided into ten smaller kingdoms, corresponding to the ten toes of the great image. Now is it not a fact that there have been just four universal kingdoms, viz; Babylon, Medo Persia, Grecia, and Pagan Rome, the last of which is now divided into ten smaller kingdoms. Now these are circumstances that could not be guessed at; the question then is not whether Daniel was inspired or not, but whether he foreknew the events or not. To this question there can be but one answer. He did. Then, just so certain as there have been four universal kingdoms, just so certain the fifth one will be set up hereafter; for the dream is certain and the interpretation thereof sure.

Another instance of the fulfilment of scripture prophecy may be found in our railroad cars, spoken of by Nahum, second chapter 3rd and 4th verses.

It is certain that the prophets did foretell of the coming of the Messiah and many things concerning him, all of which came to pass or was literally fulfilled. It is certain too that the Jews, in the belief of the fulfilment of these prophecies, looked for and were expecting him before the time that Jesus of Nazareth was born.

It is certain that he called himself the Messiah. Now, he was really so, or he was not.

Infidels pretend to be led by the dictates of reason and not by revelation, which they say they know nothing of. Now we will let reason and Infidel testimony decide the momentous question, whether Christ was the promised Messiah, the Savior of lost men, or not. The most glowing and lively descriptions of his moral virtues, and the highest encomiums, bestowed upon his doctrines, that have ever come under our observation, are from distinguished infidels. I here give one of those descriptions:

"What sweetness, what purity in his manners; what touching grace in his instructions; what elevation in his maxims; what profound wisdom in his discourses; what presence of mind, what skill and propriety in his answers; what empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without ostentation!"

"When Plato paints his imaginary just man covered with all the ignominy of crime, and yet worthy of the honors of virtue, he paints in every feature the character of Christ. What prejudice, what blindness must possess us, to compare the son of Soproniscus to the son of Mary!"

How vast the distance between them!

"Socrates, dying without pain and without ignominy, easily sustains his character to the last; and if this gentle death had not honored his life, we might have doubted whether Socrates, with all his genius, was any thing more than a sophist. The death of Socrates, philosophising tranquilly with his friends, is the most easy that one could desire; that of Jesus, expiring in torture, insulted, mocked, and execrated by a whole people, is the most horrible that one can fear. Socrates, when he takes the poisoned cup, blesses him who weeps as he presents it; Jesus, in the midst of the most dreadful torture, prays for his infuriated executioners. Yes! if the life and death of Socrates are those of a sage, the life and death of Jesus are wholly divine."

With this testimony, given by a first class Infidel, of the unblemished character of Christ, let reason decide, can he whose virtues are acknowledged to transcend every thing of the kind recorded in history be any thing less than he de gloriated himself to be, to the woman of Samaria?

I need not press the decision. Every Infidel must feel constrained to confess one of two things, either that Jesus Christ was the promised Messiah, or that they have no claim to a rational creature. For a man, who repeatedly and publicly declared himself to be what he knew he was not, cannot be the author of a doctrine so pure, so angelic, and so well calculated to secure the happiness of the human family, as they acknowledge his to be.

I will notice but one more objection brought by Infidels against the Bible and then I have done.

And that is, those who pretend to believe it, and to be regenerated by the life-giving and sin-pardoning power of the Holy Ghost, do not evince to the world that they have received thereby the moral influence and love of holiness it pretends to give, and consequently religion is a mere shadow, and the Bible that teaches it, a fiction.

This circumstance they often level at the Bible as their largest gun; their "knock-down argument."

That the great mass of professed Christians do not give this evidence to the world is too lamentably true to be denied; and to one who takes a cursory view of the subject, it seems conclusive. But on a closer inspection, the infidel is welcome to all he can make out of this circumstance.

For it is certain that the scriptures, pointing to the present time, plainly predict the present state of the great mass of professed Christians, in the following language:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, hedy, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning but never able to come to the knowledge of the truth. Now, as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, REPROBATE CONCERNING THE FAITH."—2 Tim. 3: 1-8.

That the apostasy of the churches generally is here referred to, is evident from their having a form of godliness, but denying the power thereof; and that they are reprobates concerning the faith, is equally certain, for they are foremost in opposing many of the most prominent features of

Divine truth. Finally, the Apostle Paul has here drawn a complete picture of our third class Infidels.

Instead, then, of the present apostasy of the churches generally, being taken as evidence against the Bible, it is certainly greatly in its favor.

The only remaining doubt there can be in this case, is, whether the present is the time (the last days) which the Apostle here alluded to. I might as well ask if there was ever a time in which this description would apply as well as at the present. But the scriptures are full on this point. The fact may be shown from more passages than I can here enumerate.

For the sake of brevity, I will introduce one that may be done in a few words—Math. 24, 29, 30, 34: The signs here spoken of as immediately preceding our Lord's second coming, have all been seen; we know, therefore, the next event, his appearing, is near, even at the door. And this generation (that have seen these signs) shall not pass away till all these things be fulfilled. These signs commenced appearing May 19, 1780. This generation, therefore, is nearly passed away.—These are the last days: AND THE BIBLE IS TRUE. Glory to God!

Now let the honest Infidel divest himself of the prejudice he may have imbibed against the Bible in consequence of the false doctrines and conflicting creeds it is said to teach, and compare it with the history of events that are the fulfillment of its prophecies, and it appears to me he must either believe it or renounce his claim to a rational creature.

Let him read also the 7th chapter of Daniel, which has the same import as the 2d, with the addition of the little horn that plucked up three; had eyes like a man, and a mouth speaking great things. Now three of the ten kingdoms into which Rome, (the fourth beast,) was divided viz: Ostrogoths, Vandals, Heruli, were taken by Justinian, (a Greek,) Emperor of Constantinople, whose decree made the Bishop of Rome, supreme head of the churches in A. D. 538.

From this and various other circumstances, one cannot fail to read, in the history of the Papal Church, the fulfillment of all that is said of the little horn. Her final destiny, however, has not yet become a matter of history: this she will receive when the Ancient of days shall sit, which is the next event after the casting down of the thrones, now fulfilling before our eyes.

Let no one flatter himself that the fifth universal and everlasting kingdom, to be set up at the destruction of the four, represented by the great image and four beasts, will be a spiritual kingdom: for those kingdoms were all literal kingdoms and had literal kings and literal subjects. And now to carry out the fulfillment of these visions, the fifth kingdom must be literal and have a literal king, and literal subjects, or Daniel's vision must fail. Besides there is no necessity of destroying literal kingdoms for the purpose of setting up a spiritual kingdom, wherein all are to be converted to God. All rulers being Christians, they may as well be kings as presidents; all governments would then be good and need not be overthrown. But Christ says in the parable of the wheat and tares, that they shall both grow together till the harvest, that is, according to his own explanation, the righteous and the wicked shall dwell together till the end of the world.

Now let the Infidel read the Bible for the purpose of ascertaining what it does teach, and without regard to what they say it teaches, and he will find it a self-consistent whole, and a book that will not degrade the dignity of a human creature to believe and practice its precepts.

And now my earnest desire is, that every one of the above class will search the scriptures as

for a hidden treasure; and may God, of his infinite mercy, crown his researches with a belief in his Sacred Word, and finally admit him to a share in that kingdom shortly to be set up, and which shall never have an end.

South Adams, Dec. 4th, 1848.

For the Harbinger & Advocate.

POPULAR OPINIONS CONTRASTED WITH TRUTH.

BY WILLIAM SHELDON.

Before entering upon an investigation of this important subject, I propose laying down a few rules by which to search the scriptures:—

1. Never prefer mere inferences to plain declarations.
2. If one passage seems to contradict a large number of others, understand the one in a way that will harmonise with the many.
3. Never put a construction upon any passage that the context will not justify.
4. Let the Bible be its own commentator or expositor, especially the New Testament of thepositor of the Old.

Every individual will at once acknowledge that there is nothing unfair in the above rules, as will see that they are designed strictly to enable the investigator of Bible subjects, to the plain and unequivocal testimony of God's word.

I will first notice the popular theory of

THE TEMPORAL MILLENNIUM.

One of the most popular opinions is, that before the coming of Christ, the whole world will be converted to christianity; that the saints will then enjoy a thousand years of peace—the world during this thousand years, Satan is to be bound the nations are to be at peace—no more wars the swords will be beat into pruning hooks, and spears into ploughshares—the wolf and the lamb will dwell together—entire and universal peace will prevail—righteousness will cover the earth as the waters cover the sea, &c. &c. This is one of the popular opinions of the present time. But the Scriptures teach differently. Let us read a few passages relative to this subject—Daniel 7: 21, 22—"I beheld, and the same made war with the saints, and prevailed against them (how long!) until the Ancient of days came, and judgment was given to the saints the Most High; and the time came that the saints possessed the kingdom." Does this look like cessation of war before the coming of the Ancient of days? Nay, verily.

Math. 13: 30—"Let both (wheat and tares) grow together until the harvest." Verse 38—"The good seed are the children of the kingdom but the tares are the children of the wicked one. The enemy that sowed them is the devil, the last vest is the end of the world." This teaches that both saints and sinners will remain together until the end of the world.

Math. 24: 37—"But as the days of Noe were so shall also the coming of the Son of Man be."

1 Tim. 4: 1—"Now the spirit speaketh expressly that in the latter times many shall depart from the faith, giving heed to seducing spirits and doctrines of devils," &c.

2 Tim. 3: 1—"This know, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boaster, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, hedy, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Verse 13—"But evil men and seducers shall wax worse and worse, deceiving and being deceived."

2 Thes. 2: 7, 12—"For the mystery of a

iquity doth already work; only he who now le-
teth will let, until he be taken out of the way—
and then shall that wicked be revealed whom the
Lord shall consume with the spirit of his mouth,
and destroy with the brightness of his coming."

2 Peter, 3: 3—"Knowing this first, that there
shall come in the last days, scoffers walking after
their own lusts, and saying, Where is the promise
of his coming?"

We see from the above testimony, instead
of the world being converted before the coming
of Christ, (or in the last days,) that a wicked po-
wer is to war against the saints until the Ancient
of days shall come—that the children of the
wicked one are to remain with the children of the
kingdom until the end of the world—that in the
last days perilous times are to come—that wicked
men and seducers are to wax worse and worse,
deceiving and being deceived—that the man of
sin shall continue until destroyed by the bright-
ness of Christ's coming—than many shall depart
from the faith and give heed to seducing spirits
and doctrines of devils—that scoffers shall come,
walking after their own ungodly lusts, saying,
Where is the promise of his coming, &c. &c.

O, what a contrast there is between this popu-
lar theory of a temporal millennium and God's
truth.

I will now briefly examine some of the scrip-
tures which are thought to sustain this theory,
and show the time of their fulfillment:

Psalm 2: 8—"Ask of me, and I shall give
thee the heathen for thine inheritance, and the
utmost parts of the earth for thy possession."
[But here they stop, and construe the above to
teach the conversion of the world. But the con-
text will not admit of this construction.] "Thou
shalt break them with a rod of iron; thou shalt
dash them in pieces like a potter's vessel." [This
looks more like their destruction than their con-
version.]

**THE TIME WHEN SATAN IS TO BE
BOUND.**

Rev. 20: 1, 5—Predicts the binding of the
devil, and also defines the time of his binding.—
"And I saw an angel come down from heaven,
having the key of the bottomless pit, and a great
chain in his hand. And he laid hold on the dra-
gon, that old serpent, which is the devil, and Sa-
tan, and bound him a thousand years, and cast
him into the bottomless pit, and shut him up, and
set a seal upon him that he should deceive the na-
tions no more till the thousand years should be
finished: and after that he must be loosed a little
season. And I saw thrones, and they sat upon
them, and judgment was given unto them: and I
saw the souls of them that were beheaded for the
witness of Jesus, and for the word of God, and
which had not worshipped the beast nor his im-
age; neither had received his mark upon their
foreheads or in their hands, and they lived and
reigned with Christ a thousand years. But the
rest of the dead lived not again until the thousand
years were finished. This is the first resurrec-
tion."

Here we see that instead of Satan being bound
one thousand years, previous to Christ's coming,
he is to be bound at the Judgment, (verse 4,) at
the first resurrection, a thousand years before
the resurrection of the wicked—(verses 5 and 6)
—that during the thousand years of Satan's bon-
dage, the resurrected saints are to reign with
Christ, (verse 4,) &c.

**THE TIME WHEN THE WOLF AND THE
LAMB SHALL DWELL TOGETHER.**

Let us examine the scriptures upon this point,
and determine the time of their fulfillment: ra-
ther than rely upon the assertions of uninspired
fallible men.

Isaiah 11: 4, 6—"But with righteousness shall
he judge the poor, and reprove with equity for

the meek of the earth: and he shall smite the
earth with the rod of his mouth, and with the
breath of his lips shall he slay the wicked: and
righteousness shall be the girdle of his loins, and
faithfulness the girdle of his reins. The wolf also
shall dwell with the lamb, the leopard shall lie
down with the kid, and the calf and the young lion
and the faling together."

Thus we see that this text will not have its
fulfillment until the judgment, or until the wicked
are slain, which will not be until the coming
of Christ. Isaiah 65th, (which is a parallel chap-
ter,) will strengthen this conclusion—26th verse,
"For behold I create new heavens, and a new
earth."

The following passages are to have their ful-
fillment in the new earth. I will notice verse
25—"The wolf and the lamb shall lie down to-
gether, and the lion shall eat straw like the bul-
lock; and dust shall be the serpent's meat: they
shall not hurt nor destroy in all my holy moun-
tains saith the Lord."

From reading the above we can plainly see
that this is not to have its fulfillment until after
the creation of the new heavens and earth, and
this Peter places after the passing away of the
present heavens, and the dissolving of this earth.
(2 Peter, 3: 10, 13)—consequently this cannot
have its fulfillment on this earth.

THE TIME WHEN WARS SHALL CEASE.

Isaiah (in the 2d chapter) and Micah (in his
4th chapter) predict a time when many people should
say, "come ye and let us go up to the mountain
of the Lord's house, to the house of the God of
Jacob; and he shall teach us of his ways, and we
will walk in his paths; for out of Zion shall go
forth the law, and the word of the Lord from Je-
rusalem. And he shall judge among the nations
and shall rebuke many people; and they shall
beat swords into ploughshares and their spears in-
to pruning hooks: nation shall not lift up sword
against nation, neither shall they learn war any
more."

Suffice it for me to prove that instead of wars
ceasing before the coming of Christ, that there
will be great preparations made for it, and in-
stead of swords being beat into pruning hooks,
&c., that it will be to the reverse—pruning hooks
will be beat into spears, &c.

Joel 3: 9, 13—"Proclaim ye this among the
Gentiles; prepare war, wake up the mighty men,
let all the men of war draw near: let them come
up: beat your ploughshares into swords, and your
pruning hooks into spears: let the weak
say I am strong. Assemble yourselves and come,
all ye heathen, and gather yourselves together
round about: either cause thy mighty ones to
come down, O Lord. Let the heathen be waken-
ed, and come up to the rally of Jehoshaphat, for
there will I sit to judge all the heathen round about."

Every reader will be persuaded that this pas-
sage is to have its fulfillment near the end, by
reading the context; therefore the popular opin-
ion (which contradicts this) is unfounded.

Again, I am led to exclaim, O, what a contrast
there is between this popular theory and God's
truth.

Chateaugay, N. Y., Nov. 21, 1848.

EXHORT ONE ANOTHER.

BY C. E. C.

"And let us consider one another to provoke unto love and to
good works: not forsaking the assembling of ourselves together as
the manner of some is, but exhorting one another, and so much
the more as ye see the day approaching."—1st. 16: 24, 25.

There can be no doubt as to what day the
Apostle alludes to: it is evidently the last great
day; and there never was a time when we need-
ed the injunction more than the present. When

we were first called up to the subject of Christ's
second coming being near, we needed not the ad-
monition "to exhort one another," for every one
rose as by instinct, and trimmed their lamps, to
get ready to meet the Lord. But as time has
rolled on, year after year, many have become
weary of watching, and have turned back, like
the sow that was washed, to her wallowing in the
mire. While others, who still profess faith in
the speedy coming of Christ, have apparently
grown weary of practicing selfdenial, and are
again decorating their bodies (that were once pre-
sented a living sacrifice to God) in all the fash-
ions of the day: following the maxims of the day,
speaking in language louder than thunder tones
that they are again becoming enamored of the
things of the world. For "all that is in the
world, the lusts of the flesh, the lust of the eyes,
and the pride of life, are not of the Father, but
of the world; and if we love the world the love of
the Father is not in us."

Let us then, in view of these things, be more
diligent to exhort one another, lest we too, being
led away with the error of the wicked, fall from
our own steadfastness.

Let not our adorning be outward, but the in-
ward adorning of a meek and quiet spirit. Not
in costly array, but with good works. If we in-
dulge in those things that are contrary to the will
of God, it will avail us but little in the day of his
coming to say, I have prophesied in thy name,
and in thy name done many wonderful works.—
Let us strive to grow in grace and in the knowl-
edge of the truth, keeping the armour on contin-
ually, lest the temptations of the adversary find
a lodgement in our hearts.

Be ready every moment to meet the Lord in
peace, that we may have an abundant entrance
into the everlasting Kingdom.

Seneca Falls, N. Y., Dec. 7th, 1848.

Selected.

UNION OF OPPOSITES.

BY W. E. FOSTER

Some men have a peculiar faculty of uniting
things quite opposite in their nature, and words
quite opposite in their import. But there is only
one instance of the kind that I wish to notice
at the present time.

In rejecting the Scriptural doctrine of a real
and general Resurrection of the dead, at some
definite time, it has been contended, that each in-
dividual experiences the Resurrection at the mo-
ment of death. In this view, of course, the Re-
surrection has nothing to do with the body, only
to leave it. Then death is the departure of the
Spirit from the body; and the Resurrection is at
the same moment, and also the same thing. In
Death there is nothing lost that ever can be of
any value, and in the Resurrection there is noth-
ing revived that ever failed. By death, the Spirit
it ascends to its separate and eternal state, and
the Resurrection accomplishes nothing more and
nothing else. Thus, by such men, two works
most directly opposite in their nature, are regard-
ed as strictly one. And, on this principle, if
one man kills another, he as truly raises him from
the dead. To separate his Spirit from his body,
is to kill him; and the separation of his Spirit
from his body is the fullness of his Resurrection.
So the murderer is as truly hung for raising a
man from the dead, as for killing him!

But in truth, according to this sentiment, there
is no "from the dead" in the case. The Spirit
that never dies is all there raised, and that from
one state in life to a higher one, unless it is a
wicked spirit and sinks to a lower one. And
that would be a strange Resurrection to the wick-
ed,—a resurrection downward! That which be-

comes lifeless by death, remains lifeless forever; (at least, so far as its personal organization is concerned,) hence, there is no "from the dead" to that. Indeed! to such persons, the word "Resurrection" seems to convey no idea of "rising again" from a condition into which one has fallen, or "the revival" of any powers that have become inactive, or a "return from the grave," or any place or state into which death or any thing else has placed them; but only a rising higher, without the least previous sinking, or a step of decline. In expressing such views, the term "Resurrection" is no more proper than the word "return," in speaking of going to a place to which we have never been.

I do not wish to be understood, as endeavoring to convince a man that can thus confound language and ideas, and twist Scripture, while he professes to believe it; for to him, words can prove nothing by their import, ideas can not be separated by their opposing nature. Revelation does not mean what it says, and reason and argument weigh nothing in the scales by which he tries them. Yet, it is well sometimes, to take a view of the extravagances of men, for we can often learn wisdom from the folly of others; and nothing seems too vain or inconsistent to captivate some minds, if presented in earnestness and apparent sincerity, before there has been any consideration of its want of support and opposition to truth. It would be well, if all men were familiar with the errors of the age, and prepared to meet them, for then they would be firmly established in the truth. And, perhaps nothing is now more needful, that to understand infidelity under a Christian profession, and to be able to withstand the efforts made to overthrow the influence of Gospel teaching, by professing to have extraordinary or exalted views of the doctrine of the Bible. If Satan transforms himself into an angel of light; it is no wonder that Infidelity assumes to be a superior order of Christianity.—And no Gospel doctrine is more prominent, or more valuable to men, than the "Resurrection of the dead;" and none is presented more clearly, or more directly, for a moral and religious bearing on our lives. Let ministers teach the Gospel, and not the whims of visionary men; and wherever they go among the people "preach unto them Jesus and the Resurrection," just as the Gospel teaches. Then there will be a plain difference between death and the Resurrection.—*Christian Palladium.*

Happy is he who has gospel submission in his will, due order in his affections, sound peace in conscience, sanctifying grace in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such a one; in order to attain which, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily; watch your heart, guide your senses, redeem your time, love Christ and long for glory.—*Selected.*

The following is an extract from a description of some of the English Clergy in the eighteenth century.

"They hunt or shoot on Monday, go to a ball on Tuesday, to a card party on Wednesday, to the theatre on Thursday, to a horse-race on Friday, buy a printed sermon at the booksellers on Saturday, and read it to their deluded parishioners on Sunday."

We can never be secure from danger of falling into the greatest sins, until we learn to guard against the least; or rather until we think no sin small, viewing every sin in its contradiction to

the nature of God, and in the sad aspect it wears with regard to an eternal state.—*Doddridge.*

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, December 10, 1848.

Speaking the truth, in love.—*Past.*

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STRONG DELUSIONS.

"For this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—*2 Thess. ii. 11-12.*

"A lie," in this case, is false doctrine—for it stands in opposition to "the truth," genuine faith in the truth is produced by infallible evidences which God has abundantly furnished for the confirmation of his word. Belief in false doctrine, or a lie, is produced by what the deceived receive as evidence, but in fact is no evidence, but a delusion. Hence the difference in the foundation of a true and a false faith. The one rests on immutable facts, while the other, like the "baseless fabric of a vision," has no other foundation than a "strong delusion."

God has freely and mercifully offered the men of this age the truth, attended with a superabundance of evidence for its confirmation; but they, or the great mass, have rejected it, have turned away from the truth, and have turned unto fables, or unto a lie, or false doctrines. They love error, and hate the truth, and seem to manifest a willingness, nay more,—a desire to be confirmed or strengthened in their own ways. God knows the corruption of their hearts, stubbornness of their wills, and therefore suffers them to be made more blind in their blindness, and more unbelieving in their unbelief.

The doctrine of the world's conversion, is false—consequently must be one of the prominent lies, in which the mass of christendom and the world believe, in these last days. They have been faithfully shown their error; but still they love it most dearly, and cleave to it with unyielding tenacity—consequently, strong delusions, to strengthen them in their error, have come upon them. We will name a few. And

1. *The wonderful inventions of these times.* By them, manual labor, in a great measure, is dispensed with, and a vast amount of work which was formerly done by the hand of the honest laborer, is now performed by the power of water and steam. Instead of a few taking the old tardy way of traveling, hundreds of thousands are now running to and fro, over land and water, with the speed of the mighty steamboat and flying railroad car. And, instead of conversing, as formerly, with friends at a distance, through the tardy mail, it is now performed with lightning speed, by the wonderful telegraph.

These, and similar things, are looked upon, by the church, as sure indications of the near approach of their millennium. Sad delusion! for this very state of things, viz: increase of knowledge, and many running to and fro, was to exist, according to the prediction of Daniel, as a sign of the near approach of that time when Michael or Christ would stand up, to save his people and destroy his foes. And besides all of these wonderful inventions and improvements of this age, necessarily create oppressive monopolies, rob the poor of their means of subsistence, strengthen the hands of the rich, and, consequently, corrupt the morals of community.

We do not say that these inventions are wrong, but that the use covetous men make of them, is sinful and sorely oppressive; and, consequently, they serve to disqualify rather than to qualify the world for the ushering in of the millennium.

2. *The universal peace of the world.* It is but a short time since it was a pleasing theme of the pulpit and religious press to dwell on the universal peace of the nations. It was believed that they were too deeply imbued with the peaceful spirit of the gospel, ever to fight again. Though they were all the while making swords and spears, or preparing for war on a large scale, still the eagle-eyed watchman of the church without the aid of prophetic light, saw, or thought they saw, sure indications that these swords and spears would soon be converted into implements of husbandry; or that by this *not preparation for war, and array of military strength, the world would be awed into such a dread or fear of war, that peace would be preserved, and, as a matter of course, the gospel would triumph, and the millennium speedily commence.* But this delusion has been broken; the murderous war-cry has been heard in France, and all over the world. Kings have been dethroned, old dynasties broken up, and many thousands have fallen in the bloody strife, and the dark cloud of war is still seen gathering all over the political horizon of the Eastern world.

3. *The revolutions of Europe.* As though the church was determined on having her fabled doctrine of the millennium prove true, she seizes upon things the most conflicting in their character, to accomplish her purpose. As it were, yesterday, she could see in the universal peace of the world cause to believe that her millennium was near; but, today, she sees in the revolutions and seditions of the nations, the massacre of thousands, and the aspect of a general war, sure indications of the speedy dawn of the millennial day! This strong delusion is now upon the church and world, and doubtless will never be removed till "the battle of the great day of God Almighty" shall actually commence.

4. *The gold of California.* The kingdom of God, the New Earth, the heavenly city, with its pearly gates, streets of gold, and tree and water of life, have all been freely offered to the present generation, but they have rejected them, and chose the pleasures and riches of this perishing world for the treasure! consequently, God has suffered an object to be presented before them, to gratify their worldly desires and confirm their willing blindness to their eternal interest.

The priceless treasures of the New Earth, the defier of eternal life and the love of God, have not, in a few years past, constituted a motive sufficiently high and powerful to move even the church to disinterested and faithful action in the cause of God. Now the love of gold moves to speedy action (for the accumulation of wealth) the church and the world. They could sacrifice nothing for the durable riches offered in the gospel—but now they can sacrifice all the blessings of home and hazard their lives, for the hope of obtaining that gold that perishes.

The church and the world are alive to this matter, and are already moving and preparing to move by thousands, to the golden regions as soon as possible. Better times, in monied matters, are confidently expected to commence soon, in consequence of the abundance of gold that will be brought from California and put in circulation. A writer of the "Independent," a Presbyterian paper, published in the city of New York, sees, in this golden matter, the hand of God. He thinks it is designed to be an efficient means, in the hand of God, in converting the world and bringing in the millennium. Speaking on the subject, he says:

"Does it not seem as if Providence had been keeping these (gold) regions from the attention of the great nations until a thoroughly Protestant people could occupy them? a missionary people—a people who speak the missionary language?—a people, too, just now in the flush and prime of their missionary age?"

What a delusion, to suppose that God has been keeping the gold of California to aid the Protestant missionary cause of this age, in sending the gospel to the heathen! The writer further remarks:

"Besides the usual motives which lead men to seek new territories—commercial enterprise, political aspirations, and the love of adventure—he has let loose upon the human soul some of the most exciting and powerful impulses that can awaken its intensest action—the hope of sudden wealth from the gold recently discovered there—causing men to rush thither by thousands; not merely the refuse of eastern society, but in an uncommon degree, the young, the skillful, the educated, and even the religious. So that there is a prospect that States will there spring up, which shall know no infancy, and scarcely any youth; which shall leap into being almost full grown; possessing at once the literature and the arts of their Atlantic sisters, and, ere long, we trust, their institutions of religion. See we not, in all this, the hand of God! The most that man can do in any way of missions, is to send out individuals: God's method of working seems to be by sending nations. And thus by the colonization of that western coast, he is about to move forward CHRISTENDOM ITSELF, and set it down over against pagan Asia, face to face—at the nearest point—where no pathless desert, nor other obstacles, shall intervene."

Let us analyze this language a little. God wishes to use "Protestants" in converting the heathen, but he cannot move them to effectually engage in the good work by the presentation of the highest motive which the gospel offers—he has, therefore, held out "the hope of sudden wealth," in the possession of the gold of California, as an effectual incentive to "MOVE FORWARD CHRISTENDOM ITSELF" into the missionary field! If this is not the climax of strong delusions we know not what could be.—To think or teach that God will make the "love of money," which his word calls the "root of all evil," the mighty principle that shall move his people to engage in and carry forward his work, is preposterous, if not blasphemous.

Christian, beware! lest you fall under the power of this strong delusion. Look not to the rich mines of California for your treasure, but to the New Earth and the Golden City of God, which will soon be inherited by those who labor for that gold that will not perish—who seek that better country and love the appearing of Christ. "Take heed!" is the warning of your Lord, in view of this money-loving age—this day of strong delusions!

Additional labor, caused by the union of the Harbinger and Advocate, have prevented the issuing of our paper at as early day as usual for a few weeks past. It has also prevented our bestowing

that attention to our editorials, which we desire to give, and which is necessary in order to make the paper interesting and useful. By the blessing of the Lord, we hope soon to have these matters properly and duly attended to.

REVOLUTION IN ITALY.

Speaking on this important event, the *Tablet*, a Catholic paper, published in the city of London, says: "What shall we say of the terrible intestine from Rome? In a few lines nothing worth saying could be said. The guilt of the Roman, and generally of the Italian Liberals, can hardly be exaggerated. The critical position—not of the Papedom: that was never safer or more firmly established—but of the Pope: of the Holy Pontiff, who, a few months ago, was the idol of all the pretended worshippers of freedom, is too patent to require enforcing by many words. Every body asks, What will become of the Pope? Will he take refuge in France? Will he accept the hospitality of England? Will he carry St. Peter's Chair from the blood-stained city, in old times the Babylon of the apostles, and transfer it to the modern Babylon, from the inhuman ferocity of Rome, afflicting with a new Paganism? Will he erect his Spiritual Throne in Ireland? Will he dignify the New World with the presence of his august Pontificate? These questions are in every mouth, and it is more easy to ask them than to find any satisfactory solution of the great problem they involve.

"A question so entirely within the providential and miraculous government of the world, requires to be thought of and judged with a peculiar reserve. The Pope, it seems, has not yet abandoned his dominions, and may never abandon them. But it seems almost more than probable that the system of outrages which now flourishes in Rome, is but a temporary phase of the great Italian distemper. The miscreants who there outrage all humanity by their crimes, are powerful only by their superior audacity, and as to real numbers and permanent importance, are weak and impotent. Sooner or later they must and will be put down; and they can only be effectually put down by the development of unwonted courage and energy, in the vacillating and cowardly majority. The Pope is not yet in exile; but if he be driven forth, depend upon it, he will return in triumph at no very distant date—be, if God spares his life to see the end of that strange revolution of which he has witnessed the beginning—his successor, if the providence of God calls him speedily to the reward of a heavenly kingdom.

"Meanwhile, we need hardly say how much a duty it is for every Catholic to be instant in prayers to the Throne of Grace, for that divine and supernatural protection which has never deserted the Church in far blacker and fiercer trials; and a confidence which enables every true Catholic to feel in his heart, his courage, and his faith elevated, amidst those terrible chastisements which the Almighty sends upon his children for the purification and amendment of their lives. Not for his own sins, but for ours, the Shepherd of the flock is smitten. He is bruised for our transgressions; and the healing of his wounds must be sought in our prayers, our penances, our austerities, the affliction of our souls and bodies, and the correction of our vices and concupiscences."

Thank God, he ever has, and ever will justify and vindicate his word. And that he is doing it now, in causing the despots of Europe, and the devil's masterpiece, the Pope of Rome, to be hurled from their wicked and bloody thrones, no enlightened student of prophecy will dispute. This *straitening of the Tablet*, is only a faint prelude of that general wailing that will be heard, when that city of abominations,

Mystery Babylon, shall fall to rise no more. That day is near: rejoice, therefore, "thou heavens, and ye holy apostles and prophets," and all ye waiting saints, for God will "avenge you on her." Her doom is sure and fearful; for deep are her abominations, and righteous and strong is the Lord God who judgeth her.

PRAYERS FOR THE POPE.—The accounts from Rome, brought by the last steamer, have created a deep and wide-spread sensation in the Catholic communities of this country, and we see by the *Freemen's Journal* that Archbishop Eccleston has issued a circular, in which, after expressing his grief for the miserable condition in which the Pope has been placed, he enjoins that—

"During one month from this date the Rev. Clergy will say at Mass the Prayer for the Pope: 'Deum omnium fidelium, &c.; in Religious Communities the Sisters will daily recite the Litanies of the B. V. M., and offer a weekly communion; the faithful in general, are exhorted to perform the same devotions, or others recommended by their Spiritual Directors."

Bishop Hughes and the Bishop of Albany have likewise issued circulars to the Clergy and laity of their respective dioceses, in which they direct that—

"Until further notice, in offering up the holy Sacrifice of the Mass the clergy will add to the Oration of the day, the prayer *Pro Papa*, and that in the Religious Communities of the Diocese, both male and female, the members (not priests) shall approach the holy Communion once with the intention here indicated, and, in addition to private devotions, which they may direct to the same end, that they shall recite once in a spirit of compunction for their own sins, and of supplication to God for the protection of His Church, and the deliverance of her Visible Head on earth, the seven penitential psalms and the litanies of the Saints."—*Rochester Democrat*.

VICE IN CALIFORNIA.—Speaking of the state of things in the gold regions of California, a letter from that country says: "As you will suppose, vice of every kind and in the most horrible forms prevails here. The runaway sailors work a while and collect a quantity of dust, which they spend with the same recklessness that they do so much silver at home. They pay seven or eight dollars per bottle for liquor, have a "spree," from which they come out destitute, and then begin again. A great deal of sickness prevails, and, as one after another dies, he is thrown aside with the utmost indifference, without even a covering of earth. There has not, as far as I can learn, been any quarrelling among the diggers. There is so much room for all to operate that there seems no necessity for any disturbance."

This looks more like laying the foundation for a Sodom, than for the conversion of the world as some suppose.

Several communications are necessarily deferred for another week. Be patient, but keep writing, that we may have constantly on hand a rich supply of first rate original matter, from which to make selections for our sheet. And do not be tired with us if we should occasionally perhaps misjudge, and select other articles in preference to yours. We mean to act impartially, and do the very best we can for the good of the great whole.

"RESTITUTION."—I have received a few dozen copies of BRO. LITCH'S late work with this title. Those who desire it can obtain it at the HARBINGER OFFICE, or of me, at my residence, No. 8, SCIO ST. L. D. MANSFIELD.

W. Johnson—Your article is not declined on account of any sentiment it opposes or incul-

cases, but on account of its undue severities and wrong conclusions on the sentiments of him whom you oppose. We should first fully understand the sentiments and design of a writer, before we attempt to oppose him; and then we should be careful and treat him with kindness, and not draw illegitimate conclusions from what he has said. We cannot devote our columns to such kind of controversy. They are however open to a Christian investigation of all Bible subjects.

Correspondence.

H. GREW TO E. R. PINNEY.

DEAR BRO. PINNEY:—I learn, by the HARBINGER, of God's holy visitation in afflicting you, according to the covenant of everlasting love, ordered in all things and sure. I sympathize with you, my brother, in your present tribulation which is to work for you, I trust, a far more exceeding and eternal weight of glory. I pray that you may now be comforted with the same precious promises, wherewith you have comforted your brethren in affliction. I pray that you may have grace to honor the truth, and the God of truth, by cheerful submission to your Father's will, thus proving to others the verity of your professed faith in the excellency of the divine government, and the sufficiency of God's love for the soul's portion.

Should it please God to lay you aside from your active service, you must not think that your usefulness has terminated. O no; by calm acquiescence in the Divine will, patient suffering, and unwavering trust in the exceeding great and precious promise of eternal love, you may glorify God and be a witness for the power of his grace, to the spiritual profit of yourself and others.

Look not on the waves, though they may rise higher and higher, but on your Savior, at your side, who has promised that they "shall not overflow you." Let the eye of faith penetrate the dark clouds and rest, with confiding submission, on the bright throne beyond. O precious truth!—"whosoever the Lord loveth, he chasteneth!" While in the furnace, he sits by as a refiner, to purify, yea, to make us meet to partake of the inheritance his love has prepared for us.

How short is the period of our suffering!—Soon will our Lord come to lead us to fountains of living water and to wipe away all tears from our eyes. Soon shall our groans and sighs be exchanged for the songs and hallelujahs of the Holy City, where the Lord God Almighty and the Lamb will be the light and the glory. How will our happy souls then exclaim, "He hath done all things well." O brother, in the anticipation of seeing Him whom our soul loveth, and of being like him forever, and enjoying felicity which the Infinite will impart to Eternity, may we not—should we not bear every present cross with patience, saying, "Though he slay me, yet will I trust in him?"

It is a blessed proof that our afflictions are working for our everlasting good, when our chief concern and most ardent prayer is, that God may be glorified in us by our meek and cheerful submission to his blessed and holy will. We need more of the spirit of our dear Redeemer who, in the season of agony, far exceeding what we are ever called to endure, said, "The cup which my Father hath given me, shall I not drink it?"

Please accept the enclosed as a token of brotherly love. I love the disposition which gives all to Christ, but the plainly revealed duty of providing for ourselves and those of our own households, should have deterred some of our good brethren from lavishing all their earthly possessions, even in a good cause, especially as the day

of our Lord's coming is known only to our Father in heaven. In the blessed hope of his coming, let us, dear brother, patiently endure hardness, as good soldiers of Jesus Christ.

Affectionately yours,

HENRY GREW.

Philadelphia, Pa., Dec. 11th, 1848.

FROM BRO. J. WESTON.

DEAR BRO. MARSH:—As we are drawing near the glorious inheritance, I am glad to find some who seem determined to stand fast in the liberty of the gospel.

I have lately attended a conference at Hartford, Ct., and had a happy, free time, with the brethren and sisters there assembled. Though we differed some in sentiment, there was nothing like "lording it over God's heritage" evinced, but brotherly love continued.

I preached the Sabbath succeeding the conference in Hartford, and baptized a sister, who was brought to believe in the Advent faith through the preaching of father WILSON, when in Hartford. I conversed with another sister, who was likewise brought to believe in these glorious truths through the instrumentality of father WILSON. He did much good by his eastern tour.

I think there is much more true Bible religion among the brethren and sisters in Hartford, and the surrounding country, than can be found among the body of Adventists farther east and north. Expediency and worldly policy govern so much, in many places, that I greatly fear many will be left behind when Jesus comes, unless they repent. I think such are not aware themselves how far they have departed from God and his truth.

If we search ecclesiastical history, we shall find that the same steps were taken 1300 years ago, which finally resulted in giving the reins into the hands of the "little horn" of Dan. vii. 8, as are taken now by leading Adventists. I have no doubt but our brethren now are honest in the course they pursue, in *resolving* what orthodoxy is, and who shall prevail. I have no doubt they think the cause *requires* that they should *manage* the cause in their way, to stop the heretics and fanatics. Now have we any reason to doubt that those, 1300 years ago, who pursued such a course, were honest, and thought the cause required such maneuvering at their hands?

No other reason can be given why the Pope of Rome had power given him to punish heretics, but this: to save the cause from ruin and disgrace. The argument then was, the cause must have a head—if all will obey that head, all will move on harmoniously. If any will not do so, of course they will "sow discord among brethren," and we must have a remedy—such must be summarily dealt with, as a warning to others, that the church may continue according to the faith of the apostles and elders. If these arguments are good now, they were good then.

We often hear it said that such and such were pioneers in the cause, and we must follow them and take their yoke. So far as the *argument* is concerned, it would have been just as good in the month of the Pope in Luther's day as now. Nobody could doubt but the apostles of our Lord followed (if I may be allowed the expression) a true church at Rome. Then why should Luther come out against any of their practices? But the question was not, Was the church of Rome *once* pure, but what is it *now*?

I feel sure that the faithful are coming to much more perilous times than we have even yet seen—and that the *spirit* of Popery will be more and more developed; so much so, that all who will, may see, and avoid the snare. God grant that we may stand in that evil day.

J. WESTON.

New Ipswich, N. H., December, 1848.

THE TIME.

I would call attention to a subject that is exciting much interest in our little band here, viz: TIME.—We have found by searching the "word" that there is no commandment given to "restore and build Jerusalem," that agrees with the words of Gabriel, but the commandment by Arterexer, in the 20th year of his reign, to NEBUCHADNEZAR. If you will again examine, you will find that Ezra received no authority to *rebuild* Jerusalem, consequently the 490 years could not have commenced as we have supposed in 457 before Christ. Had the 2300 years commenced then, they would now be in the past, but the sanctuary is not cleansed, and will not be till He comes by whose brightness the "man of sin," who now pollutes the temple, will be destroyed.

The date of the commission to Nehemiah, as given by Chronologists, is 446 before Christ. This leaves 44 fullyears this side the birth of Christ to complete the 70 weeks determined upon Daniels' people, bringing us to the spring of A. D. 41, at which time we must find some event marked in the prophetic sketch as the end of that period. Now what do we find there? Why nothing less than the first offer of the gospel to the Gentile race. Now look at the prediction of the angel, "70 weeks are determined upon thy people, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, &c." Here amongst other things we have the bringing in of *everlasting righteousness*, as an event included in the 70 weeks. An investigation of the term *everlasting righteousness*, has convinced us that it must include the proclamation of the gospel to the Gentiles, and as that was first preached to Cornelius' household in A. D. 41, fulfilling the 490 years precisely, we think we had good reason to believe that the 2300 years will end in the spring of 1851, as that fills up the time of the vision reckoning from 446 years B. C.

I hope you will investigate this subject and give your readers the result of your labors. If there be light in it, let it shine on the path to encourage the weary pilgrim to press on towards our Father's house, where there will be joy and gladness, and sorrow and sighing will be forever done away. O my heart bounds with joy when by night I view fair Canaan's lovely plains, when my mind pictures out its golden fruits and sips the chrysalis waters of the LIFE GIVING STREAM,—its atmosphere salubrious; no noxious vapors to float unseen upon the breeze, and send its deadly poisoned shaft into the vitals of the sons of God; but all creation redeemed from the curse of sin, conspire to promote the everlasting happiness of the inhabitants—and all this is the GIFT OF GOD—all this has been purchased for us by the atoning blood of Christ. Who—*who* would not love him who gives so bountifully—so freely! And who would not shout with rapture, "Come, Lord Jesus, and come quickly." Amen.

Your brother, waiting for Jesus.

HENRY E. CAYLOR.

Cincinnati, Ohio, Dec. 4, 1848.

FROM BRO. G. W. BURNHAM.

Bro. MARSH:—The few weeks which I have spent with our friends at Batavia have been pleasant and refreshing to me. I trust the meetings and labor have not been in vain to them.

Although the flock is very small there, yet they are united in love to God and His truth, looking and "waiting for His Son from heaven." I shall probably devote more time with them before the wiser clove if God permit.

Last evening I endeavored to set forth our blessed hope to a full and attentive congregation in the "Round House" in this village.

There was present a brother minister by the name of Lyon who spoke after the discourse, expressing an argument in part with our views, said they might call him a Millerite or what they pleased—he went for the truth, let it come through what channel it might. He looked for the personal coming and reign on the New Earth, of Christ, and no conversion of the world to precede it. Popularity was not what he was seeking—he would preach what he regarded to be God's truth fearless of consequence.—Praise the Lord for so much of a testimony for "the word." May be also see that it is equally clear that the "Judge standeth at the door!"

I intend to speak at the same place this evening, and perhaps Tuesday evening, and then go to Senect to attend the Conference.

Yours, in Christ,
GEO. W. BURNHAM.

Le Roy, N. Y., Dec. 26, 1848.

FROM BRO. J. WILSON.

DEAR BRO. MARSH:—I suppose many of my brethren, as well as yourself, would be glad to know how I pass away my retired hours and days of this winter. I would say that my heart is full of grateful remembrance of my advent friends for their liberality to me, when on my recent journey among them. I spend much of my time in reading and meditating and in praying for the coming of the Lord. I am looking for his coming, yet at the same time am making preparation, if time should continue, to do all that I can in my old age, in preaching the gospel of the kingdom, as long as I am able to travel among the tents of Jacob.

My health is better than it was before I went my journey. I am now arranging my affairs to set out on another tour by the first of next April if the Lord will, but shall go in a different manner from what I did on my last tour. I shall go in my own private carriage, for two reasons. First, my expenses will be much less. Second, I can visit my brethren on the right and left from the great traveled road where they go by public conveyance. O that I could have the vigor of my youth, the little time there will be until the Lord comes.

Last spring I had two cows, and by my staying at home and taking care of them, with some other little income by way of industry, I obtained support for myself and wife; but my impressions were such that I sold one of my cows to obtain means to fit out for my journey. The Evangelical fire is yet in my bones, so that I am now about selling my last cow and a few acres of land, to fit out for my next contemplated journey; trusting in the Lord as I go preaching the gospel of the kingdom. And now brethren, I am going out, if the Lord will, as Abraham did, not knowing whether he went; therefore I shall not be able to make previous appointments, not knowing how long I ought to stay until I come and see how the spirit moves among the people. Therefore, I would say to the brethren, if any should wish my labors or a visit, I wish them to give notice in the HARBINGER, of the place and on whom I shall call. I will call at all such places that I can, and notify from place to place as I go. May God grant his blessing on us all. Amen.

JONATHAN WILSON.

P. S. I would say to those who may wish to write me, post paid, that my address is Vermont Castaque Co., N. Y.

J. W.

Gerry, N. Y., Dec. 11, 1848.

FROM BRO. R. R. YORK.

BRO. JOSEPH:—Through the goodness of the Lord I am again permitted to improve a few of the last moments of time in writing to you. This I esteem a great privilege, situated as I am, seeing only now

and then one of like precious faith, who are looking for the return of their absent Lord.

To some, no doubt, the fact that but few embrace the faith of the Gospel, might seem discouraging; but to me it is a sure token that deliverance is near at hand. What saith the Scriptures on this point? "When the Son of Man cometh shall he find faith on the earth!" "Because iniquity abounds, the love of many shall wax cold." The most of those who profess to love God are "lovers of pleasures," if we can judge from their every day life, and this is plain evidence that the last days have come.

I feel the need of more prayer and watchfulness as I look around me and see the awful blindness and ignorance of the vast multitudes who seem determined to rush on in the rapid current of sin and error till all is lost beyond recovery. O how sad is their condition; and still they feel comparatively secure. The cry of a "Peace and safety," I fear will prove a snare to them. O sinners will you not heed the voice of God and turn from your wickedness before it is too late! Think seriously how long the kind invitations of the Gospel have been extended to you. Every incentive possible has been placed before you. And will you not listen? And not only listen, but flee to the refuge set before you? Such a refuge you will soon need. O, I beseech you delay no longer. A moment's procrastination may place you beyond the reach of mercy. The long suffering of the Lord is salvation, and now if you seek the Lord with all your heart, He will bless you and save you if you love him till he comes.

R. R. YORK.

North Yarmouth, Me., Dec. 13th, 1848.

FROM BRO. A. FORREST.

BRO. MARSH:—While taking a retrospective view of passing events—the condition of the world—the signs of the times, the prospect of the restitution soon being realized, the saints redeemed,—the wicked destroyed; I am led to exclaim, "Are there few that shall be saved?" What says Christ the Lord of glory? Hark!—I say unto you that many shall be called, but few shall be chosen. Now just look at the starting fact, that out of the many who profess Godliness, how few there are who are believers in the Bible doctrine (called by the sects millennium) of the second coming of Christ, and the restitutions of all things being near. I will just give you a little specimen. A certain teacher of the Baptist order says to Bro. Lyon, a brother in the Baptist Church, but a glorious advent preacher, I cannot admit you to speak to my congregation from the very fact—that I have no sympathy for your doctrine!! therefore I will not take the responsibility. O my God! No sympathy for Gods' word!!!

Just look at it—a professed minister of the Gospel—a teacher in Israel—a mouthpiece for the Almighty, to proclaim the truth to a dying world,—no sympathy for that doctrine which Christ preached, and which He commanded his disciples, saying, As ye go, preach, saying, Repent ye for the Kingdom of Heaven is at hand.

As respects the kingdom, the same divine says: We (the Baptist Church) are the kingdom. Then this kingdom was set up by Roger Williams!! But what says the word? In the days of those Kings the God of heaven shall set up a kingdom. Now if the founder of the Baptist Church set up a kingdom, so did Luther, so did Wesley, and so on to the end of the chapter!! And we have six hundred and sixty-six kingdoms!!! Still when the God of heaven sets up his kingdom, which will soon take place,—then many will seek to enter in and shall not be able.

O let us be careful how we reject the truth—for if we reject the word, we reject Christ, and if we reject Christ we shall virtually be shut out of the

Eden of the Lord. For my part I believe the Bible means just what it says. I believe the saints will soon inherit the Earth restored to its primeval beauty—and the wicked be destroyed!! I also believe that the saints are those who are looking and longing for the glorious appearing of their Lord and Savior Jesus Christ, to clothe them with immortality.

Brethren of the advent faith, let us see to it, that no man take our Crown. Let us toil on a short time longer, wait patiently for the consummation of our hope, for in due time we shall reap if we faint not.

Yours, in hope,

A. FORREST.

Adams, Mass., Dec. 14, 1848.

FROM BRO. W. B. PUTNAM.

DEAR BRO. MARSH:—There are a few in this place who love the truth and are searching for it as for hid treasures, and, thank the Lord, they do not search in vain. We have a rich treasure of things new and old from which to draw supplies. Although we have no stated preaching from those of like precious faith, yet we have the Bible and can read and believe and rejoice in the hope of the glory of God.

Sister Gilbert (formerly sister H. A. Parks) and husband are with us. Her health is very poor. She has given the people in this region the reason of our hope, and it has proved a blessing to the same, but her lungs are so affected that she can speak but little, but her heart is in the work.

The Harbinger is read with great interest by many. Some at first did not like it because it advocated the destruction of the wicked, the unconscionable state of the dead, &c., but like the Noble Bereans they searched the scripture to see if these things were so, and in every case but one they have found it was so. Amen.

I am glad the despised can have the privilege of expressing their different views on different subjects, and those too concerning the great events that are about to burst upon us.

The brethren as far as I am acquainted are firm and established in soon realizing the end of their faith. We are highly gratified in the course of the Harbinger. We mean to stand fast in the liberty wherewith Christ has made us free, and as far as we are able, break every yoke, and remember those in bonds as being bound with them.

I was asked the question a few days ago, about election time, if I went for "free soil;" I told those office seekers I was looking for it, when He comes whose right it is to reign, and not till then, and therefore I should patiently wait for it, and take no part with them.

How strange the idea of a free soil while the earth is groaning under the curse, wicked men and seducers waxing worse and worse, and all the abominations of the last days thickening around us! But thank the Lord he will have a pure Univers, and that soon. May he hasten it in his time.

Yours, waiting for the adoption,

WM. B. PUTNAM.

Baraboo, Wisconsin, Nov. 12, 1848.

FROM SISTER C. CRAWFORD.

BRO. MARSH:—There are a few faithful souls in this place who are striving for the unity of the spirit, and are expecting the King soon to come in his beauty, and change their vile bodies and fashion them like his glorious body.

Our conference was one of deep interest, and has resulted in much good, both in stirring up the saints to a new engagedness in the cause of their master, and in awakening some precious souls to see the glorious truth of our soon coming Lord. We have had six added to our numbers of late, and to God be

all the glory. Some of them have trials deep and sore, but I trust they will only purify them to the Kingdom. We read in Daniel, that many are to be "purified, made white and tried."

We must be pure in heart or we cannot see God. We must be holy or we cannot dwell in the presence of a holy God. The abode of the saints will be a holy place, and none but holy ones can enter there. Search your hearts daily, and see if there be in you an evil heart of unbelief in departing from the living God; and whether you are ready to stand in the presence of your Savior. At any moment the last trump may sound, then there will be no time to get ready! We must be ready and waiting if we would enter into the marriage supper of the Lamb. Let this sink with deep weight into your hearts, "Ye cannot serve God and mammon." "If ye love the world the love of the Father is not in you." James says, "Know ye not that the friendship of this world is enmity with God." Paul says, "Be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

If we have not fully separated ourselves from the world, let us commence now, delay not for a moment! Christ will soon come! the judgment day, with all of its dread realities, will soon burst upon us! Then be that is holy will be holy still, and he that is filthy will be filthy still! Oh let us awake and gird on the armor anew. What we have of this world, let us use it to the glory of God. If we see a brother or sister in want, let us aid them.—Let us remember that if we give a cup of cold water in the name of a disciple we shall not lose our reward.

Ye children of the MOST HIGH, be faithful! our hope is a glorious one. Whilst I am writing, I can truly say,

"O glorious hope, O blest abode,
I shall be there, and like thy God."

There is a crown laid up for all those that love the appearing of our Savior; and that we may be ready to receive it is the prayer of your sister waiting for redemption.

CYNTHIA CRAWFORD.

Shulls, N. Y., Dec. 4th, 1845.

Appointments.

The Lord willing, I will preach as follows:
Albany—evenings, January 2nd and 3rd.
New York City—Sundays, January 7th and 14th.
Bridgeport, Ct.—evenings, Jan. 17th and 18th.
Bethel—January 19th-21st.
New Milford—January 22nd-25th.
Kent—January 26th-28th.
Litchfield Centre—Sunday, February 4th.
Ellsworth—Feb. 6th-8th.
Sharon—Feb. 9th-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. 16th; and to Albany till Feb. 19th. H. H. Gross.

Eld. J. C. Bywater will preach in Victor the 1st Sabbath in January.

Business Notices.

Donations:

TO SEND THE "HARBINGER AND ADVOCATE" TO THE POOR.		
A. B. Dibble,	-	\$3.00
L. Canfield,	-	1.00
W. Allen,	-	.50
H. C. Robbins,	-	.25
M. Clark,	-	.25
A. Hall,	-	.25
J. Benedict,	-	.25
S. Hovey,	-	.25

New Subscribers.

For the two weeks ending Dec. 25th.

Maine,	19	New York City,	8
New Hampshire,	15	Philadelphia,	8
Vermont,	17	Newark, N. J.	8
Massachusetts,	40	New Jersey,	3
Worcester, Mass.,	8	Cincinnati, O.,	14
Hartford, Ct.,	21	Ohio,	6
Connecticut,	69	Indiana,	3
New York,	31	Canada West,	3
Total—264.			

For the Proposed Pamphlets.

REMITTANCES.

A. P. Wells, Door Village, Ia.,	- - -	\$1.00
T. C. Evers, Kingsbury, Ia.,	- - -	1.00
I. Atkins, Kingsbury, Ia.,	- - -	.50
T. Catlin, Kingsbury, Ia.,	- - -	.50

PERDRES.

A. S. Catlin, Kingsbury, Ia.,	- - -	\$1.00
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Business Notes.

A. B. Dibble—You had paid for the present volume. We have, therefore, placed it all on free list. Is this right?

W. E. Hathaway—We cannot tell, but think it was. We find him credited to No. 282.

R. Whitney—Will you give us the Post Office address of Horace Wood. We cannot find it on our books.

M. H. Thayer—The pamphlets are sent by mail as ordered.

J. Brown—They must have been misarranged in the mail. We have but four numbers left of Dec. 3, which we send, with the others.

L. D. Tanner—We have none.

W. Ongley—The package is sent by express to Lockport.

L. Crucker—Package sent by mail to Fredonia, to your address.

E. B. White—Will you please to inform us to what office your paper was formerly sent; we may then ascertain the amount due, if any.

Miss M. Perkins—The dollar was received and paper sent as directed.

Remittances for the Harbinger & Advocate.

T. Williams M. Diastro J. Steadman C. Chase J. Gibson
A. Bishop D. C. Tourlet B. Steere M. Davis E. W. Bugbee L. Martin P. Bradford no 244 J. Steel H. L. Isham L. Crandall S. L. Hooker H. Dingham L. Hale W. D. Toller Mrs. Hall C. Newton no 313 J. M. Newton no 260 L. Mills no 280 P. Moseley S. Goodrich P. Bradford J. M. Stevens L. Canfield W. Jackson L. Moody M. Whitcomb E. Stow C. F. Kittredge J. W. Fish C. H. Cotton L. Gardner no 283 S. S. Smith H. Eshleman no 297 A. H. Anderson T. Anderson A. Morse L. Titus J. Burroughs S. W. Randall G. G. Colvin W. Crapo G. Needham D. Fogg C. H. Fay no 316 J. Main 291 H. Robinson P. Arnold—\$1.00 each.
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S. Royce \$7.00. L. Adams \$3.00. J. P. O'Leary \$3.50. A. Newton no 369 \$4.00. M. Clark S. K. Johnson C. Everett—\$1.50 each. A. Collins 30 cts. W. M. Bennett 85 cts.

LETTERS.—E. M. Smith E. B. White S. Shoudy W. Wilson S. E. Teple C. Benjamin J. Devenport I. Bailey H. Holkins B. Matthias L. Wheeler G. W. Burnham W. Ongley A. Hollis A. Corey M. M. Perkins I. C. Welcome H. Jones J. Moffatt.

The Remittances, last week, of the following brethren, pay to the numbers attached to their names.
T. M. Feeble, no. 284; J. L. Paine, 304; J. D. Knapp, 379; E. M. Lee, 391; J. S. Schoonmaker, 245; R. Polly, 328; D. T. Taylor, Jr., 274.

For Bro. E. E. Pinney.

F. M. Allen, 25 cts.; W. D. Toller, \$1.00; M. Hall \$1.00; S. K. Johnson, \$1.50; A. Wilson, \$1.00; M. Babcock, 25 cts.; H. Eshleman, \$1.00; P. Wibel, \$1.00; J. Benedict, \$2.00.

Book Notices, &c.

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. E. Pinney. Price, \$1 per hundred; 6 cents, single.

THE POWER OF KINDNESS.—NO. I.

Illustrated by C. F. Morley, author of "Practical Guide to Composition." Price, 15 cents.

THE POWER OF KINDNESS.—NO. II.

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The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.

Office in Talmam Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

SEVENTY-FIVE CENTS PER VOLUME (SIX MONTHS) BY IN ADVANCE.

One Dollar, if not paid before the close of the volume. Five copies, directed to one person. Three, to those who can send directed to one person. Five Dollars. Free, to those who can send to pay.

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"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 3.

ROCHESTER, N. Y.—SATURDAY, JANUARY 6, 1849.

Whole Number 963.

Poetry.

BREVITY OF LIFE.

BY FRANCIS QUARLES.

Behold

How short a span

Was long enough of aid,

To measure out the life of man!

In those well-temper'd days, his time was then surveyed, cast up, and found but three-score years and ten.

Alas!

And what is that!

They come, and slide, and pass.

Before my pen can tell thee what.

The dots of time are swift, which leaving run

Their seven short stages o'er, their short-lived task is done.

Our days

Begin, we tend

To sleep, to antic plays

And toys, until the first stage end!

Twelve waning moons, twice five times told, we give To unrecovered loss—we rather breathe than live.

We spend

A ten year's breath

Before we apprehend

What 'tis to live, or fear a death!

Our childish dreams are filled with painted joys,

Which please our senses awhile, and waking prove but toys.

How vain,

How wretched, is

Poor man, that doth remain

A slave to such a state as this!

His days are short, at longest; few, at most;

They are but bad, at best; yet laboured out, or lost.

They be

The creaking springs

That make our minutes flee

On wheels more swift than eagles' wings;

Our life's a crack, and every gasp of breath

Breathes forth a warning grief, till time shall strike a death.

How soon

Our new-born light

Attains to full-aged noon!

And this, how soon to grey-haired night!

We spring, we bud, we blossom, and we blast,

En we can count our days, our days they flee so fast.

They end

When scarce begun!

And ere we apprehend

That we begin to live, our life is done.

Man, count thy days; and if they fly too fast

For thy dull thoughts to count, count every day thy last.

Original Articles.

For the Advent Harbinger.

CHURCH OF GOD SCRIPTURALLY CONSIDERED.—No. IV.

BY L. D. MARSHFIELD.

The next general inquiry which claims our attention in this investigation is,

III. WHAT OFFICERS DID CHRIST AND HIS APOSTLES SANCTION!

In answering this inquiry, we shall be guided (as we have endeavored to be hitherto), solely by what the HOLY GOSPEL says upon the subject.—Should we enter the labyrinth of ecclesiastical history, in order to find out the usage of the Christian Church, that we might solve this question, we should be involved in mazes which would require long and tedious, and, perhaps, utterly fruit-

less efforts amidst the gloom of Egyptian darkness. Such a course would afford as little satisfaction as an attempt to find a living person by wandering through the labyrinthian catacombs of Egypt; we should be justly upbraided by the inquiry, "Why seek ye the living among the dead?" The changes in the offices of the church have been so great, that, were we to seek through the annals of the past seventeen centuries for the original institutions of Christ and his apostles, we should "seek the living among the dead." "THE LIVING ORACLE" is the only place of resort, where we can hope for satisfactory testimony upon this subject; and, we verily believe, the simplicity with which the Bible unfolds this matter, is as great as upon any other point, equally important. We shall answer our inquiry, in the first place, NEGATIVELY.

Ans. 1.—Christ has instituted NO OFFICE which makes any one of his disciples GREATER than another by virtue of that office! "Whosoever will be GREAT among you let him be your minister (Campbell, SERVANT); and whosoever will be CHIEF, let him be your servant" (Campbell—slave). Mat. xx. 26, 27.

Ans. 2.—Although the above answer covers all the ground, yet, for the sake of enlargement, we add—Christ has not instituted any office which invests those, who hold it, with power "to exercise DOMINION over, or AUTHORITY upon," the "flock of God." "There should be a strife among the disciples which of them should be the greatest.—And he said unto them, The kings of the nations exercise LORDSHIP over them; and they that exercise AUTHORITY upon them are called benefactors. But YE SHALL NOT BE SO!" (Luke xxii. 24–26.) "The elders which are among you I exhort: FEED the flock of God—not as BEING LORDS OVER GOD'S HERITAGE, but being examples to the flock." (1 Pet. v. 2, 3).

These passages affirm most distinctly our proposition, and all those systems of church organization which impose upon private members obedience to the elders or bishops, as having been invested with "AUTHORITY" to "EXERCISE LORDSHIP," are opposed to the simplicity of Christ, and should be withstood by all the followers of Jesus. "IT SHALL NOT BE SO AMONG YOU," said the blessed Savior. This decree has never been revoked: let us abide by it.

Christ saw that such distinctions would be unsafe, and forbade them; that, on the one hand, the ELDERS might not be ruined by PRIDE and ARROGANCE; and, on the other, the CHURCH by OPPRESSION.

Ans. 3.—Christ has not appointed any OFFICERS whose views of Jivine truth become AUTHORITY, by virtue of their position. Ministers who claim the same REVERENCE FOR THEIR OPINIONS which is due to the WORD OF GOD, have forgotten their MASTER'S command, "Be ye not called RABBI!" THE JEWISH RABBIN of whom Christ had been speaking, "JUDGED IN ALL MATTERS OF RELIGION, and determined what things were allowed or forbidden." The Savior allowed no one to assume, or be invested with, this authority. Paul said very modestly, when

he had "no commandment from the Lord," that he "gave his judgment as one who had found mercy of God" (1 Cor. vii. 25), but never imposed it upon them as obligatory. He disclaimed "having DOMINION OVER THEIR FAITH." (2 Cor. i. 24.) This will suggest the explanation of an apparent discrepancy in divine testimony as to the AUTHORITY of the ELDERS of the church.

"Rebuke with ALL AUTHORITY," (Titus ii. 15) Said Paul to Titus. This is supposed to teach that Titus was invested with AUTHORITY in the church, as a civil magistrate is in state. But not so. This word "AUTHORITY" is from the Greek "epitaga," and is defined in the lexicon "PRECEPT, order, direction, COMMAND;" so that the idea is, "Rebuke with the precepts" or "COMMANDS" of God's word. The word epitaga is used in the expression, "I have no commandment of the Lord." Paul's "AUTHORITY" was simply the "COMMANDMENT OF THE LORD," and he exhorted Titus and Timothy not to let any man despise their youth; but speak boldly, because they had the word of God to declare.

The ministers of Christ are indeed ambassadors, to beseech men to be reconciled to God—to state the terms of capitulation and acceptance, but they have no discretionary power—they have only to present God's TERMS, and after doing this faithfully and earnestly, their responsibility ends. But be it ever remembered, that though they may use various measures in order to induce rebels to submit, they cannot, by their "AUTHORITY," change the TERMS of the sinner's reconciliation.

But let these suffice as negative answers to our inquiry; we will now proceed to answer affirmatively.

We state our question again: "What officers did Christ and his apostles sanction in the church of God?"

APOSTLES.

This office was instituted, of course, by Christ alone, for the apostles did not appoint themselves. "He (Christ) chose twelve, whom he CALLED APOSTLES. (Luke vi. 13.) "Now ye are the body of Christ, and members in particular. And God hath set some in the church; first, APOSTLES," &c. (1 Cor. xii. 27, 28.) The word apostle (Greek, apostolos), signifies "one sent with commands or a message," and might, in accordance with its etymology, be an appropriate name for all whom the Lord Jesus sent forth; but it is used exclusively of the original twelve, and of Matthias, appointed to take Judas' place, and also of Paul. Whether Matthias or Paul is the twelfth apostle, it is not our purpose to discuss at length—we know that the number "called apostles" was only TWELVE; and inasmuch as Paul was miraculously called to his apostleship, it is highly probable that he is the twelfth apostle in Judas' place, and will be one of the heirs of the promise: "Ye shall sit upon twelve thrones judging the twelve tribes of Israel" (Luke xxii. 30.) Paul inquires, "Are all APOSTLES?" (1 Cor. xii. 29) which question he answers negatively in the context, but he affirms his own "apostleship." "Am I not an APOSTLE? Have I not SEEN Christ Jesus the Lord?" (1 Cor. ix. 1, 2.) "Paul

an APPOINTED Jesus Christ—not of men, nor by man; but of Jesus Christ and God the Father, that raise him from the dead." (Gal. i. 1.) "I am ordained an apostle." (1 Tim. ii. 7.) "So Paul was one of the apostles.

There is great glory in reserve for these glory men, for, in addition to the promise, "Ye shall sit on twelve thrones," we are told that "in the twelve foundations" of the wall which encompasses the Holy Jerusalem, are "the names of THE TWELVE APOSTLES OF THE LAMB."

But great as was their office (which they all, like Paul, magnified—Rom. xi. 18), they never claimed that it entitled them to be considered GREATER than their brethren, nor to exercise DOMINION over their faith. Paul calls himself "LESS than the LEAST of ALL SAINTS" (Eph. iii. 8); and though "he was not a whit behind the very CHIEFEST APOSTLES," yet, said he, "I am nothing."

The chief characteristics of those invested with this office, were—1st. *They had seen Jesus!* (1 Cor. ix. 1, 2.) 2d. *They were sent forth by Christ himself with a message, "the gospel."* (Matt. xxvii. 14, 20; Acts xiii. 14, 18.)

3d. *They wrought great miracles.* (Acts ii. 43; v. 12; 2 Cor. xii. 12.)

4th. *They were charged with the care of the church of Christ, and were invested with the right of adding to the original institution, such prudential arrangements as the prosperity of the church demanded.* This appears from the history of the apostles, as recorded in the Acts and in the epistles. They did not, by any means, contravene the laws of Christ (respecting the "exercising of authority upon" the church) in any of their appointments.

They appointed men to serve the church in various capacities, but not in "the lords over God's heritage." There is no discrepancy between the precepts of Christ and the doings of the apostles; indeed, Paul and Peter use the same expressions which Christ does: the Greek word is the same.

CHRIST. "The princes of the Gentiles EXERCISE DOMINION over them (Greek, *katakuriwousin*—*rule inferentially*); but it shall not be so among you."

PETER. "The elders I exhort: feed the flock of God; not as BEING LORDS OVER the heritage (Greek—*katakuriwentes*) but as examples to the flock."

PAUL. "Not that we HAVE DOMINION over your faith" (Greek, *luricwmen*).

From these examples, it will be seen, that the offices which the apostles claimed for themselves and others, were in harmony with the principles laid down by the Lord Jesus; and when they speak of elders being made *oversers* of the church by the Holy Ghost, they only affirm the fact that they (the apostles) had received a divine commission to do this work for their "ordained elders in every church." Who can doubt that the apostles were authorized to adopt these measures? I cannot.

But our Lord gave other gifts to his church besides apostles. "And he gave some indeed, APOSTLES; and some, PROPHETS; and some, EVANGELISTS; and some, PASTORS and TEACHERS: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and into the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the HEAD, even CHRIST: from whom the whole body fitly joined together and compacted (Macknight) thro'

the service of every joint, he maketh increase of the body in measure, according to the inworking of each particular part, to the building of himself (his body, the church) by love."—Eph. iv. 11-16.

"For the body is not one member but many. God hath set the members in the body as it hath pleased him; and if they all were one member, where were the body! But now are there MANY MEMBERS, yet but ONE BODY: and the EYE cannot say to the HAND, I have no need of thee," &c.—1 Cor. xii. 14, 18-21.

From these texts, it appears—
1st. That CHRIST is the HEAD of the church—"His body."

2d. That "His body" is composed of different members, not having the same office.

3d. That the design of this arrangement is, to secure the good of the whole church.

4th. That no one member has a right to say to another, "I have no need of thee:" for all the offices of the different members are necessary, in order to the completeness of the entire body.

5th. That the design of the GIFTS, as "apostles," &c. &c., was to prevent the church from being "tossed to and fro, and carried about with every wind of doctrine."

6th. That the body is built up and cemented by LOVE, as the bond of union.

7th. That those who endeavor to UNITE THE CHURCH IN LOVE, by annihilating the distinctions between the members, are making themselves wiser than CHRIST and the APOSTLES, and are as foolish as one who should endeavor to make a symmetrical form of FEET or HANDS alone.

8th. If members of the body suppose they can keep out heresy and false doctrines by dispensing with "EVANGELISTS, PASTORS and TEACHERS," they must also suppose that Christ did not devise the best plan—and that they are more competent to be the HEAD than CHRIST HIMSELF.

It need not be argued here that the days of APOSTLES and PROPHETS are past. This will generally be conceded. Paul, who was last of the apostles, was made so by the miraculous appearance of Christ: "It pleased God to reveal His Son unto him;" but to no one subsequently.

Since John closed up the canon of prophecy, by the fearful words, "If any man add to the words of the book of this prophecy, God shall add to him the plagues which are written therein," we dare not believe that prophets of the Lord have ever existed.

The passage above quoted, says, "God gave SOME, apostles; and some, prophets; and some, evangelists," &c., but this does not teach us that he gave them to EVERY AGE of the church; while it is plainly taught that to SOME periods of the church he gave some of them, and to OTHER PERIODS, OTHERS, of THESE GIFTS. Christ being gone, he could not personally commission APOSTLES. The revelation of God being finished, PROPHETS were not required to be personally present in the church; their prophecies being left, their work was done. Not so, however, of the other OFFICES mentioned: "To whomsoever he gave evangelists, and pastors, and teachers!" To whom? To every age subsequent to the expiration of the times of the apostles and prophets (though they also existed in that age!) and this for the reasons already set forth, in our remarks on Eph. iv. 11-16: "The building up of the body of Christ, &c., until we come to the UNITY OF THE FAITH, and the measure of the stature of the FULLNESS OF CHRIST, which will not be probably accomplished until THE END, though the agencies chosen of God to do this, are the best he could find. Let us consider these offices.

EVANGELISTS.

This word is from the Greek "*Evangelistas*," and signifies "a messenger announcing glad tidings," and has the same etymology as "evangel-

ion" translated "gospel;" or "glad tidings," the latter signifying the message—the former, the messenger.

Christ has commanded his disciples to "Go into all the world and proclaim the glad tidings to every creature; and lo, I am with you, to the END OF THE WORLD." There must be bearers of these glad tidings if Christ is obeyed, and these are "EVANGELISTS." Philip, who was originally one of the seven deacons, is called an evangelist. (Acts xxi. 8.) "Having used the office of a deacon well," he had "purchased to himself a good degree" and sufficient "boldness in the faith of Jesus," to go forth and herald the gospel! Paul exhorts Timothy to "do the work of an evangelist and make full proof of his ministry, for the time of his own departure was at hand." Certainly implying, very strongly, that the work of evangelists was to succeed the work of apostles. This office must exist until "time shall be no longer," and those who fulfil it faithfully, have Christ's promise, "Lo, I am with you, even to the END OF THE WORLD."

PASTORS AND TEACHERS.

These words are so combined as to lead me to suppose that they are used of the same persons; instead of saying, "to some, evangelists; to some, pastors; to some, teachers"—we have, "to some pastors and teachers." But let us analyze the words and we shall see, I think, that a PASTOR must be a TEACHER.

The word PASTOR is from the Greek "*poimān*," and signifies primarily "a shepherd"—"one who keeps a flock;" but secondarily, "one who has the care of others;" Christ calls himself "the good shepherd." (John x. 11.) Peter calls him the "CHIEF SHEPHERD"—Greek, "*tois archipoiomenos*," i. e. the prince of shepherds, and it is his business, to care for the whole flock—God has committed this office to Christ; and the Pope who impudently claims to be charged "with the care of the whole world of Jesus Christ," only proclaims himself ANTI-CHRIST. Paul calls Christ the "GREAT SHEPHERD of the sheep."

But because Christ is "CHIEF SHEPHERD," it does not follow that there are no under shepherds. Peter says to the elders, to whom he wrote, "The elders which are among you I exhort, feed the flock of God, taking the oversight thereof; not for filthy lucre," &c., and then adds, "when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." These were, of course, "PASTORS" or "SHEPHERDS," who were to do this. They were to feed the flock with "the sincere milk of the word" (1 Pet. ii. 2); of necessity they were to TEACH the flock God's word, and so they were called appropriately, "pastors and teachers."

The difference between a "pastor," who teaches, and an "evangelist," seems to be expressed in the words themselves.

A shepherd does not go from flock to flock continually, but has the care of one regularly, so that he knows the names of all the flock of his pasture, and they become so familiar with him that they all know him. John x. 3-5.

But an "evangelist" is "a messenger," and goes from place to place to proclaim the glad tidings. The same work is performed by both; they preach the gospel, but one is local—the other diffuse in his labors.

The goodness and care of the "Great Shepherd" are evinced by this arrangement. The world is warned and churches gathered by the one—while the flocks are fed and enlarged by the other. The same person may be a "pastor" or "evangelist" as the cause of God may demand. The work is one, and does not differ at all in ul-

* With should it be considered so very wrong for the name of any particular flock, or church of Christ, to have its name placed on record (not subscribed to a creed or confession) so that the "shepherd" or "pastor" might "call them all by name?" Analogy would dictate this course.

imate design. This subject brings us to remark upon

BISHOPS.

Christ is called the "shepherd and bishop of souls."—1 Pet. ii. 25. The idea conveyed by the two words is similar: BISHOP, Greek, "episcopos," signifies "an overseer"—"one who provides for the welfare of those whom he superintends. Though Christ is the "Great Shepherd" and the "Great Bishop," yet he says, by Paul—"He that desireth the office of a Bishop, desireth a good work."—1 Tim. iii. 1. So that it is neither impious nor anti-christian to have "bishops," unless they assume *anti-christian* prerogatives—and then the sin consists in the perversion of the office, and not in the office itself. Bishops in our day are widely different from those of apostolic days in respect to their functions. When Paul addressed the humble elders of the Ephesian church, he addressed them as "overseers" (Grk. bishops) and exhorted them "to feed the church of God." From this text it appears that instead of "bishops" being designed to oversee "elders," they are "elders" themselves; instead of their "overseeing" a number of different cities, that several "bishops" were required in one city;—and there was certainly propriety in this, if we consider the probable number of the saints in that large city; Paul having preached there for years, and "all Asia heard the word of the Lord" from him.

In Paul's epistle to Timothy, having spoken of Bishops and their character, he remarks upon another class of officers, which should be noticed here, viz:

DEACONS.

This word is an anglicism, being formed from the Greek "diakonos," and signifies properly "a servant." The office of "deacons" is uniformly conceded to have originated with the apostles just after Pentecost, when the disciples had bro't their money to the apostles for distribution among the needy, and they found it impossible to attend to the business satisfactorily. The alternative of choosing "seven men" (by the disciples, *en masse*) whom they appointed over that business, was then adopted, and thus originated the office of "deacons."

The name "deacon" is rather inferred than expressed, in reference to these men: "The word was neglected in the daily ministration" (Greek, "diakonia"); what was to be done—The apostles were overcharged with business of this kind, and said, "It is not reason that we should leave the word of God and serve (Greek, "diakonin") tables, therefore choose ye out seven men," &c.—Acts. vi. 1-3. It will be seen by this text, that the Greek words used to express the service to be performed, have given rise to the name "DEACON" in this connection.

From Paul's describing the character of a deacon so formally, it is certain, that the office was considered important to the churches, even where community of goods did not exist. But I shall remark more at length on this office in considering the fourth general division of this subject and shall add a few remarks upon

ELDERS.

The word elder from "presburos," signifies "older," and seems to have been adopted as a technical name of the officers to the churches, from the fact that those who were chosen to oversee and feed the flock were elderly persons—or, what is more probable, older in the faith, experienced Christians. Paul told Timothy not to "lay hands suddenly on any man," and not to choose as a bishop one "newly come to the faith."

The apostles "ordained elders in every church" (Acts xiv. 23), and this was done "by suffrage," as the Greek word, rendered "ordained," signifies. So they were chosen as the "deacons"

were at the beginning. (Acts. vi. 1.)

Paul left Titus in Crete, that he "might set in order the things that were wanting, and ORDAIN ELDERS IN EVERY CITY."

In my next, and concluding article, on the "mutual obligations which grow out of the relations of the different members of the church," I shall endeavor to demonstrate, that the elders or presbyters in a church, embraced both BISHOPS and DEACONS; and that the appointment of elders in a body of Christians, is SCRIPTURAL CHURCH ORDER—and that, too, WITHOUT CREEDS or COVENANTS.

Rochester, N. Y., December, 1848.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.

BY J. L. CALDWELL.

The ideas of all, learned and unlearned, priest and people, appear to be very vague and indefinite, in all their expressed notions of the "human spirit," as to what it is or is not. It is called an element, a substance, an entity, a something within the body, living, intellectual, conscious, deathless: its course onward, its aspirations upward; called, for a season, to a perishable tenement, which eventually dissolves to dust, leaving its freed inmate to enlarged capacities for good or ill; itself a creature or an emanation from Deity, it lives and labors for "mansions in the skies," or sinks for ever in the "unfathomable burning pool," yet "never, never dies."—Still, it is impossible to give a distinct theory on the matter, of any one, much less of mankind at large, ideas so vary, and are ever varying, and such a mingling of words, such as soul, spirit, mind, &c. Says Baxter: "An immortal spirit is a distinct, self-conscious, invisible being, endowed with natural powers of never-ceasing action, understanding and will, and which is neither annihilated nor destroyed by a separation of parts. Such is the soul of man." At the same time, these indistinct, unsettled, fluctuating opinions, or imaginings, betray a wrong somewhere, either in the starting point, or in following out the detail. Now, I respectfully submit, whether the cause of truth and true religion would not be the gainer, if something definite could be settled upon, touching this matter, as to what "the spirit of man" is; its origin and destiny; its relation to man in this life, as well as what transpires at the close of it. There is a spirit of inquiry abroad in regard to this subject, and I propose saying a little on the matter, in a few brief articles, by way of expressing my opinion, or, rather, what I think the Bible plainly informs us touching the question in hand, though I only should thereby expose my ignorance, hoping that some one more able will furnish something substantial for our minds.

I have long been of opinion, that whatever might be known in regard to the "spirit of man," could only be gained by an examination of the sayings of the Bible on this point. It is true, they are not very many, bearing directly to the question, yet, as it is the word of the Lord which stretcheth forth the heavens and layeth the foundations of the earth, and formeth the spirit of man within him, whatever he does say on the point, may be supposed to be very near the truth, or an approximation towards it. It is doubtless a matter not altogether within the scope of the object of divine revelation, still, whenever it is hit upon, I think the light given is none the less clear and certain. I cannot conceive of any element as great, within the range of human research, that promises to throw any light upon the "spirit of man," in regard to its essential nature, or its connection with the human organization. Nor do I know of any branch of human knowledge that opens any door for its study, any further than its

mere effects as that appears to be all we know of it. "Thou canst not tell whence it cometh nor whither it goeth."

It will be well for us perhaps to notice the different applications of the term spirit. It is applied to God. "God is a Spirit." The article is not in the original, so that it may read, "God is spirit." It is applied to beings or personal agents, whether good or bad, whether angels, demons or men. 1 Pet. iii. 19: "By which also he went and preached unto the spirits in prison." Rev. xvi. 13: "And I saw three unclean spirits," &c. Heb. i. 14: "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" It is used in the sense of energy, vigor, impulse, excitement. Jer. li. 11: "The Lord hath raised up the spirit of the kings of the Medes." Ezek. i. 12, 20:—"Whither the spirit went to go they went." Ezek. iii. 10: "I went in the heat of my spirit." Prov. xviii. 14: "The spirit of a man will sustain his infirmity." It is used in the sense of temper or disposition, whether good or bad. Isa. xix. 14: "The Lord hath mingled a perverse spirit in the midst thereof." Judges ix. 23: "Then God sent an evil spirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherously with Abimelech." Prov. xvi. 19: "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." This application of the word spirit is quite common.—How often it is said of a person, he manifests a good spirit or a very bad spirit, as the case may be. It also opens before us a wide and very interesting field of inquiry which I shall try to glance upon hereafter. The ground of this application of the word, and whether it blends with the second inanner of usage named and to what extent.

There is another application of the word which is mainly the burden of these articles, in which the term is applied to what is commonly styled, "the spirit of man;" a something generally supposed to be identified with the man in some way or other, from birth till death. I do not apprehend any other subject to which the word is applied, unless it be that of the person or self-hood, a usage alike to that of the word soul, in many instances; one passage I will refer to. Gen. vi. 3: "My spirit shall not always strive with man, for that he also is flesh;" that is, I will not, &c.—This passage is so much like Isa. lvii. 16: "I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls that I have made," that "my spirit" in the former appears to be equivalent to "I" in the latter.

On each of the foregoing applications of the term, I design to make a few remarks:

1. Of the essential nature of spirit we are ignorant, as well as of the essential nature of matter, and, for ought we know, they are the same; and, also, spirits may differ in their nature and parts, as they differ in name and character. The Scriptures use spirit in contrast with flesh, as in Isa. xxxi. 3: "Their horses are flesh and not spirit." Also, Christ says (Luke xxiv. 39) "A spirit hath not flesh and bones as ye see me have."—Yet, notwithstanding he was possessed of flesh and bones, he was actually a spirit, according to Paul in 1 Cor. xv. 45: "The last Adam (Christ) was made a quickening spirit." By the former here is doubtless meant a phantom or ghost, according to the common notions concerning those airy, vapory shapes, destitute of substance. The saints in the resurrection state, will be spirits as appears from 1 Cor. xv. "It is raised a spiritual body"—"shall bear the image of the heavenly"—the quickened spirit. 1 John iii. 1: "When he shall appear, we shall be like him." This state is in contrast with that expressed by "living soul," "an animal body," and might prop-

y be called "living spirit." Heb. xii. 23: "The spirits of just men made perfect," is farther proof that men made perfect are spirits, as men in this imperfect state are called souls. "The spirits of just men" is an expression analogous to that in Rom. ii. 9: "Every soul of man." This meaning every man, and that, just men. The former expressive of the spiritual state, and the latter of the animal state. It is not to be supposed that the saints will, in their bodies, be like the angels in every respect, because they are both spirits; nor like the Almighty, who is a spirit, for the language of Paul in 1 Cor. xv. in regard to kinds of flesh, may be as true if applied to spirit, so that there is one spirit of just men made perfect, another of angels, another of demons, &c. It is quite common to blend the moral and physical senses of the word spirit and spiritual, but I would wish to keep them distinct, always using them in their physical sense, unless expressly stated otherwise. The words have manifestly this import in 1 Cor. xv., and not a moral sense as opposed to sinful, as Prof. Bush intimates; for Paul is certainly discussing the subject of bodies and not characters in answering the question, "With what bodies do they come?" Spiritually, in a moral sense, must pertain to the mind or heart, or the actions at most, for "with the heart man believeth" and the "love of God is shed abroad in the heart;" but a spiritual body—the resurrection body—is spiritual in the sense that our bodies now are animal, that is in a physical sense, and relates to their organization, elementary nature, habits of existence and powers of life and action. A difference in the organization, habits and powers of spirits or spiritual things is, therefore, not improbable, varying, according to their sphere, station, character and office, as much so perhaps as that of animals, from the moving creature that hath life up to man, made in the similitude of God, or as the sun and moon have each a glory of their own, or as a star differeth from another star in glory.

The natural body and the spiritual body are unquestionably of the same elementary substance, and differ only, as before stated, according to the will of their all-wise and Almighty Creator.—That the spiritual body should be intangible to our earthly senses is no objection to the foregoing view, for the most powerful agents in nature are unknown except by their effects, and agents known to be natural escape the notice of our senses, and are only believed to be so by proofs addressed to our minds, rather than our bodily senses. The foregoing remarks apply only to spiritual beings and not to the spirit of man as such; for I do not think it either an element or an entity, nor a substance of any kind or character. But I shall say more about this in my next number. "Who knoweth the spirit of man that goeth upward?"

2. I now come to notice that application of the word spirit, which makes it signify temper or disposition, as "a perverse spirit," "an unclean spirit," "a spirit of jealousy," "a lying spirit," &c. It is said that once an "evil spirit from the Lord troubled Saul," and also that on a certain time "a spirit stood before the Lord and said, I will go and be a lying spirit in the mouth of Ahab's prophets." From these statements and others in the Scripture, it appears that either Saul the man of Shechem, and Ahab's prophets, were possessed of, or under the power of certain personal agents or spiritual beings, termed evil, or lying spirits, or else these spirits were but jealousy, envy, malice, lying, &c., embodied and personified by a figure of speech. The same may be said of the unclean and evil spirits cast out by the Savior and his apostles. It is perhaps worthy of remark that spirit of wisdom, of knowledge and understanding, is only spoken of Christ in Isa. xi., and is never applied to man

except as a gift from God, obtained through obedience. If it be true that Saul and others were under the dominion of evil spirits, then it seems highly probable that many have been, and many still are, under the like demon power. Anger, pride, perverseness, lying, perplexity, malice, envy, despair, may each be supposed to be the workings of a spiritual, personal agent through the man, under whose influence he manifests these and the like passions and states of mind.

Insanity may also be considered as a result flowing from the same cause to a great extent, which probability is strengthened by the history of those, out of whom devils were cast by the Savior, as briefly given by the evangelists. But we must postpone further remarks on this point, till our next.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR

Rochester, Saturday, January 6, 1849.

Speaking the truth, in love.—PAUL.

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REMOVAL OF OUR MEETINGS.—Our meetings in this city are removed to LAVINE HALL, Buffalo street, opposite the Eagle Tavern. Meetings will be held three times on the Sabbath, and on Tuesday evenings.

TIMES OF THE GENTILES—JERUSALEM TRODDEN DOWN—PRESENT MOVEMENT OF THE JEWS.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke, xii. 34.

This positive declaration of the Savior, by the prophetic student, is viewed with peculiar interest, at this time, when the expectation of the Protestant world, and of the Jews, is raised high, that they will soon return to the land of their fathers to rebuild their ancient temple—at Jerusalem. The whole affair we look upon as one of the strong deductions of these last days; well calculated in its nature to strengthen the Jew in his infidelity and willful rejection of the Son of God; and the Protestant world in their fabled notion of the conversion of the world, or the speedy dawn of their fancied millennium.

"Jerusalem shall be trodden down." Never was a prophecy more literally fulfilled. Rome, symbolized by that "dreadful and terrible" beast, which was to "break in pieces, and stamp the residue with the foot of it!"—most fearfully and effectually trod down Jerusalem, when they conquered it by Titus. And the heavy tread, from that time, has not been taken off that devoted city, and the land of Judea. But it was to be

"Trodden down of the Gentiles." This part of the prediction too, has been fulfilled to the letter: Rome, and the nations that have successively held dominion over Jerusalem, have been strictly Gen-

tile. The Jews have never held dominion there, since their conquest, great destruction and utter overthrow by the Romans. But it was to be trodden down

"Until the times of the Gentiles be fulfilled."—This too must be most strictly accomplished; according to the plain import of the language.—"Heaven and earth shall pass away," said the Savior, "but my words shall not fail." Matt. xxiv. Hence Jerusalem can never be freed from the heavy tread of Gentile power so long as their oppressive rule over the world shall continue. While they shall hold dominion over Jerusalem, is not the meaning, but, so long as they shall rule the world. To say that Jerusalem was simply meant, the import would be thus, Jerusalem shall be trodden down of the Gentiles until their times of trading it down shall be fulfilled; or, more plainly, they shall tread it down just as long as they shall tread it down; which would be the climax of profane nonsense. But to say that Jerusalem shall be trodden down of the Gentiles, so long as they shall hold dominion over the world, is good sense, and according to the clear import of numerous other prophecies: On which reads, "The fourth beast, shall be the fourth kingdom upon earth, which shall be divided from all kingdoms, and shall devour the WHOLE EARTH, and shall "TREAD IT DOWN, and break it in pieces." (Dan. vii. 23.) Then, just as long as this fourth and last beast, or Roman kingdom, in its united and divided forms, shall tread down the "WHOLE EARTH," as a matter of course, just so long will Jerusalem be trodden down of the Gentiles. But

"The times of the Gentiles"—What are they? They must be the times of Gentile rule; during which time the four great monarchies, viz: Babylon, Medo-Persia, Grecia, and Rome, should exist, and successively stretch their iron sceptres over the world. "Then I heard one saint speaking, as another saint said unto that certain saint which spake, How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days: then shall the sanctuary be cleansed." Dan. vii. 13, 14. The two thousand and three hundred days, or years, from the time of their commencement is the time when the sanctuary shall no longer be trodden down but be cleansed, constitute the times of the Gentiles; for, this period is named as the length of time, that the sanctuary, or Jerusalem, and the host, the saints, shall be trodden down by the Gentiles. But what event will mark the

Fulfillment of the times of the Gentiles! The restoration of the Jews, according to the flesh, is the city and land of their fathers, is the ready answer of the Protestant world. And this expectation is now being greatly strengthened, by the present movement of the Jews to re-build their temple in Jerusalem. Speaking on this matter, the N. Y. Express says:

"The Jews, both here and in Europe, are just now making great efforts to raise subscriptions for the rebuilding of the Temple of Jerusalem—permission to that effect having recently been given them by the Turkish Government. The subject has been an agitation in this city, of late, and at the Hebrew Festival, the other evening, at the Coliseum, it was prominently discussed. Among the guests there, not mentioned in our report of proceedings, was a Greek Rabbi, who comes here specially commissioned to raise money for the enterprise in question; and we are told his errand, thus far, has been pretty liberally rewarded. The Rabbi goes, next, South, we are told, and before going back to Europe, will visit the Eastern States. However chimerical this new movement may appear, we confess to us there seems a sublimity of purpose about it which must claim the respect at least, if not the sympathy, of all Christendom."

Doubtless, not only the "respect and sympathy of all Christendom" will be enlisted, but their purses will be opened to aid in carrying forward the measure. And in doing which they will unwittingly pay their hand and seal to the impious doctrine of the Jews, that Christ was an impostor! For if the Jews in their unbelief can regain their political standing as a nation, in the land of Palestine, rescue their City and land from the iron tread of the Gentiles, rebuild their temple, and restore their worship; they will prove the words of Christ untrue, which say these things shall not be done during Gentile reign; or that "Jerusalem shall be trodden down, until the times of the Gentiles shall be fulfilled."

If the restoration of the Jews to their land and national privileges, is the event that will mark the termination of the times of the Gentiles, then we must necessarily look for the Gentiles to be trodden down of the Jews, until the times of the Jews be fulfilled. For, whenever Jerusalem shall cease to be trodden down, then Gentile power over the world will end. And if at the fall of the Gentiles, the Jews are to rise to power, they of course will have their time of treading down the world! But the very nature of the case and the word of God forbid such an expectation. Then, the event that will mark the close of the times of the Gentiles, instead of being the return of the Jews to Palestine will be the

Coming of the Son of Man. Hence, "in the days of these kings" [of Rome divided] shall the God of heaven set up a kingdom which shall never be destroyed." (Dan. ii. 44.) But how will he set it up? Not by restoring the infidel Jews to Palestine, nor by converting the world; but by "breaking in pieces and consuming all these kingdoms" of the world. But how will he do this great and glorious work? Not through the agency of the rebellious and stubborn Jews, nor a corrupt church, nor by any human agency; for, without hands, (or as the margin reads, "which was not in hands,") the stone is to smite the image, or kingdoms of the world, and break them to pieces. Dan. ii. 34. Or more clearly, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set, and the books were opened. I beheld THEN, because of the great words which the born spake; I beheld, till the *Braat*, [the fourth and last] was slain, and his body DESTROYED and given to the burning flame." Dan. vii. 9-11.

This is what will take place when the "times of the Gentiles be fulfilled." "Jerusalem shall be trodden down until that time," or until the coming of the Son of Man to "destroy" the "heart," or the nations of the Globe. Therefore, the Jews cannot again possess their land, their city, and rebuild their temple. God's word forbids any such expectation, and it will never fail.


With this view of the matter, we should not be deceived by the present movement of the Jews, nor any other strong delusion of this day of wonders and perils. But we should look upon this movement as the natural fruit of the spirit of revolution that prevails over the world; and, in connection with other events, we should view it as a sure token that the times of the Gentiles are about closing; when the day of the saints eternal redemption, and ineffable glory will open to their joy. Be ready to share in the priceless blessings that it will

bring; and rejoice in the sure evidences that proclaim it near.

PHRENOLOGICAL JOURNAL.—The first number of Vol. XI. of this highly interesting and decidedly useful work is received. Those who desire to read on the science of Phrenology, will do well to obtain the Phrenological Journal. Price \$1 per volume. Address Fowler and Wells, New York. Fowler and Wells publishers, New York.

WATER CURE JOURNAL.—This truly beneficial work has commenced the seventh Volume: the first number of which is before us. Price \$1 per volume. Address Fowler and Wells, New York. We recommend it to the patronage of our readers.

TRACTS.—Just received, and for sale at this office, a small quantity of the following Tracts and Pamphlets:

- An Examination of the Divine Testimony, concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 10 cents; in covers, 12½ cts.
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- () The tracts published by H. Grew can be had by addressing him, Philadelphia, Pa.

CHURCH ORGANIZATION.

This is an unscriptural phrase, which has been necessarily created to express the nature of an unscriptural practice. All unscriptural names, have originated in a similar manner. First, false doctrines and anti-christian practices have been created; and, as they were nameless in the scriptures, as a matter of course, unscriptural names have been invented to designate their character. Or, in other words, the illegitimate child has been born, and then named according to the nature of the office it was designed to fill. Remember, that every doctrine or practice, which claims to be of divine origin, is invariably anti-scriptural and erroneous, when it is nameless in the Bible, and is dependant on Sectarian or human wisdom for a name. It would be an impeachment of the perfection of God's word to suppose that it teaches doctrines and practices, for which it has no name. God is as capable of giving names, as he is of creating things, or giving doctrines and practices to be observed. He has given in his word, neither the doctrine, example nor name of church organization, according to present usage and understanding of the phrase by the church; therefore, we unhesitatingly say, that church organization is an unscriptural practice.

But, it may be said, we care nothing about the name—it is the nature of the thing that we desire to know. There is some way in which a church is formed, gathered, planted or organized; and how this work should be done, is the question with us. Very well, we will endeavor to satisfy your desires on this point.

For convenience we will use the word organize, and its derivatives; and at once enter upon the inquiry, HOW SHOULD A CHURCH BE ORGANIZED?

The Catholics, the Episcopalians, the Presbyterians, the Methodists, the Baptists, and the members of each respective sect, are ready to answer, Let the work be done according to the rules of our church; for each is confident that the plan on which his

church is organized is right. One thinks, before the organization can be perfect, that the Pope, the pretended Vicar of Christ, with his triple crown, must be seated in the chair of St. Peter; and the whole system of Catholicism be put into successful operation. Others suppose the organization cannot be perfect, until Bishops, Archbishops, Priests, Presiding Elders, Conferences, Councils, Associations, Presbyteries, &c., as the case may be, are created, or until the system of Protestant Sectarianism, according to the rules of their faith and order, is complete or ready for operation.

We, as a people, have either come out or been driven out from all of these anti-christian organizations. Some in the honesty of their hearts, and in the zeal of their heads, seeing the evil of these things, and endeavoring to flee from them, have run into the extreme of disorganization; or have rejected even the church order of the New Testament.—Others, to avoid the evils of this extreme of their brethren, have endeavored to introduce an order, or to effect an organization among us, which they consider necessary for the prosperity of the cause.—They of course think the church is not organized until the rules of their "platform" or "basis" are complied with.

We see by the Herald, for Dec. 23d, that the "Platform" or "basis" on which a church has recently been organized in Portland, Me., is as follows:

"The undersigned, being desirous to obey the call of God as made known in the gospel, do hereby unite ourselves together as a church, covenanting to observe and maintain the order of the gospel.

"And while we acknowledge and receive the whole Bible, as the appointed and divine expression of the will of God, as the only and sufficient rule of faith and practice to individuals, and the only standard for the due regulation of worship, doctrine, government, and discipline to the church; we believe and feel that we are called thus to unite, in order to profess, promulgate, support, and defend, more effectually, the Bible testimony on the coming of our Lord Jesus Christ and its accompanying events, which we believe ought now to be continually expected; and to assist each other and our fellow-men in securing the needed preparation."

Individuals were now received, one by one, who recognized in the above an expression of their views of duty in the service and cause of God, to the number of ten or a dozen, against whom no objection was presented. As each one presented himself or herself, (after the first one was received by the council) the question was proposed, if they could fellowship those received as Christians; and the same question was proposed to those received in reference to the one presented. Others have since been received.

Another printed "Basis of Church union, of the Second Advent Church" in —, and several other places, reads,

"BASIS OF CHURCH UNION OF THE SECOND ADVENT CHURCH.

We, the followers of the Lord Jesus Christ, who are looking for his speedy personal advent and reign on earth, believing the Scriptures of the Old and New Testament to be a revelation from God, and a perfect rule of faith and practice, do covenant with God and each other to be governed by that rule.—To meet together and exhort one another, and so much the more as we see the day approaching.—We promise faithfulness to each other in submitting to and enforcing Gospel discipline;—and as we believe that Christ has but one Church on earth, composed of all true believers, we receive all who avouch that they love the Lord Jesus in sincerity, by a godly walk and love for his appearing, as our brethren, and grant to them all the privileges of the Church."

Now it is not our design to critically examine the correctness or incorrectness of either the Catholic, the Episcopalian, the Presbyterian, Methodist, Baptist, or Advent "Platform" or "Basis" of Church union, or organization; but we will, as a passing re-

mark, say, that we hold the Bible, especially the New Testament, as the only foundation, basis, or platform, on which the church of Christ can be organized, or scripturally built. Upon *this rock*, he said, he would build his church. We also think that no human covenant, or agreement, verbal or written, can unite, according to the principles of the gospel, people as a church of Christ. If they have been joined to Christ, by faith in and obedience to his word, and the reception of his spirit, they have, as a matter of course, been united as members of his body; consequently all other acts to make a union, are superfluous, at least. And further, we think it not the prerogative of the members of the church, but of Christ the Head, to "grant to them all the privileges of the church." Moreover, we believe the only way members can be added to the church is, not by vote, but by faith in and obedience to the gospel. But as it is not our object to criticize these measures, we say we could not adopt them, if for no other reason than because they are not taught nor commended in the Bible.

Christ said to his Apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU; and lo I am with you always, even unto the end of the world." Matt. xxviii. 19, 20.

If either this "platform" or this "basis" is found in the teachings or commands of the New Testament, then we will cheerfully observe it; but, if not, then we should reject it. All conversant with that book, very well know, that it teaches no such measure. Then as Christ has taught us to observe ALL things which he has COMMANDED—and as he has commanded us to observe no such "basis" or "platform," but has plainly taught us what to do in this case, we therefore conclude that it would not only be a departure from but a violation of his word for his disciples to adopt any other Basis, Platform, or plan of church organization, or order, than what he has commanded them to observe.

The organization of the church of Christ was performed by himself, in the days of his ministry; He laid the sure foundation—and other foundation can no man lay, than that which Christ has laid; hence, every other Platform or Basis on which to organize the church of God, is wrong. It is true that local churches have been gathered, and members have been added; but the gathering and addition have been a gathering and an addition to the original church, or to the Lord. Hence the three thousand who were converted on the day of Pentecost, were "added to the church." Acts. ii. 47. Or as expressed in Acts. v. 14, "Were added to the Lord."

Then the church of Christ did exist at this time, when these additions were made to it, or to the Lord. Well, how did Christ organize this original church?

1. He made disciples by preaching the gospel of the kingdom. The power and love of the truth he proclaimed, caused them to follow him.

2. Out of his disciples, he "ordained twelve, that they should be with him." Mark. iii. 14. In these twelve Apostles all the gifts of the church concentrated; so that the first church was perfect in its order.

According to this mode, the Apostles gathered churches, or added members to the original church. We will give one example.

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and conversed with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Acts. xvii. 1-4.

1. They preached Christ—

2. The people believed—And

3. They conversed with [or "adhered" to] Paul and Silas.

In this way people were added to the church, or to the Lord; or, if you please, local churches or congregations were gathered by the Apostles.

When this was done, then, at a suitable time, the church was set in order by the simple appointment of Elders or Deacons; or both; as the wants of the Congregation might demand. Titus. i. 4; 1 Tim. iii. 8. The manner in which these officers were chosen we think may be learned in Acts. vi. 1-6.—They were chosen by the church, or congregation. The laying on of the hands of the Apostles, was a work specially confined to their day; a day of miracles. We now have no Apostles, only as we have the original twelve, who are still in the church by their word; they have no successors.

Here we have the example of Christ and the Apostles. It is plain and simple. Shall we imitate them? Or shall we adopt a "Platform" or "Basis" of our own, and organize churches, and establish an order, no where recognized in the New Testament? If we would do, or "observe all things, whatsoever Christ has commanded"—we shall do the former.

We entreat our brethren who may have gone into any other measures than what the New Testament justifies, in this respect, to abandon them with cheerfulness, and gladly and faithfully imitate our Lord and his inspired Apostles. The primitive church had no other "Platform," or foundation on which to build than the "Rock" on which Christ said he would build his church. (Matt. xvi.) They had no other "Basis" of church union than the Word of truth, and the Spirit of Jesus. And they had no other mode of organization, or of adding members to the church or the Lord, than what is taught in the New Testament. And if this sure foundation—the bond of union—the manner of gathering and setting in order churches—and this way of adding members to the church, was sufficient for the Apostles and primitive church, it certainly is all sufficient for the church now.

Bro. Pinney is improving slowly; but is yet confined to his room. We hope to be able to speak more favorably of his case soon. It is highly gratifying to him, and we think pleasing to God, to be remembered as he has been by his numerous friends. Others doubtless will not be forgetful in this matter.

Relative to the New York Conference war resolution, the Herald says, "The word *all* was not in it; it was simply *war*." By request we cheerfully make the very unimportant correction. On "commander," we gave in a previous No. Bro. Himes' explanation. Perhaps he overlooked it.—Further we deem it unnecessary to remark.

FRANK LIST.—We request every brother and sister who receives the paper free—the most of whom we have not heard from for years,—to inform us immediately whether they wish its continuance or not.—we leave it to their conscience to say whether they are absolutely unable to pay anything. At the expiration of two weeks from this time, every name marked free, from whom we do not hear, will be erased from our books.

FORMER NEWS.—The Presidential election in France has resulted in the choice of Louis Napo-

leon to the Presidency. The Emperor of Austria has abdicated his throne, in favor of his Nephew And the Pope has fled from Italy.

Correspondence.

DID IT RAIN BEFORE THE FLOOD?

Many take the negative of this question, some of whom make it a basis to prove a point in a theory which I conceive to be contrary to the word of God. Hence the importance of settling the question. I have now lying before me a paper in which I find the following declaration, viz., "There is no proof that it rained before the deluge, the earth at that time being in the shape which the land of Egypt, watered by the Nile, &c."

Now I take the ground that there is proof, and Bible proof, that it rained before the flood. By turning to Gen. ii. 5, we find the inspired penman, in reviewing the history of the generations of the heavens and earth, mentions two things yet wanting.

1st. "The Lord God had not caused it to rain upon the earth."

2nd, "There was not a man to till the ground." He then proceeds briefly to state the manner in which they were produced. Verse 6th, "But there went up a mist from the earth, and watered the whole face of the ground." Thus he describes the manner in which he caused it to rain. But says the objector, he does not say it rained; but "a mist went up from the earth." Ah, indeed. By what other means can you conceive it possible he should cause it to rain, unless by a direct act of the creation of water in mid-heaven? For in Gen. i. 6, 7, we learn God had made a firmament by which he had "divided the waters which were under the firmament from the waters which were above the firmament."—Hence there could be no rain until water ascended. Accordingly there went up a mist from the earth by which the whole face of the ground was watered.

To make the argument perfectly plain, suppose your child to inquire of you, "what makes it rain?" Your answer would be, "A mist rises from the earth, [and if you would explain more fully the whole process, you would add] which mist condenses until the particles of water become heavier than the atmosphere, when of necessity they fall to the earth in the form of drops, which we call rain. So Moses recorded it: "a mist went up from the face of the earth."—Hence the Scriptures clearly teach us it rained before the deluge, yea, even before the herb of the field grew. [See Genesis ii. 5.]

Moses having thus described the manner in which God caused it to rain, he proceeds in the 7th verse to describe the manner in which a man was produced to till the ground. And inasmuch as there is no mention of man's tilling the ground until he had sinned, [see Gen. ix. 23] I cannot see why the objection is not as valid against his creation at the time and in the manner described in the seventh verse, as to doubt God's causing it to rain at the time and in the manner described in the sixth and seventh verses. But the objection is not valid in either case. Let us believe, my brethren, the record which God has given, which record clearly teaches us that it did rain before the flood, yea, from the beginning.

I might present other arguments, especially one from the token God chose of the covenant made with Noah.—[Gen. ix. 12, 13.] The rainbow which, says God, "I do set in the cloud,"—not will, but do so;—a customary thing, with which Noah was well acquainted, and knew to be produced by laws governing the natural world. Hence a sure and everlasting token.—But I will close this already too lengthy article.

That the Lord may bless and lead you into all truth, and sanctify you through the truth, and save you in his kingdom when he comes, is the prayer of your brother in affliction, yet rejoicing in hope of eternal life.
E. R. PINNEY.

In the *Livorno*, Jan. 2, 1840.

FROM BRO. S. BEAN.

DEAR BRO. MARSH—I am sorry that we do sometimes see, in certain of the advent papers, that, with some, love is not made perfect in the soul; for when I discover witty expressions and a censorious spirit my heart is pained with me. What makes a christian? I think it is to be Christ-like; to have the mind of Christ; his spirit dwelling in us and ruling the heart: then we shall be bible christians, and then we shall be led to treat every body, saint or sinner, with a tender spirit; and when we are reviled we shall not revile again, but leave it all with the Lord, who will bring to light the hidden things of darkness, and judge every one according to their works. We have left East Bethel, and the dear brethren there with whom we have taken sweet counsel, and come to this place, not knowing what may befall us, but expect that trials and afflictions await us, such as are common to God's people, and especially those who are looking for the Lord soon to be revealed, so take vengeance on this ungodly world, and gather his elect from the four winds into his everlasting kingdom. I do sometimes long to go home; O yes, I sigh for home, the blessed rest that is to be prepared for the children of God, the new earth.

Waterbury, Vt., Dec. 4, 1848.

Foreign News.

ROME.

THE POPE'S ESCAPE FROM THE CAPITAL IN THE DISGUISE OF A SERVANT.

The following account of the Pope's flight from Rome into the Neapolitan territory, is furnished by the Naples correspondent of the Times:

"Since the assassination of M. Rossi, the Pope remained a close prisoner in the Quirinal; and the Duke d'Harcourt, the French Representative, was compelled to reside in the palace, for the purpose of affording the protection of his person and flag to the sovereign Pontiff. The business of the Government went on in the Pope's name, but without his sanction, and so far did he carry his resolution not to be dictated to, that he refused even to receive the reports, according to invariable custom, of the officer of the guard. Such a state of things could not long continue, and the members of the diplomatic corps, as it is said, arranged a plan for the liberation of his Holiness, of which the immediate execution was entrusted to the Count de Spaur, the Minister of Bavaria. At an early hour, previously agreed to, the Pope retired into a private room for the purpose of apparently conferring with the gentleman I have just named, and there he disguised himself in the livery of the Bavarian legation. In a few minutes the carriage of the Minister was called, and the Count de Spaur, followed by the Pope, disguised as his servant, descended the grand staircase, entered the carriage, the Pope mounting on the box along side the coachman. The artifice succeeded—no suspicion arose either in the Quirinal or the outward guards, and the good old man was enabled to breathe the air of liberty. Immediately on arrival at the residence of the Bavarian Minister another transportation was made. The Pope took of the livery suit, and dressed himself in the usual costume of the Ministers' chaplain, or *oumoter*, and M. de Spaur having already given notice of his intention of going to Naples, and received passports

from the Government, post horses were soon procured, the Count and his supposed chaplain took their places in the carriage, and then happily cleared the gates of Rome. It was some time before the mistake was discovered, as of course due care was used by those in the secret to say that the Pontiff was engaged in his devotion, and could not be disturbed. When the flight became known the ministry was thunderstruck, and as I hear, dragoons were dispatched to bring back the fugitive. But either these measures failed, or the new Government hesitated in arresting the person of an ambassador, and the Count de Spaur, with his reverend charge, crossed the frontier in safety, and arrived at Gaeta, a large town, the first in the Neapolitan territory, not far from Terracina. The Pope left the Quirinal on the evening of the 24th, and arrived at Gaeta on the night of the 25th."

HIS PRESENT SITUATION.

The King of Naples, with his family, immediately proceeded to Gaeta, when the pews reached Naples. The Queen and Princes remained at Gaeta, while the King returned to Naples to make preparations for the reception of the Pope. The Roman and Spanish Ministers at Naples went to Gaeta, and the diplomatic corps at Naples, except the Sardinian member thereof, has arrived at Naples, with the Cardinals.

Upon the subject of his place of flight, a paper published on the spot remarks:

"There is no doubt that the temporal sovereignty of the Roman Pontiff has been placed in serious jeopardy by the withdrawal of Pius IX. Had he gone any where but under the shadow of the bombardment of Messina, and the assassin of the Bandieras, the Democracy would have borne it patiently. Malta would have been considered a decorous and dignified retirement. But he has chosen to sail in the same boat with the detested Ferdinand, and there will be but one conclusion drawn in Italy, viz: that he appeals to brute force, and flings down the gauntlet to his once adoring and confiding subjects. This is a most serious matter, and the friends and admirers of the Pope are filled with dejection and despondency."

HIS MANIFESTO.

The following is a copy of a manifesto addressed by the Pope to the people of Rome:

"Pius IX to the Roman People.

"The outrage in latter days committed against our person, and the intention openly manifested to continue these acts of violence, (which the Almighty, inspiring men's minds with sentiments of union and moderation, has prevented,) have compelled us to separate ourselves temporarily from our subjects and children, whom we love, and over shall love.

"The reasons which have induced us to take this important step—Heaven knows how painful it is to our hearts—have arisen from the necessity of our enjoying free liberty in the exercise of the sacred duties of the Holy See, as under the circumstances by which we were then afflicted, the Catholic world might reasonably doubt of the freedom of that exercise. The acts of violence of which we complain can alone be attributed to the machinations which have been used, and the measures that have been taken by a class of men degraded in the face of Europe and the world. This is the more evident, as the wrath of the Almighty has already fallen on their souls, and as it will call down on them sooner or later the punishment which is prescribed for them by his Church. We recognize humbly, in the ingratitude of these misguided children, the anger of the Almighty, who permits their misfortune as an atonement for the sins of ourselves and those of our people. But still we cannot, without betraying the

sacred duties imposed on us, refrain from protesting formally against their acts, as we did do verbally on the 16th day of November of painful memory, in presence of the whole diplomatic corps, who on that occasion honorably encircled us, and brought comfort and consolation to our soul, in recognizing that a violent and unprecedented sacrifice had been committed. That protest we did intend, as we now do, openly and publicly, to repeat, inasmuch as we yielded only to violence, and because we were and are desirous it should be made known that all proceedings emanating from such acts of violence were and are devoid of all efficacy and legality. This protesting is a necessary consequence of the malicious labors of these wicked men, and we publish it from the suggestion of our conscience, stimulated as it had been by the circumstances in which we were placed, and the impediments offered to the exercise of our sacred duties. Nevertheless we confide upon the Most High that the continuance of these evils may be abridged, and we humbly supplicate the God of Heaven to avert His wrath, in the language of the Royal Prophet: *'Memento Domine David, et omnia mansuetudinis eius.'*

"In order that the City of Rome and our State be not deprived of a legal Executive, we have nominated a Governing Commission, composed of the following persons: The Cardinal Castricane, President; Monsignor Roberto Roberti, Principe di Rodivans, Principe Barberini, Marquis Reviacqua di Bologna, Lieut. General Zucchi.

"In confiding to the said governing commission the temporary direction of public affairs, we recommend to our subjects and children, without exception, the conservation of tranquility and good order. Finally, we desire and command that daily and earnest prayers shall be offered for the safety of our person, and that the peace of the world may be preserved, when especially that of our state of Rome, where person may dwell within the fold of Christ. And, in the fulfilment of our duty as Supreme Pontiff, we thus humbly and devoutly invoke the great Mother of Mercy, and the holy Apostles, Peter and Paul, for their intercession that the City and State of Rome may be saved from the wrath of the Omnipotent God.

PUS PAPA IX.

Gaeta, die Nov. 28."

FARTHER DOINGS AND RUMORS.

Upon the publication of the above document in the imperial city, the deputies were immediately called together by the Spenkler, and sat in deliberation all night. Meantime the nobleman named in the Pope's proclamation vied with each other in repudiating the appointment. Princes Sciarra and Barberini got frightened at the unlooked for honor, and ran off over the frontier as fast as they could. Castracani distinctly refused to act in the capacity of irresponsible commissioner, and Zucchi took himself off to Bologna.

The Chamber of Deputies published the following resolution the next morning:

"1. The Chamber of Deputies recognizes no character of official authority in the paper from Gaeta, at variance as it is with all constitutional forms, to which the sovereign is subject as well as his people; and we declare that the present ministry, in the urgency of the case, shall continue until further orders, to administer the affairs of the country.

"2. A deputation from our body shall forthwith wait on the sovereign to request his return to Rome.

"3. The Upper house is invited to join him in the deputation.

"4. The National Guards throughout the state shall be called on to rally round their banners, and preserve the same order as hitherto."

It is commonly supposed that Lucien Bonaparte, Prince des Canino, is deeply implicated in the proceedings, which have led to the pope's flight; and it is said that he will probably be ap-

pointed President of the Roman Republic, if one should ever be constituted.

Seven of the cardinals have arrived at Naples—but some accounts in the French papers assert that the pope had ordered the sacred college to proceed to Malia, in order that a conclave might be held there in case of his decease.

NORTHERN ITALY.

The Concordia of Turin of the 6th inst., states that a second popular demonstration had been made on that day, notwithstanding a heavy fall of snow. The mob, preceded by a tri-colored flag, marched to the residence of M. Gioberti, and by the honors they rendered him, they appear to salute him as the future president of the republic.

The provisional government of Venice has decreed that the 1st of December, the anniversary of the conclusion of the League of Lombardy, shall be a national holiday.

We learn from the Opinions of Turin, that the Archduke Regnier, late viceroy of Lombardy, had arrived at Mantua, and that Radetzky was shortly expected there at the head of a considerable force. It is rumored that a congress of Austrian Archdukes, generals and princes, is to be held at Mantua, to discuss the affairs of Italy.

Conferences.

Oswego, Watertown & Martinsburgh.

We will attend Conferences at the following places:

Oswego, commencing Thursday evening, Jan. 18th, and hold over the Sabbath.

Watertown, commencing Thursday evening, Jan. 25th.

Martinsburgh, Lewis county, Thursday evening, Feb. 1st.

If there are other places in that region, where brethren wish to have special meetings, they will write to Bro. Marsh immediately, and arrangements will be made to answer their calls so far as we can. J. C. BYWATER, G. W. BURNHAM.

North Scituate, R. I.

A Conference, the Lord willing, will be held in North Scituate, R. I., to commence Friday evening, February 9th, and hold over the Sabbath. Brethren generally are invited to attend. Eld. MATTHEW BARNES, from Vermont, will be with us. For the brethren, D. C. TOURTELLOT.

Appointments.

Canada West.

Bro. Wm. DYERELL will meet with the friends in Canada West as follows:

Edwardsburgh, Grove School-house, Feb. 3, 4.

Kemptville, Feb. 5, 6,—if a place can be provided. Will Bro. Ellicock see to it in time?

Mountain, at Ganzie's, Feb. 8, 9.

Corigan's, February 10, 11.

Moor School-house, Feb. 13, 14, and 18, at which time the Lord's Supper will be administered.

Wm. J's neighborhood, Feb. 16, 16.

Matilda, School-house, near S. Dillaubaugh's, Feb. 19, 20, 21.

Matthew Wiley's School-house, Feb. 22, 23.

Rochester, Auburn, & Batavia.

I will preach in Rochester, the Lord willing, on Tuesday evening, the 16th inst.

I will meet Bro. Burnham at Auburn, and preach there on the evening of the 17th inst., the Lord willing.

Also, will preach at Batavia, on Sabbath, the 14th inst. J. C. BYWATER.

American Slavery.

A series of lectures, on this subject, will be delivered by FREDERICK DOUGLASS, in *Minerva Hall*, on the evenings of six consecutive Sundays. The first lecture on Sunday evening next, Jan. 7th, commencing at 7 o'clock.

New York & Connecticut.

The Lord willing, I will preach as follows:

Bridgeport, Ct.—evenings, Jan. 17th and 18th.

Bethel—January 19th-21st.

New Milford—January 22nd-26th.

Kent—January 26th-28th.

Litchfield Centre—Sunday, February 4th.

Ellsworth—Feb. 6th-8th.

Sharon—Feb. 9th-11th.

Middletown, Saratoga co., N. Y.—Feb. 14-16th.

West Troy—Sunday, Feb. 18th.

Esperance—Conference, 6 days—Feb. 20th-26th.

Letters may be directed to New York till Jan. 15th; and to Albany till Feb. 19th. H. H. GROSS.

Business Notices.

To Correspondents.

I. C. Welcome—It is, no. 278.

G. Dillaubaugh—We cannot send by express now without too much cost. We see no other way than by some private conveyance, until navigation shall open again. If you know of any way to send them, let us know.

J. M. Stevens—You will give, in a plain hand, the name of your Post Office and State, that we may credit the dollar you have sent, and send.

Sister F. J. P.—The dollar is sent as directed. J. Trimble—All right.

J. Turner—A. Rabb, of Franklin, O., has sent \$2.00 for you on Advocate account. Please collect and retain that sum of our subscribers, and inform us, that we may give credit.

R. Wattles—The dollar last July was received and acknowledged in no. 6, vol. 17.

A. S. Handz—The "A. S. H." we referred to lives in the Far West.

J. V. Himes—Credit E. Rice, Hope, C. W., and C. McCollum, Quebec, C. E. \$1 each, and charge us the same.

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A. Nesbit, - - - - - \$2.00

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For Bro. E. B. Pinney.

A friend, \$1.00; D. Woolverton, 50 cents.

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J N Snyder J J Calkins D R Moulton L D Marsh H Jones B Brown G Dillaubaugh W Hicks.

"RESTRICTION."—I have received a few dozen copies of BRO. LITCH'S late work with this title. Those who desire it can obtain it at the HARBINGER OFFICE, or of me, at my residence, No. 8, Socio St. L. D. MANSFIELD.

Book Notices, &c.

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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Lavine Hall, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

ROPLAND.—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 Avenue Chapel," Blyden's buildings, corner of State and Bush Park-streets. Meetings four times on Sunday, and on Tuesday and Thursday evenings. Eld. 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. 32 Bond-street (between from Bowery) 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 hold their meetings at the Concert Room in Pooie's new building, corner of Main and State Streets, every Lord's day and evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.
Office in Talmann Block, Buffalo Street, opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

SEVENTY-FIVE CENTS PER ANNUM (SIX MONTHS) IN ADVANCE. 3¢

One Dollar, if not paid before the close of "the volume." Five copies, if mailed by one post-office, sent by express directed to one person, Five Dollars. Free, to those who are unable to pay.

AD All communications, orders, or remittances, for the "Harbinger and Advocate," should be addressed—Post-Office—to Eld. OSBORN MARSH, Rochester, N. Y.

ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 6.

ROCHESTER, N. Y.—SATURDAY, JANUARY 27, 1840.

Whole Number 266.

Poetry.

BE KIND.

Be kind to thy father, for when thou wast young,
Who loved thee so fondly as he!
He taught the first accents that fell from thy tongue,
And led into thy innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with grey
His footsteps are feeble, once fearless and bold;
Thy father is passing away.

Be kind to thy mother, for, lo, on her brow
May traces of sorrow be seen;
O! well may'st thou cherish and comfort her now,
For loving and kind has she been.
Remember thy mother—for thee she will pray,
As long as God giveth her breath;
With accents of kindness, then, cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother—his heart will have death,
If the smile of thy joy be withdrawn;
The flowers of feeling will fade at thy breath,
If the dew of affection be gone.
Be kind to your brother—wherever you are;
The love of a brother shall be
An ornament pure and richer by far,
Than pearls from the depth of the sea.

Be kind to thy sisters—not many may know
The depth of their holy affections;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown;
Affection shall weave thee a garland of flowers,
More pleasant than wealth or renown.

Original Articles.

For the Harbinger and Advocate.

CHURCH OF GOD SCRIPTURALLY CONSIDERED.—No. VI.

BY L. D. MARSHFIELD.

(Continued.)

But we must more definitely consider our inquiry at the head of this article—what we can better do by resolving it into two—viz:

1st. WHAT IS THE DUTY OF ELDERS WHO LABOR IN WORD AND DOCTRINE TO THE CHURCH?

2d. WHAT IS DUE TO THOSE ELDERS FROM THE CHURCH?

1st. *What is the duty of Elders, to the Church?*

It is sufficiently apparent from what has been said that, in general terms, it is to "take care of the church of God." (1 Tim. iii. 5.) But let us consider some particular duties which are obvious from the New Testament.

1st. They should announce the approach of God's kingdom. Paul "disputed and persuaded the things concerning the kingdom of God." (Acts. xix. 18-19.)

The gospel committed unto them is called the "gospel of the kingdom." (Matt. xxiv. 14.)

And Christ says every scribe instructed unto the kingdom of God is like a householder who brings out of the treasury things new and old." (Matt. xiii. 52.) How few preachers—alas! who do this at the present time! They say—there is nothing new to be said. This leads us to say,

2d. They ought to preach all the gospel. Paul said, "I have kept back nothing that was profitable to you. I am pure from the blood of all men, for I have not shunned to declare unto you ALL THE COUNSEL OF GOD." (Acts. xx.) And when he writes to Timothy he foretells that "men should turn from the truth to fables," and exhorts him "to preach THE WORD"—affirming at the same time that "all Scripture is God-inspired (GE. THEOCESTOS) and is PROFITABLE." He also exhorts him "To hold fast the form of sound words in faith and love;" (2 Tim. i. 6.) though the time was coming when men "would not endure sound doctrine." If we would please God and be clear of the blood of souls we must "not shun to declare ALL GOD'S COUNSEL."

3d. They should illustrate and enforce the truths which they preach by their own lives.—"Speak thou the things which become sound doctrine,—in all things showing thyself a pattern of good works; in doctrine, showing UNCORRUPTNESS, GRAVITY, SINCERITY, SOUND SPEECH that cannot be condemned, &c." (Tit. ii. See also 1 Tim. iv. 7-11.) "Not as being lords over God's heritage but EXAMPLES to the flock." (1 Pet. v. 39.)

4th. They should not distort the truth, but present the word of God in its proper proportions. "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.) The word of God cannot all be received and digested at once—it should therefore be brought out in such relations as to make it most easily apprehended by the flock of Christ. It is quite possible, it would seem, to preach "the word of truth" with so little skill as to afford occasion to be "ashamed" of our work. May the Lord give us skill that we may "rightly divide" the Word of truth!

5th. It is their duty to watch over the flock, feed them, faithfully admonish and rebuke those who sin. "Obey them that guide you—for they WATCH FOR YOUR SOULS as they that must give account." (Heb. xiii. 17.) "Preach the word—be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine;—Watch thou in all things." (1 Tim. iv. 2-5.) "There are many unruly and vain talkers and deceivers—whose mouths must be stopped—wherefore rebuke them sharply that they may be sound in the faith." (Titus, i. 10-11.)—"Them that sin rebuke before all—that others also may fear." (1 Tim. v. 20.) "Take heed unto yourselves and unto all the flock over which the Holy Ghost hath made you overseers, to feed the church of God!" (Acts. xx.)

6th. They are watchmen and ought to keep a good look out for approaching dangers and give warning; this has been more than implied under the preceding head. This is peculiarly applicable to our present position, near the kingdom of God—and "a scribe instructed into the kingdom of Heaven" will have some "new" and important admonitions for the church of Christ—as that solemn and awful event rolls forward.

Isaiah says, "His [Israel's] watchmen are

BLIND, they are all ignorant, they are all DUMB DOGS, they cannot bark, DREAMING OR TALKING IN THEIR SLEEP, (margin) LOVING TO SLUMBER." (Chap. lvi. 10.) And again "I have set watchmen on thy walls, O Jerusalem, that will NEVER HOLD THEIR PEACE until Jerusalem be made a praise in the whole earth." (Chap. lxxi. 6.)—These two characters are in wide contrast—let us be like the latter, that when "The Lord shall bring again Zion" we may be among them of whom it is said, "Thy watchmen shall lift up the voice—with the voice together shall they sing!" (Isa. lii. 8.)

In order to be able to admonish of approaching dangers;—the watchman must study the prophetic word and understand unfulfilled prophecy.—"Coming events cast their shadows before." God has so ordered—that prophetic truths may be generally understood just before their accomplishment—especially those which announce judgments. **QUEST.**—Are those faithful watchmen who glory in their ignorance of the future?

7th. They should not only preach the word of God publicly, but privately. Paul said, "I have taught you publicly, and from house to house." (Acts. xx. 20.) No faithful undershepherd—has performed his whole duty by his public ministrations. There are many members of the flock—whom infirmities prevent from being found in the place of public worship, these should be fed also.

Though we might say many things more upon the duty of Elders of the church who labor in word and doctrine, yet we are compelled to dismiss it and consider,

2dly. *The obligations of the church to those who are "over them in the Lord and admonish them."*

1st. They should love and esteem them. Not indeed if they are unworthy of love and esteem; but supposing them to be what we have shown from the Scriptures they ought to be. Paul was a man of this cast himself and taught others to be, and said, "Let the Elders that *preside* will be counted worthy of double HONOR; and again, "We beseech you brethren know them that labor among you and are over you in the Lord, and admonish you; and esteem them VERY HIGHLY IN LOVE, for their work's sake." (1 Thess. v. 12-17.) Not simply for their office sake. No! Many ministers who have nothing else to commend them to their brethren than their office, throw themselves upon the dignity of their office as their only refuge—from merited disrespect.

The Apostle did not write this, for the benefit of such—but knowing that God's ministers had an unpopular work to perform, and all the reproach of the world would fall heaviest upon them—exhorted the church of God to "esteem them very highly in love for their work's sake." Paul had also been compelled to say to those for whom he had labored: "The more I love you, the less I be loved." And to those who, as he said, "had once received him as an ANGEL of God, even as CHRIST JESUS, he exclaims; "Am

I become your enemy because I tell you the truth?"

These brethren who, says he, "Would have plucked out their own eyes and given them to him, so dearly did they love him,—were perverted by other influences; and looked with a jealous eye upon the Apostle. Oh! how often when it becomes necessary for the minister of Christ to speak plain truth, do the professed followers of Jesus regard him, as the Galatians did Paul, as "an enemy."

When the church at Jerusalem sent out Paul and Barnabas to the churches of the Gentiles in Antioch, &c., (Acts, xv.) their letter was fully expressive of the sentiments of love referred to. "It seemed good to us being assembled with one accord, to send chosen men to you with our beloved BARNABAS and PAUL, men who have hazarded their lives for the name of the Lord Jesus Christ."

Again Paul brings out the same obligation of the church in his Epistle to the Philippians.—(Chap. ii. 25-30.) "I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor. Receive him therefore in the Lord and hold such in reputation, because for the work of Christ he was nigh to death."

2d. They should pray for their ministers. Paul requested the churches to pray for him, and if he needed the prayers of God's people—certainly less gifted and less experienced men, need the church's prayers, and I humbly suggest whether, if the breath which is spent in speaking against the servants of Christ, even by the church, were spent in earnestly commending them in prayer to God, they would not be far more useful than they are.

Paul says, "Pray for me that utterance may be given me that I may open my mouth boldly to make known the mystery of the gospel." (Eph. vi. 19, 19.) And in that very interesting epistle which concludes his 1st Epistle to the Thessalonians, he says briefly but touchingly, "BROTHERN PRAY FOR ME!" (1 Thess. vi. 25.) This request is echoed by every minister of Jesus, who like Paul wants "the word of God to have free course and be glorified;" (2 Thess. iii. 1.) and that "he may be delivered from *abused and wicked men*; for all men have not faith," said the great Apostle.

3d. They should supply the temporal wants of those who labor in word and doctrine.

God never designed that his servants in the gospel should be hirelings. Never! But there is no principle more in accordance with the word of God—and reason also—than that which recognizes the obligations of the church to attend to the temporal wants of those who minister to them in spiritual things.

Some seem to suppose, if any claim is set up for the support of the ministry, that it is equivalent to selling the gospel for money. But nothing could be wider of the truth.

The obligation of the church to sustain the preachers of the gospel—is founded upon the necessities of the case. Ministers are "flesh and blood," and need food, raiment, shelter, &c., &c. They are intellectual and moral beings—and they need books and publication—especially if they would be highly useful. How are these things to be obtained! If they give themselves to business to support themselves,—they occupy precious time which they need in a higher calling, and they would not be able, as Paul exhorted Timothy, "to give themselves to reading, to exhortation, to doctrine."

Paul labored and toiled for his daily bread, not because it was according to the general design of God respecting His servants; but because circumstances made it for the time necessary;—or because, to call upon his brethren for support, at the time, would be attended with greater evils

than his temporary occupancy in business would produce.

But let us hear Paul. "Mine answer to those who examine me is this: Have we not power to eat and drink—or I only and Barnabas, have we not power to *FORBEAR WORKING!*" Who goeth a warfare at any time at his own charges! Say I these things as a man I or saith the law not the same also! For it is written, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen! If we have sown unto you spiritual things, is it a *great thing* if we shall reap your carnal things? If others be partakers of this power over you—are not we rather! Nevertheless we have not used it, lest we should hinder the gospel of Christ."—Then he adds, "Do ye not know that they which minister about holy things—live of the things of the temple, and they which wait at the altar are partakers of the altar. Even so hath the Lord ordained that they that *preach the gospel should live of the gospel.* But I have used none of these things; neither have I written those things that it should be so done unto me." (1 Cor. ix. 3-15.)

Noble man! Though he knew the duty of the church toward him, he did not insist upon it, lest he should even seem selfish and thus hinder the gospel of Christ. And now, it sometimes happens, that in order to say what is needful to be said on this point, the needy minister of Christ must, *refuse* the pittance that may be offered him,—lest his brethren should say that he "writes (says) these things that it may be so done unto him."

But let us have a few more Divine testimonies, for they alone are authoritative. Let him that is taught in the word, communicate to him that teacheth in all good things." (Gal. vi. 6.) This passage needs no comment—it enforces the proposition before us most distinctly.

"We beseech you brethren to know (Gk. "take care of") them that are over you in the Lord, and admonish you, &c. (1 Thess. v. 12, 13.) Let the Elders that rule well (Gk. preside well) be counted worthy of double honor—especially they who labor in word and doctrine. For the Scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." (1 Tim. v. 17.)

What is this "double honor!" He had just said, "Know them" literally, "Take care of them that are over you in the Lord, and esteem them very highly in love." These two things constitute the double honor due to those who "pre- side well."

In conclusion let me direct you to one or two other profuse texts upon the duty of churches to their Elders. 1 Cor. xvi. 15, 16; Heb. xiii. 7, 17-24. May God unite in bonds of enduring love the followers of the Lord Jesus, and grant that while they have externally the order of the gospel—they may likewise have internally the graces of the Spirit—that we being a perfect body—may soon be united in glory to the great Head of the church, Christ Jesus the Lord.

THE SPIRIT IN MAN.—No. III.

BY J. F. GARDNER.

In the last number, I spoke of the general application of the word *spirit*, both in scripture and in common language, as the effective cause of action, life and motion; hence, whatever is destitute of spirit is destitute of life. "The body without the spirit is dead." In man the most palpable manifestation of spirit, is the breath; and for this reason, the first, primary or physical signification of spirit, is breath. So in scripture the breath is often used for the spirit; and in many places where the original word is *ruah* [spirit] our translation reads breath, and

that properly, for it has the import of breath.—Yet upon a full examination of the application of the word, we find its proper and prevailing import to be, that of an active agent; In God, it exhibits itself, or is displayed in creating, disposing and preserving all things; as well as giving and preserving life in all its varied manifestations. This is further corroborated by an opposing view. "Nor was there spirit in them any more."—"There was no spirit in her."—"Every spirit shall faint." These and the like passages exhibit the absence of spirit measurably, and obviously mean, a failing of the vital powers and impulses. But leaving this view of the use of the word *spirit*, as bearing upon the question, What is the spirit of man! I wish to look at the matter in another aspect, and that is, its relation to the moving, living universe around us.

"The spirit of man is not an isolated thing, pertaining specially and peculiarly to the human body; but the spirit of man is one with all spirit—really and substantially the same with its mediate cause of all motion, all life. The great first cause, the infinite source, is the Eternal Spirit. "His understanding is Infinite"; by which he is competent, by his omnipotent operation, to create, uphold, preserve and govern all things. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." His breath was the means used to infuse into my body the "spirit of life," and by a perpetual re-creation of the same power of God, my spirit is preserved. The foregoing is as true of every living creature as of man. "These all wait upon thee." The spirit that animates the "lord of creation," animates the reptile that he creates beneath his footprint. It is the spirit of all life all spirit; from the lowest larva to the noblest archangel, all is from God and of God. "Whither shall I go from thy Spirit! If I ascend to heaven, thou art there: if I make my bed in hades, behold thou art there. If I take the wing of the morning and dwell in the utmost part of the sea, even there shall thy hand lead me, and thy right hand uphold me. If I say, Surely the darkness shall cover me: the darkness and the light are both alike to thee."

All are but parts of one stupendous whole, Whose body, nature is, and God the soul! [H] Nature, the universe of creation, animated and animated, a stupendous whole, whose soul, whose life is God; that is, his power and agency pervades, moves and animates the whole.

"And changed in all, and yet in all the same, Great in the earth, as in the ethereal frame, Wharms in the sun, refreshes in the breeze, Glows in the stars, and blossoms in the trees, Lives through all life, extends through all extent, Spreads undivided, operates unspent, Breathes in our soul [life], informs our sense, As full, as perfect in a hair as heart; As full, as perfect in a wife that mourns, As the vapt seraph that adores and burns."

The doctrine of the distinctive being of God most heartily believe, and would not be understood as giving countenance to that baptized unity that makes God an essence that pervades the entire universe; a being whose centre is every where and his circumference nowhere; as a material principle, a spiritual—that is, a holy principle; that is personally everywhere present. Ergo, there can be no place for unholiness or sinners. All must be holy and immortal—the death of any character—a God that is *nowhere in particular*, but everywhere as much, as *anywhere*. No more in one place than in another, only reveals somewhat more of himself in some places than in others, as he does in that place called Heaven; yet he is there in fact no more than he is everywhere else. Reader, what think you of such a God! Such a God is preached and preached, too, from orthodox pulpits.

wonder that the multitude of church members are "lovers of themselves and pleasure more than lovers of God." "God, a spirit," and "by his Spirit he hath garnished the heavens." The spirit of a Spirit hath made me—that is, the omnipotent operation of the power of God, who is a spirit, hath performed these things. This Almighty power—this all-powerful, allpervading agency, as exhibited in the motions and living impulses of the "living soul," is what is termed "the spirit of man," or "the spirit in man."

This spirit of man is often said to be an offshoot from the Great Spirit, an emanation from God, a part of the divine essence, &c.; and man cry with amazement—What! God annihilate a part of himself! The absurdity of these assumptions is their own refutation. Every school boy has read the following couplet:

"Lo the poor Indian! whose untutored mind
Sees God in clouds, and hears him in the wind."

Were we better tutored, we should see God in clouds, and in the wind, too; and in the trees, and in the stars; in flowers and sunshine and storms; in life, in death, in everything; in all that lives, that moves, that thinks, that hopes, that dies: Wherever there is an effect, an end, throughout the wide spreading universe, there we may see God; not personally present, not present in essence, but by his Spirit; his creating, arranging, ruling, preserving, sovereign operation.

Without the present agency of God, there can be no motion, no sensation, no life. "The eyes of all wait upon thee, and thou givest them meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." "In him we live and move and have our being." Read the 38th to the 41st chapters of Job inclusively, also the 104th Psalm; and you will have something of the wonderful working agency of the Almighty in all things. There is no other spirit in man but this. See his mighty acts expressed in a few words. Isa. xlii. 5: "Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it: he that giveth breath to the people upon it, and spirit to them that walk therein." Again; Zech. xii. 1: "Saieth the Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

That all spirit is one, and especially that of man and beast, we have seen has been intimated in the scriptures we have quoted; and that this is a truth, we have the express declaration of the word of God. It is found in Eccl. iii. 19. Speaking of men and beasts, he says, "They have all one spirit." The original word is *neshah* [spirit], and the same that is translated spirit in the 21st verse, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast, that goeth downward to the earth?" The idea conveyed here, and the mystery intimated by the question, "Who knoweth," &c., I conceive to be this:—Not that man has one spirit and the beast another spirit—two different spirits—but having one spirit—"Who knoweth it." In one it is ascending, aspires upward, to heaven if you please; in the other it does not rise, it goeth downward, it is grovelling; but one and the same spirit. "Who can tell us about such a spirit,—all about it?"—Our spirit is then from God, and of him. It quickens our mortal bodies, gives us the attributes of life, sensation, feeling, emotion, thought, volition, understanding, &c., &c., to be used for his glory,—that is, in obedience to the teaching of his Holy Spirit, as set forth in his blessed word, the Bible. Amen.

Hope will be your best antidote against all misfortune; and God's omnipotence an excellent means to fix your souls.

For the Harbinger & Advocate.

POPULAR OPINIONS CONTRASTED WITH TRUTH.—NO. 2.

BY W. W. HILLTOP.

I will now briefly notice another popular opinion, namely:

THE RETURN OF THE JEWS.

The opinion that the Jews (who are now scattered among all nations) will be gathered to the land of Palestine, and rebuild Jerusalem, &c., is quite prevalent at the present time. But the inquiry arises; is this opinion in accordance with the teachings of God's word?

Let us examine the Scriptures upon this point. Christ, in foretelling the destruction of Jerusalem, and in describing events which were then to transpire, says: [Luke xxi. 24.] "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" [for in other words, until the close of the Gentile dispensation.] What can be plainer or more to the point! It cuts the very roots of this doctrine. It is sufficient to forever set the question at rest; for it is plain to be seen that the times of the Gentiles extend to the close of time; and if Jerusalem is to be trodden down of the Gentiles, until the end of time, or until Christ's coming, where I ask, is the chance for rebuilding Jerusalem? or how will the Jews get possession of, and inhabit, the land of Palestine previous to Christ's coming!

We see from a close examination of the New Testament, that Christ rejected the Jews [as a nation] for disowning him as the true Messiah. After the close of one of our Lords' parables to the Jews [in which he condemns them for rejecting him] he says unto them, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." [Matt. xxi. 43.] Again, as Jesus drew near unto the great city of the Jews [Jerusalem] he wept over them, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke xix.

"I now affirm," that after Christ rejected the Jews, and declared unto them, that the kingdom of God should be taken from them, and given to another nation;—that there is not a promise between the lids of the Bible of their ever receiving that kingdom again; neither is there a promise of their ever gaining sight of the "things which belong unto their peace," which were hid from their eyes.

Finally, I am bold to affirm, that there is not a promise to the Jews, superior to those given to the Gentiles: for at the death of Christ the middle wall of partition [between Jew and Gentile] was broken down. Eph. ii. 14. Jews and Gentiles are now upon a level, consequently it is unreasonable and inconsistent for us to suppose that there are promises to the Jews, superior to those to the Gentiles.

I am willing to admit that there are promises to the seed of Abraham, unfulfilled. But I believe with Paul "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise?" Gal. iii. 29. Also, "He who is a Jew outwardly is not a Jew," "but he is a Jew which is inwardly." Rom. ii. 29.

The inquiry now arises, what part of the Scriptures do they take to substantiate the opinion that the Jews are to return; or from what passages do they infer that this is to be the case? We will notice a few passages which they think teach this doctrine, and try to ascertain by a close examination of the context, the time of their fulfillment.

Isa. vi. 9: "And he said, go, and tell this people, Hear ye indeed, but understand not; and see

ye indeed, but perceive not; and make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? [i. e. how long are they to be made blind, &c., as is above described.] And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land.

Upon reading the above [in connection with Christ's own words, Mark iv. 12; Jno. xii. 40] we plainly see that the Jews' eyes were blinded, and hearts hardened, &c., at Christ's first advent. This all are willing to acknowledge; but the great question is; how long are they to remain thus blinded? This question is answered in the 11th verse—"Then said I, Lord, how long? And he answered until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Some draw the conclusion from this answer, that they are only to remain blinded, until the land of Palestine is depopulated; or until the cities be forsaken by those who have inhabited them, since the destruction of Jerusalem. [And this word of desolation they contend has already commenced by pestilence and famine, &c.] But I object to the view of the Gentiles being disposed of Palestine, previous to the end of the times of the Gentiles; for if this is to be the case, Christ's words are made of "none effect," for says Christ, "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled."

Having proved that this view is incorrect, we proceed to answer the inquiry; "How long are they to remain blinded?" By reading the 11th and 12th verses we are told that they are to remain blinded, &c., "until the cities be wasted without inhabitant; and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." The cities will not be wasted without inhabitant, and the houses without man; or the land be desolated; or men be removed far away; or the land be forsaken, until the end of time, or until the close of the times of the Gentiles; [which will reach until Christ's coming] for Jerusalem is to be "trodden down of the Gentiles till the times of the Gentiles be fulfilled."

The prophet Isaiah foresaw that they were to remain blinded until the Judgment, and that at that time the land would then be desolated, and the cities forsaken; for at that time the Lord would gather his saints to meet him, and destroy the wicked. But he saw that the land would not always remain desolate, and that the saints would not always remain away, hence he says, "But yet it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof."

Again, Jeremiah iii. is taken to prove this doctrine; but upon an examination of this chapter, we see that it was fulfilled in the return of the Jews, from their Babylonish captivity. This prophecy was uttered in the days of "Josiah the King," and directed to "backsliding Israel," and "treacherous Judah," who had previous to this been carried into captivity; and the command was, "Go and proclaim these words toward the north, [to the land in which they were then captives,] and say, "Return thou backsliding Israel," &c.

Also, Ezekiel, xxxvi: 24 to the 38 is quoted as undeniable proof that the Jews are to be gathered to their own land. But if we commence at the

16th verse, we will clearly see that they wrongly construe it; for it commences by giving a description of their scattering [which took place before this prophecy was uttered—it does not foretell a scattering, but describes one which had previously taken place] and winds up by predicting their gathering; consequently it was fulfilled in their return from their Babylonish captivity.—This conclusion is unavoidable. Over 30 such passages are quoted to prove this doctrine, but it will readily be seen by an examination of the context that they are wrongfully applied. Many prophecies which predicted their return from Assyrian, and Babylonish captivity [which have been fulfilled] are construed to teach the gathering of the Jews [who are now scattered among all nations] to the land of Palestine. And many which refer to the gathering of the seed of Abraham [the true Israelites—prevalers with God] are construed to teach the gathering of the carnal Jews. But not a single unconditional promise is presented to prove this doctrine.

Romans 11th is also quoted to prove that they are to be grafted into their own olive tree again. "If they abide not still in unbelief" they will.—But what does Paul say about this? He says, "That blindness in part is happened to Israel [how long?] until the fulness of the Gentiles be come in. Suppose the Jews as a nation were to embrace Jesus as the Messiah; would this secure them a return? No. Christ's works will prove true. Jerusalem will be trodden down of the Gentiles till the times of the Gentiles be fulfilled; even if the Jews were to believe on Christ.

I now request the reader to carefully examine this subject with the rules laid down in No 1, before him. When you have weighed this matter candidly, you will be prepared to exclaim with me, what a contrast between this popular opinion and God's truth.

Chateaugay, N. Y., Dec. 31, 1848.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, January 27, 1849.

Speaking the truth, in love.—PAUL.

FAMILIAR SPIRITS.

MYSTERIOUS KNOCKING—A STRONG DELUSION.

A mysterious knocking is attracting the attention of many of the respectable people of this city and other places. It purports to be made by the spirits of the dead. It answers various questions by a gentle rapping. In the same manner it warns of danger those whom it attends. Its veracity and ability have been tested by committees, and individuals of science and skill; and no deception, to our knowledge, has yet been detected by them. It is said to perform wonders: such as moving chairs, tables and other furniture about the room, taking crockery off the table, and various other unaccountable acts, by its *invisible* power.

It commenced somewhere in Wayne county, professing to be the spirit of a murdered pedlar. It was conducted to this city by one with whom it became familiar, and has since multiplied into many spirits; or, in other words, by its agency very many who have consulted it, have had the spirits, as they have been told, of their departed friends called up, and which now daily and nightly accompany, and by their rapping hold frequent converse with, them.

It has gone into Canada, Michigan, and various parts of this State; and where else we know not, for it is extending its operations very rapidly, far and near, as we are credibly informed.

In this city, we are told, that frequent if not stated meetings are held, to hold converse with, and witness the wonderful acts of, these invisible agents. Ministers, deacons, church members, and persons of wealth and high respectability, attend, and are converts to this mysterious knocking.

It professes to be a warm friend of religion, and to have come to counteract infidelity, and confirm the truths of the Bible; and is very fond of religious devotion. It has rapped its approbation of all the fundamental doctrines of the protestant church, especially those opposed to the mortality and unconscious separate existence of the soul, the destruction of the wicked, and the personal and near coming of Christ.

It promises to unite Christians under a new dispensation, which will bring in the millennial glory for which the church has so long prayed.

This imperfect sketch is all we can now give of this mysterious affair. The natural inquiry will be, What is it? The question we will endeavor to answer. And,

1. We think it is not the deceptive work of human agency. We thus judge, not so much from the fact that the most critical investigations have failed in detecting any deception, but from the character of its work, viz: it goes with, and performs its work for, simple and honest-hearted persons, when away from all human agency, and who know nothing about practising any such deceptions on themselves or others.

2. It cannot be the work of the spirits of the dead, because the Bible says, "Thou dead know not any thing"—and "there is no device, nor knowledge, nor wisdom in the grave." Eccl. ix. 5, 10.

3. It cannot be the Spirit of the Lord, or good angels ministering unto certain ones, from the fact that it professes to be something else; and the Spirit of God, and good angels, would not lie. This spirit, or these spirits *have lied*: for in an examination which we recently made of its ability to know, we detected it in several palpable falsehoods. It did not tell, according to agreement, the correct number of my brothers which are dead, neither my own age; and failed in performing, according to promise, its *extra-wonders*, to convince me of its truth, if I would come and test it; therefore, it cannot be a good spirit, for a good spirit will not lie.

What then is it? We unhesitatingly answer, a "Familiar Spirit," or spirit of the devil. We thus judge from the fact,—

1. That it contradicts the Bible, in regard to its fundamental doctrines: the nature of the soul and state of the dead, as we have already shown.

2. Because it does not always tell the truth.—This is characteristic of the devil, the father of lies.

3. It sustains the very character of the familiar spirits named in the Bible, as the following text will show. Isa. xxix. 4: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust"; or "peep or chirp," as the margin reads; or gently *vap*, as the familiar spirits of which we are speaking do. No one can fail in seeing the identity of this "low" rapping spirit, and the *low whispering* or *peeping* spirit named in this text. The one in the text was a "familiar spirit"; so is the other; as every one acquainted with its operations will testify; that is, it is very familiar or free to converse in its *low rapping* manner, with all who consult it.

That such familiar spirits are recognized and condemned by the Bible, the following passages will show. Lev. xx. 27: "A man also, or woman, that hath a familiar spirit, shall surely be put to death."

1 Sam. xxviii. 6-8: "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit; that I may go unto her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. . . . And he said, I pray thee divine unto me by the familiar spirit." Poor, fallen man: when forsaken by his God, he fills up the cup of his iniquity by consulting a familiar spirit! For it is said, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." 1 Chron. xx. 13.

2 Chron. xxiii. 6-11. Here we are told that Manasseh was taken by the king of Babylon, and carried a captive to that city, because he "used enchantments, and used witchcraft, and dealt with a familiar spirit," and because of the commission of other sins. See also 2 Kings xxi. 1-15.

Lev. xix. 31: "Regard not them that have familiar spirits." Why? Because, "the soul that turneth after such as have familiar spirits, and after wizzards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people," saith the Lord, Lev. xx. 6.

Deut. xviii. 10-12: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizzard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations," the Lord God destroyed the Canaanites.

A "necromancer" we understand to be one who pretends to hold converse with departed spirits [see Webster], and a "consulter with familiar spirits," about the same. And according to the word of the Lord, they are an abomination unto him.

2 Kings xxiii. 24: "Moreover, the workers with familiar spirits," and "all the abominations that were spied in the land of Judah and Jerusalem, did Josiah put away."

Isa. viii. 19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to its dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

This testimony is conclusive: If they cease these *peeping, muttering, whispering or knocking, or rapping, familiar spirits*, instead of seeking God, according to the "law and the testimony," "it is because there is NO LIGHT IN THEM."

Beware of this fatal delusion. It doubtless is a snare of the devil, laid, in those last days, to deceive the children of God, and more effectually blind the sinner to the destruction to which he is rapidly hastening. There is safety in God and his word, and nowhere else. We therefore "commend you to Him, and the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified." Acts xx. 32.

TO CORRESPONDENTS.

J. T.—Please be more plain and explicit in your business communications, and you will much oblige.

W. E. B.—We would gladly comply with your request, if our sense of duty would admit it. It is made quite lengthy by an unnecessary wandering from the question; and besides, we view it as being not the sentiment of any number of our brethren, but simply the opinion of one. So far as we can

consistently please individuals we will gladly do it: but our aim is to pursue that course that will do the greatest possible good to the great whole, whom we serve.

S. M.—We would be glad to have the subject thoroughly investigated by competent writers.—You acknowledge your deficiency in this respect. Would it not, therefore, be for the good of the cause of truth to let some more skillful expositor, or experienced writer, take hold of the question? So it seems to us. We hope some one will do it soon.

"THE CLOSURE OF THE PRESENT AGE."—Bro. J. Turner proposes to publish a pamphlet of this title, in which the condition of the world will be described when this age will close. "Also, a connected view of the evidences that the 1000 years of Rev. 20th are in the past.

Orders for the work should be directed to Joseph Turner, Hartford, Ct.

A number of epistolary communications, from some of our worthy correspondents, have long been on hand and prepared for the Harbinger, but have been reluctantly and unavoidably laid over, until some of them are out of date. We may yet give some of them; but if not, the worthy writers will understand that a crowd of other, to us highly important matter, has been the sole cause of their non-appearance in our sheet.

The matter for the first pamphlet of the proposed series, is now in the hands of the printer.—The work will be ready for delivery in a short time. Send your orders immediately for what you want.

Correction.—In my last article on "The Church of God," several errors escaped notice. In the 5th paragraph, for "ingenious Christians," read "ingenuous Christians"; 8th paragraph, for "all men have not the same office," read "all members have not the same office"; 14th paragraph, for "Those who did not superintend in this capacity," read "There were those who did not," &c.; also, for "official," read "afraid," in 4th paragraph.

L. D. MANFIELD.

NATURE AND DURATION OF THE SOUL,

AS EXPLAINED BY POPULAR TRADITIONS, AND VARIOUS PHILOSOPHICAL SPECULATIONS.

BY JOHN MASON GOOD, M. D., F. R. S., F. R. S. L.

[Continued.]

While such, however, were the philosophical traditions, the popular tradition appears to have been of a different kind, and as much more ancient as it was more extensive. It taught that the disembodied spirit becomes a ghost as soon as it is separated from the corporeal frame; a thin, misty, or aerial form, somewhat larger than life, with a feeble voice, shadowy limbs; knowledge superior to what was possessed while in the flesh; capable, under particular circumstances, of rendering itself visible; and retaining so much of its former features as to be recognized upon its apparition; in a few instances wandering about for a certain period of time after death; but for the most part conveyed to a common receptacle situated in the interior of the earth, and denominated school, hades, hell, or the world of shades.

Such was the general belief of the multitude in almost all countries from a very early period of time; with this difference, that the shades of various nations was supposed to exist in some remote situation on the surface of the earth, and that of others in the clouds. The first of these modifications of the general tradition is still to be traced among many of the African tribes, and perhaps all the aboriginal tribes of North America. That most excellent man, William Penn, who appears, with some singularities, to have united in his character as much moral goodness, natural eloquence, and legislative wisdom, as ever fell to the lot of any one, has sufficiently no-

ticed this fact, in regard to the American tribes, in his valuable address of the country, addressed to "The Free Society of Traders of Pennsylvania," drawn up from an extensive and actual survey, and constituting, so far as it goes, one of the most important and authentic documents we possess.—"These poor people," says he, "are under a dark night in things relating to religion, to be sure, the tradition of it; yet they believe a God and immortality without the help of metaphysics; for they say there is a great king who made them, who dwells in a glorious country to the southward of them, and that the souls of the good shall go thither, where they shall live again." And it is upon the faith of this description that Mr. Pope drew up that admirable and well-known picture of the same tradition, that occurs in the first epistle of his Essay on Man, and is known to every one.

Let the poor Indian, whose untutor'd mind,
Sees God in clouds, or hears him in the wind:
His soul proud science never taught to stray
Far, from the solar walk or milky way,
Yet simple nature to his hope has given
Beyond the cloud-topped hill, a summer heaven;
Some happier island in the wat'ry main,
Some happy field where wood and pasture join,
Where a more happy people live unknown,
No taxes torment, no Christiana blots for gold.

The tradition which describes the hades, or invisible world, as seated in the clouds, was chiefly common to the Celtic tribes, and particularly to that which at an early age peopled North Britain. It is by far the most refined and picturesque idea that antiquity has offered upon the subject, and which has consequently been productive, not only of the most sublime, but of the most pathetic descriptions to which the general tradition has given rise under any form. The Celtic bards are full of this imagery; and it is a chief characteristic in the genuine productions of Ossian, which, in consequence, assume a still higher importance as historical records than as fragments of exquisite poetry. Let me, in proof of this, quote his fine delineation of the spirit of Crugal from a passage in the second book of Fingal, one of his best authenticated poems, premising that the importance of the errand, which is to warn his friends, "the sons of green Erin," of impending destruction, and to advise them to save themselves by retreat, sufficiently justifies the apparition.

A dark red stream of fire comes down from the hill.
Crugal sat upon the beam: he that lately fell
By the hands of Swaran striving in the battle of heroes.
His face is like the beam of the setting moon;
his robes are of the clouds of the hill: his eyes are like two decaying flames. Dark is the wound on his breast. The stars dim-twinkled through his form; and his voice was like the sound of a distant storm. Dim and in tears he stood, and stretched his pale hand over the hero. Faintly he raised his feeble voice, like the gale of the reeds Lego. 'My ghost, O Connal! is on my native hills, but my course is on the sands of Ullin. Thou shalt never talk with Crugal, nor find his lone steps on the heath.—I am light as the blast of Cromla, and I move like the shadow of mist. Connal, son of Colgar! I see the dark cloud of death. It hovers over the plains of Lena. The sons of green Erin shall fall. Remove from the field of ghosts.' Like the darkened moon, he retired in the midst of the whistling blast."

Let us take another very brief but very beautiful example.

"Trennor came from his hill at the voice of his mighty son. A cloud, in the stead of the stranger, supported his airy limbs. His robe is of the mist of Lano, that brings death to the people. His face is a green meteor half extinguished. His face is without form and dark. He sighed thrice over the hero; and thrice the winds of the night roared around. Many were his words to Oscar. He slowly vanished, like a mist that melts on the sunny hill."

The idea of his still pursuing his accustomed occupation of riding with his glittering sword (its glitter now half-extinguished, and of a green hue) on the steed of the stranger—a steed who is a mist, and whose limbs are rendered airy and the steel dissolved into the semblance of a cloud—is not only exquisite as a piece of poetic painting but as a fact consonant with the popular tradition of all other countries, which uniformly allotted to the shades or ghosts of their respective heroes their former passions and inclinations, the pastimes or employments to which they had devoted themselves while on earth, and the arms or implements they had chiefly made

use of. Thus, the Scandinavian bard, Lodbrog, while singing in his song, literally translated from the Runic into Latin by Olave Wormius, and transferring, in like manner, the pursuits of his life to his pursuits after death: "In the halls of our father Balder I know seats are prepared, where we shall soon drink all out of the hollow skulls of our enemies. In the house of the mighty Odin no brave man laments death. I come not with the voice of despair to Odin's hall."

The same popular belief was common to the Greeks and Romans. Thus, Æneas, according to Virgil, in his descent to the infernal regions, beholds the shades of the Trojan heroes still panting for fame, and animating themselves with the martial exercises to which they had been accustomed, and with airy semblances of horses, arms, and chariots:

The chief surveyed full many a shadowy car,
Injurious arms, and coasurs trained for war,
Their lances fixed in earth, their spears around,
Now free from harness, grace the mimic ground.
The love of horses which they had, alive,
And care of chariots, after death survive.

Virgil, while true to the tradition of his country, is well known to have copied his description from Homer; and in Homer's time the same popular tradition was common to the Jews, and runs through almost all their poetry. It is thus Isaiah, who was nearly contemporary with Homer, satirizes the fall of Belshazzar, ch. xiv. 9.

The iron chariot is his motion for thee,
To congratulate thy arrival,
For thy strength he the earth's dead,
All his chariots are the sword.

The term MERTH READ is peculiarly expressive.—The Hebrew word is Rephaim, the "gigantic spectres," "the magnified and mighty ghosts," exhibiting, as I have already observed, a form larger than life, or, as Juvenal has admirably expressed it upon a similar occasion, xiii. 221.

—Major imago

Humana

A more than mortal make:

whence the term Rephaim is rendered in the Septuagint, *Gegenes*, and by Theodotion, *Gigantes*. To the same effect, Ezekiel, about a century afterwards, in his sublime prophecy of the destruction of Egypt, a piece of poetry that has never been surpassed in any age or country, ch. xxxii. 18-26. I can only quote a few verses, and I do so to prove that the tradition common to other nations, that the ghosts of heroes were surrounded in hades, or the invisible world, with a shadowy semblance of their former dress and instruments of war, was equally common to Judea.

v. 2. Wall! Run of Man, for multitudinous Egypt,
Yea, down let her be cast,
Like the daughters of the renowned nations,
Into the never part of the earth.
Among those who have descended into the pit.
Thou that surpassest in beauty:
Get thee down.—
To the sword is she surrendered:
Draw him forth, and all his forces.
The chieftains of the sinners' race
Call to him and his auxiliaries
From the sweet dust of hell.—
v. 27. To the grave who have descended
With their instruments of war;
And with their organs placed under their heads.

From what quarter this popular and almost universal tradition was derived, or in what age it originated, we know not. I have said that it appears to be more ancient than any of the traditions of the philosophers; and in support of this opinion, I chiefly allude to one or two hints at it that are scattered throughout the book of Job, which I must again take leave to regard as the oldest composition that has descended to us. I do not refer to the fearful and unrivalled description of the spectre that appeared to Eliphaz, because the narrator himself does not seem to have regarded this as a human image, but, among other passages, to the following part of the afflicted patriarch's severe invective against his friend Bildad:

Yea, the mighty dead are laid open from below,
The floods and their inhabitants,
They have burst forth from their graves,
And have taken their walk on covering.

Bildad had been taunting Job with ready-made and proverbial speeches; and there can be no doubt that this of Job's, in reply, is of the same sort; imbued with popular tradition, but a tradition not entering into the philosophical creed either of himself or of any of his friends; for throughout the whole scope of the argument upon the important question of a future being, the immortality and separate existence of the soul are never even brought for-

ward; every ray of hope being, as I have already observed, derived from the doctrine of a future resurrection of the body.

(To be Continued.)

REMARKS ON THE ABOVE.

We would call special attention to two items in the above historic sketch.

1. The ancient and modern doctrines concerning the personal form and conscious existence of ghosts of the dead, and the place of their locality being beyond the clouds, are called "traditions," the origin of which is not known by the learned author—only that they were very anciently found among the heathen.

2. He confidently asserts that the doctrine of "immortality and separate existence of the soul, are never once brought forward" in the book of Job,—the oldest book in the world: but that this very inspired book teaches that immortality is to be obtained by "a future resurrection of the body."

These facts should convince all that these doctrines had not their origin in the revelation of God, and consequently should form no part of the articles of our religious faith.

It may not be amiss to impress the mind of the reader with the fact that, according to this authentic history, the heathen not only believed in the personal, airy, shadowy and intangible ghosts of dead men, but they believed in the ghosts of their garments, swords, "lances," "arms," chariots or "cars" of war, "steeds" and "ground." Indeed, everything in this life which is real, they believed had its ghost in the spirit world.

Doubtless these strange and fanciful notions of the ignorant heathen appear very absurd to those of the enlightened nineteenth century. But they are no more absurd than what is believed on this very subject by the great mass of Christendom: for they hold to the identical doctrine of ghosts.—If they do not believe in the ghosts of horses and cars of war, they think that military equipments may have ghosts: for an account has been going the rounds in the journals of the day, of the appearance of the ghost of a military officer, with a sun-burnt visage (as though the sun could tan ghosts!) in all the equipments of war, or insignia of his office.—As though ghosts were cocked hats, epaulets, regimentals, &c! But enough. All must see the absurdity of such nonsense.

Correspondence.

FROM BRO. J. B. COOK.

JOURNAL—NO. VI.

Deeply do I regret that one or two numbers from Milwaukee have miscarried, or in some way been lost. One contained some good illustrations of truth, which events in Providence furnished me; but which I can not recall.

The time, and in part, the occasion, for saying what might then have been said, has passed. A brief outline must, therefore, suffice. The facts in illustration of the doctrine of a special Providence, alluded to in my last, right, if given to the public, be misunderstood and hence, they might profit others, less than they have me. Let this suffice on those matters.

In my tour I heard of a new nomenclature, TOUCHING THE IMMORTALITY OF THE SOUL.

The minister in—had heard enough to know that it is unscriptural to apply the word immortal to the sinning "soul" that "SHALL DIE."—Consequently in preaching, he was honest enough to avoid all such absurdity—all such outrage on Holy Scripture as to teach that a *dying* creature of God is "deathless," that which God says

"shall surely die," is undying; or exempt from death. He was also sufficiently skillful in language to invent a new phraseology, to get around the difficulty which he saw, in common with some few Adventists. He called the soul of man,—"THE IMMUTABLE SOUL!"

Whatever rational difficulty may appear in the use of this new terminology, it has one obvious advantage over the old. It does not—dares not, do, as did the Devil! It exhibits too much reverence for God's truth, to contradict his plain and oft-repeated statement, that the sinner—"the soul" shall "surely die."

Reason, perverted reason also, may put in its plea in behalf of this phraseology. If Philosophy was sufficiently far sighted to see the doctrine of a future "life and immortality" in its true light, without a resurrection, several centuries before Jesus brought it into "light" by the resurrection of the dead; then it follows that Philosophy was and is right in making the soul an "emanation from God—a spark of Deity—the Divinity within"—then also it must be "the immutable soul," for the same reason that Jehovah is the immutable God!!! The Divinity is Divine; and must be immutable, because it is Divine. If the soul be "the Divinity within" then immutability is one of its attributes.

However, the real believer will find an insuperable difficulty in admitting this idea, as well as in using the above language; for it is in utter contradiction to the inspired record of the creation of the soul. "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." Admitting this to be true (which is true, whether we admit it or not) then it follows necessarily that the Philosophic notion is a sheer fable of some deluded brain, designed by the Arch-deceiver to deny God, in a more subtle indirect way than he did in Eden! Let us adhere to the Bible.

Another minister speaking of the 2nd Advent near, and its associated truths, said, "I hate the doctrine, as I do Satan; though I love the men," &c. This is the counterpart of the language of an influential Adventist touching the view of life, death and immortality as literally expressed in Scripture, "I hate it as I do sin!"

The above I would not record; but that it may enable some to see truth. It may meet the eye of my brother who, unwittingly, used the last quoted sentence, and enable him to see its absolute impropriety and sinfulness. The state of mind, which prompts the use of such words touching any doctrine of the Bible, when expressed in "the words which the Holy Ghost useth," forbids any advance either in "grace or knowledge." Such a mind is dreadfully dark, or "enmity to God"

It would be right to record the evidences of good done in many places; but my want of time now forbids. O her duties will press on me as I draw near home. Hence I leave all that for the Judgment. With grateful acknowledgment God's mercy which has been with me. As to my humble labor, I am thankful for the privilege of going day and night—"testifying the gospel of the grace of God."

One pleasant meeting was held in Cleveland. One was baptized, from Norwalk. One in Milwaukee. My interview with the congregation in Rochester was pleasant, and I would hope profitable; though so much was left unsaid, as to make me quite ashamed.

Bro. Pinney, in our last interview, gave me a few words to the brethren—to deliver verbally, a few words; but in no way can I so fully tell his message as by the press. He has been most deeply agonized, day and night, with the painful operations that he is now enduring. He said, "Tell the brethren that I am thankful to God for my af-

flictions—the secret of them. They have done me good. All things work together for good to them who love God," &c. I love Jesus,—I love men. Never, till within a week, have I known what it is to suffer—or to value God's blessings. God had given me such health that I knew not how to value it,—nor the blessing of a God. Those who can eat, walk about, sing praise and serve God, they do not value their blessing! O I would give \$5 for the happiness of drinking a cup of cold water! Money, what is it, compared with God's blessing!!!

Yesterday (Sunday) I was thinking of these things, and my mind went forward to "the kingdom." There I shall enjoy God's fullness of blessing forever! I hope, if time lasts a little, to measure swords with Satan, in the field again; but that I leave with God. O, it did seem as if should go, OR IN A FLOOD OF GLORY!!! In earthly fountains fail him, the heavenly are opening and flowing more freely to fill his whole being. Praise the Lord for the strong consolation!!!

Canandaigua, Jan. 16th, 1840.

FROM BRO. E. R. PINNEY.

DEAR BRO. MARSH—Presuming the brethren scattered abroad would be glad to know I am along in my afflictions, I thought I would briefly state my case up to this time. I have now been here two months, under the care of Dr. Wolsten, for the cure of my cancer; during which time I have had three applications of his plaster.

The plaster is exceeding painful from 15 to 20 hours, when the pain measurably subsides, the system relaxes, and after a few days I become again quite comfortable, and the system has an opportunity to recover itself.

Meanwhile suppuration takes place, and the portion of the cancer killed, separates from the surrounding parts, and comes out in from two to six weeks. I have had two portions removed: the first in two weeks—the second in four, and the third will probably come out this week. The latter portion is larger than both the former. I am now, by the blessing of God, quite comfortable, able to sit up through the day, and to read and write most of the time, avoiding however much mental effort. My physician is quite sanguine of a cure, and thinks another application (at least general) will not be necessary. So far as I can judge, with the blessing of the Lord I consider my prospects more flattering than at any former period, and have a good degree of confidence, my brethren, that through your prayers, I shall be given to you again, and to be at work, whereunto by the grace of God I was called, of proclaiming "the hour of his judgment come."

For the last four or five weeks I have had the attendance of Mrs. Pinney, for which I praise the Lord. Our youngest child is with us; the other three are at Seneca Falls, scattered among the brethren, who in their kindness have received and administered unto them in the name of the Lord. I pray God they may not lose their reward. And here permit me to express my gratitude of heart to the dear saints who have so graciously and abundantly ministered to me in my afflictions, both in word and deed. My brethren, "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to my necessities and to minister." I can only refer your claims to Jesus, praying that the blessing in Matt. xxv. 41—40, may be yours in the day of Christ.

I thank God for his sustaining grace given me through your prayers, whereby I have been enabled to rejoice in my afflictions with exceeding great joy. Never have I had such enlarged views

of God's goodness, his manifold mercies to me-ward, and the exceeding riches of his grace, as during my late sufferings. And never did I realize the fulness, sufficiency and preciousness of Christ, as when in the furnace: he drew near and whispered in my ear, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he loveth"; and, "these light afflictions which are but for a moment, will work out for you a far more exceeding and eternal weight of glory." I then felt, dear brethren, that I was willing to suffer as well as to do the will of the Lord. But I have found much more grace requisite for the former than the latter. To be active, falls in with several principles of our nature; but to sit or lie day after day, and week after week, and painfully groan out our sufferings and existence, and no eye to see nor ear to hear but God's, and without murmuring or repining, softly and in sincerity of heart confess, "I know, O Lord, that thy judgments are right, and that thou in faithfulness dost afflict me; let, I pray thee, thy merciful kindness be for my comfort according to thy word unto thy servant,"—requires much grace. But to the praise of Jesus, I can say, I found his grace sufficient for me even here, and he strengthened me with all might according to his glorious power, whereby I was enabled to endure mine afflictions with all patience and long suffering with joyfulness: giving thanks to God, who will, I trust, through these afflictions, sanctify and make me meet to be a partaker of the inheritance of the saints in light.

Pray for me, my brethren, that this may be the portion of my cup. And that God may bless and sanctify and save you in his kingdom, is the prayer of your afflicted brother, waiting, longing and groaning for redemption.

E. R. PINNEY.

In the Furnace, Jan. 23, 1849.

FROM BRO. A. HALL.

"DEAR BRO. MARSH:—I wish to say a few words to myself, and to the believers in the doctrine of the final and everlasting destruction of the wicked, who believe also, that a thousand years will intervene between the resurrection of the righteous at the coming of Christ, and the resurrection and final retribution of the wicked. Were I to ask why you believe the wicked will be utterly destroyed, you would answer in language like the following: "The Bible plainly teaches that the wicked shall perish"—shall be destroyed—shall consume—shall be burned up—shall be punished with everlasting destruction—and shall not be, &c., &c. Very well. I now ask you carefully to investigate those scriptures in which the above expressions are found and notice the time when the wicked will be destroyed. Are we to expect a second fulfillment—at another time? Certainly not. Then why quote such texts at one time to prove the destruction of the living wicked at the coming of Christ, and at another time quote the same texts to prove the final destruction of all the wicked, if the FINAL destruction is a thousand years after the coming of Christ? Is the very evidence that the destruction and punishment spoken of in Pa. xxxvii.; Mal. iv.; Matt. iii. 12, 13, 30, 40-42, xxiv. 51, xxv. 41-46; 2 Pet. ii. 9, lii. 7; 2 Thess. i. 6-10; Isa. xxvi. 21, will be fulfilled in connection with the coming of Christ. I say therefore, that I consider the doctrine that all the dead will be raised, and all mankind judged and rewarded by the Lord, when He comes, one of the main pillars of the doctrine of the final destruction of the wicked.—Indeed, I could not believe the latter, while I disbelieved the former.

I have thus written briefly, for the purpose of stirring up the minds of the brethren to a thorough investigation of the Scriptures respecting the

time of the resurrection and final retribution of the wicked.

Waitsfield, Vt., Dec. 13, 1848.

FROM BR'N J. VILOTT & J. LINVILL.

BRO. MARSH:—So far as we understand from reading your paper, we heartily subscribe to the doctrines it advocates; especially the doctrines of the speedy coming of Christ, and the sleep of the dead. In Bible language, "the dead know not any thing"—"in that very day his thoughts perish"—"all the wicked will God destroy, with him that hath the power of death, that is the devil, and all his works." Yes, we believe God will have a clean universe, at which period, either in time or in eternity, it may be said with truth and propriety, "God is all in all." 1 Cor. xv.; also Rev. v. 13.

There are about 40 of us in this part of God's vineyard, associated as the church of Christ, and distinguished as seekers of IMMORTALITY, for the purpose of attending to all the gospel ordinances, such as baptism (not sprinkling) and the Lord's Supper, &c. There are associated with us four or five who were once regular authorized preachers in the M. E. Church, who have stood up in the defence of the above truth, ever since 1842, and are still preaching in different places; and there is an increased interest manifested among the people; and we are encouraged and happy in believing, and giving glory to God, looking for and hastening unto the coming of our Lord Jesus Christ.

If this should meet the eye of any brother full of faith in the above [Bible] doctrines, and he should feel disposed to travel west to Laurel, Indiana, and inquire for us (we live about five miles west of Laurel), he will meet a happy reception, provided he answers the above description.

Yours in that blessed hope,

JAMES VILOTT,

JOHN LINVILL.

Laurel, Ia., Dec. 3, 1848.

FROM BRO. N. M. CATLIN.

DEAR BRO. MARSH:—I feel a pleasure in sending you occasionally some new subscribers—for two reasons; First, I am indebted in my agency for the Harbinger myself. Second, I feel great satisfaction in extending its circulation.

The stand you have taken against Anniversary Conferences is commendable. It needed courage and the spirit of meekness to defend the position. I trust you have the approval of a large majority of the brethren on this subject, both for the matter and spirit of your articles, as well as the general tone of the Harbinger. Bro. JONATHAN WILSON's statement justifies this conclusion. Be encouraged, Bro. Marsh. La Porte, Ind., Dec. 1888.

Bro. E. M. Lee, Hemlock Lake, N.Y., Dec. 16, writes:—

"We are starving for a little meat in due season. We have no advent preaching at all. I have not heard a sermon since the tent meeting at Springwater; and if it was not for your paper I believe I should starve out. I wish some of the brethren would come this way, in their travels: here seems to be a chance to do some good. Bro. E. R. Pinney would be the man, if he was able to preach. But is there not some one that can and will come and warn this people of their blindness? The M. E. Church [so called] is in a perfect uproar; the members are scarcely on speaking terms: all is confusion. Is Christ divided? No. These things ought not so to be."

BRO. MARSH:—Please say through the Harbinger that the brethren in Springfield have hired and are fitting up a Hall in Sanford street, second door from

Main street, over Bangs' Iron Store, where meetings will be held hereafter. We are few, but strong in the Lord, and looking for speedy redemption.—Our Deliverer will soon come. Let us be glad and rejoice, for our redemption draweth nigh.

Yours waiting, K. E. LADD, Springfield, Mass., Jan. 11, 1849.

BRO. H. ROBINSON, Watson, N. Y., Dec. 20, 1848, writes;

I am here in the wilderness almost, without one to sympathize with, and no opportunity, to meet with brethren without traveling some 15 miles or more; yet, bless the Lord, I have my Bible, and the Advent papers and books for my consolation. I hope that Bro. Wendell, Bates, or any other lecturing brother, who may visit West Martinsburg or Copenhagen, will make it convenient to come and see me, about 10 miles east of Lowville, and I will secure a place for the sounding of the alarm in this part of the mountain.

Obituary.

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

DIED, in East Bethel, Vt., Oct. 27th, WILLIAM P. MORRILL, aged 27 years and 9 months.

He became a firm believer in the immediate coming of the Lord, in 1842. We think we never witnessed more patience and resignation, after he had given all up for Christ. He left an undoubted evidence that he now rests from his labors, and will, until the morn of the resurrection, when "this mortal shall put on immortality."—This was his hope—the resurrection was his theme. "O," said he "I have a hope big with immortality," and his soul was full while he spoke. He continued patient unto the end. We mourn not as those without hope; for those which sleep in Jesus will the Lord bring with him.

S. & A. P. MORRILL.

East Bethel, Vt., Dec. 5, 1848.

BALLSTON SPA, N. Y., Jan. 22, '49.

DEAR BRO. MARSH:—God, in his providence, has come very near to me. My dear wife has been removed to the land of the enemy, there to sleep till the Archangel's trump shall wake the dead. She died Dec. 3, 1848, in the 40th year of her age; and though she was a great sufferer, she was one of the happiest persons I ever saw. She would frequently break forth in praises to God, and exclaim, "O, the glory that awaits me! It will pay me for all my sufferings here;" and then she would exhort us to live faithful to God, and meet her in the first resurrection.

She was confined to her bed near seven months, but endured her sufferings with Christian patience, and left the world without a struggle. Her friends and relatives are left to mourn their loss; but not as those who have no hope. By her request, Bro. Brown, of the Episcopal Methodist, preached a feeling discourse from 2 Cor. v. 1, on the 14th inst.

JOHN S. GARDNER.

Herald, please copy.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent conference meet in LIVING HALL, Buffalo street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, three times, from corner of Dixon street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren wishing the city privilege to meet with us in

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHURCH," BROAD'S BUILDING, corner of State and South Fourth streets. Meetings twice on Lord's day, and Tuesday and Thursday evenings. (At 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. 51 Bond-street (between Broadway and Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Tuesday evenings each week. State free. Brethren visiting the City are invited to meet with them.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings at the Concert Room in Poots's new building, corner of Main and State Streets, every Lord's day and evening.

Business Notices.

To Correspondents.

D. C. Tourtelot—The "No. 264" belongs only to the name before it, not the others. You have paid to 497; A. Bishop, 298; B. Steere, 290.
 L. Bissell—By examining our books, we find that we have sent two papers to L. Bissell; one to Copenhagen, the other to Champion. The latter has two remittances of \$1 each credited. The bill was sent to L. B. Copenhagen. If they are both the same person, you have paid to No. 279. Please inform us. The last remittance you will find acknowledged in No. 25, Dec. 9, to S. Bissell.
 D. M. Shepard—We have none of No. 23.
 W. P. Butler—We send you what we have of last Vol., and credit the remittance from commencement of Vol. 18.
 Geo. Dillaugh—We have sent the bundle by Express (Livingston & Wells) to Ogdensburg, as the expense will be less than by mail. You will find it by calling on the Express Agent.
 T. I. Carlton—You are credited to 256; C. Street-er owes, from 234 to 266, \$1.18.
 H. Hyde—if we sent a bill, it was our mistake; you had paid to 382.
 W. B. Wade—We will send the "Sermons" as soon as we receive a fresh supply.
 A. Coburn—The dollar you sent by Bro. Robinson last May was not received. We presume he forgot it. It would pay you to No. 264, to which we now credit you.
 D. I. Robinson—Will you please see to the above.
 H. Lyon—The book was sent.

New Subscribers.

State	Since our last.	No.
Massachusetts,	42	8
New Hampshire,	8	3
Vernon,	26	1
Maine,	19	3
Connecticut,	16	2
New York,	29	1
Virginia,	1	8
Alabama,	1	6
Florida,	1	16
	Total,	169

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LETTERS—A D Wilkinson L P Judson L Boutell B G Getchell L Bissell D C Tourtelot H E Broughton J Weston A Mathewson Z T Wood W Brown H H Whitney J L Stout E Butler J I Calkins H Herrick W Sheldon H Winchell A Nestle I Fancher J L Paine S Marsh J Turner O Sherwin T I Carlton E Davis G Dillaugh G S Gardner A Coburn L Sanges O D Gibson N A Seymour B P Manning S Platt E E Babcock M W Norton J I Calkins C Monroe D B Eldred J Stevenson S Hewitt.

Conferences.

Wilcox Corners & Van Buren.

Conferences will be held, the Lord willing, at the following times and places—
 Wilcox Corners, commencing Thursday evening, Feb. 8th, and hold over the Sabbath.
 Van Buren, 2 miles north of Canton, in the neighborhood of Bro. Ogley's, commencing on the evening of the 15th Feb. It is 4 1/2 miles southwest from Baldwinville. Those coming on the Oswego railroad will leave the cars at that place. We want a general attendance of our brethren from Auburn, Seneca Falls, Syracuse, Manlius, Liverpool, Oswego, &c.
 J. C. BRYATER.

Brockets Bridge.

A Conference will be held at Brockets Bridge, Herkimer Co., N. Y., to commence Thursday evening, Feb. 8th, and hold over the Sunday following. Brethren at Cranberry Creek, and other places near, are invited to attend, and help sustain the meeting.
 G. W. BURNHAM.

Clarkson Corners.

We will hold a Conference at Clarkson Corners, N. Y., commencing March 1st, and hold over the Sabbath. Brethren coming will call on Bro. Demerest.
 Will Bro. Gaskell or Corbin of Orangeport see that Bro. Stevenson, of Toronto, C. W., is brought on his way to this Conference, with the cart.
 G W BURNHAM,
 J C BRYATER.

North-Selkute, R. I.

A Conference, the Lord willing, will be held in North Selkute, R. I., to commence Friday evening, February 9th, and hold over the Sabbath. Brethren generally are invited to attend. Eld. MATTHEW BATHURLO, from Vermont, will be with us.
 For the brethren, D. C. TOURTELLOT.

Appointments.

Seneca Falls, Auburn, Sennett, Homer.

If Providence permit, I will preach at Seneca Falls on Friday eve. 26th inst., and continue over the Sabbath.
 At Auburn, on Tuesday evening, 30th inst., and the following Sabbath.
 At Sennett, Wednesday and Thursday evenings, 31st inst., and 1st Feb.
 At Homer I will spend from Wednesday the 7th Feb. to the 11th, over the Sabbath.
 (Can Bro. Bates meet me at Auburn with a conveyance, or inform me by letter to Auburn what will be the best way of getting to Homer.)
 L. D. MANSFIELD.

Syracuse, Auburn, &c.

I will preach at Syracuse, Wednesday evening, Feb. 14th.
 Auburn, Monday evening, Feb. 19th.
 Seneca Falls, Tuesday evening, Feb. 20th.
 Batavia, Wednesday " " 21st.
 Will Bro. Boynton meet me at Batavia at that time.
 Rochester, Sabbath, Feb. 26th.
 P. S. I would say the brethren at Manlius, I shall not be able to come and see them now, and wish they would be at Van Buren or Syracuse when I am there.
 J. C. BRYATER.

Canada West.

Bro. Wm. DEVERELL will meet with the friends in Canada West as follows:
 Edwardsburgh, Grove School-house, Feb. 3, 4.
 Kempville, Feb. 5, 6,—if a place can be provided.
 Will Bro. Ellcock see to it in time!
 Mountain, at Ganzie's, Feb. 8, 9.
 Corigan's, February 10, 11.
 Moor School-house, Feb. 12, 13, 14, and 18, at which time the Lord's Supper will be administered.
 Wm. Painsborough, Feb. 15, 16.
 Matilda, School-house, near S. Dillaugh's, Feb. 19, 20, 21.
 Matthew Wiley's School-house, Feb. 22, 23.

Vernon, Vt.

The Lord willing, I will meet with the Advent believers in Vernon, Vt., Sunday, Monday and Tuesday, Jan. 28th, 29th and 30th.
 L. BOUTWELL.

Victor.

If God permit, I will attend meeting at Victor, on the last Sabbath in February. G. W. BURNHAM.

New York & Connecticut.

The Lord willing, I will preach as follows:
 Kent—January 26th—28th.
 Litchfield Centre—Sunday, February 4th.
 Ellsworth—Feb. 6th—8th.
 Sharon—Feb. 9th—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. GARDNER.

Book Notices, &c.

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. PINNEY.
 Price, 64 per hundred; 6 cents, single.
 THE SON OF GOD.
 An Examination of the Divine Testimony concerning the Claim of the Son of God. By Henry Grew, Minister of the Gospel. Price, 15 cts. single.
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 Illustrated by Examples. By C. Morley, author of "Practical Guide to Composition," Price, 15 cents.
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 No. 5.—The Great Inauguration.
 No. 6.—If I Will that be the Sign of My Coming.
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The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.
 Office in Talman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

SEVENTY-FIVE CENTS PER VOLUME (SIX MONTHS).
 IN ADVANCE.
 One Dollar, if not paid before the close of the volume.
 If copies directed to one person, Three Dollars. Ten copies, directed to one person, Five Dollars. Free, to those who are unable to pay.
 All communications, orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post-Box—to BRO. JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 7.

ROCHESTER, N. Y.—SATURDAY, FEBRUARY 3, 1849.

Whole Number 967.

Poetry.

THE CHRISTIAN DISCIPLE.

A young lady in England, was much persecuted by her unconverted father, because she had embraced Jesus. He sought to discover her mind, and gave her a song to play and sing, called "Go love me, why should sorrow," &c.—To his surprise she played and sang the following:

Jesus, I my cross have taken,
All to leave and follow thee,
Naked, poor, despised, forsaken,
Thou, from hence my all shalt be.
Forsake every fond ambition,
All I've sought, or hoped, or known,
Yet how rich in my condition,
God and heaven are still my own.

Let the world despise and leave me;
They have left my portion so;
Human hearts and looks deceive me,
Thou art not, like them, untrue;
And while thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends disown me;
Show thy face, and all is bright.

Go then, earthly fame and treasure,
Come, disaster, scorn and pain,
In thy service pain is pleasure,
With thy favor, loss is gain.
I have cast thee Alpha, Father,
I have set my heart upon thee;
Sorrow may bow, and clouds may gather,
All must work for good to me.

Haste thee on from grace to glory,
Armed by faith, and winged by prayer,
Heaven's eternal days before thee,
God's own hand shall guide thee there.
Soon shall cease thy earthly sorrow,
Soon shall pass thy pilgrim days,
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

Original Articles.

For the Harbinger & Advocate.

ON THE DEATH OF THE SON OF GOD.

BY HENRY OWEN.

There is no event of deeper interest, involving consequences of greater magnitude, than the death of the Son of God. "The heavens declare the glory of God." His beneficence shines throughout Creation, but, it is at the Cross the spiritual mind contemplates, with the most thrilling emotion, the WISDOM and the LOVE of our Father in heaven. Here is the "foundation" which God has laid for the deliverance of millions of sinful men from the dominion of sin and eternal death! Here only is to be found the hope of IMMORTALITY and of the ceaseless felicitia and glories of Eternity. Alas! how has the true glory of this wondrous scene been eclipsed by the theories of that wisdom which is foolishness with God! Beloved brethren in the Lord, we have been corrupted from the simplicity which is in Christ Jesus. Let us turn away from human systems to the living oracles of Truth.

"We have a great High Priest—Jesus the Son of God."

"He sent his Son to be the propitiation for our sins."

"When thou shalt make his soul an offering for sin," &c.

"He hath poured out his soul unto death."

"He died for our sins." "He laid down his life for us."

"I lay down my life for my sheep."

He hath "put away sin by the sacrifice of himself."

"Being in the form of God—he 'became obedient unto death,' &c.

"Hereby perceive we the love of (Christ, &c.) because he laid down his life for us."

"I am he that liveth and was dead."

"Thou wilt not leave my soul in school, &c."

What, I ask, is the plain import of these divine testimonies! Is it not that our gracious Father in heaven gave his SON *really and truly* to die for us! Is it not that the Son of God laid down *his own* life for us! Does not the *greatness and efficacy* of his priesthood depend on this fact! Who believes it! What modern creed admits this great truth, so manifest to the unbiased mind? The words of the quoted passages of divine truth are indeed admitted, but is not the true import of those words perverted!—Of what avail is the admission of the words, without we apprehend and believe the truth and the fact which the Holy Spirit *comes* to teach by the words! I do not indeed affirm, or believe, that all misapprehension of these divine testimonies is a barrier to salvation; but I do affirm that such misapprehension tends to obscure our views of the glory of the Cross, and to weaken our sense of obligation to our Father in heaven for his "unspeakable gift." Let us now compare the word of the Lord with the theories of men.

"When thou shalt make his soul an offering for sin," &c. "He hath poured out his soul unto death," &c. Whose soul (or life) was made an offering for sin and poured out *unto death*?—Certainly that of the *Son of God*. But the popular faith is, that the "body prepared" for the Son of God only died, and that the Son of God himself retained his life and all his vital powers.—That Son of God; that spirit of transcendent excellency, whose death the wisdom of the Infinite contemplated as an adequate propitiation for the sins of the world, never died at all! God, according to this theory, never made the soul or life of his Son an offering for sin! He never gave his Son to die for us! All that died for the sins of the whole world was a human body! How different the perception of the inspired apostle. "We have a great High Priest—Jesus the SON of God." The offering our High Priest, was the offering of "Himself once for all." This offering was great, glorious, adequate to the end, "acceptable to God," why? Because it was the real offering, the voluntary sacrifice of God's ONLY BEGOTTEN SON, who was "made better than the angels," "the image of the invisible God." Such is the efficacy and transcendent virtue of this real offering of the soul or life of the Son of God, he hath thereby "perfected forever all them that are sanctified." "I lay down my life for my

sheep." "I am he that liveth and was dead."—Whose affirmations are these? They are the affirmations of the *Son of God*. What is their plain import? It is that he hath "put away sin (not by the mere sacrifice of a human body, but) by the sacrifice of HIMSELF."

"He (i. e. the Son of God) died for our sins." He died. There was no deception here, no illusion here. What is it to die! What is death? It is to cease to live. Death is the opposite of life. This is incontrovertible. The Son of God, who declared, "I live by the Father," resigned his life into the hands of his Father, when the Father demanded it for the perfection of the glory of redeeming Love. This is confirmed by his own confiding words, "Thou wilt not leave my soul in school, nor suffer thee Holy One to see corruption." The soul or life of the *Son of God* was in school from the time of his death to the time of his resurrection. We are assured by the Spirit of Truth that "there is no work, nor knowledge, nor wisdom in school." The Son of God had no consciousness during that period.

"He became obedient unto death." Who? That very Son of God who was "in the form of God," "the brightness of his glory;" for so the connection plainly teaches. According to modern creeds, he did not obey *unto death*. He left the body he animated on the Cross lifeless; but he himself *did not die*.—God *did* spare his Son from death. He did not freely give him up to us all. Is not this theory a subversion of the plain testimony of the oracles of God? Does it not divest that system of redeeming Love, which is the "wisdom of God," of a fact of vital importance? It is the dignity of the nature and character of Him who *really suffered and really died* which gives efficacy to the sacrifice, and renders it acceptable to God. It is because "God set forth" his own Son to be a propitiation, *by dying for us*, that he can now "be just and the justifier of him which believeth in Jesus." It is this fact that gives import to the wondrous exclamation, "Behold the Lamb of God which taketh away the sin of the world!"

"He sent his Son to be the propitiation for our sins." The propitiatory sacrifice or offering certainly included his death. The passage then teaches that God sent his Son from heaven to die for our sins. But this is a very different proposition from the declaration that God sent his Son to assume a human body which should die for us. The passage plainly teaches that the very same being, the same spirit denominated "the only begotten of the Father," "the first born of every creature," who was with the Father before the world was, really died for us.

This truth is essential to the scriptural representation of the surpassing and infinite Love of God and the Love of Christ developed to the Universe in the salvation of sinners. "God so loved the world that he gave his only begotten Son," &c. "HEREIN is Love, not that we loved God, but that he loved us and gave his Son to be the propitiation for our sins." "HEREBY perceive we the Love of (Christ) that he laid down his life for us." Again I affirm this is a glori-

* The words "our God," in our version, in Italian, are built in the original.

ous reality and no illusion. God has really so loved the world as to make the soul [life] of His own Son "an offering for sin." The tradition of erring men and their vain philosophy deny this wondrous Love, affirming that spirits cannot die, in the very face of eternal truth, that God "only hath immortality." True philosophy teaches that every thing created (not excepting "the first born of every creature") must be dependent for existence on the Creator. Far be it however, that we should reject the plain testimony of the Word of the Lord for any system of philosophy, however plausible. That Word is indeed in perfect harmony with the highest reason and the true nature of things, whatever apparent inconsistencies it may present to finite minds.

In conclusion, beloved brethren, let us honor God by believing his own testimony, "comparing spiritual things with spiritual," and not with human systems or the traditions received from our fathers, to be taught the truth of the Lord by the precepts of men. We have much to *unlearn* at the feet of our divine Master. Let us enter into the liberty wherewith Christ has made us free, and, with a single eye to Truth, and humble dependence on the Spirit of Truth, judge for ourselves what the mind of the Lord is. Especially may the Love of God manifested in "his unspeakable Gift," and the Love of Christ, draw us from the vanities of the world and constrain us to live, not unto ourselves, but unto Him who died for us and rose again.

Philadelphia, Jan. 13th, 1849.

For the Harbinger & Advocate.

THE SPIRIT IN MAN.—No. V.

BY J. L. CALVERT.

"Our life is a vapor"—"All flesh is as grass, and all the glory of man as the flower of the field." I will here give a familiar illustration of my view of the spirit of man, as it is manifested in the living man. Take the church-going bell, as its ringing peals reverberate over the surrounding vicinity. Now, would it not be very absurd to suppose that the bell rings because there is a sort of *spiritual element*, a sonorous, ringing principle in the bell! Most surely. The ring is not in the bell, nor the tongue; neither is it in the rope, nor the sexton. There is no ringing principle operating through the bell, nor communicated to it. Then what makes the bell ring? Why simply the motion of the bell, causing the tongue to strike against the rim of it—a little life, that is all. It moves to and fro, it shows signs of life; but what is the spirit of this life in the bell? We have seen the effects of it—the ringing,—now what is the cause? Is it the rope, or the handle, or the sexton; or is it the tongue of the bell? No, neither of them, nor all of them. The handle or stem, the fulcrum, the rope and the sexton, are the means used to impart this spirit, which is the power of the sexton operating through the rope upon the bell. The parts of the bell are fully joined together and adapted for a certain end. The power of the sexton is applied at the proper point, the bell moves in its appointed sphere, its regular vibrations and the desired end follow, the unmistakable ding dong echoes from hill top to hill top. Now this power applied is the spirit of the bell, which is somewhat of an illustration of the power of God in its operation upon the human frame. The means of this operation are called "breath," "inspiration," &c., and the effect is life, understanding, and all that makes the living man what he is.—Another illustration may be found in the force communicated to the engine by the power of steam.

We will say no more at present by way of argument in favor of the proposition I have set forth as an answer to the question, What is the

spirit of man? but proceed to consider some objections that may be urged against it.

1. It may be said that I make man but a machine, as is shown by my illustration of the bell. If the objector favors the popular idea in relation to the matter, the objection lies as strongly against him as myself; only it opposes him one step farther back. Christians generally believe in what is termed a "special providence," in the overruling power of God. Says Benson, the standard commentator of the Methodist Church, "It is the presence and agency of God that gives every thing virtue and efficacy, without which, there can be no life, no sensibility, no power." This idea, I believe, is held, in substance, by all. If the spirit is an entity, the man proper, it is just as dependent upon the present agency and power of God as the man is, in my view. I hold that the power of God is exerted directly upon the human organization, and the objector considers it as exerted directly upon the spirit, which inhabits the organization, or the body, as a man dwells in a house, a tabernacle; which spirit moves the body as it wills to do. He would make the body a machine moved by an intelligent spirit, which is itself another machine moved by God himself, if his objection is good for anything, unless he believes that the spirit acts independent of God immediately after its creation. But the objection is not good. There is a point where the direct agency of God ceases, leaving the results to our own control, as free agents, to act as we please. It is enough that he has endowed our organization with living energy, and continues it by a perpetual "visitation," to the full number of our days, while the grand result of this continued influx of vital spirit from God upon the organs of the human frame, not only causes life, but confers reason, judgment, understanding, volition to govern and conduct, and all the attributes bestowed by man: and all our own. In addition to this, he has taught us what the Lord our God doth require of us, reminding us that we are "fearfully and wonderfully made," and that he "will bring every work into judgment with every secret thing."

2. It is said that I make the spirit of man God's Spirit. I make the spirit of man the product of the divine. It is the spirit of man in the sense that bodies set in motion always move with a force of their own, more or less, and do it too after the propelling power is removed.

3. It is objected, that it is unreasonable to suppose that the same identical spirit should possess all living beings, so diverse, so opposite. The spirit of man and the spirit of beast cannot be "one." To this I will answer, in the language of Paul, "concerning spiritual gifts," 1 Cor. xii. 4-11: "Now there are diversities of gifts but the same spirit, and there are differences of administrations, or ministers, but the same Lord, and there are diversities of operations, but it is the same God that worketh all in all. But the manifestation of the Spirit is given to every man, to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

4. Is it asked why the spirit is so often used as the seat of affection, emotion and passion, if it is not a principle or element capable of being so? I answer, for the same reason that the heart is so used. The heart is not only used in the sense of being the seat of emotion, affection, &c., but of thought, wisdom, goodness, understanding, judg-

ment, perception, and the like. No one supposes that the heart of man, that muscular organ; his system, is the seat of all these powers or attributes; yet the Scriptures afford but few instances of its use in the physical sense, but almost uniformly as being the seat of the rational or intellectual faculties. Why is this? Every answer, the word heart is thus used figuratively I will give the same reply in regard to the use of the spirit in man.

5. Zech. xii. 1: "The Lord . . . formeth the spirit of man within him." A striking parallel passage to this, is Isa. xlii. 5, which probably expresses all that is meant by the one quoted—Formed is used in the sense of made, or created as in Pa. xc. 2, xcvi. 5; Prov. xxvi. 10; and Isa. 7. "I will form the light." Has light a form? I think that is formed, does not necessarily have form. If it is adapted with appropriateness certainly to the end designed, it is enough—Gal. iv. 19: "My little children, of whom I have again in birth again until Christ be formed in you," is Christ made to assume a form, in the below as the objection opposes the spirit to be in me. If not, then the objection is of no weight, as it is founded upon the word *formeth*. Again, it may be said the text read, "formeth the spirit of man within his body."

6. The prayer of Stephen, "Lord Jesus receive my spirit," and the words of the Saviour, "Father, into thy hands I commit my spirit," are urged as objections. My vital spirit, or breath, is all that can be fairly implied in the expressions. A spirit of humility and devotion would inspire such a prayer in the hour of dissolution.

7. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." The objection here, gives a figurative application to the last clause of the passage, making it mean the secret thoughts, designs, motives, &c., and makes the word *spirit* the same as in Zech. iii. 1; Job xxiii. 8; 1 Cor. ii. 11; whereas the Hebrew word is not *ruach* [spirit], but *nesekem* [breath]. So the passage literally reads, "The breath of man," &c. I have given what I think is a more correct explication of this passage in former number. I will speak of other objections in my next.

For the Harbinger & Advocate.

THE MILLENNIAL REIGN OF THE SAINTS

BY A. B. FOGG.

"This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xi. 6.

1. What is the first resurrection? It is described here! How long before the resurrection of "the rest of the dead" does this "first resurrection" occur? One thousand years! The thousand years is repeated *six times*, and hence must be a determinate period. No one of the prophetic periods is so frequently and emphatically stated. These six times are in one connection—they relate to this one subject and its connections.

What is the condition of the saints during the thousand years? How readeest thou? They are blessed, and to be exempt from the second death—they shall be priests of God and of Christ, and shall reign with him. So it reads, therefore it must so mean, till the witness is impeached!

Is there any contradiction between this representation and the other parts of the book which relate to the condition of the saints? No, not if we place their reign where this book and the whole Bible places the kingdom. There is no place for the saints to reign, save in the kingdom. The kingdom does not come during the opening of the seven seals, or the sounding of the seven trumpets, or the pouring of the seven vials, or

while mystic Babylon sits a mistress among the nations. When Babylon finally falls; when the last trump sounds, then the kingdoms of this world become our Lord's. When, the seventh seal opens, then the saints are seen to be blessed—then God gives judgment in their behalf—then he rewards his saints, and them that fear his name, small and great. These are as victors apperelled in glory—pained with victory—honorably enthroned to reign with Christ. The most natural and only rational conclusion is, that they reign in the place where, and at the time when, Christ does. Rev. xi. 15, 18.

On no point is there more distinct or weighty testimony than on this. In this world (the time of the seals, and trumpets, and vials) ye shall have tribulation. John xvi. 33; xviii. 36.—“They who will live godly in Christ Jesus shall suffer persecution.” 2 Tim. iii. “They shall be hated of all nations”—afflicted and killed.—Matt. xxiv. 9. How long? I answer, ‘Till Jesus comes to bind the strong man armed—till the last seal is opened and the last trumpet sounded. Then a great change comes, and not till then, in the condition of God's people—then the saints are rewarded. They are blessed and holy, and reign with Christ a thousand years. They are kings and priests unto God. This condition is most honorable, blissful and glorious.

Mark! We must leave this heavenly or happy state till the seventh seal and seventh trump, because there is no place for it before God's kingdom comes. That interpretation which contradicts the whole tenor of the Bible touching this point, cannot make a harmony. If a contradiction cannot be an explanation, neither can it be a harmony! The harmony of Scripture touching the condition of God's people, makes the suffering to continue until the King and kingdom come; then they reign. Amen.

While this text teaches a blessed reign, it must come after the scenes of blood, and wormwood, and martyrdom, and fire, and brimstone, which precede the 7th trumpet.

II. There is no place for the second death, till after the wicked [who are alive and remain until the coming of the Lord] have been visited with the first death.

The second advent of Jesus can no more be realized till after the first is over and done with, than the second death can be till after the first is passed. Some time or some thing must intervene to make them distinct. We may as rationally and religiously confound the first and second advent, as the first and second death. One must be as literal and as real as the other. Now how long and how far is the second death removed from the first death? We are nowhere definitely told save here—It is one thousand years. The first resurrection is described, then we are told that the rest of the dead lived not again till the thousand years are finished. When Satan is loosed, and the Gog and Magog army of the wicked gathered, we read of their burning, dreadful destruction. In a second vision covering the whole judgment scene, (without giving the order of events,) their fiery doom is denominated the “second death.” Rev. xx. 11-14.

As the second advent and second death imply a first, so the first resurrection implies a second. This thousand years is all, and the only thing, that separates “the first” from the final resurrection.

III. Our Lord teaches that the worthy shall obtain a resurrection from the dead—from the dead once. It is the resurrection of the just. Neither he, nor his apostles ever recorded any period which shall intervene ere the rest of the dead rise, save this “thousand years.” The first resurrection is then the better resurrection of Heb. xi. 35. Thus we shall discern between the

righteous and the wicked. The rest of the dead do not live again, for “a thousand years.”

IV. The great Teacher tells us that those who are worthy to rise from the dead or from among the dead, shall be as the angels of God in heaven. The apostle bearing “the keys,” would not have us ignorant of this one thing, that one day with the Lord is as a thousand years. 2 Pet. iii. 8. This can apply nowhere but after the seventh trump, as does Rev. xx. 6.

V. This harmonizes with the typical character of the days of the week—the six days of toil and conflict typical of the 6000 years of earth's laborious curse. The seventh day—the Sabbath, a type of the seventh thousand years, or great Sabbath. Heb. iv. 9. Then the saints will be blessed and holy—they shall reign with Jesus unharmed and unhindered, during a thousand years.

VI. The perfect number is not six—it is seven. We read of “seven churches,” “seven spirits,” “seven angels,” “seven eyes,” “seven seals,” “seven trumpets,” “seven vials,” and seven days make a week; six do not; seven is the perfect number! Having had the six thousand years of the curse—the six great days of toil, shall we not have the seventh—the Sabbath? “There remains therefore a rest [or keeping of Sabbath] to the people of God.” Then the language of Rev. xx. 6 will apply to their condition. They will be blessed and holy—kings and priests unto God. They shall have ceased to suffer, then they shall “reign.”

Please note this! We can find no place for this seventh great day of the Lord, before the seventh seal and seventh trumpet; hence it must come after, as the book of Revelation teaches. It harmonizes with the plain, common-sense view of Rev. xx. 6.

In another number, if the Lord will, I may pursue the subject further. I know that the whole scene ought to be and will be as God would have it—as he has revealed it. Amen.

J. B. COOK.

New Bedford, Mass., Jan. 24, 1848.

LIFE AND DEATH.

BY N. H. CHILDS.

Some say that the subject of life and death is of minor importance. I think it is of vital importance; and for the following reasons, in part: If the word death means life, and if the passage, “The dead know not any thing,” means that they know a great deal, then I have no confidence in the use of words, and you may make such disposition of them as you please. Our Savior may or may not have risen from the dead. If a person can live without a head, then I cannot see the necessity of having a head.

The church and world nominally believe, that when a saint dies he passes immediately into glory or heaven, there to remain until the judgment of the great day, then he is judged, and welcomed into glory again. Now, who cannot see the fallacy of such a view? What, send a person to glory four or five thousand years, and then try him by the golden rule, to ascertain whether he is guilty or not! But, says one, Advent believers do not believe this. I ask your pardon; what is the difference? a portion of them preach that when a saint dies he passes immediately into Hades, a place of happiness, and there remain until the judgment day, when he will be judged and pass into a more favorable locality. Now I should like to know wherein the difference consists. Again, they hold that when a vile person dies he passes into a lake of fire, or torment, or Hell, and there remains to the judgment day, when he is judged, and remanded to prison again, or, as some, to a worse place, there to remain in torments as long as God shall exist! with an increased suffering, continually!! Now what sane

mind can love such a God. I don't wonder at the amount of infidelity in the world, after hearing such a doctrine preached. It is not so; my Lord is not such a tyrant; no, no.

The dead are represented always as coming from their graves, and in no other place. At the time our Savior arose from the dead, the graves were opened and many that slept therein arose from their graves. They did not come from some other place.

Taking this view of the subject, the fog passes, and the light of truth shines. The view that some entertain, that a person is judged at death, and have no other judgment, no resurrection, and no literal coming of our Lord, except *spiritually*, to those who may be alive during or at the time of the commencement of the millennium, is much more rational.

Worcester, Mass., Dec. 25th, 1848.

TO BRO. L. D. MANSFIELD.

DEAR BRO. MANSFIELD:—You prove that the rite of immersion was included in the process by which they were added to the church. See Art. 6r Nov. 25. You say, in Harbinger, Dec. 2, that the first rite to be observed by the believer is immersion. In connexion you say, “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, [immersion] is not immersed.” Now I do not see why misapprehension should change the order of God's institutions. It is plain from 1 Cor. x. 16, 17-21, and chap. xi. 18, to end of chapter, that the Lord's table is in the church. You have incontrovertibly proved that immersion was not only “first in order,” but the rite by which they were added to, or came into the church. Will you explain how one can get to the Lord's table without immersion, and at the same time walk after the order given to us by Christ? The clearest evidence of conversion, or, a “child of God,” is, that he keeps the commands. If one says “he knows God,” wants to commune at the Lord's table, but still rejects immersion, “and keeps not his commands, he is a liar and the truth is not in him.” 1 John. ii. 4. I would not give a straw for a change of heart, or mental exercise that alters not the practice; nor for practice that agrees not with the Word. In 2 Thess. iii. 6, is a command no less binding on us than the decalogue on the Jews. “In the name of the Lord Jesus I command you to withdraw from every brother that walks disorderly, and not after the traditions he received of us.” You say “immersion is first in order,” then of course communion at the Lord's table first in disorder. The word “tradition” is explained in 2 Thess. ii. 15 to be the word and writings of the Apostles handed down to us from the Son of God, whom, if we refuse to hear, and obey not his gospel, we shall be worthy of much sorer punishment than they who despised Moses' law.

We could multiply, but wait for explanation. You are doing a good work and will have my prayers for your success. I believe the Lord will come soon and hope you will then be found so doing.

N. B. The position of Bro. Marsh in relation to Conferences I heartily approve.

B. B. BIGHAM.

North Plains, Mich., Dec. 25th, 1848.

For the Harbinger and Advocate.

TEMPERANCE.

I have thought much of late on the subject of bible temperance. I fear that “many sleep,” being sickly [in mind] because they do not add to “knowledge, temperance, patience, &c.”

Who can pamper their bodies with stimulating food and drinks, and then keep them under so that

sin shall not have dominion over them! Can a person be pure in heart, and impure in body!— Can the eye of the mind be kept pure, if the bodily eye is suffered to lust! Rom. xii. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." If we would have holy hearts we must have "holy bodies." If our bodies are not inhabited by the Holy Spirit, we shall have no passport to the "air" when Jesus comes. The heart should rest in its "first love," then temperance will be easy. It is a fruit of the Spirit.

BUTLER MORLEY.

Buffalo, N. Y., Jan. 10th, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, February 3, 1849.

Speaking the truth, in love.—PAUL.

JUDGMENT OF THE GREAT WHORE.

That very important and specific prophecies, concerning the Papal Hierarchy, are now having their fulfillment, we have not the shadow of a doubt. One of these prophecies we noticed in the Harbinger for Feb. 20th. Another, or a continuation of the same matter, now claims our attention. It is Rev. xviii. 8, and the context. The text reads: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

This chapter fully describes "the judgment of the Great Whore," which the angel promises in the preceding chapter to show unto John. That judgment we think had its commencement when the ten kings of western Rome began to cast off the Papal yoke, or to free themselves from the oppressive and despotic power of the Roman Catholic hierarchy. It has been supposed that Bonaparte destroyed the last vestige of this power; but subsequent events show that it was only suspended by him for a short time; for the Pope was again restored to his temporal power in Italy. Since when, he, or the Papal hierarchy, has greatly increased in the strength of influence over the world.

Since the apparent annihilation of the temporal power of the Papal hierarchy, by Bonaparte, great spiritual prosperity has attended the Catholic Church; and such has been their success, that they have been highly elated with the expectation of retaining, not only their former power, but universal dominion over the world. And since the election to the chair of St. Peter of Pius IX., these expectations have been greatly increased and strengthened. And the Protestant world seems for a time to have been charmed with his acts, and to have forgotten that he was actually filling the chair of Antichrist. And some of the poor deluded Jews were strongly inclined to believe that he was their long looked for Messiah. Abundance of proof on this point is before us, but it would be superfluous to give it. We cannot, however, well withhold the following expression from the London Tablet, a leading Catholic paper, for Dec. 9th. Speaking of the prosperity of the Catholic Church before the recent revolution in Italy, the Tablet says:

"France having in some degree raised herself from the slough of infidelity; Rhinish Germany having gone through its ordeal, and come out of the furnace purer and stronger, with a new strength; Ireland having emancipated herself, and having scattered the seeds of the faith, and planted churches in almost every latitude and longitude of the globe;

missions of extraordinary fertility being everywhere established, from China and the islands of the Pacific, to the Rocky Mountains in the extremity of Northern and Western America; the lands everywhere displaying new life, and an exerting activity which fills us with the brightest hopes—behold, the time comes in which the head suffers its part in the affliction, &c.; the temporal power even in Italy is passing into the hands of the enemies of the church."

Hence, according to this testimony, and the facts in the case, up to the very day of the final fall of the Papal hierarchy, it was filled "with the brightest hopes" of success. Well, this very exalted, boastful state of this anti-christian power, is a most striking fulfillment of the following portion of the prophecy under consideration: "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow," (v. 7). This prediction is uttered in reference to Mystery Babylon, after her fall is announced; and this very state of her "brightest hopes" is witnessed after the supposed annihilation of its temporal power by Bonaparte had taken place; so that there is a perfect agreement between the prophecy and the facts in the case relative to this important matter.

Well, what does the prophecy warrant us to expect will immediately follow this state of high expectation, or "brightest hopes" of the Papacy?—Verse 8th answers: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." This is the prophecy; and do the facts in the case justify the conclusion that it has had its fulfillment? We think they do. But before giving the evidence which we think justifies this conclusion, we will refresh the mind of the reader with the facts.

1. That these judgments were to be inflicted on the harlot woman, or Mystery Babylon, by the "ten horns," or ten kingdoms of western Rome. See ch. xvii. 16.

2. That it is a symbolic woman on whom the judgments are to be executed; consequently the judgments must also be symbolically described. Or we must necessarily look for a symbolical death, mourning, famine, and burning: for these judgments could not literally be inflicted on a power, which is what is represented by the harlot woman. We will look at the case in this light. And,

1. "Death." Something was to be inflicted by the ten kings on the Papal hierarchy, or civil power, that would be fitly represented by a death in a family. Not the death of the whole family; because mourning follows; and of course there must be some one left to mourn. Well, has any thing like this transpired in the Papal hierarchy? Most certainly: for the Pope, the head of the hierarchy, as a temporal prince, to all intents and purposes, is dead. Or as the London Spectator says: "The Pope is but a relic"; that is, he is but a man: a one that constituted him the Pope of Rome is dead.—Or, as the Spectator again remarks, he "is a Pope of Rome no longer. * * * A dislocated Pope—a Pope on a roving commission—cannot be the centre of the world. Even the prestige of stability, surviving that of power, has at last departed. The Pope is nowhere." Then, as Pope, he is dead: and this part of the prophecy is fulfilled.

2. "Mourning." This would follow as a matter of course, among the cardinals, prelates, and chief dependents of the Pope, especially; and through the whole Papal church. That such has been the fact, the following declarations of the London Tablet will show. Speaking of the flight of the Pope from Rome, it says: "A letter from Naples, published in the Times, describes the effect of this salutary flight on the minds of the Roman people.—A general stupification seized all classes of society.

No one dared to give utterance to his thoughts, and men looked on each other in despair, and as if the reign of terror had arrived." And says the Tablet: "We are struck with horror at the fiendish malignity of the Roman assassins. We suffer with the beloved Father of the Faithful, in the torture of mental anxiety and humiliation which he has to endure." Here, we think, is the mourning predicted.

3. "Famine." It cannot be a literal famine, but something must happen to the Papal power that will compare with a famine. Well, has any thing of this character taken place in reference to that power? We think there has. What! All the resources on which the Pope has depended for existence are cut off. As drying up the streams and fountains, and blasting, withering, and killing vegetation, are works of a literal famine, so the symbolic famine has blasted all the political fields of the Roman world, from which the Pope has received a support. They never will pour their revenues into his lap again. The consuming spirit of the mouth of the Christ has passed over the once productive and extensive Papal territories, and they have withered, never to bloom again for the pleasure and support of the Antichrist. 2 Thess. ii. 8. Or, as the American Protestant says, "It is hardly too much to say, that the Pope's temporal authority is at an end, and that the support and strength which Papacy has for ages received in her alliance with kings and cabinets, is henceforth withdrawn. Here is the famine."

4. "Utterly burned with fire." It cannot be a literal burning; for it is a symbolic woman, or city, or the Papal civil power, that is to be burned by the ten horns (ch. xvii. 16), and they cannot burn power. But they can "consume" (Dan. vii. 26), or destroy power; and so effectually do it that it would be annihilated, as a literal substance is annihilated when it is "utterly burned with fire." This, we think, is done to the Papal power, as we have already shown in commenting on the death named in the text. See the evidence there given. The power of the Pope is gone.

The wailing of the kings of the earth, mighty men, chief captains, merchants, &c., as described in the subsequent part of the chapter, we think must be understood as not occurring at one time, but at different times, as the ten kings have inflicted these judgments upon the Papal power, or thrown it off their necks: and now in a special manner, by all true Catholics in those ten kingdoms, and throughout the world, as they see the last vestige of the power of the Pope taken away. The merchandise of the Mystic City is consumed, or the power of the Pope is annihilated, and as a matter of course he has none to impart to others; or others will not acknowledge his power, should he try, in his removal from Rome to exercise it: no man will buy the worthless merchandise of the ruined city.

We may be incorrect in understanding some of the details of this important symbolic prophecy; but in the main, we feel very confident that we are correct. And if so, then what is the conclusion? It is, that we are near the judgment—the coming of the Lord. For the next chapter opens the glorious scene which John beheld in vision, of "much people in heaven, saying, Alletuia; salvation, and glory, and honor, and power, unto the Lord our God: for he hath judged the great whore," &c.—"And again they said, Alletuia." That triumphant song will soon be sung: may we be counted worthy to have a place in the heavenly choir.

☞ We have heard from but few to whom we recently sent bills of their indebtedness for the Harbinger. We hope they will not forget their duty in this matter. Also, but few to whom bills were not sent, have complied with our terms of address

py: we trust they will do so soon. Please read our terms, and comply with them as soon as you can.

THE GOLD MANIA.

Speaking of this all-engrossing subject, the Journal of Commerce remarks:

"We do not pretend to any ability in looking into the future, and therefore shall not predict the result of the discoveries in California. We desire only to impress upon the minds of men the necessity of caution, at a time when all minds are liable to be carried away by golden stories."

"There is no subject which is so omnipotent on the human intellect, no tale so absorbing, no dreams so dazzling. The world's history has not a few such exciting stories on its pages, and wisdom may be learned from the past. No man seems to be so stoical as to escape the contagion of the day, none so deaf as to be unwilling to hear the subject over and over again. The streets are full of it. Men at the corners stand in knots, and where we formerly heard stocks discussed, we now hear only bullion. The boys cry the papers with 'great news from California,' or split your ears with 'maps of the gold regions.' It is the first topic over the breakfast table; men ponder on it in the street as they walk, in the eating houses, the hotels, or steamboats, forry-boats, every where the all-engrossing subject is gold, gold, gold. Men sit in the evening and tell their families now, instead of the old stories of bygone days, or perhaps of success in business, the latest news from California, and then go to sleep and dream of shoveling up the shining stuff into huge baskets. But in dreams the baskets always have holes in them, and will never fill, or the dust, when gathered, proves to be but dust and nothing more.—There's a great deal of truth in dreams sometimes."

From the same and other authentic sources, we learn this is the state of society in reference to this matter, not only in this country, but in the Sandwich Islands, England and other parts of Europe; and doubtless will become general over a great portion of the civilized world. "They that will be rich," fall into the snare of the devil, Christian, beware, lest you are caught by him. Look not to the gold of California, but to the durable riches of the golden city of God and the new earth, for your treasure.

NATURE AND DURATION OF THE SOUL,

AS EXPLAINED BY POPULAR TRADITIONS, AND VARIOUS PHILOSOPHICAL SPECULATIONS.

BY JOHN MASON GOOD, M. D., F. R. S., F. R. S. L.

(Continued.)

In many parts of the world, though not in all, this common tradition of the people was carried much farther, and under different modifications, made to develop a very important and correct doctrine; for a was believed, in most countries, that this hell, haze, or invisible world, is divided into two very distinct and opposite regions by a broad and impassable gulf; that one is a seat of happiness, a paradise, or Elysium, and the other a seat of misery, a Gehenna, or Tartarus; and that there is a supreme magistrate and an impartial tribunal belonging to the infernal shades, before which the ghost must appear, and by which he is sent to the one or the other, according to the deeds done in the body.

Egypt is generally said to have been the inventress of this important and valuable part of the common tradition; and, undoubtedly, it is to be found in the earliest records of Egyptian history; but from the wonderful conformity of its outlines to the parallel doctrine of the Scriptures, it is probable that it has a still higher origin, and that it constituted a part of the patriarchal or antediluvian creed, retained in a few channels, though forgotten or obliterated in others; and consequently, that it was a divine communication in a very early age.

Putting by all traditionary information, however, there were many philosophers of Greece who attempted to reason upon the subject, and seemed desirous of abiding by the result of their own argument. Of these the principal are, Socrates, Plato, and Epicurus. The first is by far the most entitled to our attention for the simplicity and clearness of

his conception, and the strength of his belief. Unfortunately, we have no satisfactory relic of the great chain of induction by which he was led to so correct and happy a conclusion; for we must not confound his ideas with those of Plato, who has too frequently intermixed his own with them. From the lucid and invaluable MEMORABILIA of his disciple Xenophon, however, we have historical grounds for affirming that whatever may have been the train of his reasoning, it led him to a general assurance that the human soul is allied to the Divine Being, yet not by a participation of essence, but by a similarity of nature; and hence that the existence of good men will be continued after death in a state in which they will be rewarded for their virtue. Upon the future condition of the wicked, Socrates appears to have said but little; he chiefly speaks of it as being less happy than that of the virtuous; and it has hence been conceived that, as he thought that the sole hope of immortality to the good man was founded upon his becoming assimilated to the divine nature, he may have imagined that the unassimilated soul of the wicked would perish with its body; and the more so, as he allowed the same common principle or faculty of reason, though in a subordinate degree, to all other animals as to man; and hence, again, gave sufficient proof that he did not regard this principle as necessarily incorruptible.—To me, however, his opinion seems rather to have been of a contrary kind, importing future existence and punishment.

Upon this sublime subject, indeed he appears at times to have been not altogether free from anxiety; but it is infinitely to his credit, and evinces a testimony in favor of the doctrine itself far more powerful than the force of argument, and even breathing of divine inspiration, that, in his last moments he triumphed in the persuasion of its truth, and had scarcely a doubt upon his mind. When the venerable sage, at this time in his seventieth year, took the poisoned cup, to which he had been condemned by an ungrateful country, he alone stood unmoved while his friends were weeping around him: he upbraided their cowardice, and entreated them to exercise a manliness worthy of the patrons of virtue: "It would, indeed," said he, "be inexcusable in me to despise death if I were not persuaded that it will conduct me into the presence of the gods, the righteous governors of the universe, and into the society of just and good men: but I draw confidence from the hope that something of man remains after death, and that the state of the good will be much better than that of the bad." He drank the deadly cup, and shortly afterwards expired. Such was the end of the virtuous Socrates: "A story," says Cicero, "which I never read without tears."

The soul of the Platonic system is a much more scholastic compound than that of the Socratic; it is in truth a medley triad produced by an emanation from the Deity or Eternal Intelligence, uniting itself with some portion of the soul of the world, and some portion of matter. In his celebrated Phædo, Plato distinctly teaches, and endeavors to prove, that this compound structure had a pre-existent being, and is immortal in its own nature; and that as it did exist in a separate state antecedently to its union with the body, it will probably continue to exist in the same manner after death. There are various other arguments in favor of its immortality introduced into the same dialogue, and, like the present, derived from the different tenets of his own fanciful theory; in no respect more cogent, and only calculated for the meridian of the schools.

In the writings of Aristotle there is nothing which decisively determines whether he thought the human soul mortal or immortal; but the former is most probable from the notion he entertained concerning its nature and origin; conceiving it to be an intellectual power, externally transmitted into the human body from the eternal intelligence, the common source of rationality to human beings. Aristotle does not inform his readers what he conceived the principle, thus universally communicated, to consist of; but there is no proof that he supposed it would continue after the death of the body.

The grand opponent of the soul's immortality, however, among the Greeks, was Epicurus. He conceived it to be a fine, elastic, sublimated, spiritulized gas or aura, composed of the most subtle parts of the atmosphere, as caloric, pure air, and vapor, introduced into the system in the act of respiration, peculiarly elaborated by peculiar organs, and

united with a something still lighter, still rarer, and more active than all the rest; at that time destitute of name, and incapable of sensible detection, offering a wonderful resemblance to the electric or Galvanic gas of modern times. In the words of Lucretius, who has so accurately and elegantly described the whole of the Epicurean system:

*Penitus prosumus late hæc natura, sublestique
Nec minus hæc infra quæquæm res in corpore nostro;
Atque nitens est æquæ præsertim lætæ figura.*

From all vision this profoundly hid,
Through the whole system's utmost depth diffund'd,
And lives as soul of 'er the soul itself.

The soul thus produced, Epicurus affirmed, must be material, because we can trace it issuing from a material source; because it exists, and exists alone in a material system; is nourished by material food; grows with the growth of the body; becomes matured with its maturity; declines with its decay; and hence, whether belonging to man or brutes, must die with its death.

But this is to suppose that every combination of matter, and every principle and quality connected with matter, are equally submitted to our senses, and equally comprehended by them. It has already appeared that we cannot determine for certain whether one or two of the principles which enter into the composition of the soul, upon this philosopher's own system, are matter, or something superior to matter, and, consequently, a distinct essence blended with it, out of the animal fabric as well as in it. Yet if they be matter, and the soul thus consists of matter, of a matter far lighter, more subtilized and active than that of the body, it does not follow that it must necessarily perish with the body. The very minute heartlet, or corcle, which every one must have noticed in the heart of a walnut, does not perish with the solid mass of the shell and kernel that encircle it: on the contrary, it survives this, and gives birth to the future plant which springs from this substance, draws hence its nourishment, and shoots higher and higher towards the heavens as the grosser materials that surround the corcle are decaying. In like manner, the decomposition of lime-stone, instead of destroying, sets at liberty the light gas that was imprisoned in its texture; and the gay and gaudy butterfly mounts into the skies from the dead and mouldering cœment by which it was lately surrounded. Matter is not necessarily corruptible under any form. The Epicureans themselves, as well as the best schools of modern philosophy, believed it to be solid and unchangeable in its elementary particles. Crystallized into granitic mountains, we have innumerable instances of its appearing to have resisted the united assaults of time and tempests ever since the creation of the world. And in the light and gaseous texture in which we are at present contemplating it, it is still more difficult of decomposition. Whether material or immaterial, therefore, it does not necessarily follow, even upon the principles of this philosophy itself, that the soul must be necessarily corruptible; nor does it, moreover, necessarily follow that, admitting it to be incorruptible or immortal in man, it must be so in brutes. Allowing the essence to be the same, the difference of its modification, or elaboration, which, this philosophy admits, produces the different degrees of its perfection, may also be sufficient to produce a difference in its power of duration. And for any thing we know to the contrary, while some material bodies may be exempt from corruption, there may be some immaterial bodies that are subject to it.—[Concluded next week.]

REMARKS ON THE ABOVE.

It will be observed that the learned author of this historical sketch, at the commencement of this extract, acknowledges that the doctrine of the immortality and separate conscious existence of the soul in hades, which he was endeavoring to show was of divine origin, was, nevertheless, "a common tradition of the people"—and that "Egypt is generally said to have been the inventress of the more important and valuable part" of it. If Egypt was the "inventress" of the more important part of the theory, and the less important part was merely a "common tradition of the people," the benighted heathen, certainly it is not a doctrine of revelation.

But, the author, eager to make out his case, or to find a more solid foundation on which to rest his

faith, finds by a certain process of reasoning, that the "doctrine was a divine communication in a very early age." But how does he arrive at this very important conclusion? It is first, by assuming the position that the doctrine has "a wonderful conformity in its outlines to the parallel doctrines of the Scriptures" (when before he has repeatedly admitted that it was nowhere taught in the Old Testament). From this assumed fact, he thinks "it is probable that it has still a higher origin (than tradition or Egypt), and that it constituted a part of the patriarchal or antediluvian creed, retained in a few channels, though forgotten and obliterated by others; and, consequently, that it was a divine communication in a very early age."

Here we have the strongest case that can be made out in favor of the divine origin of the doctrine of the natural immortality and separate conscious existence of the soul. And it amounts to this: that God revealed the doctrine to the patriarchs or antediluvians—from them the heathen learned it—the patriarchs forgot it, so that Job, who wrote by inspiration the oldest book in the world, taught a different doctrine, viz., that immortality is to be obtained by the resurrection of the body. All of the Old Testament writers taught the same. But the wicked, ignorant and idolatrous heathen, without the aid of revelation, so retained the doctrine in its perfection, that when Christ came, instead of "bringing life and immortality to light" to the heathen, he only did it unto the Jews, the repositories of the oracles of God; and simply confirmed the heathen in their faith in this matter!

Who can for a moment believe such absurdities? We think, no one, who will impartially look at the matter in all its important bearings.

Correspondence.

FROM BRO. B. B. BROWN.

DEAR BRO. MARSH:—Presuming that my friends, the advent brethren, who used to hear from me occasionally while at Metropolis, Ill., and then again at Woodstock, Vt., will wish to know what has become of B. B. Brown, and feeling anxious myself to hear from you, and the brethren scattered abroad, I address you at this time, though I have but little of importance to communicate.

I came to this State in the early part of May last, since which time I have not seen an advent paper, or received any information touching the state of the advent cause in general. Not, however, for want of a deep and lively interest in the subject, but for the reason that during the summer season I was all the while in a floating condition, not knowing one week where I should be the next. And since I have been a little more settled for a few months, I have not had means at hand to pay for a paper. I have a little of this world's goods down, but find it next to impossible to collect even what I need to make my family comfortable. And more than this: on our way in the spring, we had stolen from us a carpet bag, containing valuable articles of clothing to the amount of more than thirty dollars; and also had a chest broken open and everything valuable taken. We have felt and still feel our loss very much. Yet we have no reason to complain for want of the comforts of life—sufficient to keep us from suffering. And "having food and raiment, we desire therewith to be content."

It has been my lot, while in the South and West, to spend my time, and what strength I have had, in places where the perishing people had heard but little on the subject of the return of our Lord. Of course I have seldom enjoyed the

praying circle, or the society of those "of like precious faith."

During the past summer (after taking a tour into southern Illinois, and visiting the brethren in that region), I have spent my time quite to the north of this. And though I have visited and preached in several different countries, I have seldom had the pleasure of meeting a brother or sister of the advent faith. Yet the opposing elements are at work in every quarter. I trust, however, that my feeble efforts have not been in vain. But the amount of good, or evil, that has been effected remains to be told at the last day.

My health is now very poor, being severely afflicted with bronchitis and with general debility. In consequence of this state of my health, I have felt it necessary to come to this place, and spend the winter with my friends, who, though not advent believers, yet are very kindly disposed.

In my feeble state of health, I praise God that my Bible still "leads to glory." But why tarry the chariot wheels so long! I am entirely unable to account for the mistakes that have been made on time. The word reads to me now just as it did in '43 and '44; and the evidence from the word, is to my mind now, just what it was then. I have reviewed, and re-reviewed, time and again, and yet come to the same result.—Where, then, is the mistake? Can any one tell? We are told "The wise shall understand." But what shall they understand? Is it not the time when these "scoundrels" shall all be finished—among which is the resurrection? I think it is. Then the period will come, if it has not already, when the wise will understand the time of the resurrection. I hope, then, that none who are "wise" will give up searching for definite time.

There are no advent brethren in this place; yet I doubt not but an able lecturer would find audience here, and a meeting house to lecture in. May the Lord send one this way.

Wishing you success, and every needful blessing, I remain your brother in tribulation, and in patience, waiting for the blessed Jesus.

B. B. BROWN.

Waukesha, Wis., Dec. 22, '48.

FROM BRO. T. SMITH.

DEAR BRO. MARSH:—Yours in the "Harbinger" of Dec. 2d, was received, and having amid labors abundant," no opportunity until the present to reply, is my excuse for delay. I acknowledge my detectiveness in the whole application of 1 Cor. iii. 1, and onward; but cannot understand that I made you in any case "very bad men," as you seem to intimate. That "very good men" sometimes err, (for "to err is human,") is an admitted fact. And hence Peter cautions his "elect" and "sanctified" brethren (see 1 Peter; chap. 1. 2.) to "Beware, lest they also, being led away with the error of the wicked, fall from their own steadfastness."—It thus appears to me that the Holy Ghost, by Peter, taught that good men might sometimes fall into errors, and thereby do injury when it might have been their intention to do good.

The motives by which you have been actuated in your remarks on "Anniversary Conferences," I do not presume to call in question, nor do I now recollect of any unkind expression in those articles.

Desirous therefore, to retract every wrong said or published in your paper or any other, I am honestly and truly yours in pursuit of grace, knowledge and eternal life through Jesus Christ.

THOMAS SMITH.

North Truro, Mass., Jan. 10th, 1849.

NOTE ON THE ABOVE. We make an omission in Bro. Smith's letter, to avoid a reply, and the

repetition of matters in which we think it unnecessary to say more at present. We trust Bro. S. will concur in this decision.—[Ed.]

FROM BRO. L. BOUTELL.

BRO. MARSH:—We have had one of the best Conferences of three days at Bro. Spaulding's in Chelmsford, that I ever attended. God by his spirit was indeed with us. The good seasons of the past were more than realized: not a note of discord—all was harmony in the truth. The children were quickened and comforted by the Spirit of truth. Many consecrated themselves anew to God, and received a great blessing, and were resolved to search the word of God as for hid treasures, to believe, confess, and obey it.—Bro. Spaulding opened his large House, bid all welcome to temporal as well as spiritual food.—Like the gospel all things here were free. The blessings of heaven, even life forever more rest upon our brother. We did not feel the need of creeds to bind together, neither will any till they have backslidden from the faith. The course recommended by Bro. Hale, and adopted by the Portland church, is not of Bible origin. I think it shows a want of confidence in God and his word to now turn to this disorganizing work.—No hurt to now write out our belief and put our names to it. Who among all the sects and wicked divisions in Christ's mangled body have done more! Shall we step on the same unscriptural ground no, no, never. Children of God waiting for the coming of Jesus stand aloof from a measure of this kind. It is in the path of apostasy, and will end in ruin. The Lord is with the little flock who stand by faith and will be to the end. Amen.

Thine, in haste,

L. BOUTELL.

Groton, Mass., Jan. 15, 1849.

FROM BRO. D. I. ROBINSON.

We are having good meetings, are coming into gospel order, steadily. I have baptized six lately, some of them happy young converts.—Some are seeking Jesus, and I find some who had left, or were backslidden, return. Our meetings Sabbath days are very full, and, a good Sabbath school. Bro. Jones' health is very poor, but we think he will get well. (A lung difficulty.)—Bro. Mills, of Baltimore, has gone to Connecticut, unwell, to recruit. Bro. Hutchinson, of Canada, has been here a few weeks, and has gone to Philadelphia for his health, which is very feeble. (Bronchitis.) They both spoke among us to the profit of the cause and the saints. Bro. Litch has been to Brooklyn and lectured a week; his health is good, and his lectures able and interesting: the last evening I found three seekers of the truth and Jesus, penitent for their sins. Bro. Bonham spent last Sabbath here; his health is improving, and his labors acceptable—he spends another Sabbath. Bro. Brewer has been to Baltimore in Bro. Mills place of late, but leaves for Virginia, and Bro. Ingwire goes to labor a short time there, with that afflicted church—God bless them.

My health has been pretty good; I have from 6 to 8 services per week, besides the visiting, and funerals, which keep me busy, and wear me some. I am glad to hear you are striving to come into Scripture church order: to try and fail, is better than to lie idle.

Love to your family and the church.

Yours, in haste, and love

D. I. ROBINSON.

New York, Jan. 4, 1849.

NICHOLAS AND THE POPE.—It is said that the Emperor Nicholas has written to the Pope seeking him of being the originator of all the confusion in Europe; but by the way of stoning

for such freedom of rebuke, the Petersburg Pope offers his brother of Rome every aid which money or muskets can supply, if he will now, at the eleventh hour, labor to stem the course of democracy.

From the American Protestant.

POPERY IN THE YEAR FORTY-EIGHT.

The past year will be a marked one in the history of the Church of Rome. Never since the Reformation has a single year wrought such numerous, extensive, and significant changes in its outward relations, its essential condition; and they are but the beginning of the end. Comprehensive and striking as these changes are, they point to still greater, and are as significant in what they promise, as in what they have achieved. A knowledge of the principal changes in the condition and attitude of the Papacy which the year has developed, would afford the thoughtful Protestant a degree of encouragement which the history of no recent epoch could furnish.— We have not the space nor the materials at hand to present as complete a picture as could be desired, but the remembrance of any reader will furnish material enough for reflection and surprise.

At the beginning of the year 1848 the Pope of Rome was at the pinnacle of popularity and influence. The confidence and homage of the Italian people, and to a great degree, of the entire Catholic world, in the Pope, had been greatly shaken by the despotism and misrule of several of the preceding Popes; and connected, as the Papal government was, with the oppression of the Austrian domination, and opposed to all the tendencies to progress and freedom, which are the characteristic of the age, it had become exceedingly unpopular and unstable. A continuation of the blind, conservative policy of Gregory XVI, would have been an impossibility.— The Italian people are ready for revolt, and in that revolt the best portions of the whole Catholic world would have sympathized. But the accession of the present Pope wrought an instantaneous and wonderful change. In the space of a few months after his enthronement, Pius IX became the acknowledged leader of the popular party—the apostle of freedom, progress and light. The various acts which indicated his sympathy with the people, and his determination to vindicate these rights, were received with an intensity and universality of enthusiasm unknown to modern times. All nations caught the spirit; and from even this distant land, Protestants and Papists united to utter their expressions of admiration and encouragement at what the Pope was doing. In Italy the Pope became an idol. No prince nor pontiff ever had a more universal or warmer homage than that which the Italian people paid to their sovereign at this time; and to all appearances, no potentate sat upon a firmer throne.— His very word was law. It was like the homage which oriental despots exact and receive.

This extraordinary popularity—a popularity which pervaded all classes, and almost disarmed our Protestant watchfulness and hostility—continued till the Pope began to show indubitable signs of retrocession. His lack of sympathy in the cause of Italian nationality, and in the patriotic effort to expel the Austrians from Italy; his refusal to add his contingent to the Italian army raised for this purpose; his evident regret at his own steps towards reform first chilled the affections, and then roused the suspicions and the enmity of the Italian people; and from that period the popularity of the Pope has been steadily waning, until at last, insulted by his people, then imprisoned in his own castle, deprived of even the show of temporal authority, the infallible Head of the Church has been obliged to steal out of

Rome in the disguise of a liveried servant, and to fly to the territories of a Bourbon prince to save his life!

Such is the year's history of the Pope of Rome. He is now a refugee from his own territory, deserted of all authority, cared for and feared by none. His flight from Rome excited no commotion. His presence or his absence had become a matter of sovereign indifference. For months before he had no power. The entire civil authority of the Papal States was really vested in the Parliament; and since the Pope's flight it has been formally vested in that body as a Provincial Government. Where this estrangement is to end, cannot be conjectured; but the close of the year 1848, the beginning of which witnessed the Pope in the possession of a higher degree of power, and of a wider influence than have belonged to any Pontiff since the days of Hildebrand, witnesses him an exile from his throne and his territory, stript of power, condemned and executed by his people, and with as little prospect of return and reinstatement as Louis Philippe to the dominion of France.

Changes scarcely less striking or significant mark the year's history of Popery elsewhere.— Austria for centuries has been the strong-hold of Papal influence. In Austrian sympathy and Austrian arms the real strength of the Papacy has for a long time existed. No country seemed more inaccessible to the light and truth of real religion than this. But what momentous changes has the year wrought here! Metternich, the very type of conservatism and popery, has been exiled; the Emperor has abdicated his throne; the old policy has been abandoned; a new and liberal constitution has been once adopted, and when overthrown, has been promised again by the new Emperor, which secures the entire freedom of religion, freedom of the press, right to read the Bible, and of course, prostrates the peculiar power of Popery in that country. Austria is as free as France, and as little to be counted on, in case of emergency, as that country, for the aid and support of the Pope or his church.

France has witnessed a revolution which gives her a Republic, a free constitution which separates the church from the state, which guarantees the rights of conscience, and which makes France as free, politically, as America herself. Popery is now placed upon its own footing, to arrive as best it may, with the truth and reason of Protestantism.

Germany is also free. Prussia has received from her king a constitution which separates church and state, secures the utmost freedom of conscience and worship, a free press without any censorship, and all the immunities which render, as a free and Protestant people. In Southern and Catholic Germany the changes are scarcely less. The Imperial Parliament at Frankfort, has been engaged in constructing a constitution, the principle portions of which have already been adopted, and which secure freedom of the press and liberty of conscience and worship! So that so far as legal obstructions are concerned, the whole of Germany is now as accessible to the Protestant Bible and the Protestant missionary as England or France. A great change is this.— Hungary and the Catholic provinces of the Austrian empire have also largely participated in these meliorations; and so far as is known, no legal hindrances would be forced to circulating the Bible in any part of the German empire.

The moral changes which have been wrought in Italy are greater than the political ones. The King of Sardinia has granted toleration and religious liberty to the long oppressed and persecuted Waldenses. He has also abolished the censorship of the press, so that the Bible can be circulated in any part of his dominions. Similar changes have occurred in the Italian States.—

Newspapers have been started which promulgate the truth, and deal blows against the Papacy with as much freedom as could be done in London or New York. We have several times spoken of the present state of things in Italy. It may be safely said not only that the Bible may be circulated anywhere in Italy, even in Rome itself, but that there is an extensive demand for it, which thus far cannot be supplied. Most interesting to the Protestant is the present posture of Italy.— Who could have dreamed of such a change in one short year! Who will attempt to set limits to the changes which another year's developments may disclose?

Such are some of the outward, visible changes which Popery has undergone during the year.— The throne of its temporal power has been cast down. It is hardly too much to say, that the Pope's temporal authority is at an end, and that the support and strength which Popery has for ages received in her alliance with kings and cabinets, is henceforth withdrawn. Popery is well nigh diserved from the State, in all the world, and become a voluntary system, to stand on its own merits. That these changes will greatly weaken the power and influence of this false system, cannot be doubted. Popery will have to become a new thing. Whether it will prove to have the inherent vitality and elasticity to adapt itself to the altered circumstances in which it finds itself, and whether it will reappear a new scheme suited to the times, with fresh life, or whether it is doomed to immediate decay and destruction, none can tell. But wonderful reverses it has met during the year, and if ever Protestants saw a moment of encouragement, hope and responsibility, in reference to Popery, that moment is the present. Oh! that there may be given us the wisdom and the spirit to seize and improve it. These changes among the great increase our work at home.

¶ The following notice is published by request, and because we know the practice of Dr. Hamilton to be all that he recommends to be.

AS ADVISOR FOR THE SICK, WHO HAVE BEEN CONFINED TO THEIR BEDS FROM THE 21ST YEAR.

Dr. Hamilton's Hydrostatic and Anæsthetic System, No. 217 Exchange Street, opposite the Orphan Asylum, Rochester, N. Y.

The treatment of the sick by the above-named system is a new and original discovery. It is a simple, safe, and effective method of relieving the most distressing symptoms of the sick, and is the only one that has ever been known to the world.

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Foreign News.

ITALY.

The Alba of Dec. 30th, says that the Communal Council of Bologna have voted their adhesion to the protest of the Pope; and that journal, which is attached to the democratic party, asserts that this vote is likely to lead to dangerous consequences, as several battalions, all the people, and many noblemen, have resolved to give a severe lesson to the Council for their presumption.

The Pope still remains at Gaeta. On Christmas day, the Pope celebrated mass in his private chapel at Gaeta, the King and Queen of Naples and the royal family being present.

Letter from Gaeta state that several magnificent presents had been made to the Pope on Christmas day. The King of Naples sent him an offering of 600,000 ducats, and the Queen of Spain a donation of 500,000 colonatas.

One of the Paris papers of Tuesday says: "It is announced that the Pope, wishing to avoid foreign intervention, intends to try a personal step. He will, it is said, go to Civita Vecchia, and there make an appeal to the people, which, if not responded to, things will take their course."

Corriere Mercantile, of Genoa, of the 5th, states from Rome 3d, that a third protest is expected from the Pope; and that dissensions are said to have broken out between the Pope and the Cardinals. It is also understood that Cardinal Orsini was struck with apoplexy shortly after a very warm discussion.—Lambroschini and Antonelli, it is said, advised the Pope to solicit an armed intervention; the other Cardinals disapprove of it. A rumor was current that the Pope had sent an encyclical letter, in which he declares that he is ready to confirm all his concessions, provided no more be demanded of him, and then he would return to Rome.

It is said, on authority, in the ministerial circles of Paris, that an intervention on behalf of the Pope would immediately be made by the great Catholic powers of Europe.

Business Notices.

To Correspondents.

D. Calkins—The books for S. Mead were sent as ordered.

A. N. Bentley—We have none of the numbers you call for.

J. B. Clapp—You send a remittance to be applied on F. H.'s subscription. We send to W. H. It is credited to him.

Martin Bacon—You do not give us your Post Office address. We will forward the books, as soon as you tell us where to send.

M. Helm—Have none of that No. left. If we can obtain any, we will send.

J. L. Stout—"The Harps" cannot be sent by mail; we have therefore sent the others, and credited the balance to your acct for Harbinger. Is it right?

For Bro. E. R. Finney.

B. Ransome, A. Miller, M. Whitaker, "a friend,"—\$1 each. A. W. G., \$3; "a sister," L. Crocker—\$3 each. T. Sanborn, S. Stokes, C. Andrews, S. Goodrich, Mr. Higby—50 cts. each. E. Brisbin, \$1.50; "a friend," \$4 cts.; S. Prentiss, \$2.

Remittances for the Harbinger & Advent.

Wm M Kimball \$ Hutchins No. 270, J Fairchild C C Crossman F Norbut II V Davis C H Cose J Spaulding Jr. No. 386, A Peck J B Clapp J Laylin No. 246, S Prentiss—\$1 each. W Brisbin J Brisbin G Smith L Reynolds G L Hadden B Remington D Hale R Weyder P Hathaway M Lee H Patchin J Brown L Hayes J Clifford S Foster M K Gibson—75 cts. each. J R Filkin J York—25 cts. each.—E Thompson H Holkins—\$1.50 each. D Thayer, \$3; G Gifford, 50 cts.; O W Garrison, 40 cts.; J Baker, \$1.

LETTERS.—J Wright L Bean L Bixbey J B Cook W Helm W D Marsh J Belleville M E Green A N Bentley G Needham D Calkins J Phillips H Flower J Conger J Wietmore J C Green J Striker P Sikes E Calkin H Robinson E Miller Jr. A Chapp.

Donations: TO SEND THE "HARBINGER AND ADVOCATE" TO THE POOR. B. Ransome, \$1; H. Norbut, \$3; "A Sister," \$3; J. Spaulding, Jr., \$1.25; L. Crocker, \$3; M. Whitaker, 50 cts.

Conferences.

Wilcox Corners & Van Buren.

Conferences will be held, the Lord willing, at the following times and places—

Wilcox Corners, commencing Thursday evening, Feb. 8th, and hold over the Sabbath.

Van Buren, 2 miles north of Canton, in the neighborhood of Bro. Ongley's, commencing on the evening of the 15th Feb. It is 4 1/2 miles southeast from Baldwinville. Those coming on the Oswego railroad will leave the cars at that place. We want a general attendance of our brethren from Auburn, Seneca Falls, Syracuse, Manlius, Liverpool, Oswego, &c.

Brooklets Bridge.

A Conference will be held at Brooklets Bridge, Herkimer Co., N. Y., to commence Thursday evening, Feb. 8th, and hold over the Sunday following. Brethren at Cranberry Creek, and other places near, are invited to attend, and help sustain the meeting.

G. W. BURHAM.

Clarkson Center.

We will hold a Conference at Clarkson Center, N. Y., commencing March 1st, and hold over the Sabbath. Brethren coming will call on Bro. Demerets.

Will Bro. Gaskell or Corbin of Orangeport see that Bro. Stevenson, of Toronto, C. W., is brought on his way to this Conference, with the chart.

G. W. BURHAM, J. C. BYWATER.

North Scituate, R. I.

A Conference, the Lord willing, will be held in North Scituate, R. I., to commence Friday evening, February 9th, and hold over the Sabbath. Brethren generally are invited to attend. Eld. MATTHEW BATHURLOW, from Vermont, will be with us.

For the brethren, D. C. TOURTELLOT.

Appointments.

Syracuse, Auburn, &c.

I will preach at Syracuse, Wednesday evening, Feb. 14th.

Auburn, Monday evening, Feb. 19th.

Seneca Falls, Tuesday evening, Feb. 20th.

Batavia, Wednesday " " 21st.

Will Bro. Boynton meet me at Batavia at that time.

Rochester, Sabbath, Feb. 25th.

P. S. I would say the brethren at Manlius, I shall not be able to come and see them now, and wish they would be at Van Buren or Syracuse when I am there.

J. C. BYWATER.

Candia West.

Bro. WM. DEVERELL will meet with the friends in Candia West as follows:

Edwardsburgh, Grove School-house, Feb. 3, 4.

Kempville, Feb. 5, 6,—if a place can be provided.

Will Bro. Bitcock see to it in time?

Mountain, at Candia's, Feb. 8, 9.

Corigan's, February 10, 11.

Moor School-house, Feb. 12, 13, 14, and 18, at which time the Lord's Supper will be administered.

Wm. J. neighborhood, Feb. 15, 16.

Matilda School-house, near S. Dillabaugh's, Feb. 19, 20, 21.

Matthew Wiley's School-house, Feb. 22, 23.

New York & Connecticut.

The Lord willing, I will preach as follows:

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. 16th; and to Albany till Feb. 19th. H. H. GROSS.

Victor.

If God permit, I will meet meeting at Victor, on the last Sabbath in February. G. W. BURHAM.

Book Notices, &c.

BOOKS FOR SALE.

THE PURPOSE OF GOD

In Creating the World, His Plan, and His Redemption from the Curse, and the Time for its Accomplishment. By E. R. FINNEY. Price, 25¢ per hundred; 1 cent, single.

THE SON OF GOD.

An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 15¢ 1/2 cents.

THE POWER OF KINDNESS.—NO. 1.

Illustrated by Examples. By C. Morley, author of "Practical Guide to Composition." Price, 10 cents.

THE POWER OF KINDNESS.—NO. II.

Illustrated by Examples. By C. Morley. Price, 10 cents.

THE POWER OF PRAYER.

With other Christian Duties, illustrated by Examples. By C. Morley. Price, 4 cents.

A STATEMENT OF FACTS

On the Universal Spread and Expected Triumph of Roman Catholicism. Price, 12 cts., discount by the quantity.

PROTESTANTISM:

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The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY. Office in Talman Block, Buffalo Street Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS. Single Copy—per volume of six months—\$3 ADVANCE. Five Copies, directed to one person—\$15. Ten Copies, directed to one person—\$25. Free to those who are not able to pay. IF All communications, orders, or remittances, for the Harbinger & Advocate should be addressed—To PAID—TO JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 8.

ROCHESTER, N. Y.—SATURDAY, FEBRUARY 10, 1849.

Whole Number 268.

Poetry.

THE BETTER LAND.

Tune—"Carrier Dove."

We have heard from that bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the pilgrims have a dwelling there—
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.
They say green fields are waving there,
That never a blight shall know;
And the deserts white are blooming fair,
And the roses of Sharon grow.
There are lovely birds, in the bowers green,
Their songs are lithe and sweet;
And their warblings, gushing over new,
The angels' harpings greet.

We have heard of the palms, the robes, the crowns,
And the silvery land in white;
Of the city fair, with peacocks' gates,
All radiant with light.
We have heard of the angel there, and minstrel
With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life,
Of the leaves that bearing bring.
The King of that country, he is fair,
He's the joy and light of the place!
In his beauty we shall behold him there,
And look in his smiling face.
We'll be there, we'll be there, in a little while,
We'll join the pure and the bliss;
We'll have the palm, the robe, the crown,
And forever be at rest.

Original Articles.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.—No. VI.

BY J. J. CALDWELL.

8. "By which also, he went and preached unto the spirits in prison." These spirits, the connection shows, were preached to in the days of Noah, and was the generation then living on the earth, to whom Noah preached—he being a preacher of righteousness—and not the spirits of *hades*, to whom Christ's spirit preached, when he was in *hades*, between his death and resurrection, as some vainly suppose, and as some have intimated who have taught better things. If *spirits*, in this passage, has not the sense of *persons*—persons in prison,—that generation of the dead receive that appellation, not because they were spirits when living, or are spirits now when dead; but because they are destined, in the divine counsel, to be *spirits*, when they are delivered from their prison, the pit, or "brought forth to the day of wrath," to receive, bodily, according to that they have done. These same remarks may apply to 1 Cor. v. 5: "That the spirit, in the day of the Lord Jesus, may be saved."

9. "For to me to live, is Christ; and to die, is gain. . . . Having a desire to depart and be with Christ, which is far better." The inference drawn from this passage is this: There is a spirit in the body, supposed to be, *par eminentiam*, the man himself—others say, the "man proper,"—

which lives after the body is dissolved to dust; and which, with the righteous, goes to a place of bliss, comfort, rest, glory, &c.; and, therefore, the apostle says it is gain for him to die. It is farther inferred, that the apostle meant, by departing and being with Christ, to die: i. e., his body, and have his spirit, the man proper, go and be with Christ, or into heaven itself.

In regard to this objection, I think it important to remark, in the outset, that Paul speaks *only* in regard to himself. He does not speak in relation to men in general, nor of all the righteous. He says, "For me," &c. I know it is said by some, that he meant it was gain to Christ, but he says, "to me"; and I see no necessity of thinking otherwise. It was gain to Paul to die. He says he was in a strait between two things. He had a yearning desire for the welfare of the dear saints—for their advancement in the knowledge of Christ; and these would be promoted by his staying among them. Moreover, he said, Acts xx. 29, "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock"; verse 30: "Also of your own selves shall men arise, speaking perverse things to draw away disciples from them." Therefore, he desired to live for their sake. But would Paul gain any thing himself, personally, by dying? I answer, yes. What was Paul subjected to, while he lived? See 2 Cor. xi. 23-29, and other passages. In labors abundant, in stripes above measure, in imprisonments, in deaths oft; whipt by the Jews five times, thirty-nine stripes each time; beaten with rods, stoned, thrice shipwrecked, in journeyings often, in perils of water, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness, in painfulness, in watchings, in hunger and thirst, in fastings, in cold and nakedness; besides, daily, the care of the churches. Who was weak, and he was not weak! who was offended, and he burn not!—a thorn in the flesh, the messenger of Satan to buffet him; despised, persecuted, defamed, having no certain dwelling place; made the filth of the earth, and the obscuring of all things.

Here is delineated something of the sufferings of Paul, as he filled up his share of the afflictions of Christ. Would not human nature long for a respite, a cessation of suffering and care? Most certainly. Even Christ prayed in the garden: "Father, let this cup pass from me." Would dying afford such a relief? Indeed it would.—Who would not consider it gain, in such a case, to die, to be "free among the dead, like the slain that lie in the grave." (Ps. lxxviii. 5.) "There the wicked cease from troubling, and the weary are at rest," are glad when they find the grave. That it would be gain in Paul's case to die, we have the words of the wise man. If any are disposed to esteem his words lightly, let them read 1 Kings iii. 12; Eccl. xii. 9-11. He says as follows, Eccl. iv. 1-3: "So I returned, and considered all the oppressions that were done under the sun: and behold the tears of such as were op-

pressed, and they had no comforter; and on the side of their oppressors, there was power; but they [the oppressed] had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive. Yea, better is he than both they which hath not yet been, who hath not seen the evil work that is done under the sun." Who suffered more than the great apostle? Who was more oppressed than he?—Says he, "If in this life only we have hope in Christ, we are of all men most miserable." Therefore, if the words of Solomon are true, that the oppressed who are dead are to be praised, or their situation more highly valued than that of their companions in oppression who were yet alive, and the person who has not yet been, is better off than either; also, if the words of Paul are true, "we are of all men most miserable, if we have hope in Christ only in this life": it would be gain indeed to Paul to die. Now this gain, this relief, rest from suffering, toil and care, was what Paul put in the balance against living in the flesh for the welfare of the saints; and between these two was he in a strait, and knew not what to choose. He had a desire, however, which was paramount to all else beside, and that was to be with Christ. As said by some, competent to judge, that idea of departing is not in the original word, but rather that of returning—having reference to the return of Christ,—as the same word, *analsai*, is so rendered in Luke xii. 36: "Wait for their Lord when he will return from the wedding." If this be true, and I see no reason to doubt it, it is sufficient to set aside all inferences drawn from the passage to sustain the popular notion of spirits. Still, if *depart* be correct, the desire Paul expresses does not prove that when he should die he should go and be with Christ. I say it does not prove it—and the same apostle says, "Prove all things,"—however much he might desire such a consummation. Paul's desire to depart and be with Christ, did not embrace the idea of dying. He had seen the Lord once, "as one born out of due time." From that time, he counted all things loss, that he might win Christ; and he wanted to see him again, as many of the dear saints would now like to see him. "Sir, we would see Jesus." He wanted to see him, and be with him, without *tasting death*, like Enoch, or the saints that remain unto the coming of the Lord, which would be far better than either to live for the good of the church, while bonds and imprisonment awaited him, or die, and rest from labor and suffering.

These remarks, I think, show the true bearing of what Paul says in Phil. i. 21-23. I freely and fully believe, and that literally, what the apostle there says. It is of great importance, in such passages, to understand of whom the writer is speaking. He does not say, it is gain to the saints to die, if people do quote the passage as if they understood him to say so: nor that he expected to die, and by that means, depart and be with Christ; nor that when the saints die, they go to be with Christ. He speaks of himself and no one else. I will quote the passage and leave it. "For to me to live is Christ, and to die is

gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose, I wot not; for I am in a strait betwixt two; having a desire to depart, and to be with Christ; which is far better."

I shall speak of the rich man and Lazarus in my next number.

For the Harbinger and Advocate.

SYSTEMATIC BENEVOLENCE.

BY J. E. DUFFY.

Amid all the graces that characterize the Christian, true benevolence is the most preeminent. In the exercise of this disposition, he exhibits in the strongest possible light, the character of Him, who, being Lord of all, "for our sakes became poor"; and of whom it was said, during his sojourn here, "He went about doing good." (Acts x. 38.)

Benevolence, in order to be genuine, must consist in love to God. And whatever pretences an individual may make of love to God, we never admit them as real, unless accompanied by entire consecration to Him of all he possesses, and love to man; neither should any pretence of love to man be admitted as genuine, unless accompanied by a willingness to administer to their necessities, so far as in our power.

The Christian regards himself as having once "been sold under sin," "led captive by the devil at his will," and under sentence of death, and as delivered from his perilous condition by Christ, who redeemed him by his own precious blood.—As saith the apostle, 1 Cor. vi. 20, "Ye are not your own, for ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." He feels himself, therefore, by gratitude as well as by right, bound to promote the cause of Christ to the utmost of his ability, and to be governed therein by His instructions of his Lord and Master. "Such are desirous to know how they may be most instrumental in doing good. Their constant prayer is, "Lord, what wilt thou have me to do!" To such we trust the following thoughts, drawn chiefly from the word of God, will be acceptable.

On the subject of our possessions, and the manner in which we shall dispose of them, the Scriptures teach us—

I. That they belong to the Lord. "The earth is the Lord's and the fulness thereof." (Ps. xxiv. 1.) His are all the "beasts of the forest, and the cattle upon a thousand hills." (Ps. 1. 10.)—"The silver and gold are mine, saith the Lord of hosts." He claims equally the corn and wine, the flax and wool, our farms, our merchandize, our children, our servants, and in fine, all that we have and are. Hosea ii. 8, 9; Joel iii. 5, &c. It is his by right of creation. He made the world and peopled it. And inasmuch as we are indebted to him for the world, and our existance in it, it follows necessarily that we are indebted to him for every blessing connected with our existance. As saith the scripture (James i. 17), "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights." Hence, though we give, it is only returning to God that which was his own before.—David acknowledges this principle, in his prayer of thanksgiving to God, for disposing their hearts to offer willingly to build the temple. (1 Chron. xxix. 11-16): "All that is in heaven, and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, . . . for all things come of thee, and of thine own have we given thee. . . O Lord our God, all this store that we have prepared to build thee a house for thy holy name, cometh of thy hand, and is all thine own." From this scriptural view of the subject, we perceive—

1st. That whatever we possess, we received from and belongs to the Lord.

2d. Consequently, we sustain to God simply the relation of stewards.

3d. As such, we are to be governed in the disposal, and use of what we possess, by the instructions of our Lord and Master as revealed in his word, to whom it belongs.

4th. That God has a right to make a draft upon us for any amount in our possession, with the certainty that it cannot be protested, without our incurring the charge of dishonor, and dishonesty. From these considerations it is highly important that we search the Scriptures to know the will of God in this matter.

The Scriptures make it a duty of all to give of their property, for the relief of the miseries, temporal and spiritual, of mankind.

No duty is more clearly revealed than this, and with the discharge of no one has God been more pleased to connect richer blessings. And surely, no one would be more congenial with our feelings, did we possess really and fully the spirit of Christ; and it is a solemn consideration in connection with this point, that, "If any man have not the spirit of Christ, he is none of his."—"Honor the Lord with thy substance, and with the first fruits of thine increase," is the command of God with promise. (Prov. iii. 9, 10.) Does any one ask, "how can I honor the Lord with my substance?" Hear, my brethren, what the spirit saith unto the churches. "He that honoreth his Maker, hath mercy on the poor." (Prov. xiv. 31.) "He that hath mercy on the poor, happy is he." (Prov. xiv. 21.) "For the liberal soul shall be made fat, and he that withereth shall be watered also himself" (Prov. xi. 25.) "He that hath given his bread to the hungry, and hath covered the naked with his garment, shall surely live saith the Lord." (Ezek. xviii. 7-9.) "Remember," my brethren; "the words of the Lord Jesus, how he said, it is more blessed to give than to receive." (Acts x. 35.) Therefore "withhold not good from whom it is due, when it is in the power of thine hand to do it." (Prov. iii. 27.)—"Let us do good unto all men, especially to them who are of the household of faith." (Gal. vi. 10.) "For ye have the poor with you always, and whosoever ye will ye may do them good."—(Mk. xiv. 7.) "For the poor shall never cease out of the land: therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." (De. xv. 11.) For "if thou draw out thy soul to the hungry, and satisfy the afflicted, then shall thy light rise in obscurity, and thy darkness be as the noon day, and the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a well watered garden, and like a spring whose waters fail not." (Isa. lviii. 10, 11.) "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." (Luke vi. 38.) "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." (Prov. xix. 17.) From this array of Scripture, it is evidently the will of God, that we should bestow of our substance to relieve the miseries of our fellow-men, and that by so doing we honor Him. By neglecting or refusing to do it we dishonor God, and necessarily incur his displeasure for two reasons:—

1st. He has commanded us to open our hand wide and supply the poor.

2d. He has become underwriter for them, hence, made himself responsible for all their wants, yea, more for our greater encouragement he has said, he will consider it a debt of love. "He that hath pity upon the poor, LENDETH UNTO THE LORD."

Thus it is we "lay up for ourselves treasures in heaven, and not on earth," and "through the

manhood of unrighteousness secure a reception into everlasting habitations." "Laying up in store for ourselves a good foundation against the time to come, that we may lay hold of eternal life." (See Matt. vi. 19, 20; Luke xvi. 9; and 1 Tim. vi. 19.) "And this accords with the teachings of Christ and his Apostles, says Jesus (Luke xii. 23.) "Sell that ye have, and give alms; provide yourselves bags which wax not old, a TREASURE IN THE HEAVENS that fadeeth not." Again he says to the young man, (Matt. xix. 21) "If thou wilt be perfect, go sell that thou hast, and give to the poor and thou shalt have TREASURE IN HEAVEN." Paul, (1 Tim. vi. 17-19) in speaking of those who had embraced Christ that were rich, says, "charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, if they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come." From these Scriptures, it appears that whatever we bestow here in accordance with the requirements of the gospel of Christ, (although it was all Christ's before) is at once recognized as a debt against himself, and is passed by him (as cause the figure-brethren) to our credit in the savings bank of Heaven, which is a treasure—a good foundation laid up in store against the time (or world) to come.

And we find the Savior recognizing, and acting upon this principle in the decisions of the great day. See Matt. xxv. 34-46. "Then said the King say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For (because) I was an hungred, and ye gave me meat," &c. . . . "Then shall the righteous answer him, saying, Lord, when saw we thee an hungred and fed thee, &c. . . . And the King shall answer and say unto them, verily I say unto you, that inasmuch as ye have done unto one of the least of these my brethren, it hath been done unto me." While to another class who demanded admittance into the kingdom, he says, depart from me ye cursed, &c. Why? "Because I was an hungred and ye gave me no meat," &c. . . . "Inasmuch as ye did not do unto one of the least of these, ye did it not to me." And our Savior assures us the smallest act of kindness shall be remembered. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple verily I say unto you, he shall in no wise lose his reward." (Matt. x. 42.)

What inducements my brethren are there to carry out the great principles of the gospel, and like our Savior go about doing good. Suffice it would suppose, (aside from the debt of gratitude we owe) to lead every one to be willing to give up their possessions, and be poor in this world that they may be rich in faith, and heirs of the kingdom.

[Concluded next week.]

For the Harbinger and Advocate.

"THE MORE EXCELLENT WAY."

BY J. E. COOK.

"The Scripture cannot be broken." May give "heed to seducing spirits and doctrines of demons"—departed, ghostly souls. They show "signs and wonders, to deceive, if possible, the very elect." Our Lord has "told" us this before and bid us "beware."

1. He has announced a "woe on those of whom all speak well"—those who are ever trimming "their ways to seek love" and the praise of man; yet many habitually "judge" themselves, the brethren, and scripture doctrines, by popular opinion; as if the voice of the people must be the voice of God!! They should know that "the

spirit of the power of the air" rules the "child-ness of disobedience."

2. Prof. Bush consulted clairvoyants—the mesmeric oracle. This led to the adoption of Swedenborg's reveries, as a standard. All things divine and human, are judged by that mora or less rigidly.

3. In Rochester there is a rapping spirit, frightening the folks prodigiously, and playing the devil's part right dexterously. Many inquire after their deceased friends—of their own standing before God, &c. Other forms of deception are practiced elsewhere, making even ministers afraid of the marriage relation, which need not be named.

4. The Shakers have come to our city, stirring up thousands with their "doctrines of devils." Some are "seduced" to believe in their revelations, above those of Messiah and His apostles.

5. Others not perhaps knowing what they do, perseveringly apply their "rule." They will judge of Bible truths, classic terms, and their dissenting brethren by their "rule." (It can only be referred to; though a volume would be requisite to give its fallacious, yet voluminous applications.) The Bible tells how, and what God made the "living soul"—that "the soul that sinneth" shall "surely die." It records the death of even the righteous, through thousands of years; and reveals no "life and immortality" save through "Jesus and the resurrection." Here we have the essential parts of the revealed plan of Heaven. But the "rule" is, not to believe in this Divine harmony of truth—the rule is to inquire of the early church and the Jews!!!

In the light of God's unerring, eternal rule of judgment, it seems a mere subterfuge—an evasion of unwelcome truth, "Father, forgive them; for they know not what they do."

6. The last standard, has come out in the form of "a vision!" This vision, and its associated argumentation makes the Sabbath and its observance "the sealing truth"—essential to salvation!

Apostolic precepts and teachings are of comparatively no moment. They cannot shield a brother from condemnation by this new standard. We read, "Let no man judge you in respect to a holy day, or of the new moons, or of the Sabbaths." "Abolished—done away," and like terms, (2 Cor. iii.) cannot mean confirmed, or enforced! Those whom Paul gathered to Christ were "sealed" by "the Holy Spirit of promise." 2 Cor. i. 22; Eph. i. 13; iv. 30. They were "sealed" for the glorious inheritance, in the above teachings of inspiration; yet now a "vision" is put forth in opposition to the above! The point in "the law" which the original Apostles came to name in their teachings is here made "the sealing" truth!! The one who dares tell what he has learned from "the word," is published as guilty of hypocrisy and falsehood!!!

Well, by all the above rules, the writer stands condemned,—by several of them publicly condemned. As willingly do I submit to one, as the other. I have a like respect for them all. All alike are adapted to seduce or subvert "unstable souls;" and fulfill that "word" by which, both they and all will be judged by Jesus Christ.

The "more excellent way" would be to compare Scripture with Scripture, get a harmony, and publish that to enlighten their brother,—make that the standard for judging here, and hereafter. Amen!

No "spirit" which takes what the Holy Spirit, in the Apostles, omits, what "their word" opposes, and exalts it above "their word," can be god. But those who hear "Jesus, obey Jehovah—they come within the Savior's prayer,—John xvii. 20. They "have fellowship" with God, His Son and the Holy Twelve, 1 John i. 1-7. They have "the self same spirit." This I want evermore. Amen!

There are many "spirits." Angels are "ministering spirits." Fallen angels are false, infernal "spirits." Satan, "the spirit of the power of the air" is their chief. Anciently they operated through some gross system of idolatrous superstition; now they "work" by more subtle systems of error. This accounts for the power which a delusive theory has over, even strong minds! Wake up, dear brethren! All the "legions" of hell are out, and on the wing! Jesus says "take heed." There is no impossibility that we may be deceived, except as we are "kept by the power of God through faith"—through believing, in the revelation, we now have, in its superiority and perfection. Those who adopt a new "rule," and appeal from God to man—from inspiration to what may be sheer imagination, suggested by one of the many seducing "spirits" that would seduce us from Jesus, are in danger. If they are honest, they are deluded; and they will delude others so far as they are followed. The Holy One through Paul pronounces a curse on all even though he be an angel from Heaven, who "shall preach any other gospel!"—adopt any new rule of faith, hope and salvation.

"Let me fall into the hands of the Lord (for his mercies are great) and not into the hands of man." I refuse to have my faith judged by the early church, the Jews, or Bush's mesmerism, or Ellen's dream. Let us my brethren judge and be judged by the Bible. He in whom my heavenly Father is "well pleased." He whom we must fear, under the penalties of perdition, [Acts ii. 22.] did choose men to instruct the church, through the Gentile dispensation. He prays for them "who shall believe on Him thro' their word." "Their word" is then, above popular opinion—above the "spirit" of Bush's "Swedish seer," and Shaker clairvoyance—above the creed, the church, and the elder—Ellen's vision, or the Rochester rapper!!! Bless the Lord, for a perfect standard by which to try them all.

In the name of Jesus—in the light of His truth—by the strength of His eternal spirit, I reject all these rules of judgment! So far as I am concerned I regard their published reproaches, as I do the whistling wind.

Much have I labored to get God's blessed truth. Ardent do I love it, undiluted. Those who think less of me for it, are wanting in character, or, in "the first principles of the oracles of God!"

Duty to "the master" and to those who may be beset by the rules of judgment, demands this brief statement. Some of my dear brethren have not been aware that most that I have written has been in opposition to some one of the above rules—and in favor of adhering to the one Divine, unerring rule of faith and judgment. The Lord forgive any want of prudence or propriety, in my manner.

New Bedford, Jan. 25th, 1840.

For the Harbinger & Advocate.

DEATH THREATENED TO ADAM.

BY J. S. WILKS.

This death was not spiritual. This may be made plain in a few words. Spiritual death is a state of unbelief. This is the condition of all men without religion. All are, therefore, called on to believe. It is by faith, which produces good works, that man is justified. It is by this faith the Christian lives a spiritual life.—"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v. 1. "The life which I now live in the flesh, I live by the faith of the Son of God."—Gal. ii. 20. Those who have not faith, have not this life, of course; they have the opposite, that is, they have spiritual death.

We now turn to the history of Adam. "But of the tree of the knowledge of good and evil,

thou shalt not eat of it: for in the day that thou eatest thereof, dying thou shalt die," [margin.] Gen. ii. 17. "Dying thou shalt die," that is, the day we eat, we would become a dying man, and that dying state would end in death itself.—"And the serpent said unto the woman, Ye shall not surely die." Gen. iii. 4. It seems evident that Adam and Eve believed the testimony of the serpent, and if so they disobeyed, God. The apostle tells us that faith shows itself by works, consequently, the absence of works shows the absence of faith. Adam's works were evil, which shows that he believed the serpent. To believe the one he must disbelieve the other. Had he believed God, he would have shown it by obedience. Being in unbelief before he eat, as his work shows, he was spiritually dead before he eat of the forbidden fruit. When he was spiritually dead, he was in a state to disbelieve, and not before. For the act he was to die the death threatened, and not for the cause of the act. Unbelief, or spiritual death, led him to act as he did; and the act subjected him to the death threatened. Hence, to say that the death threatened was spiritual death, is to confound cause and effect. The one preceded and was the cause of the other.

What was the death threatened? Let the word decide. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life"—"dying thou shalt die." "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Thus, the death Adam was to die, is very minutely defined. Adam was "a living soul"; hence it was the living soul that was to die. As the cause of this death was unbelief, so the cause of the second death is unbelief. O, that men would believe and obey the Savior, and so escape that death from which there will be no resurrection.

Wrentham, Mass., Jan. 10, 1840.

NOTE.—Should it be said, that according to the above, the first death is spiritual, and of course the second death must be spiritual: I would say, that spiritual death is never presented as a penalty; neither can it be; for a man must first be in this state before he can do anything that will subject him to a penalty. Again, a man cannot die the second time, unless he has a resurrection from the first death. If, therefore, the second death is to be spiritual, it follows that all who will have a part in it, must have been raised from a spiritual death: in other words, they must have been believers in Christ, which is a contradiction of Bible and facts, and is therefore absurd.

J. S. W.

For the Harbinger and Advocate.

"THE LORD REIGNETH."

"My Father is at the helm," was the reply of the little boy when asked, in the storm, why he was not afraid. The wind dashed the foaming wave in the fragile bark; the mariners were affrighted. Amid the fearful scene, there was sweet peace in the bosom of the confiding child. He trusted in his Father to guide safely through all the perils of the way.

Christian mariner, have faith in God. The winds of adversity must blow, the waves of trouble must roll. Fear not, thy "Father is at the helm;" "the waves shall not overflow thee."—The foaming billows wait thee onward toward the haven of everlasting repose. Trust, and be at peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Believe the Prophetic word and wait for the Kingdom of God. The vision may tarry, but "he that shall come, will come, and will not tarry." The "Heathen rage," "the people imagine a vain thing," "many are the devices of man's

heart, but the counsel of the Lord shall stand."—He will dash the nations to pieces as a potter's vessel and set his "King on the holy hill of Zion." Say not "where is the promise of his coming?" Doth he not even now "overtur, overtur and overtur," that be whose right it is, may come and away the sceptre of righteousness, and peace and love o'er this revolted world! Soon, soon, shall the seventh angel sound, and the voices in Heaven joyfully proclaim that "the kingdoms of this world are become the kingdom of our Lord and of his Christ." Amen. "Even so come Lord Jesus!" HENRY GREW.

For the Harbinger & Advocate.

A FEW QUESTIONS.

BY A HIBING READER.

1st. Is there more than one bottomless pit mentioned in the book of Rev.? Can you find any evidence, from the reading of it, that the bottomless pit mentioned in the 3d verse of the 20th chap., and that mentioned in the 2d verse of the 9th chap., are not one and the same? In the 9th chap. it is the bottomless pit—in the 20th it is the bottomless pit, not a bottomless pit, nor another bottomless pit; and you might as well say, that the throne of God in one Scripture, does not mean the same as, the throne of God in another, as to attempt to prove, that there are two bottomless pits here brought to view.

2d. If confusion, false doctrine, or doctrines, and systems without foundation, &c., is the bottomless pit in the 9th chap., as Bro. Miller and other commentators say it is; why not in the 20th chapter?

3d. If an angel with a key in his hand, as mentioned in the 9th chap., means another personage than Jesus Christ, why may not an angel with a chain (Rev. 20) be another than Christ? Please read Miller's lectures on Rev. 9th, with many commentators, &c., for their views of the angel and key, and decide candidly.

4th. Is there more than one dragon mentioned in this book? If so, where? And how do you arrive at such a conclusion? In Rev. xii. 9, the Dragon is brought to view, and is called the Devil and Satan; that old serpent; in Rev. 20, the Dragon is again mentioned, and is called that old Serpent, the Devil and Satan. Now I ask in the name of all that is reasonable, how any one can make out two Dragons by these Scriptures, and two old Serpents, or two Devils, or two Satans? If they can it must be by some serpentine course, or rule that I have never yet learned.

5th. Do you not acknowledge that the dragon of the 12th chapter is old Rome? It is almost universally acknowledged that the Dragon of the 12th chap. is Rome. Then I ask, how is he metamorphosed into a personal devil, separated from all governments in the 20th chap? Please show the time when, the place where, and the means by which, this wonderful change was wrought? A change by which a universal monarchy is reduced to such dimensions and form.

6th. Is there any intimation in the 20th chap. of a thousand years reign, of the personal Messiah on the earth? If so, where? There is mention made of the reign of the martyrs, and of those who had not worshipped the beast, nor his image, nor received his mark in their foreheads, nor in their hands, and they lived and reigned with Christ. It does not say on the earth, (yet it may be) and it is for us to settle by other Scriptures, where they reigned, and when they reigned.

7. Does the 20th of Rev. teach us that all the saints that lived from Abel, to the general judgment, were resurrected or raised from their graves, at the commencement of the one thousand years?

8th. Does the Bible teach us that the resurrected saints will be liable to deception? as some

must suppose from the fact, that he can have no object in deceiving the resurrected wicked, as they are (will be) already sealed for destruction, when raised, consequently if any are to be deceived, (and the 10th verse teaches that some were deceived) it must be the saints, if this deception is after the literal resurrection as some suppose.

9th. Do not the five last verses of Rev. 20th bring clearly to view, a general resurrection of the dead? If not, why was there the book of life? was it not to see, or that it might be seen, whose names were there, and whose names were not there? Please read Mat. xxv. 31-46, comparing them with the five last verses of the 20th chap. of Rev., and decide whether they teach a general judgment or two judgments.

January 18th, 1849.

NOTE ON THE ABOVE.—In the investigation of the subject to which these questions relate, we shall take no part at present. We design, however, to give our views after others shall have expressed their opinions. We hope the spirit of brotherly kindness will characterize all that may be said, and a pure desire, not for mastery, but to know and disseminate the truth, will actuate each one who may speak or write on the subject.—[EDITOR.]

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, February 10, 1849.

Speaking the truth, in love.—PAUL.

☞ We have heard from but few to whom we recently sent bills of their indebtedness for the Harbinger. We hope they will not forget their duty in this matter. Alas! but few to whom bills were not sent, have complied with our terms of advance pay: we trust they will do so soon. Please read our terms, and comply with them as soon as you can.

THE SEVENTH VIAL.

If we are not mistaken in our understanding of the vials in Rev. 16th, the seventh is now being poured out. To show that this is the case, it may be necessary, in the first place, to prove that they precede the advent of Christ. That this is the case with them all, unless we except the last part of the seventh, we offer the following evidence:

1. According to the very nature of the case, it must require a number of years for the pouring out of all the vials; whereas but a short time is allotted for the destruction of the wicked at the appearing of Christ. Consequently, the vials must be before his coming.

2. In the 7th verse it is said, "I heard another out of the altar say," &c. The altar relates to the saints in time (Rev. vi. 9-11); hence, the vials must be in time.

3. In the 9th and 11th verses it is said that "they repented not." This is under the 4th and 5th vials. Repentance is a work of time; therefore, these vials must be in time, or before the advent of Christ.

4. In the 14th verse, speaking of the sixth vial, it is said of the three unclean spirits that they go forth unto the kings of the earth to "gather them to the battle of the great day of God Almighty." That battle will be the destruction of the wicked nations at the coming of Christ (Rev. xix. 11-21); hence, this vial must precede his coming.

5. Under the sixth vial, in the 15th verse, the Lord says, "Behold I come as a thief." Of course he had not then come; consequently, the sixth vial must be before his coming.

6. Speaking of the seventh vial, it is said, "The great city was divided into three parts, and the cities of the nations fell. . . every island fled away, and the mountains were not found. And there fell upon men great hail, and they blasphemed God." &c. These expressions seem better adapted to the nature of judgments upon the wicked nations just before the coming of Christ, than to the judgments of his coming. But this matter will be made more plain in our investigation of the seventh vial. We take the position—

1. That this vial, like the preceding ones, is to be symbolically understood. We have no authority in understanding six of the vials symbolically, and the seventh literally: they should all be interpreted by the same principle of exegesis.

2. That when we can find an exact agreement between the symbol and the event, or the type and the antitype, we may be sure we have the true meaning of the symbol. And

3. That the revolutions in Europe are an exact fulfillment of the seventh vial, with the exception of the last parts of it, which are yet future.

Verse 17. "And the seventh angel poured out his vial into the air." The first vial was poured "upon the earth"; the second, "upon the sea"; the third, "upon the rivers and fountains of waters"; the fourth, "upon the sun"; the fifth, "upon the seat (or throne) of the beast"; the sixth, "into the air." The Roman earth is chiefly the scene of these vials; for the "men which had the mark of the beast, and which worship his image" (v. 2), were the contents of the first vial; and besides, the Roman earth, so far as wicked kingdoms are concerned, is chiefly the scene of the prophecy of the apocalyptic book. Then the earth, sea, rivers, sun, fountains, Euphrates, and air, must relate to this kingdom, or the ten kingdoms of western Rome. The "air" must be symbolical of the political elements in which these kingdoms moved, at the time of the pouring out of the seventh vial. The effect of the vial is to convulse the air, or produce "thunders, and lightnings," and a "great earthquake." Has the political atmosphere of Europe recently been disturbed after experiencing a long calm? All know that it has. And the convulsion has been wide, rapid, and all-pervading, like the rapid and wide spreading of some principle of disorder or convulsion in the atmosphere.

"And there came a great voice out of the temple of heaven from the throne, saying, It is done." Not from the "great white throne," named in Rev. x. 11, but from "a throne," named in the 4th and 14th chapters. It is there called "a throne that was of heaven." That this throne is a symbol, and its location is in the true church on earth, is evident from the characters that are connected with it, some of which are, the rainbow, the four and twenty seats, the same number of elders, the lightning and thunders, "the seven eyes, which are the seven spirits of God, sent forth into all the EARTH; the four beasts, the SEALED book in the right hand of him who sat on the throne; men in and under the earth, not yet raised from the dead; and the Lamb which is said "atoned" in the "midst of the throne. This Lamb is Jesus Christ, and in the first chapter he is represented as standing in the "midst of the seven golden candlesticks," which are explained to represent the "seven churches," which are located on the earth. In the church, then, must we look for the antitype of the "throne set in heaven," and the "great voice" that proceeds out of the throne, on the pouring out of the seventh vial.

Well, what do we find in the true church of God that will compare with "a throne," and a "great voice"? The Scriptures of truth, the Word of God.

As a literal throne is the seat from which laws are issued, promises given, threatenings made, sentences passed, rewards promised, &c., so God speaks from his church, or earthly temple, or house, by its immutable word. It is his perfect law; by it he gives exceeding great and precious promises; fearful threatenings, which are compared to "thunderings and lightnings," that proceed from the throne; or, as it is said, "If any man will hurt them [the two witnesses, the Scriptures], fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters, to turn them to blood, and to smite the earth with all plagues, as often as they will." (Rev. xi, 5, 6.) In this all-powerful word God is enthroned, and executes his wise purposes concerning man according to that word. By that word he speaks in "these last days." When a prophecy of his is fulfilled, he loudly proclaims it by his word, in which the prediction is found. Hence, on pouring out the seventh and last vial of his wrath upon the wicked nations: when the work commenced, or the mighty revolution in France took place: the stupendous event was such a clear fulfillment of the word of God, that he is represented as speaking with a great voice from his throne, saying, "It is done!" It was the mighty or "great voice" of God, through his prophetic word, that was heard and understood by his saints, at the time this revolution, this great earthquake, commenced.

(To be Continued.)

AFFAIRS AT ROME.

A Constituent Assembly has been convoked by decree. The event was signalized by a salute of 101 guns from St. Angelo. A correspondent of one of the London papers says:

"Yesterday evening, at sunset, the castle of St. Angelo, by the consecutive discharge of 101 guns, announced to this metropolis and the world in general, that the dynasty which had reigned over Rome for 1048 years has come to a close, and a new government is to be called into being by the mandate of the whole population assembled in a constituent representative body by universal suffrage; the great bell of the capitol, which only tolls at the death of a Pope, pealed solemnly. It was exactly on the 24th of November (the fatal night of the flight of Pío Nono), that in the year of our Lord 1850, Charles Emmanuel arrived in Rome to be crowned on Christmas day of that year by Leo III., and to institute and formally corroborate the donation of Pepin by the erection of the Papal sovereignty."

Afterwards, on the 1st inst., a civic fête took place at Rome, in which the clubs of Florence and other cities of Tuscany took part. Almost all the battalions of the civic guard promenade the streets with the tri-colored banner.—N. Y. Evangelist.

No stronger evidence than is here presented could be given, that the civil power of the Pope is gone; that all that constituted him the Pope of Rome, or a temporal ruler, is dead. So the people of Rome, and the wise ones of the world, view the matter.—The death of Rev. xviii, 8, has come upon that power.

But if Catholics in general throughout the world, feel as the following extract from Freeman's Journal represents its Catholic editor as feeling on this matter, a desperate and bloody effort may yet be made, by the Catholic powers, to restate in power their darling idol, his holiness the Pope. But we think they will not succeed, should they try. The word of God, we think, in against such a measure. The Pope, as a spiritual ruler, may return to Rome, but as a temporal sovereign, we think, he never can. Speaking of a suggestion from Bishop Magin, that his holiness might find an asylum in the United States, the Journal says:

"This is all very well as a poetic hypothesis; as

a proposition, however, it makes our blood thrill with horror. No! Sooner that that impracticable absurdity should occur—sooner than the consecrated foot of the Vicar of Christ should bear him to a soil where more than half of the public press would insult him, and more than half the remainder exhaust themselves in efforts to make political capital out of him; sooner than he should come to a land where more than one half the Catholic population, ignorant of the etiquette that so distinguishes even the poorest peasantry of a Catholic land, would gaze at him with their hats on, or sit in his presence with their heads up in the air,—we would exclaim with the 'Cercle Catholique' of France, 'Rather we will go to you; our arms, our wealth, our lives are at your service,'—yes, we love you far more than we love our country or our homes. We are ready, at a sign from you, to chase out those robbers from the Fatiminy of St. Peter, and to re-establish your throne in the Vatican—but, Holy Father, do not afflict our Catholic hearts by seeing you in a land which is so unworthy of you, and which is too little advanced in the race of Christian civilization to know how to receive you becomingly.

"Such would be the language that we should address to the Sovereign Pontiff. But we shall add no opportunity of doing so. There are too many nations baptized by the Church, who vie with each other to do honor to the Pope, to afford us the necessity of meeting him on these shores."

CHURCH IN ROCHESTER.

From certain considerations, we are inclined to think a wrong impression is being made abroad relative to the past and present condition of the church in Rochester, on church order, and our present position on this matter. For the information of all concerned, we will briefly say, that there has been no change of sentiment or practice, in us or the church, on church order. We, with a majority of the church, have ever contended for *New Testament* order. At an early day, we appointed deacons.—Some of them, however, never acted as such, and others had ceased to act, when, recently, we appointed more, and re-appointed some of those who were first appointed. These brethren, with the greater portion of the church, we trust, are trying to do their duty. We have formed no "Platform," no "Basis," nor attempted to add members to the church, or to the Lord, by vote, believing this is the work of the Lord himself.

The Lord enable us, and all his saints everywhere, to be careful and build upon the sure foundation; but let us take heed *how* and with what *materials* we build; for the day is very near that will try every man's work.

"A number of copies of Bro. Turner's pamphlet, which he notices on the last page, have been received, and can be had at this office. We have not found time to read a page of it yet, and cannot, therefore, speak of its merits. It doubtless contains many valuable truths, and probably, like all human productions, some errors. Let it be carefully and candidly examined by the word of God; and by that infallible rule "prove all things, and hold fast that which is good."

TO CORRESPONDENTS.

Bro. E. S. B.—While our columns are freely open to the investigation of all Bible doctrines, they are not open for the reception of arguments that are, in their very nature, calculated to annihilate the Bible, or the church of Christ. The same mode of reasoning that you use to do away with the "gifts" of the church, would annihilate the church. If we can prove any thing from the Bible, we can prove that *Pastors, Evangelists, Elders, and Deacons*, were to be continued in the church. We must abide the plain word of the Lord in all things, if we would please him.

J. L. P.—Its grammatical construction renders it

unsuitable for the press; and we have no time to transcribe. And besides, we think the argument very defective. By looking at Dan. 12th, you will see that the angel did not say that "the wise shall understand" definite time. We should not add to the words of inspiration. The Savior, in commenting on the time of his second coming, has told us, on seeing certain signs,—to "know" that he would then be "nigh even at the doors." Every attempt to know more definite than this, ever has been, and we believe ever will be, a vain attempt. The time of the advent, doubtless, is very near. It may come the next moment—may be ready to meet it with joy.

"The brother who calls for light on Isa. lxxvi, 20, is referred to an exposition of this chapter, by Bro. Needham, in Vol. 15, Nos. 18 and 19 of the Harbinger.

"We would say to the sister who wishes our opinion on Matt. x, 23, that by reading the chapter she will learn that Christ was talking to his disciples, whom he was about sending before him, into the "cities of Israel," whither he designed to come. This is the coming to which he refers in the text.

"We are in want of a few copies of No. 1 and 2 of the Harbinger and Advocate. Can our friends send us them? If they will, we shall be most obliged. Direct them, "Advent Harbinger, Rochester, N. Y."

NATURE AND DURATION OF THE SOUL,

AS EXPLAINED BY POPULAR TRADITIONS, AND VARIOUS PHILOSOPHICAL SPECULATIONS.

BY JOHN MARSH DOCK, M. D., F. R. S., F. R. S. L.

(Concluded.)

The philosophers of Rome present us with nothing new; for they merely followed the dogmas of those of Greece. Cicero, though he has given us much of the opinions of other writers upon the nature and duration of the soul, has left us almost as little of his own as Aristotle has done. Upon the whole, he seems chiefly to have favored the system of Plato. Seneca and Epictetus were avowed and zealous adherents to the principle of the Stoics, and Lucretius to those of Epicurus.

Upon the whole, philosophy seems to have made but an awkward handle of the important question before us. A loose and glimmering twilight appears to have been common to most nations; but the more men attempted to reason upon it, at least with a single exception or two, the more they doubted and became involved in difficulties. They believed and they disbelieved, they hoped and they feared, and life passed away in a state of perpetual anxiety and agitation. But this was not all; perplexed, even where they admitted the doctrine, about the will of the Deity, and the mode of securing his favor after death, with their own absurd speculations they intermixed the religion of the multitude. They acknowledged the existence of the popular divinities; clothed them with the attributes of the Eternal; and anxious to obtain their benediction, were punctilious in attending at their temples, and united in the sacrifices that were presented. Even Socrates, amid the last words he uttered, desired Crito not to forget to offer for him the cock which he had vowed to Esculapius.

In effect, the whole of the actual knowledge possessed at any time appears to have been traditional; for we may well doubt whether, without such a basis to have built upon, philosophy would ever have started any well-grounded opinion in favor of a future state. And this traditional knowledge seems to have been of two kinds, and both kinds to have been delivered at a very early age of the world—the immortality of the soul, and the final resurrection of the body. From the preceding sketch it seems reasonable to suppose that both these doctrines (unquestionably beyond the reach of mere human discovery) were divinely communicated to the patriarchs; and amid the growing wickedness of succeeding times, gradually forgotten and lost sight of; in some quarters one of them being slightly preserved, in some quarters the other, and in one or two regions, both.

In this last division it is highly probable we are to class the Hebrews at the epoch of Moses; and hence, perhaps, the reason why neither of those doctrines is especially promulgated in any part of his institutes. But in subsequent times both appear to have lost much of their force even among this people. The Pharisees and Caraites, indeed, whose opinions (whatever might be their practice) were certainly the most orthodox, supported them; but they are well known to have been both relinquished by the Sadducees, and one of them (the resurrection) by the Essenes. Solomon, whose frequent use of Arabians evidently betrays the elegant school in which he had chiefly studied, appears with the language to have imbibed the philosophy of the Arabian peninsula; and hence, to have admitted (in direct opposition to the Essenes, who drew their creed from India) the doctrine of the resurrection of the body and a state of retribution, while he disbelieved the doctrine of the separate immortality of the soul; and the distinction ought to be constantly kept in view while perusing his writings, since otherwise they may appear in different places to contradict themselves. Thus, in order to confound the pomp and pageantry of the proud and powerful, and show them how vain and nothings of life, he adverts to the last of these doctrines and confines himself to it. Eccl. iii. 19, 20. "That which befalleth the sons of men befalleth beasts, even the same thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath (or spirit), so that a man hath no pre-eminence above a beast, for all is vanity: all go unto one place; all are of the dust, and all turn to dust again." But when addressing himself to the young and giddy pursuer of pleasure, in order to alarm him in the midst of his gay and licentious career, he is distinctly alluded to as carefully confining himself to the first of these doctrines. His language then is, ch. x. 9, "Rejoice, O young man, in thy youth,"—and tread as thou wilt the flowery paths of indulgence and pleasure; "but know thou that for all these things God will bring thee into judgment." There is an equal point, a keen and forcible moral in both addresses, and which could not fail to strike the heart of those to whom they were respectively delivered.

It has been said by some writers that the judgment here referred to relates to the present world, and must be so interpreted to avoid the self-contradiction I have just adverted to. But the wisdom of Solomon stands in no need of the feeble and rush-light illumination of such commentators: nor could it ever be so said by any critic who has diligently attended to the mixed language of Solomon's diction, or rather to the Arabians he so frequently indulges in; and who, from this and various other sources, has traced out that his early studies must have been passed in Arabia, or under the superintendance of Arabian tutors; and who, at the same time, calls to mind that the Idumean cities of Dedan and Teman had the same classical character at Jerusalem, that the cities of Athens and Corinth had at Rome.

But are we still abandoned to the same unfixed and shadowy evidence, with just light enough to kindle the hope of immortality, and darkness enough to strangle it the moment it is born? Becket as the world is at all times with physical and moral evils, and doubly beset as it is at present; while virtue, patriotism and piety, are bleeding at every pore; while the sweet influences of the heavens seem turned to bitterness, the natural constellations of the zodiac to have been pulled down from their high abodes, and vice, tyranny and atheism, to have usurped their places, and from their respective ascendants, to be breathing mildew and pestilence over the pale face of the astonished earth, [his lecture was delivered during the period of the French Revolution], is it to the worn-out traces of tradition, or the dubious fancies of philosophy, that this important doctrine is alone intrusted?—a doctrine not moral vital to the hopes of man than to the justice of the Deity!—No; the fulness of the times has at length arrived: the veil of separation is drawn aside; the mighty and mysterious truth is published by a voice from heaven: it is conveyed to us in the solemn, and attested by the affirmation of the Godhead. It tells us, in words that cannot lie, that the soul is immortal from its birth; that the strong and inextinguishable desire we feel of future being is the true and natural impulse of a high-born and inextinguishable principle; and that the blow which prostrates the body and imprisons it in the grave, gives pinions to the soaring spirit, and crowns it

with triumph. But this is not all: it tells us, too, that gross matter itself is not necessarily corruptible: that the freedom and triumph of the soul shall hereafter be extended to the body; that this corruptible shall put on incorruption, this mortal immortality; and a glorious and beatified reunion succeed.—By what means such reunion is to be accomplished, or why such separation should be necessary, we know not,—for we know not how the union was produced at first. They are mysteries that yet remain locked up in the bosom of the great Creator, and are as inscrutable to the sage as to the savage, to the philosopher as to the schoolboy;—they are left, and perhaps purposely, to make a mock at all human science; and, while they form the groundwork of man's future happiness, forcibly to point out to him that his proper path to it is through the gate of humility.

REMARKS ON THE ABOVE.

Here we have the conclusion of this highly important matter; and from it we learn that the natural immortality and separate conscious existence of the soul, down to the commencement of the preaching of the gospel, was nothing but "traditionary" doctrines; and that there was no uniformity of faith in these matters, but everything about them was unsettled, doubtful, and in the dark; or, as the learned author says, "They believed and they disbelieved, they hoped and they feared, and life passed away in a state of perpetual anxiety and agitation."

But he thinks we are not dependent on the "worn-out traces of tradition, or the dubious fancies of philosophy," for a foundation of this doctrine; but he seems very arguine that it is clearly revealed in the New Testament. For in reference to that book he says, "The mighty and mysterious truth is published by a voice from heaven: it is engraved on pages of adamant, and attested by the affirmations of the Godhead. It tells us, in words that cannot lie, that the soul is immortal from its birth; that the blow which prostrates the body and imprisons it in the grave, gives pinions to the soaring spirit, and crowns it with freedom and triumph." Do we look for the learned author's evidence in this case, we find nothing better than "the worn-out tradition" of which he speaks, unless his unqualified assertions are better; for this is all the evidence he gives.—He affirms that "the mysterious truth is published—is engraved on pages of adamant," &c., but does not point to the book, chapter and verse where!—and when we carefully examine the New Testament, we find no such doctrine, but one right to the reverse in it. Hence, we are confirmed in our convictions, that the doctrine of the immortality of the soul, &c., had its origin not in the Bible, but in the fruitless imaginations of heathen philosophers.

To show that this learned historian is not alone in his conclusion that the doctrine of the immortality of the soul, &c., has its foundation or origin not in the Old Testament scriptures, but in heathen tradition, we quote the learned Mr. A. Campbell on this subject. Though a full believer in the soul's immortality; and separate conscious existence in hado, in his critical notes on his edition of the New Testament, under the head "Hades," he says:

"Before the captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on subjects as those on which their oracles were silent."

The unavoidable conclusion is: as the Jewish "oracles were silent" on those doctrines: as those doctrines did exist before, or during the time of the giving of those oracles—therefore, those doctrines can not be of divine origin, or doctrines of God; and, consequently, should be rejected.

Correspondence.

FROM BRO. E. M. SMITH.

BRO. MARSH:—I feel very thankful to God that he has in this age of moral darkness and error teaching, permitted me to know something of His will as revealed in the Bible, and what He has in reserve for all those who love and obey him. I think now that I begin to see Bible truth, just as God its author designed that man should see it, notwithstanding I have been covered up with the rubbish of spiritualizers, mysticisms and popular theories, and notions of men, and taught to believe that there was an internal meaning of the word, which was hard if not impossible for the common people to understand. Yet I bless God that the spell is broken, and the scales have fallen from my eyes, and I can see somewhat of the beauty and glory there is in the communications which our God and Father has been pleased to give us. And when he speaks of death, I understand that he means that state opposite of life; and when of life, it is life, and immortality, it is that which is not mortal or subject to decay;—and of the Saint's inheritance, it is a tangible substance, and not ethereal air. But the new heavens and new earth that John saw, and those spoken of by Isaiah lxx. 17., we have been taught to believe were not real but spiritual. True, they say, we shall live but not in this body; but we shall be a spiritual substance, and shall be where God is; and they tell us God is everywhere;—consequently everywhere will be our locality. Now the great crowning motive for obedience which God presents, is Eternal Life. He says if ye obey, ye shall live; ye shall have rights to the tree of life and live forever. Now if this tree is to be restored unto us, we must have organized bodies to partake of it, or it would be of no use to us. This tree was one thing which man lost by the fall, for God said, let us drive Adam out of the garden, lest he take of the tree of Life and Live forever. Well, if it is to be restored, it must have some place in which to grow. And I believe it will have some place where it will stand and bear its fruit and leaves, the latter of which will be for the healing of the nations.

Keep my commandments, saith God, and ye shall live. Do any ask, what will be the consequence if we do not keep his commandments?—God's answer is, ye shall die. For "the soul that sinneth it (the soul) shall die." Ye shall die saith God, not live, ye shall die without knowledge.

The popular theory is, that the soul will not die, when God expressly declares that it shall die. It is also contended that all of man that dies is his body, or the house which the man or soul inhabits; that the soul which constitutes man himself, has an endless existence, and consequently cannot be destroyed. But the Bible teaches that the soul shall die. Our wise ones tell us that the soul after death will know every thing, and that it enters upon a state of uninterrupted happiness or misery; and then in the face of this declaration, they tell us of a resurrection,—the necessity of having this old machine, or body or house which has imprisoned the real man while here on the earth, raised up to be judged with the soul; when in fact, according to this theory, there can be no necessity of judging the body, for not it but the soul that inhabited the body has sinned. Further there would be no necessity of a general judgment, for, according to this hypothesis when the body dies the soul enters at once upon its reward or punishments. Oh! what dogmas, what fables teaching! and how strange it is, that people will be fed with such errors and pass to the judgment without any proper understanding of those things which concern them so deeply.

I am looking for the confirmation of the Chris-

tian's hope, and the fulfilment of a promise made unto the Father, that the seed of the woman should bruise the serpent's head. And that Jesus our Savior shall come and take the kingdom, and possess the kingdom under the whole heavens.—And why I look for him at this time, is, because the signs which were to precede his coming have been exhibited, and the world has seen them, and now we have the breaking up of the nations of the earth; and Babylon is to come into remembrance because she has made all nations drink of the wine of her fornications, &c., and she is utterly to be burnt with fire; and this is to be done in connection with the Lord's coming. And Rome will soon fall, and when that takes place, we may look up and rejoice, knowing that our redemption is nigh.

I have been pained to see the disposition of some who profess to be "looking for the consummation of this blessed hope, the glorious appearing of the Great God and our Saviour Jesus Christ, to organize a system of church polity, and establish tests of church membership, and christian fellowship. It appears to me that the history of the past is sufficient to guard us against this sin, and show us the folly of participating in such an evil. Look at Rome. How did she come into existence and power? I answer; by the establishment of the Nicene creed in the 3d century. A system concocted no doubt, by the enemy of all righteousness, for the church of Rome has been a persecuting power, and from infancy to age, her foot prints have been marked with blood. And on the same authority that this creed was formed, all the religious establishments (professing) have claimed the right to organize, and thus we see sects and parties all over our land, denying to others who profess belief in the same Bible and Savior, christian fellowship. And what does this show? I answer, it shows a will unsubdued, and a preference for the teachings of men and the wisdom of men to that of God and his truth. The Bible is disregarded. The counsels of Christ and the Apostles, are unheeded, and an attempt is made to lay a foundation for the church of God, upon some peculiar or cherished principle or notion, when Christ expressly declares by Paul, that another foundation can no man lay than is laid, and Paul charges his Corinthian brethren, to let there be no divisions among them. For, says he, I hear there be divisions among you, and I partly believe it. For when there is envying and strifes, and divisions among you, ye are carnal and walk as men. "Oh foolish Galatians, who hath bewitched you, that ye should not obey the truth," &c. "A little leaven leaveneth the whole lump." Oh may we stand fast, my brethren, in the liberty wherewith Christ has made us free, and not be entangled again in the yoke of bondage; taking the Bible as our only standard; Jesus Christ himself being our chief corner stone, and we shall not be confounded nor put to shame, neither shall we be hurt by the second death.

Your brother, in hope of eternal life,

E. M. SIMRA.

Batavia, Dec. 22, 1848.

FROM BRO. A. N. SEYMOUR.

BRO. MARSH:—After closing my remarks on the Metallic Image a few evenings since to a crowded house, I gave liberty for expression.—A Universalist arose, and in a gentle manlike manner, asked me to recite the following Scriptures: Matt. 10 : 28, and 24 : 34 ; Rom. 11 : 26. After adjusting these passages, a Wesleyan Minister, by the name of Ealer, in a scoffing manner asked why I was "so much more particular about the feet and toes than the nose and mouth, and chops and souce!" This caused the organ of mirthfulness to be developed all through the con-

gregation. I looked upon him with a righteous indignation, and told him, if he wished to discuss my faith before the public he had the privilege, only notifying me an hour beforehand. He refused. The people did not appreciate him.—Since then we have received an urgent request to give a course of lectures in the same place. In that section the light of the coming kingdom is spreading. Some have been converted, some reclaimed, and believers multiplied. To God be all the glory.

I have been remembered by some of my dear brethren of like precious faith in my embarrassment, and have in part relieved me. I received a letter dated Athol, Mass., Nov. 14th, enclosed \$5, another from Castatia, O., bearing the same date and the same amount; another from Shumly, N. Y., dated Nov. 18, containing \$10 to be divided between Bro. Hoyt, Bro. Clark and myself.

I can hardly express my gratitude to God and my dear brethren for their kind remembrance to me at this time. May the Lord bless and preserve blameless and reward abundantly those affectionate brethren. For God is not unrighteous to forget your work and labor of love, which ye have shewed towards his name in that ye have ministered to the saints and do minister.

Yours in hope of redemption through Christ.

ALVA N. SEYMOUR.

Nankin, Mich., Jan. 13, 1849.

FROM BRO. O. D. GIBSON.

DEAR BRO. MARSH:—I am thankful to God, the Father of our Lord Jesus Christ, for his abundant goodness and grace which is bestowed in these last days upon the children of men. The experience of all past ages, their history of precedents and examples, ^{all} before the eyes of this generation. The dealings of the great God with his religious creatures, whenever he promised to do any thing, he has ever performed it, and his word for it he ever will; for he is the same yesterday, to-day and forever; that is, he is just as faithful to perform his word to-day as he was yesterday, and just as he was yesterday, and is to-day, so will he ever be. And if he has ever done that which he has spoken, can we not with implicit confidence rely on his promise for the future? It does seem to me that his word is immutable and incorruptible, which liveth and abideth forever. Here is a foundation which is solid and sure. If we trust in man we shall fail; for all flesh is as the grass which is to-day, and to-morrow cast into the oven. If we trust in this world we shall fall; for the earth shall melt with fervent heat, and the works that are therein shall be burned up. If God is our refuge, his word, and that of his apostles, our foundation, we are safe; for "it liveth and abideth for ever."

Oh how important are the days in which we live. "Distress of nations with perplexity" is a very prominent feature of our times of mighty changes and events. I would like to see an exposition of Hag. ii : 21-23, in the "Harbinger." Is the throne of the Pope "the throne of Kingdoms?" and is not "the strength of the kingdoms of the Heathen" being "destroyed?" not one nation weakening the strength of another, but "every one by the sword of his brother?" Or is this but the preparation for a more mighty development to be brought about in "the battle of the great day of God Almighty?"

The brethren here are firm and decided, the signs of the times keep up their courage, and they seem bent on having the kingdom of Christ for their eternal home. We desire the city whose "streets are pure gold, as it were transparent glass." The gold of California is nothing to it! no, no, nothing to be compared to it. The trial of our faith is more precious than all the gold of

the world put together. Our faith will soon be consummated, swallowed up in sight, even so. Amen.

O. D. GIBSON.

Houghtonville, Vt., Jan. 20, 1849.

FROM SISTER F. J. PROCTOR.

I was rejoiced when you said there should be no more unkind words in the Harbinger. I hope it will not be forgotten. I watch it close. I almost tremble when I read it. If the advent near is true, I hope its advocates will not throw a stumbling block in the way of God's children, and cause others to think there is no truth in it.

I think the editors of the advent papers are in a very responsible place, that they need the prayers of God's children. They need a great deal of grace and heavenly wisdom. They need much patience, forbearance, and long suffering, meekness, gentleness, faith, charity. May the Lord bless you, and make you indeed what you profess to be—a meek and lowly follower of the meek and lovely Jesus. May we all have the spirits of Christ, not seeking our own good but the good of each other and the glory of God, loving each other, not lifting ourselves up and condemning others, but keeping ourselves humble at the foot of the cross.

Athol, Mass.

For the Harbinger and Advocate.

THE WAR QUESTION.

As to this question, upon which I have been requested to write, it appears to me too plain, to require so much to be said as has been said, at least, to convince those who have the spirit of Jesus, the Prince of Peace, and are willing to be governed by Him and his Laws. To convince others may not be so easy a matter: nay, it seems a forlorn hope and lost labor. It is plain to me as a sunbeam, that that Prince condemns ALL WAR, offensive and defensive. Otherwise, what does he mean by such language as the following: "I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. My kingdom is not of this world: if my kingdom were of this world, then would my servants fight. 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 you may be the children of your Father which is in Heaven." And Paul the servant of the Lord:—"Recompense to no man evil for evil. If it be possible, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good."

Desides, how completely were those principles of peace sustained and carried out by our blessed Lord and his disciples. Witness their behavior under the greatest provocation and abuse! Follow Jesus from the manger to the cross, and you will see no weapon in his hand: no flaming sword nor vengeance there. Instead of weapons, tears of pity and of love: and instead of vengeance when expiring upon the cross, prays—"Father forgive them, for they know not what they do."—And Stephen when put to a cruel death also, cried for his bloody murderers: "Lord lay not this sin to their charge!" and fell asleep in Jesus.—Oh how sweet his slumbers were!

Mark here the difference between the sleep of Jesus and Stephen, and of those who slumber on the field of battle! The former, how blessed and happy in death! The latter, how miserable!—The memory of the former how sweet and precious! The latter how sad and painful! O let

me rather die a thousand deaths like the former upon the cross or beneath a shower of stones, than one upon the battle field, amid noise, confusion and garments rolled in blood! Where peace bleeds, and hope with life expires.

C. MONROE.

Conway, Mass., Jan. 10, 1849.

Business Notices.

To Correspondents.

J. Trent—We cannot send by mail pamphlets in to Canada. We have therefore given you credit on Harbinger account.

G. Stors—Send "Examiner" to F. J. Mansfield, Dorr, Ill. Credit him 50 cents and charge me the same; also, send to Mrs. D. Watkins, Rochester, N. Y.; credit her 50 cts. and charge me the same. The books are received.

J. V. Himes—Send the Herald to B. Carter, Dorr, Ill.; credit him \$1, and charge me the same. Send me some Hymns and Hymn books.

Luther Jackson—The last remittance credited on our books to your name, was \$1, received last February, which paid to No. 253. Now, to No. 388.

E. Field—We will allow sufficient compensation for your trouble. We have credited you on the ten to No. 303.

A. Haskell—The package of pamphlets are sent by express to Harvard, Mass.

Remittances for the Harbinger & Advocate.

J Frost T Chamberlin no 317 J Rochester J G Whipple A Currier W M Bowen S Brown J Deming R Walton J N Jerome B Tompkins no 260 H Ross L Jackson no 288 C Libbey 31 L S Clayton W Dow F Denmore J Dickinson I Stone M A Osborn E Field R Andrew F Darling B Dutton N Houghton S Stevenson E Everts A Morgan H Burick D Bacon—\$1 each. A Sage B Lusk W Phinney A Winans A Coons A Baker J Trevor E B Bragg B D Bishop—25 cts each. E W Schoolcraft C Shaw J E Rice—50 cts each. N Weeks H Brown W G Proctor—50 cts each. B Carter S Brown—25 cts. each. C Beck with, 55 cts. H Littlefield, \$3. W G Ruggles, \$5.

LETTERS.—D T Taylor W Rogers M Cornell II P Skeas G Akire M Curry H Heyes D Cray C II Catlin G Storts D Hall A West J I Calkins M Bachelor G Storra M K Chapman W Sheldon J Y Denslow J D Marsh A R Tompkins L Boutell J L Beach Z Campbell J I Calkins O D Gibson H Jones J B Cook.

For Bro. E. R. Pinney.

A. Currier, Mrs. A. Volter, B. Lusk—\$1 each; W. Rogers, W. Phinney, A. Winans, A. Baker, a friend—25 cts. each; A Coons, W. S. Storms—50 cts. each; Brethren in New Bedford, \$3.

Postoffice Address.

The notice of a few weeks since, of the Postoffice address of H. Robinson, should have been Watson, Lewis Co., N. Y.

Appointments, &c.

Clarkson Center.

We will hold a Conference at Clarkson Center, N. Y., commencing March 1st, and hold over the Sabbath. Brethren coming will call on Bro. Demerest.

Will Bro. Gaskell or Corbin of Orangeport see that Bro. Stevenson, of Toronto, C. W., is brought on his way to this Conference, with the chart.

G W BURNHAM, J C BYWATER.

Hartford, Conn.

Will you say to the brethren, that, Lord willing, I will preach in Hartford, Conn., at the fourth Lord's day in Feb. I shall preach at other places in the vicinity, as Providence may direct. I am, as ever, yours in hopes of eternal life, when Jesus comes. Pownal, Jan. 30, 1849. M. BACILOR.

Brimfield and Abington, Mass.

The Lord willing, I shall be with the brethren in Brimfield, the third Sabbath, and at Abington, the fourth Sabbath of this month. L. BOUTELL. Northfield, Mass., Feb. 4, 1849.

Canada West.

The Lord willing, I will meet the brethren in the following places: Crandel's, Feb. 15; Brooklyn, 16; Malley's 17; Tool's, 18, 11 o'clock; Orris evening; C. Lent's 19; Tinger Board, 20; Baltimore 21; Colbourne, 22; Young's School House 23; Melville, 24; Sunday, 25; at A. Worden's, at 11 o'clock; Little Lake, 26; Breckenridge, 27.

Bath, March 12; Kingston, 3, 4, 5; Van Allen's, 6—11; Sidney, 12; Spafford, 13; J. Flint's, 14; Tinger Board, 15; Aldrich, 16; Orr, 17; Malley, 18, 11; Tool's, evening; Crandel, 19; Marripos, 20. PETER HOUO.

Marripos, Jan. 23, 1849.

Bro. W. DEVERALL will meet with the friends in Canada West as follows:

Moore School-house Feb. 12, 13, 14, and 18, at which time the Lord's Supper will be administered. Wm. J. neighborhood, Feb. 15, 16. Matilda, School-house, near St. Dillaugh's, Feb. 19, 20, 31.

Matthew Wiley's School-house, Feb. 22, 23.

Syracuse, Auburn, &c.

I will preach at Syracuse, Wednesday evening, Feb. 14th. Auburn, Monday evening, Feb. 19th.

Seneca Falls, Tuesday evening, Feb. 20th. I will be in Batavia, on Saturday at that time. Rochester, Sabbath, Feb. 25th.

P. S. I would say the brethren at Manlius, I shall not be able to come and see them now, and wish they would be at Van Buren or Syracuse when I am there.

J. C. BYWATER.

Victor.

If God permit, I will attend meeting at Victor, on the last Sabbath in February. G. W. BURNHAM.

IF THE following notice is published by request and because we know the practice of Dr. Hamilton to be all that he recommends to be.

AN ASTHMA FOR THE SICK, WHO HAVE BEEN CONFINED TO THEIR BEDS FROM 3 TO 30 YEARS. Dr. Hamilton's Hypnotic and Anæsthetic Syringe, No. 217 Exchange Street, opposite the Orphan Asylum, Rochester, N. Y. This medicine is a new remedy established and successful. The proprietor has made every discovery that advanced them, and he has the satisfaction of seeing the afflicted ones cured. It is a simple and easy to use. It is a simple and easy to use. It is a simple and easy to use.

The medicine made use of in this institution not only cures nervous headache, but gives increased energy and vitality to the system. Many have been brought from different parts of the country, who have neither realized or known their rights in this respect. It is a simple and easy to use. It is a simple and easy to use. It is a simple and easy to use.

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Book Notices, &c.

DEAR BRO. MARSH—Allow me to say to your readers, that my pamphlet, containing 79 pages, is now ready for distribution. It can be obtained by addressing Joseph Turner, Hartford, Conn.; price eight dollars per hundred; two dollars and fifty cents for quarter of a hundred; single 19 1/2 cents.

I would say to those who have ordered the pamphlets, that all are forwarded, unless I have made some mistake; hence, if there are any who do not receive the number ordered, please send again.

J. TURNER.

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. Pinney. Price, \$4 per hundred; 6 cents, single.

THE SON OF GOD.

An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Green, Minister of the Gospel. Price, 15 cts.

THE POWER OF KINDNESS.—NO. I.

Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition,' Price, 15 cts.

THE POWER OF KINDNESS.—NO. II.

Illustrated by Examples. By C. Morley. Price, 15 cts.

THE POWER OF PRAYER.

With other Christian Duties, illustrated by Examples. By C. Morley. Price, 3 cts.

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On the Universal Spread and Expected Triumph of Roman Catholicism. Price, 15 cts; discount by the quantity.

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in the Hope of the World's Conversion. Price, 15 cts; discount by the quantity.

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Or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by T. M. Friebe. Price, 15 cts; 80 per hundred.

QUESTIONS ON THE BOOK OF DANIEL.

For the use of Bible Classes and Sunday-Schools. Price, 10 1/2 cts.

ARE THE WICKED IMMORTAL!

In Six Sermons. Also, Have the Dead Knowledge? By Geo. Storms. Price, 15 cts.; \$1 per 100.

SECOND ADVENT LIBRARY.

No. 1.—The Second Advent Introductory to the World's Jubilee No. 11.—The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. No. 111.—The Lord's Coming, a Great Practical Doctrine. No. 114.—Glorification. No. 117.—First Principles of the Second Advent Faith. Price, each, 4 cts.; 37 1/2 per dozen; \$2.50 per 100.

TRACTS ON PROPHET.

No. 1.—Looking Forward. No. 6.—If I Will that he Tarry till I Come. 1.—Present Dispensation—Its Course. 7.—What shall be the Sign of the Coming? 3.—Present Dispensation—Its End. 8.—The New Heavens and New Earth. 4.—What did Paul teach the Thess. Church about the Second Coming? 9.—Cross out King. 5.—The Great Image. 10.—Behold, He Cometh with Clouds!

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HYMNS (without music).—Price, 35 cts. Addition to the Supplement to the Millennial Harp. 34 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Jarvis St. Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

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

ATWENT.—Second Advent Meetings are held in the "Second Advent Chapel," Belmont's building, corner of State and First streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on First.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.

Office in Tallman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS. Single Copy—per volume of six months—\$1 00.

If not paid before the close of the volume... \$1 00

Five Copies, directed to one person..... \$5 00

Ten Copies, ditto..... \$10 00

Free to those who are not able to pay.

IF all communications, orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post Paid—to E. M. JOURNAL MARCH, Rochester, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 9.

ROCHESTER, N. Y.—SATURDAY, FEBRUARY 17, 1840.

Whole Number 303.

Poetry.

I WALK ALONE.

"But rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. iv. 13.

I walk a lonely pilgrim here,
O'er life's uneven way;
But my aching heart keeps bemoaning on
For the bright, the better day;
A glorious home in the pearly land,
The blessed, heavenly rest,
And well I know that land is near,
The home of the pure and blest.

I walk alone, and oft am woe,
And fall the briny tear;
My heart is grieved with trials sore,
And pressed with many a care,
But the better land no sorrow knows—
There, hushed is every sigh;
The Savior's hand in kindness wipes
The tear-drop from each eye.

I walk alone, and yet am glad,
For the blessed promise given,
To cheer the heart of the lonesome one,
In the narrow way to heav'n.
The humble path my Savior valued,
I would it not to tread!

For I stand upon his precious word,
And my soul rejoiceth free,
In the glorious light the gospel gives,
The light that shines for me.
Though I suffer now, I shall triumph then,
Though I die for my Master here,
In that better world shall I live again,
A conqueror's crown to wear.

Warfield, Ct.

L. J. BRACH.

Original Articles.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.—No. VII.

BY J. J. CALVERT.

The rich man and Lazarus. This case is always referred to, to prove that the human spirit is a living, conscious being that does not die with the body, or does not return to God who gave it, which is the same thing. The Bible is not a book of contradictions. Its harmony, as a whole, on any subject is perfect. A great cause of confusion in us is, because we often understand it, from a preconceived notion or other, to mean in certain parts of it, either more or less, or something different from what is plainly spoken. Hence if we give a wrong construction to one passage, we shall be under the necessity of giving a wrong construction to another, in order to make the two harmonize. Then we have to turn to another part to match these, and so on to the end; confusion worse confounded.

The narrative of the rich man and the beggar, is generally understood to be a parable; some however seem to think it otherwise; that it is a veritable narration of the manner of life, the death and subsequent condition of two individuals, who are thus coupled out, to represent more especially, the condition of the two grand classes of the

human family, the good and the bad, immediately after death; and such other incidental facts as different cases require: and it might add, as different persons may imagine. This opinion, however, is quite manifestly proved by those, mostly, who seem to require it to sustain other favorite ideas, particularly about spirits. Let this be as it may, we will suppose it to be a literally true story of these two men; for it is not true of these two—literal in their case—it is not so of any body. They lived as they die, and the poor man died, and was carried by angels into Abraham's bosom. "But here," say the literal narrative believers, "it will not do to take this literally, we allegorize this expression, and understand it to mean, he was carried—no, I will not do to say carried, for surely an immortal spirit, does not require to be carried any where, but say he was conveyed into companionship with Abraham."

We must stop here, for we cannot follow the literal view of this narrative to the length, for we see, that when they who believe it to be such, come to read it, they begin at once, to paralyze the parts so that after all, they are not far from being in making it a parable. We take the whole and call it a parable, while they take most of the literal view, and call it a parable. We will not say that the great gift to be whatever we will, and then give us an intelligent, common-sense, interpretation of the appeal of the rich man to father Abraham—it being understood that two disembodied spirits are holding converse. How does the bodiless spirit of the rich man "see" Abraham "afar off?" and how does he make known his request to him, or indeed, how did he know Abraham? Come now,—bring forth your strong reasons. "There is no knowledge in School," saith the wise man, the rich man was in school, hades, hell. School, Hebrew, and Hades, Greek, have the same signification, namely: the state of death. How then did he know Abraham and Lazarus? Some one replies, "it was done in some way, but how, the Lord did not see fit to explain. But that matter needs no explanation; for if he saw him, it was by means of the visual organs. But also these bodiless spirits have no organs, although the narrative exhibits these three persons with bodies! with visual auditory and oral organs, besides different members, the tongue, fingers, &c., and bodily sensation, so that flame may torment, and water may cool! To all this, however, the objector interposes his parable. Well, if it is a parable, what does it represent? If these are symbols, what are symbolized? Alas, they symbolize, they know not what. If we take the entire man as a symbol, we can easily find what it symbolizes. It does not symbolize a man nor a class of individuals, but a nation, a nation in a collective capacity: as a nation. What is a more appropriate representation of a nation, than a man?—We think then there can be no reasonable or satisfactory interpretation of this narration given, unless we consider it a parable.

As a parable I would make the rich man represent the "House of Israel;" and hell or Hades, their state of national death. That the house of Israel was to die is intimated by the words of the prophet, Eze. xviii, 5: xxxiii, 11: "Why will ye die, O house of Israel!" That they were dead, or should die, is declared by the same prophet in almost as many words, in his vision of the dry bones in a valley. They were very dry, and consequently were the bones of dead men.—The Lord says in Ezek. xxvii, 11: "These Lones are the whole house of Israel, &c. So the rich man in hades or the grave, the place those occupy who are dead, is, in a figure, the house of Israel, nationally; covenantally, legally, dead, desolate.

If Abraham is a symbol, he should represent the "great shepherd of the sheep;" or perhaps more properly expressed in Isa. liv, 5: "Thy Maker is thine Husband, the Lord of hosts is his name, and thy Redeemer, the only one of Israel." Lazarus, the "Churches of Gentiles," "the people taken out of the Gentiles for his name," "fellow citizens with the saints;" who are comforted by the "Father of mercies, and he God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we are comforted of God."

The rich man and Lazarus, who were dead, were dead, seeking to cure the leprosy of sin, and trying to give to the troubled conscience peace: while they are without God, and without hope in the world. "Beware of dogs." These Gentiles die, "are buried with Christ by baptism unto death," "are risen with him," and henceforth "live unto him who died for them and rose again;" are Christ's, and therefore, "Abraham's seed and kin, according to the promise," and comfort one another with the words of Christ's second coming, and the resurrection of the dead.

For an interpretation of the desire of the beggar to eat the crumbs that fell from the rich man's table, read the narrative of that Gentile, the Syro-Phœnician woman, Mark vii. 25-30.

The rich man sees Abraham afar off. Read Jer. li. 50: "Ye that have escaped the edge of the sword, stand not still, remember the Lord afar off, and let Jerusalem come into your mind."

The torment of the rich man is fully represented in the jealousy of the Jew, and the torment of those members of the house of Israel, who have escaped the edge of the sword, prophesied by Moses in Deut. xviii. 65-67. Please to turn to this and read it.

What a biting taunt at the suffering Israelites, is the request of the rich man, that Lazarus might be sent to dip the tip of his finger in water and cool his tongue, for he was tormented in the flame: a favor so insignificant, and so inadequate to relieve his torture, is most singularly parallel in the despairing cry of the scattered and oppressed and desponding members of the house of Jacob: "In the morning thou shalt say, Would God it were even; and at even thou shalt say, Would God it were morning."

The great gift fixed, may represent the immutable truth conveyed in the following and the

like passages: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in."

I apprehend that the five brethren of the rich man are introduced, by the Savior, to give point and force to a fact afterwards demonstrated, viz., that the Jews would ultimately reject the "carpenter's son," although "declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead"; and consequently "come to that place of torment," having filled up the iniquity of their fathers.

These considerations, I think, enable us to see correctly the main scope of this parable. There are, doubtless, other points that may be elucidated, as well as moral lessons to be learned from it. I think, however, that we would do well, in interpreting parables, to remember the proverb, "that parables do not go on all fours."

The parable of the tares and the wheat, as explained by the Savior, is an excellent example to follow. I have endeavored to follow it in the interpretation of this. He says, the field is the world. We say, the rich man is the house of Israel, hides their state of national death. He says, the good seed are the children of the kingdom, the tares the children of the wicked one, the enemy that sowed them is the devil, &c.—We say, Lazarus is the Gentiles, who only entered the temple as far as the outer court; these received Christ, and while Israel was broken off from the good olive tree, these were grafted in among them, and partake of the root and fatness of the olive: and so to the end of the parable.

THE ADVENT HARBINGER
PUBLISHED BY THE
GENERAL CONFERENCE OF THE
METHODIST EPISCOPAL CHURCH,
SOUTH
AT THE OFFICE OF THE
PUBLISHERS,
110 N. W. CORNER
OF THE
FIRST AND
BROAD STS.,
ATLANTA, GA.

I care little who or what succeeds among men, except so far as God's truth and the welfare of his people are concerned. It will soon be seen, however, that it has been a real calamity to any one, who may have seemed successful in putting down God's word, by any authority, influence, "vision" or "rule" whatever. It is not in me to oppose any one in all that he does, because he has been wrong in some things; therefore, I am constrained to make the following statement touching

CONFERENCE. Nothing is more clear than that all classes of men have the right to meet, confer, and then act, in matters undetermined by revelation, according to their congregated wisdom. This the Harbinger will maintain as strenuously as the Herald. All should act under a consciousness of their accountability; but they are as free in a church or conference as anywhere. To God alone they are ultimately responsible. So far, all I trust, see substantially alike.

But here's the question.—If prominent persons in any such free community, where all have equal rights and responsibility according to their divine calling, violate or slight scripture, our ultimate standard of appeal—if they adopt measures which infringe the rights of others—if they impugn their character for believing portions of truth which they think to suppress, then we are bound, by fidelity to Jesus Christ and his flock, to speak out. On this ground alone do I feel any objection to conference action among us.

A CHURCH. Every body of brethren, meeting in one place for divine worship, has the right from JESUS CHRIST to choose their room, their minister and deacons, times for service, and the like. They may express their principles, give

in their names, and pledge themselves to sustain the doctrines of our holy religion. Such, maintaining the ordinances of Christ, do constitute a Gospel Church. Every church has all the liberty as a church, and each individual has all the liberty—liberty to serve God to the FULL MEASURE OF HIS CAPACITY! It is a liberty to do just right—to believe, and do "all the words of this life."

To all this there is, I conceive, no objection. But when individuals, taking advantage of position, use this liberty to sustain interests and persons associated with themselves, and to dishonor others at least equally Christian, then it is abused. It then becomes *sin*. Jas. xxi. 13, iii. 2; 1 Cor. i. 12. Our unity is Christian only so long as it is *IN CHRIST*—in his truth, in his fellowship, and in subjection to him! If Paul, or Apollos, be made the centre of unity, it is so far wrong. If Christ's truth, or servants, are rejected, it makes divisions; but believers who maintain unity and "fellowship" with Jesus, are not responsible for such divisions. Those who put down their stake, rally their brethren round that and them, and throw off those who dare not leave "the unity of the faith" in Christ (the whole truth touching Christ and his work)—they are, alone, responsible for such divisions.

The brethren may think of me as the Lord allows. I have not asked for friends or funds. If a sincere endeavor to bring out an harmonious, comprehensive view of "the truth as it is in Jesus," is deemed a forfeiture of friendship, then I am better off without than with it. Any one who knows his privilege "in Christ," can afford to loose all else. In speaking for the truth, I speak for all—not for myself alone.

To illustrate: Many brethren had asked the Herald questions relative to the Bible view of "the soul"—its life and immortality. In reply, a "rule" was adopted. It was an appeal to the early church fathers to see how they supported the doctrine of the soul's immortality. Applied for months against all that was said, showing its danger, to the integrity of our faith. It has, in principle, been maintained to this time.—In opposition to that principle, my remarks touching Josephus and his Platonic views were made. As several months had passed—as the "rule" was still strenuously applied against unquestioned facts and truth, I felt bound to speak loud enough, or plainly enough, to be heard. My article was headed, "Josephus preferred to Jesus," &c.—This secured attention,—not, however, to the dangerous "rule" for deciding a doctrine of Holy Scripture. The writer was the subject of reproof. Sympathy was sought against me for my language, which, taken out of its connection, seemed "severe." Let who will work over or by that "rule"—"the foolishness of God is wiser than man."

Again: To prove the popular faith touching this subject, in one aspect, they quote Matt. xxv. 46: "These shall go away into everlasting punishment"—assuming that it means eternal torment.

I reviewed them on this point,—quoted unimpeachable evidence to show that the root of the original word for "punishment," is defined properly, "to cut off, or take from, &c." This thought agrees with John xv. The vine shall be pruned—the unfruitful branches shall be "taken away," and "burned,"—also with Matt. iii. The barren trees shall be "cut down [cut out from the vineyard] and cast into the fire,"—also—with Job xxxviii. 13; Ps. xxxvii, cxix. 119; Prov. ii. 22. "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it!" All who "have eyes to see," can see the perfect harmony thus obtained. "Destruction everlasting" is the idea. That is the exact language of 2 Thess. ii. 9.

Now, if this be foolishness, it is "the foolishness of God"—it is "wiser and stronger than men." If leading Adventists give such solid truth "the go by," and take the advantage of their position, by the press, by influence in conference, &c., to throw off brethren, it must be against Jesus' words above quoted. The example is bad. It will end in evil—only evil!

Let me apply the principle, that all may see in practical operation. When I quote the plain facts and statements of the New Testament, touching the obligatoriness of the Sabbath on the Gentiles, Bro. Bates turns from that point to Ellen's "vision," and "the law," (which does not speak directly on the point at all)—thus he condemns me! This, if valid, would condemn us all alike; yet it is on *this principle* that the Herald publishes their brother. All, who join Bro. B., for instance, in his measure, knowing his published judgment of the writer, and the vision containing it, do become, so far, responsible. So do all who sustain the Baptist church in their published condemnation of me for believing in the Bible view of the second advent. So, also, in every case where the same principle is involved.

If I have no right to believe in the above harmony of truth, relative to the "destruction" of the wicked, then on what principle of reason or religion had I a right to believe apostolic teaching touching the Sabbath and the Advent? If I had a right from our coming Judge to believe, then I ask if the righteous Judge will not reverse those judgments already published? If he will (as he revealed "rule" of judgment, John xii. 48) reverse what has been published, let me entreat brethren to beware how they sustain those condemnations, "lest haply ye be found even to fight against God."

"GOD HATH MAGNIFIED HIS WORD ABOVE ALL HIS NAME." "Noah, Job and Daniel," can see neither "son or daughter," against God's truth. Therefore if a Bible argument cannot be sustained, as in the above case, the writer is justified, not condemned.

On this principle the words "soul" and "spirit," in Gen. 1st, 2d, 6th, and 7th, should be a ken in their original sense. (1) This involves no absurdity. (2) The context requires it. (3) It makes Satan a "liar," John viii. 44. (4) It makes the inspired record of the death, and the righteous, true. (5) It ascribes integrity to God's promised (and reality to the saint's) hope for "resurrection from the dead." (6) It agrees with all the most unambiguous portions of prophecy, inspired history, and those terms which teach the "end" of the wicked. (7) To review this testimony, note, the opposite view takes issue with Satan! It sustains the most sublime system of falsehood ever published, from the time of Nimrod down to the Shaker motion, Bustard's voyant, or the Rochester rapper!

Responsibility is proportioned to light.—"Where much is given, much is required." I all are bound to believe "the word," touching the obligatoriness of the Sabbath on the Gen. Col. ii., Rom. xiv., 2 Cor. iii.,—also touching the second advent at the end of the space why not that which is equally plain and repeated, touching the primary meaning of "soul"—its death, and only way to life and immortality by Jesus and the resurrection! 1 Cor. xv.; Gen. iii. 24, v. 5; John xiv. 19; Tim. i. 10.

Are not those, who perseveringly reject or suppress such essential parts of truth, rejected light? Are they not, so far, unsafe, say, dangerous guides? To illustrate, take this: The Bible plainly teaches the second advent of Jesus, at the end of "the times of the Gentiles." Luke x. 24-28; Dan. vii. 9-13; 2 Thess. ii. 1-8. But the church would not admit, or aware

argument and Bible statement, except so far "as they were, in a sense, compelled." Then they caviled against God's truth. They reviled its advocates, and threw them off. Therefore, the church *hated the doctrine*. As they could not answer the argument from Scripture, they assumed great zeal for the spread of the Gospel, and used the press, church, and conference, to put down such of their number as dared believe God!

Now apply this. The Bible clearly teaches man's mortality—"the soul that sinneth it shall die." It opens a prospect of a future endless "life" plainly and *only* through Jesus and the resurrection, or translation.

But leading Adventists will neither admit nor answer the argument and scriptural statement of this truth, except, as Dr. Weeks, Dowling, &c., answered them on the Advent. Assumed knowledge, authority, &c., was made more of than argument or Scripture.

Therefore, those Adventists do not love the plain doctrine of the Bible concerning "the living soul," its source of "life and immortality," &c.; hence, they take the advantage of their control of the original Advent paper, which our common funds and agency brought into being and influence,—the Advent conference, &c., to put down those who believe, and dare not suppress, the truth in this matter. This, in fact, is the ground of objection. Is not this the worst form of legislation? Look at this, brethren, and "judge righteous judgment."

If dislike to, or suppression of, the advent of Jesus vitiates the efforts of Bible and missionary conferences, and renders their judgment of believers null, why does not a suppression and dislike of the most comprehensive of all revealed truths—life lost by sin, and "life" restored with "immortality," by the agency of the promised "seed,"—also vitiate the action of an Advent conference!

I know the plea for "peace," "usefulness," and "respectability." "Peace" is secured by suppressing the eternal, burning truth! It is false, and vain; but I forbear.

God has given me a place, a service, and rights. All that I have had of time, strength, &c., has gone into the Advent cause. If one must not "judge," neither will I consent that others "denounce," me for bringing out unanswered, unanswerable, Bible argument, touching truth and duty. Titus ii. 11, 13; Col. ii. 10; Acts xxiii. 3.

It is a bold thing to reflect on Bible truth, by rejecting its advocates. If we cannot meet on the broad basis of the Bible, it matters little at what point or lesser we stop. I dare stop at "Mother Church," as any of her daughters—at "the Philadelphia Confession," as the "Albany Conference." We may meet on the Bible, or not; here is the principle involved. If any notice is taken of this, let the principle be the object of notice.

Gladly would I join the Baptists, and all, if they would love, and let me love and speak out on, the Advent. Gladly would I meet all Adventists in conference, if they would allow me the liberty to believe and "declare all the counsel of God." True, the Baptists profess to be "all Adventists"; but "in works they deny" it. So in every case where individuals are obliged tacitly to deny or suppress important truth. I do not see how any who, within a few years, claimed the right and felt the duty of speaking out neglected Bible truth, dare refuse this, in any form, to others.—We could all be good Adventists in the church if we would only say NOTHING ABOUT IT!!! On this principle alone, if I know, can my object attend the Advent Conference. This is my justification.

No men are so often in the wrong, as those who pretend to be always in the right.

For the Harbinger and Advocate.
SYSTEMATIC BENEVOLENCE.

BY N. H. FINNEY.

(Continued.)

With these principles developed, we pass—
III. To notice the system of the Gospel by which to regulate our benevolence.

The advantages of system in all temporal matters is readily acknowledged by all. It is equally important in spirituals. Hence, from the beginning of the Jewish dispensation, you find a system revealed as to their offerings unto the Lord.

It was required of the Jews to set apart and pay as a just debt due to God, a specified portion.—"And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, the tenth shall be holy unto the Lord." This, apart from providing for the poor, and all other offerings, and sacrifices required of them under the Law.

The duty of systematic benevolence thus inculcated on the Jews by Moses, was zealously urged on the Gentile christians by the Apostles.—They enjoined upon them the necessity of setting apart a portion as sacred to God, to be in readiness when needed for his cause. Hence, Paul exhorts them, "let every one of you lay by him in store, that there be no gatherings when I come." (1 Cor. xvi. 2.) "Therefore," he says, "I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before that the same might be ready." This was probably new business to the Corinthians. But Paul understanding the advantages of system in every thing, and in his first epistle presented them with a plan to aid them in their benevolent operations; to which plan we would have given order to mention, in the epistle of Galatia, so do ye, upon the first day of the week let every one of you lay by him a portion.—We observe here—

1st. This system had been presented by the Apostles to the churches generally, "As I have given order to the churches in Galatia, so do ye."

2d. By this system they were to lay aside certain portions as consecrated to God.

3d. At a stated time in each week, e. g. "ON THE FIRST DAY OF THE WEEK lay by you in store, on the Lord's day, and as works of mercy are the genuine fruits of love to God, this would be a proper service on his own day. And as this a pecuniary calculated to give us enlarged views of God's goodness and mercy to us, our convictions of God's goodness and mercy to us, our convictions would better accord with that liberal spirit that ought ever to characterize believers in the Lord Jesus Christ.

4th. That the obligation is universal. "Let every one of you lay by him in store, every man according to his ability," "for I mean not," says Paul "that other men be eased and you burdened," but that all shall participate in the work of benevolence. None however poor are excused for neglecting this duty, although they themselves may be subjects of charity. I am aware myself in this age of covetousness and non-consecration to God, this sentiment may be esteemed somewhat ultra. But "to the law and the testimony shall be made fast." "He that soweth bountifully shall reap also bountifully." See also quotation under division II of our subject. As illustration of the point we may give.

1st. The case of the widow, recorded Mark xii. 42-44.; "But she of her want did cast in all that she had, even all her living." Her offering was two mites—one farthing, i. e. one-fourth of a penny, and mark, it was all her LIVING. Covetous-

ness would be ready to say it was her duty to keep it for herself. But remember Jesus justified her. What, think you, would God suffer such an one to want? I tell you nay. I believe God would sooner send Gabriel direct from heaven with supply of manna—angels food.

2d. The case of the widow who gave to the prophet Elijah her last meal and oil: but what was the result? Her oil and meal did not during the famine. Hence, we perceive the obligation is universal. No circumstances will justify a neglect of duty. Let us do right and "trust in the living God who giveth us richly all things to enjoy."

At this point the question may be asked, "what amount or proportion shall we give?" I answer, it is left to every man's own conscience to decide in the sight of God. His conscience to be regulated in the decision,

1st. By the circumstances of the case. And here we might ask if under the law—the dispensation of death, one tenth of all that was produced was required as a foundation offering; what (reasoning from the less to the greater) would be required of us under the gospel, that dispensation so much more glorious, yea, a dispensation of life? Reason would answer, all that a man hath. Revelation sanctions the decision and requires entire consecration. Jesus says, "except a man forsaketh all that he hath, yea, and his own life also, he cannot be my disciple." According to this principle we find the teaching and practice of Christ and his disciples. So when the young man inquired of Jesus, "what good thing he should do to inherit eternal life?" Jesus answered him, "go and sell all that thou hast, and distribute to the poor." And when circumstances required, we see the disciples selling their farms, ~~their houses~~ to have been a principle inculcated in all their preaching and understood by their converts. Hence when Zachæus was converted,

and the Jews, and a promise fold to all whom he had wronged. So, my brethren, we are to be governed in our contributions by the circumstances of the case, and should they demand it, all we have, and even our lives should be laid on the altar, counting no sacrifice too great to make for Him who died to give himself a ransom for our souls.

2d. By a willing mind. "Whatsoever is of a willing heart, let him bring it in offering unto the Lord." "Every man as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

3d. According as God hath prospered him.—"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." "For it there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." It was upon this principle that Christ declared, that the poor widow who cast in her two mites, had given more than all the rest. "For all they did cast in of their abundance, but she, of her want, did cast in all that she had, even all her living." It was a gift worthy a disciple of Christ, and for it she was commended by him.—So do ye my brethren, as ye abound in the other graces, see that ye abound in this also. "I speak to prove the sincerity of your love. Wherefore show ye to the world and before the churches, the proof of your love to God and your fellow-men." And let your benevolence be regulated by the principles of and according to the Bible. Paul wrote as he was moved by the Holy Ghost consequently the system here presented, is one devised by the unerring wisdom of God, recorded for our benefit, presented for our adoption.—But where are the churches that have adopted this plan? Why has it not been done? As a

"The revolution of March, the declaration of German unity, and the meeting of the National Assembly at Frankfurt, as if by a succession of electric shocks, overthrew the old system of things in every German state. Suddenly, for however brief a moment might be, the Catholics of Germany saw themselves in a position to achieve that independence of the hated State control which the Church had so long sighed for. The opportunity was not of their seeking. They had always been on the side of order, and were not to blame for the sins of those frantic or designing men whom Providence had used as its instruments. It seemed as if an earthquake had thrown down the walls of their prison house."

On the revolutions throughout Europe, the London British Banner remarks:

"From the 7th to the 13th of February, 1848, the subject of Reform was fiercely debated in the French Chambers; on the 23d the people of Paris rose against the constituted authorities; on the 24th the Monarchy fell, and a Republican Government was set up in its place! On the 8th of March, the freedom of the press was proclaimed in Saxony, and the censorship abolished; on the 13th, the spirit of Revolution broke out in Vienna; the chains of the Empire, in a moment, were snapped asunder; Metternich, the patriarchal High Priest of the Temple of Austrian despotism, fled, and the Imperial Doly did homage to the throne of constitutional freedom! Five days after, the rhyming king of Bavaria cast away the crown he had so unworthily worn, and made way for another. On the same day, the flame of revolution burst forth in Berlin. It went long to recount the series of smaller changes,—suffice it to say, all the minor powers of the Continent have been, more or less, revolutionized. From the Atlantic to the Vistula, every throne has been shaken. The shores of the Baltic and the mountains of Sicily, have alike been swept by the mighty whirlwind! The laws, governments, and armies of fifteen centuries, departed like a scroll—they are gone! At eventide they existed in full power, and, in man's esteem, in more than pristine glory, and, on the morrow they were not! The royal master of a million of soldiers in the morning, in the afternoon found himself abandoned, helpless, alone, on the brink of destruction, and fled for his life!"

"The same facts may well be recent revolutions in Italy. And taking the whole into account—the manner and shortness of time in which it has thus far been accomplished, we think we have good reasons for believing that in the same we have at least the commencement of the fulfilment of the great and mighty earthquake under the seventh vial.

(To be Continued.)

"THE POPE IS DEAD."

The following extract from a *Florence correspondent* of the New York Evangelist, serves to strengthen the correctness of our conclusion, that the death in Rev. xviii. 8, has been fulfilled in the recent loss of the civil power of the Pope of Rome. The writer, under date of Jan. 28th, 1849, says:

"The distress at Rome is awful. The Eternal City, deserted of Pope, cardinals, nobility, ambassadors, and foreign residents and visitors, is a ruinous possession. No Italian Government could hold it six months as idle property. The present Provisional Government is already bankrupt. It has no means to enforce its authority; and without money, it can realize none of the expectations of the people. Rome supplicates the return of the Pope.—Yet in all this there is no change of popular feeling as to the civil power of the Papacy. Throughout the land, there exists a deep conviction that this has been for ages the great curse of the nation, and that nothing is gained in all these revolutions, if that be not utterly destroyed. There exists as widely, moreover, a conviction that it is destroyed; that in the fall of 1817, the Papacy has yielded up forever the sceptre of civil authority. Whether the Pope remain at Gaeta, go to France, establish himself at Civita Vecchia, or return to Rome, it is all the same to him in this respect; he is no longer acknowledged as a temporal Prince by the Italians."

Speaking of a spirited controversy, in part grow-

ing out of the flight of the Pope, between the archbishop of Montazio, the correspondent says:

"Upon this, Montazio appeared again in a comparatively temperate argument against the Papacy, under the title, *'The Pope is Dead.'*" "To know how this decrepit relic of the ignorance of our fathers came to die," he says, "it is necessary to know how he came to live;" and upon this he gives a brief sketch of the rise and progress of the Papal tyranny, and describes the last Pope as flinging aside his sceptre and triple crown, terror-stricken at the resurrection of the people to the life of liberty. In conclusion he says: "Therefore I tell you the Pope is dead; because the Pope stood completely invested in these symbols; and these symbols are now in the hands of the people, who will not be slow to destroy them, if they do not wish that like the teeth of Cadmus, new warriors should spring from them out of the bowels of hell, and fight to re-establish Prince and Pontiff; which would be for the extermination of every free citizen. These symbols will be destroyed, because they have become unserviceable from the long bad use that has been made of them. The Prince is no longer possible, the Pontiff is impracticable; the Pope is dead; and they who shall attempt to resuscitate his body, will only cause men the better to see that it is already mortified and fast dissolving into dust. The Pope is dead; dead by the works of Pius IX.—the last of Pontifical Princes. From his ashes will arise not another Prince, not a Pontiff; but a proper Father among Christians, a true servant of servants, to give example to the world of meekness, humility, self-denial and love. The Pope is dead; and with him must die the vanity of the Church, its profane pomp, its corrupt and debasing ceremonies, its material idolatries, the cruel travesty of the true faith, the robberies of the goods of the poor and honest under the name of masses, prebends, and benefices."

Speaking of Montazio endeavoring to prove, in the same controversy, "that Rome was the seat of the beast," the writer says:

"He laid aside much of his political rancor, and challenged the fair examination by the people of the certain prophecies of the Bible which he quoted as having reference to Rome. His quotations are quite full from 2 Thess. ii.; 1 Tim. iv, and Rev. xviii., and his comments are fair. There are other quotations of strong passages, and these quotations raised Montazio to a much higher position in the controversy, than he held at first. Sober Protestants could scarcely wish he were a different kind of man, as they fear it may injure their cause to have any alliance with violent and unscrupulous political zealots. But they did God-pledge to this article, and aid in its circulation. The other pieces, *'The Pope weeps,'* *'The Pope dies,'* *'The Pope is dead,'* are republished in a single sheet, which continues to sell well; his argument from Prophecy is also having a great sale. This too is posted up, and we see crowds reading it in various parts of the city.

We cite this controversy, not for its individual importance, but as showing that the current of thought in Italy is strongly set against the Papacy. Other, mightier influences are at work, to convince men that Rome is the Babylon of prophecy; these are the facts in fulfilment of prophecy. We may cite, moreover, the little work of Fleming on the Rise and Fall of the Papacy, written a hundred and fifty years ago, as making just now a strong sensation, not in England only but in Italy. Its accuracy in predicting the downfall of the French monarchy in 1793, gave it a great circulation at that time: several editions of it being printed in England and America. The precision with which it points to 1848, has called it up again, we hope to be read and pondered by all Christendom. But let the book speak for itself:

"The fifth vial which is to be poured out on the seat of the Beast, or the dominions that more immediately belong to and depend upon the Roman See, will probably begin about the year 1794, and expire about the year 1848; for I do suppose that seeing the way first poured out upon the seat of the Roman See about the year 606, he cannot be supposed to have so soon ruin his authority so signally as the judgment must be supposed to do, until the year 1848; which is the date of the 1260 years in prophetic account, when they are reckoned from the year 606." Upon

the prophetic account he says: "If we may suppose that Antichrist began his reign in 606, the additional 1260 years of his duration, were they Julian or ordinary years, would lead us down to the year 1866, as the last period of the seven-headed monster; but seeing they are prophetic years only, (of 360 days) we must cast away 18 years, in order to bring them to the exact measure of time that the Spirit of God designs in this book; and thus the final period of Papal usurpations, supposing that he did indeed rise in 606, must conclude with the year 1848."

"Our readers can well imagine why this work of Fleming's, and *'this book'* also, should be making a stir in Italy about this time."

THE METHODIST EPISCOPAL CHURCH SOUTH.—"Preliminary measures have been taken by the Commissioners of the Methodist Episcopal Church South, for the prosecution of a suit against the Methodist Episcopal Church North, for the recovery of their share of the church property. It is understood that they have engaged Hon. Reverdy Johnson of Baltimore, William P. Meredith of Philadelphia, and Daniel Webster of Boston, with whom will be associated another whose name has not transpired, but he will probably be selected from some Western State."

"But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong 1 why do ye not rather suffer yourselves to be defrauded?"—1 Cor. vi. 7.

ANNIVERSARY CONFERENCES.

It will be remembered, that, in the investigation of this question, we have contended that it did not belong to us, to prove a *negative*, or, that the measures we opposed do not accord with the Scriptures, and are expressly forbidden by them; but, rather, that it belonged to the authors and defenders of those measures to prove a *positive*, or, produce the proof that they do accord with the Scriptures and apostolic usage. Bro. Needham thought differently,

show from the word of the Lord, that those measures were wrong.

That we are right, and Bro. N. in a mistake, in this case, will appear apparent from the following brief extract from a controversy between a "Mr. R.," a learned minister of the Church of England, and "Rev. Andrew Fuller," an equally learned Dissenter from the English Church. It may be found in the Philadelphia edition of Mr. Fuller's large and learned works, Vol. iii., pp. 465-6. We will give the extract, with a few remarks upon the same.

Speaking of the Episcopal Church, Mr. R. says: "It conforms to apostolic example in the different orders of its ministers."—To which Mr. Fuller replies:—

"It might have been expected that, under this head, we should have been referred to *Scriptures proofs*. If Mr. R. could have told us in what part of the New Testament we might find the offices of Arch-bishop, Arch-deacon, deans, priests, &c. &c. &c., there is little doubt but he would; but this he has wisely declined. Or, though the names cannot be found, yet if what is done corresponded with what was done in the primitive churches, it might be said that the *spirit* of things is preserved; but the proof of this is not attempted. Or if the work of bishops and deacons in the Church of England, whose names are found in the Scriptures, could be proved to be the same as that which pertained to those offices originally, it would be in its favor, so far as it went; but neither is this attempted. Finally, if it had been proved, that one set of pastors were subject to the control of another, who invested them with office and deprived them of it as occasion required, something had been accomplished; but neither is this attempted. Nor is a *single passage* of Scripture referred to on the subject, except 1 Cor. xiv. 26, 40, "Let all things be done to edifying."—"Let all things be done decently and in order,"—which

prove just as much in favor of Popery as of modern Episcopacy, and have been as often quoted for that purpose as for this. *****

The foregoing remarks show that Mr. Fuller did not consider it his duty to disprove Mr. R.'s position; but that it belonged to Mr. R. to sustain it by "Scripture proofs." This is just what we have contended for in our controversy on Anniversary Conferences.

Mr. R. again remarks: "The institution of ministers into bishops, priests, and deacons—the general scheme of Episcopal ordination and Episcopal government, prevailed VERY EARLY IN THE CHURCH." To which Mr. Fuller replies:

"How much of truth, or of untruth, there may be in this assertion, I shall not inquire: it is sufficient for my argument that this does not prove it to be 'apostolical.'" *****

Mr. Fuller's declaration, "Does not prove,"—clearly shows that he considered it the duty of Mr. R. to prove by the word of the Lord, if he could, the truth of his assertion. This is precisely the position we have taken: we contend that no doctrine or practice should be urged upon the church, until it can be proved by the WORD OF THE LORD, to be of divine appointment.

Again says Mr. Fuller: "In short, all Mr. R.'s arguments for the Church of England being 'apostolical' have hitherto been such as would equally apply to that of Rome. An advocate for that holy and apostolical church, as she calls herself, could allege that she has her bishops, priests, and deacons; that the subordination of the people to the clergy, the clergy to the bishops, and the bishops to that pope, is 'REASONABLY AND EXPEDIENT'; that all which is 'ESSENTIAL' to the system is the appointment of one man of 'eminant sanctity and sufficiency, to have the care of all the churches'; that this, and many other 'decent and edifying' things, ought not to be objected to, unless they can be proved to be contrary to express Divine injunction! Christian reader! does anything belonging to true religion require to be thus supported? Is this anything other than setting up men's threshold by God's threshold, and their post by his post?"

Here we see that the doctrine of human expediency, is no new thing; for Mr. R. gravely contended that Episcopacy is 'expedient, decent, and edifying,' and that it "ought not to be objected to, unless it can be proved to be contrary to express divine injunction!" Nearly the same declarations in reference to the unscriptural acts of the conferences we have opposed, have again and again been reiterated. And in view of the same, we ask, in the language of astonishment of Mr. Fuller—"Christian reader! does anything belonging to true religion require to be thus supported? Is this any other than setting up men's threshold by God's threshold, and their post by his post?"

Mr. Fuller further says: "If the Apostles in planting Christianity had acted upon Mr. R.'s principle, they would not have ordained the same things 'in all the churches'; but have framed a different form of worship in different countries. Their first business would have been to examine how much of the old materials of heathen superstition, many parts of which might not be contradicted by express Divine injunctions, would do work over again; and what was the evil constitution of the country, that they might as far as possible accommodate things to the public mind."

"Mr. R.'s principle" was, to consider himself justified in adopting measures which were not "contradicted by express Divine injunction." Mr. Fuller shows that this principle, if followed by the Apostles, would have led them to adopt different measures in different places, and that Popery, on the same principle could be proved true. To show how nearly our controversy with Bro. N. compares with this, we will give a short extract from our reply to him in the Harbinger for Oct. 26th. We there say:

"If I understand you, by the principle on which you act in this case, every sect in christendom could 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, could prove the correctness of their respective church organizations by the same rule; and so long as Bro. N. should adhere to the principle, that he is bound to prove a negative, he would be powerless before these antichristian organizations. 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.

"Thus, I think, Bro. Needham would talk and act; and thus, in spirit and in fact, have I designed, and still design, to talk and act, in reference to these conferences and conference acts, and every other new faith and order of things that may be introduced among us, and seriously recommend others to do the same. I hope they will not believe nor act, in matters of religion, without evidence to justify them: without evidence, their faith is spurious, and their acts wrong,—for 'he that ever 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 the early history of the church;—and, as I cannot believe without evidence, I repeat it,—I HAVE NO FAITH IN THESE CONFERENCES AND MANY OF THEIR ACTS."

☞ We have heard from but few to whom we recently sent bills of their indebtedness for the Harbinger. We hope they will not forget their duty in this matter. Also, but few to whom bills were not sent, have complied with our terms of advance payment. We call on those who have not complied with our terms, and comply with them as soon as you can.

☞ Bro. E. R. Pinney is doing very well.

Correspondence.

BE PATIENT.

DEAR BRETHREN AND SISTERS:—This is a severe battle, in which Christians are engaged. This fighting "the good fight of faith" is no easy thing (to the carnal heart). It requires discipline far more strict, self-denial for more stern, than that exercised by the soldiers on the field of Buena Vista. But there is a heaven-wide difference between the motives that actuated those soldiers, and that which actuates us. It is a difference immeasurable even by the imagination.—They were willing to throw away their lives to gratify brutal lust; we are striving to obey the call of the King of kings. We are fighting for an immortal crown. Yes, when millions of ages shall have passed away, our treasure in heaven will not begin to be diminished. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17.

But what is the rest of the passage, explaining to us how this treasure, here called an eternal weight of glory is to be gained? It is, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Are we not looking too much at things which are seen?—True, my dear brethren and sisters, this hardness of the way which we experience is not a small

thing. It requires moral courage to be willing to be thought and called crazy by the entire community, except by those of like precious faith with ourselves—to be considered and treated as the scoffing of all things—as fools; yet it may be well to consider how our fellow servants have done before us, under like treatment. When the apostles were imprisoned, and beaten, for having followed the example of their Master, they "rejoiced that they were counted worthy to suffer shame for his name." Acts v. 41. Paul and Silas, when imprisoned, "prayed and sung psalms unto God." Acts xvi. 25. See Phil. iii. 8, also Heb. xi. 37, 38. Let us think, too, of the millions of martyrs, since the days of the apostles, who have chosen, for Christ's sake, to give up their reputation, and everything else—yes, even life itself, and to suffer the most excruciating death!

But there is another consideration. Abraham, David, Peter, Paul, and all the saints who have lived heretofore (or till within a few years), have been looking into the grave, expecting long to sleep there before the resurrection. But we expect that the greater part of the saints now upon the earth will not see death, but will be translated. (1 Cor. xv. 51.) Yes, we expect to witness by far the most grand and awful scene ever beheld by mortals—the second coming of our adorable redeemer—the consummation of all things—the judgment of the wicked, and the setting up of God's everlasting kingdom. Should we not, then, be proportionally more holy than the saints who have preceded us! (2 Pet. iii. 11.)

O then, my brother, my sister, let us not feel any thing like repining when we meet the scoffs, the ridicule, of an ungodly world, and especially while the chariot wheels of our King seem to tarry. Even should it be a much longer time ere we meet the Savior than we suppose, yet we know that all this patience that we are exhorted to have (James v. 7, 8; 2 Thess. iii. 5, &c.) is working for our good. (Rom. viii. 28.) Let us

be called to exercise this patience, for 'tis all for our good. God will have a tried people. It is his will that our patience should be thoroughly tested, and he knows and will do what is best for us. Glory to God. James tells us (i. 12), "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath prepared for them that love him." Surely we have abundant encouragement to "let patience have her perfect work." When we enter upon our reward, we shall see that we have not had a trial too much; nay, we shall rejoice and praise God for all our trials, and the more severe they have been, the more they will cause us to rejoice.—Let us, then, in the anticipation, "rejoice in the Lord always."

Your brother, expecting speedy redemption.

H. P. SIXER.

Cabotville, Mass., Jan. 29, 1849.

CHURCH ORGANIZATION.

I wish to say to several readers of the Harbinger who think the particular manner of gathering churches is not revealed in the gospel, and that we must devise some plan, and request me to write, &c., that, instead of paying ten cents postage for my opinion, they can pay it to the Harbinger, where they will learn in the article by Bro. Mansfield, Harbinger Nov. 25th, the particular manner of building churches, in words which the Holy Spirit teaches.

Referring to Acts, ii. 41, he says, "It is plain from the above passage 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." For any man or assembly of men to devise a plan

or make any addition to the one already given by our Leader, is the highest insult to the Son of God and to the Father, who says to us, "Hear ye him." This devising plans is what has done the mischief in scattering the power of the holy people.

If we do whatsoever he has commanded us and no more, we shall all walk by the same rule, speak the same thing, there will be no divisions among us, but we shall be perfectly joined together in the same mind and same judgment.—The able thread-bare saying, that we can no more think alike than we can look alike is not true. God commands the unrighteous man to forsake, not his looks, but his thoughts. We see alike in what is revealed: the only difficulty is in devising some way not written, and about which is the right way to go in the dark where the light don't shine. B. B. BRIGHAM.
North Plains, Mich., Dec. 25th, 1848.

FROM BRO. M. HELM.

BRO. MARSH:—We hope your paper will be, as it ought to be, amply sustained. Without meaning to disparage other papers, which we prize highly, we still think yours to be necessary, and do not see how it could well be dispensed with by the great body of Adventists. May the great Head of the Church support you in your difficult position as an editor, and make you "wise unto that which is good, and simple concerning evil." Let us never forget that our reward is not in this world, neither should we seek it here, but in "that which is to come." "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." "Let your moderation be known unto all men, for the Lord is at hand." In "malice let us be children, but in understanding let us be men." Remember always that your paper is not to be read by Adventists only, who, in their love for the paper and its editor, can make much allowance for its faults; but that we desire to hand it to our neighbors, many of whom will be quick to discern and to exult over the least deviation from Christian propriety. We hope, therefore, that your paper will ever be such, in spirit, in language, and in doctrine, that we need not blush to present it to others, and challenge their comparison of it with any other paper.

Yours, we trust, in the kingdom and patience of Jesus,
M. HELM.
Springfield, Ill., Jan. 16, 1849.

FROM ONE OF THE WORTHY POOR.

DEAR BRO. MARSH:—It is but a short time since I received your reasonable request to hear from those who receive your paper free. As I live some six miles from the Post Office, I cannot always get them regular, and sometimes receive three or four at a time. I see by the date of the paper that you will not receive this till after the time has expired which you have set to erase my name from your list; yet I feel it my duty and privilege to express to you my unfeigned thanks, and not only to you, but to all these dear brethren and sisters, who have been instrumental in sending me a word of comfort and consolation in the hours of deep affliction; and may the sentiment of kindness and charity which you have manifested to the poor and the afflicted through the medium of the press reign in each heart, with increasing purity and zeal, till we all shall meet in God's everlasting kingdom.

I read the Harbinger with increasing delight, because it talks of a subject which is very dear to me: it reminds me of the coming Savior, of his admirable instructions which he has left on record for us, and of the necessity of being ready

to meet him when he comes in the clouds of heaven with power and glory. I have received much instruction from its humble pages: it has been to me like a light shining in a dark place; and I have often felt that my gloomy pathway was illuminated with divine glory, and that I should soon reach that happy clime, where happiness knows no sorrow—where friends will meet to part no more forever. And now, after receiving so many blessings, I would gladly send you that which is your due, but cannot send you that which I have not got, and cannot get. It is by the assistance of kind friends that I have lived comfortably since the death of my companion. I have never paid the postage on the paper, but a friend, knowing my desire to read it, has thus far paid it for me. I love the reading of the Harbinger, yet I do not wish you to distress yourself or family by sending it to me. May the Lord guide you by his counsel, and afterwards receive you to glory.

[We give this Christian expression of gratitude, not only as a specimen of many similar letters we have recently received, but to let the worthy donors, who have enabled us to send these children of "our Father" the paper, know that their labor of love is not in vain in the Lord.—We hope they will not be weary in well doing.—EDITOR.]

FROM BRO. M. WHITAKER.

BRO. MARSH:—We would recommend that every church should see that their own poor are supplied with the paper, that the editor may be free from embarrassment, or imposition from those that are unworthy; remembering, Jesus says, "Inasmuch as you do it unto one of the least of my disciples, you do it unto me." As you have freely received, freely give." We would be glad if the paper could be enlarged, rather than have the price reduced, if funds and suitable matter can be furnished.

Bro. Pinney's faithful labors have not been forgotten by us: we remember him at a throne of grace, in his afflictions, praying that he may soon come out of the furnace, and again blow the gospel trumpet. M. WHITAKER.
Shumla, N. Y., Jan. 25, 1849.

[The suggestions of Bro. W. are worthy of consideration. Others have named the same things. We will speak on them soon.—ED.]

Bro. B. Carter, Woodstock, Ill., Jan. 23d, writes:—

"One word with regard to the Harbinger and Advocate. We like it, but it is too small. It is generally found in due season, but it leaves us hungry. Now we think a little additional expense would be cheerfully borne by the brethren, if the sheet could be correspondingly enlarged. Please consider of its practicability.—One thing more. We have observed that Father Wilson intends to go out into the highways and hedges again soon, and we have a strong desire that, if time lasts, he will travel as far as northern Illinois, where he will find warm hearts to greet him, and labor enough to perform."

Bro. L. Santee, Smithfield, N. Y., Jan. 19th, writes:—

"I live where a very small part of the Gospel of our Master is either taught or believed. All the preaching that I have heard for nearly a year and a half, with the exception of two lectures, has been as much, if not more error than truth.—These two exceptions were, one from Bro. Gross, at Cazenovia; the other was from GEORGE SMITH, of this place, Peterboro. Sabbath before

last, he gave notice at noon that, in the afternoon he would deliver an Advent Lecture. He did so; and stated that the Advent Doctrine was a part of the Gospel that had been omitted for hundreds of years. He believes in the Pre-Millennial Advent; and gave some signs of Christ's speedy coming."

Bro. J. D. Marsh, formerly of Woodstock, Vt., is located in Cincinnati, O., from whence he writes, under date of Jan. 30, that Bro. Wee-thee is making arrangements to travel, to preach the glad tidings of the near coming of the kingdom. Bro. M. is still grounded and settled in the faith—speaks of "some good, and faithful, and tried souls in Cincinnati,"—and wishes to be remembered to all his old friends, "especially the faithful in Christ Jesus."

Foreign News.

SPAIN.

The Pope and the Roman Catholic Powers.—The Government of Spain has communicated a note to the principal Catholic powers of the continent—Austria, France, Naples, Sardinia, Bavaria and Tuscany—for the purpose of proposing a conference, in order to consider the present condition of the Papacy.

ITALY.

This country remains pretty much the same as at the date of the preceding accounts.

The French and Anglo mediation still keeps the Neapolitans and the Sicilians from warfare. The King of Naples spends the whole of his time at Gaeta with the Pope, and the activity of the negotiations which are carried on with Vienna, portends a speedy intervention of some kind in order to put down Sterbini and his party, who are the present rulers of Rome. The Pope has threatened his subjects with excommunication, which will be probably fulminated against them as soon as he finds the Catholic Princes of Europe are in a position to come effectually to his aid.

The pontifical court swarms with politicians, and the port of Gaeta is thronged with vessels of all nations.

It is stated that the utmost indifference is manifested at Rome for the menace of excommunication. The Roman journals deny altogether the right of their former sovereign to rely on a decree of the Council of Trent, which has only reference to church livings. The Romans themselves would be perfectly willing to see the Pope back as the Bishop of Rome; personally he is popular, but they are determined—and in this determination they are joined by the whole population of the Roman territory—to be no longer governed by an elective monarchy.

They consider, moreover, that at Gaeta the Pope is not a free agent, but that he is coerced by Austria and Naples. This receives some confirmation from the extreme difficulty that exists in obtaining an interview with the Pope. It is necessary to traverse thirteen draw bridges in order to reach his apartments.

A conspiracy to restore the temporal power of the Pope had been discovered at Rome, and the three principal conspirators, amongst them the Duke of Bonelli, had been exiled.

TURKEY.

Belgrade, Jan. 8.—The Sultan has issued a firman, in which he accords to Christians the privilege of attaining to some of the highest dignities, even that of the Pasha or vizier.

The Mussulmans have manifested great indignation at the publication of this firman.

Letters from Bucharest state that another Turkish corps of 6000 men has just entered the Danubian principalities, and that a reinforcement of

a similar body is expected by the Russians, who are in a cantonnement there.

STATISTICS OF ENGLAND.—The expense of maintaining the army in 1865 was \$3,700,000—in 1847 it was nearly \$95,000,000. The quantity of grain raised in 1865 was 80,000,000 of bushels—in 1846 it was 260,000,000 of bushels. The quantity of coal mined in 1865 was 560,000 tons—in 1846 it was 20,000,000 of tons. The iron manufactured in 1865 was 10,000 tons—in 1846 it was 800,000 tons.

Obituary.

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

DIED, in Beamsville, U. C., on the 13th of Nov. last, Mrs. EMELINE HACKETT, in the 37th year of her age.

Sister H. embraced the religion of Jesus at an early age, and through her whole life has sustained an unshaken confidence in the word of his truth, fully believing "it to be the power of God unto salvation, to every one that believeth." But being of a very slender constitution, and suffering severely, at times, from chronic disease, imbed in youth, her life it would seem, has been but one continued furnace of affliction, both mentally and physically. But thanks be to God, who giveth us the victory, we trust our sister sleeps in Jesus; and though her bereaved husband, and children, and relatives, may weep, and mourn the loss of so good a companion and friend, yet they mourn not as they would for those who die without hope.

Oh, sweetly sleep, our sister, then,
In death's most kind embrace!
Thy life is hid with Christ in God,
Thy soul is safe and sovereign grace;
And when the Lord shall come again,
He'll wake thee from thy sleep,
And give thee life immortal then,
And thou no more shalt weep.

J. J. DENLOW.

Batavia, N. Y., Feb. 4, 1849.

DIED, in Conesus, N. Y., Jan. 10, ADALINE AMELIA, daughter of Andrew and Ann Arnold, in the 17th year of her age.

She was released from her sufferings after a protracted illness of more than eight years, which she bore with great Christian fortitude, consoled by bright hopes of a happy hereafter. She seemed anxious that her sufferings should end, and expressed no desire to live, but for the comfort of her aged father.

A. ARNOLD.

Business Notices.

To Correspondents.

S. M.—It would need transcribing and correcting to fit for the press. The former we cannot do; still, we think many of your views of the vials are correct. Perhaps our views of them, which we are publishing, will appercede the necessity of giving your proposed articles.

W. Hodgman—We have to pay 52 cents postage a year on every paper we send to Canada; consequently we cannot send the paper without pay.

T. Smith—No 1 is exhausted. The pamphlets were sent as ordered; we hope you have received them.

G. Dillabaugh—Four dollars for books. The letter and money from E. B. W. was received; also yours, which, with the other dollar, are credited to you for pamphlets. It is right!

T. Harlow—It was received.

W. Healy—It has been regularly sent.

"**TAN CLOTH OF THE PRESENT AGE,**" &c., is now ready for distribution. It can be obtained by addressing Joseph Turner, Hartford, Conn.; price eight dollars per hundred; two dollars and fifty cents for quarter of a hundred; single 12 1/2 cents.

J. TURNER.

Remittances for the Harbinger & Advocate.

G Vandercok no 295 W Hodgman R Thompson
J P Shaw G Gaskell J Aylsworth D Campbell no
279 A Stebbins J B Clapp G B Whitford D Grant
L Dudley L Drew D Morrison J Porter—\$1 each.
C D Riggs L Parks K Knights D S Pitcher—75 cts
each. J McClennan J S Heath—\$1.50 each. B G
St John P Bouk—\$3.00 each. H Pike A Arnold—
\$3.00 each. G F Gridley \$1.75. J S White H
Orr no 283—50 cts each.

LETTERS.—T Harlow M E Green J W Marsh S
C Chandler L Hersey J C Bywater G Hendry J S
White M Martin W Ongle W E Hitchcock A Sarge
nt J I Calkins.

For Bro. E. B. FINNEY.

Bro. in Cincinnati, \$5.00; H. Orr, J. S. White,
H. Maxwell, 50 cts. each; D. S. Pitcher, 25 cts.;
J. T. Jordan, \$1.00.

Appointments, &c.

Canada East, &c.

I will fulfil the following appointments at the time specified:

Stanbridge, C. E., Sunday, Feb. 18th.
Dunham, Monday evening, Feb. 19th.
Farnham, Tuesday evening, Feb. 20th.
Stukely, at Lawrenceville, Wednesday evening,
Feb. 21st.
Melorn, Thursday evening, Feb. 22d, to continue
over the Sabbath.
Bromton, in Bro. Chandler's neighborhood, Mon-
day, Feb. 26th.
Hatley, Wednesday, Feb. 28th.
Derby Line, Friday, March 1st.

L. DUDLEY.

Conference at Orangeport.

By direction of Bro. W. Ongle, a conference is appointed to be held at Orangeport, Niagara county, to commence Thursday, March 8th, and hold over the Sabbath. Bro. Bywater and Burnham are expected to attend. If they cannot, they are requested to inform us when they can, so that the appointment may be made accordingly.

Canada West.

The Lord willing, I will meet the brethren in the following places:
Crandell's, Feb. 15; Brooklyn, 16; Mallery's 17; Tool's, 18, 11 o'clock; Orris evening; C. Lent's 19; Tinger Board, 20; Baltimore 21; Colbourne, 22; Young's School House 23; Melville, 24; Sunday, 25, at A. Worden's, at 11 o'clock; Little Lake, 26; Breakenridge, 27.

Bath, March 12; Kingston, 3, 4, 5; Van Allen's, 6-11; Sidney, 12; Spafford, 13; J. Flint's, 14; Tinger Board, 15; Aldrich, 16; Orr, 17; Mallery, 18, 11; Tools, evening; Crandel, 19; Mariposa, 20.
PETER HOUSE.

Clarkson Center.

We will hold a Conference at Clarkson Center, N. Y., commencing March 1st, and hold over the Sabbath. Brethren coming will call on Bro. Demarest.

Will Bro. Gaskell or Corbin of Orangeport see that Bro. Stevenson, of Toronto, C. W., is brought on his way to this Conference, with the chart.

G W BURNHAM,
J C BYWATER.

Victor.

If God permit, I will attend meeting at Victor, on the last Sabbath in February. G. W. BURNHAM.

Hartford, Conn.

The Lord willing, I will preach in Hartford, Ct., the fourth Lord's day in Feb., and in other places in the vicinity, as Providence may direct.

M. BATCHELOR.

Brimfield and Abington, Mass.

The Lord willing, I shall be with the brethren in Brimfield, the third Sabbath, and at Abington, the fourth Sabbath of this month.

L. BOTTRELL.

Auburn—Rochester.

Auburn, Monday evening, Feb. 19th.
Seneca Falls, Tuesday evening, Feb. 20th.
Batavia, Wednesday " " 21st.
Will Bro. Boynton meet me at Batavia at that time.
Rochester, Sabbath, Feb. 25th.

J. C. BYWATER.

Book Notices, &c.

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ROCHESTER.—The Advent congregation meet in Irving Hall, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, three hours from corner of Huron street. Meetings on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city invited to meet with us.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Brown's building, corner of State and South Canal-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. \$7 Entrance on State, and also on Paul-St.

SPRINGFIELD, MASS.—The Church in Springfield hold their meetings at the Court Room in Paine's new building, corner of Main and State Streets, every Lord's day and evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.

Office in Talman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS.

Single Copy—per volume of six months—in advance, \$0.75
If not paid before the close of the volume, 1.00
Five Copies, directed to one person, 3.00
Ten Copies, directed to one person, 5.00
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For all communications, orders, or remittances, for the Harbinger and Advocate should be addressed—Post Paid—to the Editor, JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. VIII.—No. 10.

ROCHESTER, N. Y.—SATURDAY, FEBRUARY 24, 1849.

Whole Number 270.

Poetry.

When First a Sinner Found.

I well remember, when first a sinner found,
It was told to me that I must die.

O happy news!

Be glad, O my soul! be glad!
And rejoice in Jesus thy Savior!
If he intended thy pardon,

Would he have laid down his life for thee?
Would he have expected thee with so much patience,
And given thee so long a time for repentance?
Would he have drawn thee with so much force,
And crowded thee with so many graces?
Would he have called thee with so much love,
And illuminated thee with the light of his Spirit?
Would he have given thee his own desires?
Would he have set the seal of the predestination upon thee.
And dressed thee in his own ivory?
Would he have given thee his own crown,
And given thee shoulders to bear it with patience?

It was then I thought I must die.

O happy news!

Come on, my dearest soul,
Behold, thy Jesus calls thee,
He prayed for thee upon his cross,
There he extended his arms to receive thee,
There he bowed down his head to kiss thee,
There he cried out with a powerful voice,
"Father, receive him, he is mine!"
There he opened his heart to give thee entrance:
There he said, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

It was said to me, that I must die.

O happy news to me! in that old school-house the light did shine.

I shall no more suffer pain,
I shall no more be guilty of sin,
I shall no more be in danger of being damned;
But from henceforth
I shall see, and I shall live,
I shall prize, and I shall bless;
And this I shall always do,
Without ever being weary.

It was all the cry, Poor sinner, you must die.

But O what happiness!

I am going
To the place of my rest,
To the land of the living,
To the haven of security,
To the place of my God,
To the suppers of the Lamb,
To sit at the table of my King,
To feed on the bread of angels,
To see, without any bath seen,
To hear what no ear hath heard,
To enjoy what the heart of man cannot comprehend.

O my Father!

O thou the best of all fathers!

Have pity on the most wretched of all thy children!
I was dead, but by thy grace am now raised again,
I was gone away, but by thy grace am now recalled,
And am now ready to appear before thee.

My Father,

Come thou in mercy and receive thy child;
Give him the kiss of peace,
Remit unto him all his sins,
Clothe him with thy nuptial robe,
Permit him to have a place at thy feast,
And forgive all those who are guilty of his death.

JOHN McCLELLAN, JR.

Original Articles.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.—No. VIII.

BY J. J. CALKINS.

11. 2 Cor. v. 1-8 is generally brought among the first to sustain the preceding ideas in regard to the human spirit, and to oppose the view I have presented of the spirit of man. I shall now proceed to consider this objection, and see if there is much in the passage to sustain the idea, that the spirit is a living being, continuing after death in a state of conscious existence, and probably is the man proper, with increased capabilities and susceptibilities. Now, I apprehend that we may often bring passages of scripture, to oppose or sustain a doctrine, when in fact the application we make of them merely depends upon our opinion of it. One says that the passage in hand is descriptive of two states, the present and the intermediate, and applies it to them accordingly. Now suppose I think this passage does not apply so, what then? Why, we differ in opinion. His application is merely his opinion, and my application is mine. If his opinion is not well founded, the mere reading is of no avail to him, for he applies the passage to something which Paul did not have in his mind. I think that when the objector applies this passage to the intermediate state, or separate state, of spirits, he makes a great mistake; for I think that upon a full and thorough and literal reading, as far as common sense, or the usual application of words, will lead us, we shall discover that the intermediate state of spirits, between death and the resurrection, is not brought into the question, but is a matter entirely foreign from what the apostle had in view, and would never have been attached to it, had we not imbibed our notions of such a state of spirits from some other source; and I may say the same of all the passages bro't to sustain the current opinion.

In looking at this passage and the context, particularly the close of the previous chapter, we shall see two things, or things of two characters, brought to view, and but two; and these are, the things that are *temporal*, and the things that are *eternal*—these two. Further still we learn, that the things that are *temporal* are things that are *seen*, and those things that are *unseen* are *eternal*. The separate state of spirits, we suppose, is considered by its advocates as among the *unseen* things; and if so, consequently, among the *eternal*; but that that state is eternal, the objector would not be willing to allow. From this, we are forced to deny that there is such a state, for it is neither among the *seen* things nor the *eternal*. It is pretended, that such a state is only temporary, and will be followed by the resurrection, or eternal state; but as we have found that the temporal things are *seen*, therefore there is no such state of spirits or men.

Again, we see that this chapter begins with the word "for." This word is expressive of cause, and shows the connection of the subject, and that Paul is now going to give his reasons for the as-

sertions he made in the latter part of the preceding chapter. He has not uttered a hint of any intermediate state, and is now going to show how and why "an eternal weight of glory" awaits those whose hearts are filled with the hope and faith of the unseen and eternal things, while they suffer these momentary afflictions. "For we know that if our earthly house of this tabernacle were dissolved"—by these afflictions being heavy upon us, although light in comparison to the glory they work out for us—"we have a building of God, an house not made with hands, eternal in the heavens." Here we see the temporal and the eternal things carried out in strict contrast: no intermediate state here; but let us pass.—"For in this [house, tabernacle] we groan, earnestly desiring to be clothed upon with our house which is from heaven [our eternal house]: if so be that being clothed we shall not be found naked." No separate state of spirits yet hinted at. Some, in the judgment day, will be clothed upon, while others will be found naked or destitute.—"For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed,"—ah, says one, here is the separate state.—Well, if it is a separate state, it is a dead state, and not one of living consciousness, and not desirable of itself considered. The apostle continues—"but clothed upon, that mortality might be swallowed up of life." This "clothed upon," and "mortality might be swallowed up of life," refer to the same thing, are synonymous expressions, and not, the former a preparation for the latter. This prevents confusion in us and in the passage too. We "groan, being burdened," to be "clothed upon," or what is the same, "that mortality might be swallowed up of life." We do not yet find that intermediate state, but it is the temporal and the eternal all the while.

"Now he that hath wrought us for this self-same thing, is God, who also hath given us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight.)" These words contained in the parenthesis help us much to understand what we have read. What is faith?—See Heb. xi. 1: "We have faith is the substance [confidence—margin] of things hoped for, and the evidence of things not seen." Here, again, is brought out the *unseen* and *eternal* things.—Again; "we are [always] confident," says Paul. This is our faith. "Now faith is the confidence of things hoped for," and hope that is *seen* is not hope. This hope, then, also brings in the *unseen* things, which are eternal. It lays hold on these things. What does faith lay hold on? It lays hold of the "city, whose maker and builder is God," "the heavenly country," "the better resurrection." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be

followers; consequently, it is inconsistent for to expect its establishment in the future. Let us examine the Scriptures upon this point. We will inquire—
I. Do the Scriptures, teach that the kingdom of God was established at Christ's first advent? Christ said, just before his crucifixion, "For say unto you, I will not..."

revealed in the last time." Faith, then, takes hold of the recompense of reward, and not upon a temporary state called intermediate. The earnest of the Spirit being given to us, begets in us this confidence, this hope, faith, and we know, what? that whilst we are at home in the body, we are absent from the spirit land, the separate state of spirits? No, no; but absent "from the Lord," OUR EXCEEDING GREAT REWARD," "AN ETERNAL WEIGHT OF GLORY." Faith does not recognize an intermediate state, nothing like it.

The apostle goes on, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Here, at last, says the objector, we have found the intermediate state, the separate state of spirits. Let us see. This verse is often, nay, almost always, quoted as if it read as follows: "While we are absent from the body, we are present with the Lord, which we see is quite a different expression from Paul's.—However, we have seen that 'present with the Lord' has no reference to such a state of spirits between death and the resurrection. The ideas are as far apart as *hades*, the state or place of the dead, is from heaven itself. Suppose I admit that the spirits of men do live in *hades*—the righteous spirits resting there, consciously, patiently, joyously waiting for the last trump to burst their prison house—they are not 'present with the Lord,' for he is "into heaven itself"; "and the Lord said unto my Lord, Sit thou at my right hand, until I make thy foes thy footstool." "Whom the heavens must receive until the times of restitution of all things." But, says one, if Christ is omnipresent"—ah yes, if—but Christ is not omnipresent; for says the apostle, "We know that whilst we are at home in the body, we are absent from the Lord." What, absent from omnipresence? what an absurdity! Again, spirits in such a state are no more present with the Lord than the whole man is, while at home in the body, but are as much absent from the Lord. Should we suppose such a state of living spirits?

12. Another objection is this: You have destroyed the resurrection. You have dissolved the body to dust, its original element, and returned the spirit to God who gave it; and, consequently, is no more a spirit, or being, or the man, then it was before God gave it: and there is nothing to resurrect. Jesus said, "God is able of these stones to raise up children unto Abraham." What was they there to resurrect—raise up?—Again, the objector doubtless believes in the resurrection of the body; will he tell me what body? Where are the bodies of the martyrs who have been burned, or eaten of wild beasts? Have they not returned to their original elements?—What, then, is there to resurrect? The resurrection is a miracle—a work of God's power,—and the Bible uniformly sets it forth as the resurrection of the DEAD. So I believe. As long as the man is to live again, *bodily*, I am not so especially desirous to know all the way and means by which God shall bring it to pass.

For the Harbinger and Advocate,
IT HASTETH GREATLY!
 BY T. T. H.

What? The great day of the Lord. It comes on sure and rapidly. Its heralds are not to be mistaken. That day of wrath and woe—that day of storm and thunder—that day of judgment and adjudication, is just upon the world. That "day long wished for by the good"—most magnificent in fancy's range—"day for which all other days were made"—is "nigh at hand." The transition point will soon be passed, and the eternal destiny of man will soon be fixed, by immutable decisions, forever! The first big drops of that tempest-cloud of Divine wrath, which is charged

with Jehovah's thunderbolts, and fringed with the lightnings of his power, are beginning to descend on the guilty nations. They will ere long drink the "cup of vengeance," and experience the sad truth of that changeless principle in His administration, "Rejected mercy is followed by judgment." O sinner, beware how you throw yourself in the track of the Almighty's fiery wheels!

The day hasteth! We are living on that inch of time measured by the word "quickly." The tide of human affairs flows on with fearful velocity. "The events of centuries are crowded into a single week," and chase each other like the waves of the sea. The events of the future loom up out of obscurity with terrible rapidity, starting us by their magnificence and ominous import, and producing an intensity of feeling never before experienced. The world is on the rush.—"The infidel Jew, while he mocks at the Savior's claim, is pressing on for the diadem of Jerusalem and restored nationality. And the world cheers and claps its hands! Deceiving and being deceived, both forget that Prince Messiah must first come ere he can be Israel's King. The votary of Mammon is ransacking the very bowels of the earth, and 'turning the world up side down,' to obtain the 'shining dust,' and make it his god. The undug, impure, 'cursed' gold of California, is far more attractive to the 'giddy throng,' than the pure, uncursed, chrysolite gold of the New Jerusalem. That most absurd absurdity, and abominable abomination, Roman Catholicism, is experiencing its predicted reverses. The earthly superfluous Head is reviled. The Beast has completely thrown his rider! And the 'harlot,' who a few months ago 'sued for joy and wantonness,' now 'weeps!' They are 'eating her flesh,' and will soon 'burn her with fire,' for 'strong is the Lord God that judgeth her.'—When she forever falls, then, and not till then, will the true "Bride" sing her triumphant "hallelujah!"

The day hasteth! and would God there were more proclaiming its coming; but, alas! the church is passing over the "enchanted ground," and forgetful of the words of her "guide," who has hid her not to "sleep as do others," she, too, slumbers on, even with the "gates of the celestial city" in view. "The nations rush like the rushing of mighty waters." The final battle, the grand issue, and awful meeting place of all, will be the Battle of Armageddon. And there are some, both of the living and the dead, who, if we can believe what they say, seem to think we have come too far down the stream of time to look for any thing else.

Hear them: Said Philip Olivarius, three hundred and four years ago, "I would not be a king in 1848." Was there ever a time during which the "kings of the earth" saw greater trouble than in the past memorable year? And he seemed to see the world's last battle in 1849, the world's death and burial in 1850, and a blank beyond! It may come. Fleming, one hundred and forty-eight years since, predicted the downfall of temporal papal power in 1848. It has fallen: and when Antichrist ceases to rule, the true Christ will "take his great power and reign." The great Martin Luther, who died 1546, said, "I verily believe the day of judgment is not above three hundred years off." Fletcher remarked that the advent would not be delayed "beyond his children"; and the pious Wesley expected the millennium to commence in 1836. The celebrated Cotton Mather, and the eccentric yet often truthful Lorenzo Dow, were also expecting the speedy coming of some "great event"! A preacher on the "signs" said in 1808, that two "signs of our Lord's coming had been seen" (i. e. in 1780). Said the "Old Countryman," remarking on the falling stars of 1833, "We pro-

nounce that raining of fire an awful type, a sure forerunner, a merciful sign of that great and dreadful day—the time is just at hand—we are in the latter days." Said Thomas Burnet, in 1697, "The last sign we shall take notice of is the falling stars." Dr. Arnold remarked that "modern history appeared to bear marks of the fullness of time, as if there would be no future history beyond it. Said the American Family Journal, a few years since, "There are signs in heaven as well as signs on earth, which may well arrest the attention of nations." Said the Christian Luminary, "The seals are opening, the trumpets are sounding, the nations are shaking, signs are seen in heaven and on earth, which plainly teach us the fact that the coming of the Son of man draweth nigh." Said the London Episcopal Recorder, "There is an undefinable impression abroad upon all spirits of a coming crisis, and a new era." Said the Christian Review, "What will it be! The battle of Armageddon! The Millennium! The new heavens and earth! Perhaps all of these, preceded by the coming of the Son of man in the clouds of heaven. Nothing withholds his coming that I have seen." Says the Scientific Mechanic, "The world is now just about 6000 years old—and we cannot avoid the anticipation of events incomparably more important than any that have been prognosticated by the secular press." The London Times says, "The foundations of the great political edifice seem breaking up. The whole earth is shaken!" The New York Evangelist says, "We believe that in this year [1848] we have seen the beginning of the end." Dr. EMMOTT remarks, "With regard to our present position, we have been led, as the result of our investigations, to fix it at but a short distance from the end of the now existing dispensation, and the 2d advent of Christ." Says John Cox of England, "This, I conceive, is the next great event that we are to look for. So far as I can discern, so further signs are to be expected, as it seems to me we have entered that last period of awful expectation, during which the church is likened unto virgins." Mr. Cunningham of Scotland remarks, "If we, who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is there any sign of His coming yet accomplished?' we should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'Shall he come this year?' our answer would be, 'We know not; but this much we know and believe, that he is near at hand, even at the door.'" I. Czernski has said that "the interval is no longer very great between this time and the appearance of that 'cloud,' seated upon which the Son of man will come to judgment." Dr. Tyng, who is looking for Christ, says, "The budding fig tree does not indicate the approach of summer clearer than the signs of the times betoken the era coming of the everlasting kingdom." Nathaniel Bangs, William Williams, and others of New York, have said that "recent events in agitated Europe go to show that He, who is the 'Governor among the nations,' is about to rise and shake terribly the earth." Charles Beecher affirms that "all things betide the rising of that final storm of divine indignation." Mr. Morris allows that "all things are now ready for the sounding of the seventh trumpet"; and Prof. Bush admits that "we are living in an age expressly foretold by prophecy, and just opening upon the crowning consummation of all prophetic declaration."

Joseph Marsh, Editor and Proprietor.

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"great white throne" and its awful occupant must come first. This is an age of worldly wisdom. The light of science has wonderfully augmented its brightness. Intellectually it is usurping the seat of faith. Man is getting puny in piety, but gigantic in mind. Even the forked lightning is thronging about him, and crouching at his feet, to convey his various and multitudinous thoughts the wide world over. A maturity is seen in all things that is a sure precursor of "the consummation." The terrestrial universe is ripe for the harvest of God.

The day hasteth! and with it the everlasting blessedness of the righteous—the remediless woe of the sinner. O could we lift the curtain of eternity, and gaze where the angels do, we should see "great preparation going on in heaven."—But it will soon be lifted by a master hand, and then "we shall see as we are seen, and know as we are known."

Great day! inspiration has spoken of thy magnificence in "thoughts that breathe and words that burn." We cannot adequately speak of thee, but we must see thee come, and ere long witness and experience thy intense grandeur!

The day hasteth! and those who "sleep in Jesus" will sleep no longer when its lovely morning shall dawn. They will not wish to slumber when the Sun rises. The chords, too, that are struck in heaven vibrate on earth, and those who are "watching" often anxiously cry, "When will the morning come!" Read the following from "Zeta" of the "Christian Chronicle." Heed the warning voice, for it is a true one, and O let us hide "in Christ."

"Depend upon it, dear reader, we live in eventful times. Prophecy is now in such a state of fulfillment, that the future history of the world, should it long continue, must be uninspired.—There is, perhaps, no important prediction, the accomplishment of which could delay the Savior's advent for a single hour. The last page of Revelation is now open before us, and we wait with an assured confidence, yet with the most intense anxiety, for the accomplishment of what is there written—for the final event of time—for the great and terrible day of the Lord. In the language of Bonar, we are living in an age of the world when every hill is passed, up which the church had to climb ere it came in full sight of the plain, along which shall come the Son of man in his chariot of glory." Standing upon our watchtower, we are looking out amid the darkness of night for the first streaks of morn; with ears intent, we are waiting to catch the first blast of the trumpet; with eyes uplifted, we are gazing upon the gathering brightness; and with impatient longing, our hearts cry out, "Come, Lord Jesus, come quickly!"

Rouses Point, N. Y., Jan. 29, '49.

For the Harbinger and Advocate.

POPULAR OPINIONS CONTRASTED WITH TRUTH.—No. 1.

BY WM. SHELDON.

There is another very popular opinion which is full as erroneous as either of those previously noticed; it is respecting the time and the place of the establishment of the kingdom of God.

It is contended by the popular (professed) Christians, that the kingdom of God was established at the first advent of Christ; and that the place of its location, was the hearts of his true followers; consequently, it is inconsistent for us to expect its establishment in the future.

Let us examine the Scriptures upon this point. We will inquire—

I. Do the Scriptures, teach that the kingdom of God was established at Christ's first advent?

Christ said, just before his crucifixion, "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."—

Luke xxii. 18. From this we see that the kingdom of God was still in the future. Again, when he was arraigned before Pilate, he said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John xviii. 36. This ought to forever satisfy every individual that the kingdom was not established at that time. Also Joseph, as late as the crucifixion, "waited for the kingdom of God"; therefore, the kingdom was not then established. After his resurrection, the disciples anxiously inquired of Christ respecting the kingdom, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" If the kingdom had been established, this question would have been entirely out of place, and Jesus would have shown them their mistake; but instead of this, he strengthens them in the belief that the kingdom was still in the future.

The inquiry is frequently made, Was not the kingdom established after Christ's ascension?—No. The Scriptures teach differently. Says Paul (2 Tim. iv. 1), "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." &c. Thus we plainly see that the kingdom was not established even at as late a period as this.

Testimony to this effect, might be multiplied to a much greater extent, if it were necessary; but enough has already been quoted to prove that the kingdom of God has not yet come.

II. When is the kingdom of God to be established?

This question is plainly answered in Daniel's interpretation of king Nebuchadnezzar's dream, (Dan. ii.) After Daniel had made known to the king his dream, respecting the great image (whose head was of fine gold; his breast and his arms of silver; his belly and his thighs of brass; his legs of iron; his feet, part of iron and part of clay), he proceeds to interpret it. He informed the king that the head of this image represented or symbolized a kingdom that was to bear rule over the whole earth; that the breast and arms represented another kingdom which was to rise and bear universal rule, after the first; that the belly and thighs represented a third kingdom, that should also bear universal rule; that the legs and feet represented a fourth universal kingdom; and that the ten toes represented a division of the fourth universal kingdom into ten parts, &c.—He then adds, "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." Thus we see that the kingdom of God will not be established until the destruction of all earthly kingdoms.

One passage more upon this point must suffice. 2 Tim. iv. 1. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." This places the kingdom at the appearing of Christ, and at the time the living and the dead are to be judged.

Having seen from the Scriptures already quoted that the kingdom of God is not to be established until the destruction of all earthly kingdoms, or until the appearing of Christ, we proceed to inquire—

III. Where will the kingdom of God be established?

The answer to this is plainly embraced in the Lord's prayer. He taught his disciples to pray, "Our Father which art in heaven, hallowed be thy name: thy kingdom come, thy will be done in EARTH as it is in heaven."

Dan. vii. 27: "And the kingdom and domin-

ion, 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," &c.

Rev. xi. 15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever."

Thus we see that the kingdom of God is to be established upon the "earth"—"under the whole heaven"—"in this world," &c. Much more scripture might be brought to prove this sentiment.

We have already seen, that instead of the Scriptures supporting the popular opinion that God's kingdom was established at Christ's first advent, they come in direct collision with that opinion; and instead of their teaching that the kingdom of God is located in the hearts of Christians, those scriptures teach that the place of its location is to be the earth.

We will now notice a few texts of scripture which are taken to support the popular opinion respecting the time and place of the establishment of God's kingdom.

To prove that the kingdom of God was established at the first advent of Christ, they quote Mark ix. 1: "And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." It appears to me, if those who quote this text in proof of the correctness of their opinion were not blind, they could see that this prediction had its fulfillment at the transfiguration of Christ: for the account of his transfiguration occurs in immediate connection with this language. "And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus."

This was a glorious representation of the kingdom of God. Elijah, who had never seen death, represented those saints who will be alive when Christ comes. Moses, who died and was buried, represented the saints who are to be raised. Jesus, who was then transfigured, will, when the kingdom is established, reign as king over both living and resurrected saints. But the conclusion that the kingdom was then established, and has stood every since, directly clashes with a large number of plain declarations of scripture.

As proof of the hearts of Christians, being the place of the location of God's kingdom, they quote Luke xvii. 20, 21: "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." This does not prove any thing in favor of their theory, when rightly understood.—It cannot consistently be understood to teach that the kingdom of God is in the hearts of Christians: for says Paul, "Flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50. Did Christ mean to be understood that the kingdom of God was within men? I think not. He evidently meant that it would be within their midst (or among you—margin). If the kingdom of God is in a saint's heart, there must be a plurality of kingdoms; but the Scriptures point out but one. Finally, if this passage teaches that the kingdom of God is in the hearts of men, it teaches that it is in the hearts of wicked men, and not Christians; for it was the caviling Pharisee to whom it is said, "The kingdom is within you."

And says Jesus (Matt. xxiii. 23), "Wo unto you, scribes and Pharisees, hypocrites," &c. Now could Jesus be understood to say that the kingdom of God was in the hearts of those upon whom he had pronounced a woe, and accused of being hypocrites? No, no.

Permit me to paraphrase this text as I understand it. And when he was demanded of the Pharisees when the kingdom of God should come, he answered, When the kingdom of God comes, it will come so rapidly, that there will not be time for you to make any observations about it: neither shall they have time to say to one another, Look here! or, Look there! for the first you will know about it, it will be within your midst, or among you. For it shall come like the lightning—rapidly.

If those individuals who hold to the opinion that the kingdom is established in their hearts, would ask themselves the question, What constitutes a kingdom? they might at once see the absurdity of their theory. What does constitute a kingdom? A king, territory, laws and subjects. Therefore, the kingdom must be located in some place beside the hearts of men. The Scriptures nowhere teach that the kingdom of God does, or is to, dwell in a man's heart: but they teach that men will dwell in the kingdom of God. Any person who will thoroughly investigate this subject, will see that the popular opinion respecting it is grossly absurd. O what a contrast there is between this popular opinion and the teachings of God's word!

Chateaugay, N. Y., Jan. 16, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, February 24, 1849.

Speaking the truth, is love.—PAUL.

THE SEVENTH VIAL.

(Concluded.)

Rev. xvii. 17-21. We closed our remarks last week on this symbolic prophecy, in defining the great earthquake, which it names. Our next object is to speak of the effects of the first and probably succeeding shocks of this mighty earthquake.

"And the Great City was divided into three parts." (Verse 19.) If, as we have previously shown, the Great City embraces the Ten Kingdoms of Western Rome, over which the Papal power was once swayed, then, the three divisions which follow as an effect of this earthquake, which commenced its first shock with the French Revolution,—must be found in the governments of Western Rome. Well, did the fall of the French Monarchy, in Feb. '48, and the immediate establishment of a Republican form of government in France, complete such a division? The facts in the case tell us that, by that Revolution, the governments of Europe, which were once under Papal rule, have been divided into three general and prominent divisions, viz: *Monarchical, Papal, and Republican*. The loss of the civil power of the Pope, since this grand division was perfected, does not affect the case, but, as we shall show, is the fulfilment of an other part of this important prophecy. The three general divisions were made by that revolution, and, if we mistake not, are the fulfilment of this part of the prophecy.

"And the Cities of the nations fell." As the "Great City" is symbolical, and represents a power or government, "the Cities of the nations" must also be symbolically understood, and relate to governments or political powers. Well, has anything taken place in the recent revolutions in Europe that compares with the fall of the literal cities of the

nations? Most strikingly. What! The fall of, or important changes in, not far from thirty of the governments of Europe. Or, as the testimony we gave last week, on this subject, says:

"From the 7th to the 12th of February, 1848, the subject of Reform was fiercely debated in the French Chambers; on the 22d the people of Paris rose against the constituted authorities; on the 24th the Monarchy fell, and a Republican Government was set up in its place! On the 8th of March, the freedom of the press was proclaimed in Saxony, and the censorship abolished; on the 13th, the spirit of Revolt broke out in Vienna; the chains of the Empire, in a moment, were snapped asunder; Metternich, the patriarchal High Priest of the temple of Austrian despotism, shed, and the Imperial Drity did—on the throne, constitutional freedom!—Five days after, the rhyming king of Bavaria cast away the crown he had so unworthily worn, and made way for another. On the same day, the flame of revolution burst forth in Berlin. It was long to recount the series of smaller changes,—suffice it to say, all the minor powers of the Continent have been, more or less, revolutionized. From the Atlantic to the Vistula, every throne has been shaken. The shores of the Baltic and the mountains of Sicily, have alike been swept by the mighty whirlwind! The laws, governments, and armies of fifteen centuries, departed like a scroll—they are gone! At eventide they existed in full power, and, in man's esteem, in more than pristine glory, and on the morrow they were not! The regal master of a million of soldiers in the morning, in the afternoon found himself abandoned, helpless, alone, on the brink of destruction, and fled for his life!"

If a work of this magnitude, performed in so short a time as this was, does not compare with the entire overthrow of some, and the partial destruction of other literal cities, by a great and mighty earthquake, then we know not what could compare with such an event. There is a most perfect likeness between the symbol and the event, or the type and the antitype.

"And Great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." What is the "fierceness of the wine" of that "cup"? The next two chapters tell us what the "cup" is. Chapter xvii. 6 says: "The cup which she hath filled, fill to her double." Verse 8 tells us that this "cup" consists of "death, and mourning and famine;" and being "utterly burned with fire: for strong is the Lord God that judgeth her." Chapter xvii. 12, 16, tells us by whom this cup shall be filled or given to this Great City, or the Papal power: it is the "ten horns," or ten kings, "for THESE shall bate the horse, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." That this is the "cup" referred to under the seventh vial, appears evident from the fact, that, at the commencement of the next chapter, the angel tells John that he will show him the "judgment," or "cup," of the great whore," or "Great Babylon;" and then goes on to tell him what that "cup" would be, and that it would be given to the harlot city by the ten horns or kings. That "cup" we think commenced being given to the harlot woman at a period as early as when the ten kings began to cast off the Papal yoke or civil power, but the "fierceness of the wine" of that cup, we think may refer to the severest and last judgments that were to be inflicted on the Papal power. And that these fierce judgments have, at least, had their commencement in the recent revolution in Italy, and loss of the civil power of the Pope, we have no doubt. That anti-christian power evidently is now receiving at the hand of God, "the wine of the fierceness of his cup." And though she may for a while, with her bloody hands, force it from her polluted lips, still the time has come when she must drink, to the very dregs, its fatal contents; for righteous and "strong is the Lord God who judgeth her."

Thus far we think we have traced, in the recent revolutions of Europe, the fulfilment of the Seventh Vial. The work has been rapid and powerful, and fearful in its course; and judging from the past, and the language of the remaining portions of this prophecy, the work yet to be accomplished will be more dreadful than what has yet been witnessed.

"And every island fled away, and the mountains were not found." The lesser and the larger governments, we think, are implied. If so, a more fearful doom awaits them all, than what has yet been the portion of any of the present nations of Europe.—We will not be too sanguine about what is yet in the future, but we may express an opinion on the matter, which is, that this part of this symbolic prophecy justifies the expectation of a more terrible and general breaking up of the nations of Europe, if not of the globe, before the advent of Christ shall take place, than has ever been witnessed before.

"And there fell upon men great hail out of heaven, every stone about the weight of a talent; and was blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (vs. 21.) This language we are inclined to think is descriptive of the "time of trouble" which a wicked world and an anti-christian church will experience just before the advent of Christ, and out of which the saints will be delivered. (Dan. xii.) And from the present unsettled and angry state of the nation, this fearful state of things may commence the next moment! Can it be possible that our fallen world has actually reached the threshold of this dread, this closing crisis, of its sad history? It is not only possible, but absolutely certain. And the voice of wisdom, in words of lingering mercy, entreatingly call upon perishing mortals, to flee, without delay, from the impending storm, to Christ, who alone can be the rock of safety in that dread day.

AN ENLARGED SHEET.

A number of the friends of the HARBINGER AN ADVOCATE call for an enlarged sheet: they think the wants of the cause demand it, at this time.—We have been of the same opinion for some little while past; but have said nothing, fearing the measure might not be for the best, or that we might be unable to carry it into successful operation, should we attempt to do it. But we have become well satisfied that the time has come, when an effort at least should be made to accomplish this object.

1st. Because we have a constant supply of original matter, more than we are able to publish; we say nothing about the important selections from other papers and publications, which we could not, and which should be laid before our readers. We refer to communications which have a direct bearing upon the important questions, in which we as BIBLE students and careful observers of the signs of the times, are deeply interested. It has been with sad reluctance that we have laid aside many such productions, for want of room, in our small sheet, to publish them.

2d. Many of our correspondents, doubtless, would write more for our pages than they could, if our sheet were enlarged. They know that we are now crowded with matter, and, if they send us a communication, it must take its course, and be published in its turn, and, before its appearance, may lose its interest: hence they do not write at all. Others become dissatisfied on account of the delay or non-appearance of their communications, and cease to write any more for our columns. In this way that lively intercourse that should be kept up between an editor and his correspondents, necessarily dies, and consequently his paper greatly diminishes in interest, at least to a portion of his readers.

3d. We do not wish to enlarge our sheet because

we desire to make it a "good family religious newspaper, so that all Christians shall feel themselves profited by its perusal, whether they are, or are not, particularly interested in prophetic interpretation,"—but, that we may have an opportunity to speak more than we now can, against the deep and crying sins of the church and world. We wish our paper decidedly to bear the character of an uncompromising *Reformer*. A reformer of the corrupt church as well as the unbelieving world. To accomplish this work, has been, and is, the great and benevolent object of the entire economy of grace.

This should be the object of all our labors; whether we proclaim the near advent of Christ, or preach or publish any of the burning truths of his word, all should be done with a design, not to please, but to make men better, to fit them for the Kingdom of God. Were our pages enlarged we could do more in accomplishing this good work.

For these and other reasons, we propose to enlarge our sheet, the Lord willing, at the commencement of the next volume; provided the necessary additional expense can be met, which, with our present number of subscribers, and if we give some over one third more matter than we now give,—would be not far from *Seven Hundred Dollars*. If this sum shall be raised, the sheet will be enlarged. And to raise it, we propose the following ways.

1st. Let all who are indebted for the paper, pay what they owe. Would they do this, our means would be abundant to go forward with the proposed enlargement, without embarrassment. Will they act the prompt, and noble, and, shall we say, just part, in this case? We hope they will.

2d. The price of the paper may be put at *One Dollar*, instead of *Seventy-five Cents*, per volume. The proposed enlargement would make the paper cheap at one dollar.

3d. An additional number of paying subscribers may be obtained. This would be necessary to afford the permanent aid which would be required to sustain the enlarged sheet.

4th. The benevolent can aid by donation, either directly for the accomplishment of this object, or to assist in sending the paper to the worthy poor.

With these remarks, we leave the matter with the friends of the paper, to say whether it shall be enlarged or not. If they are favorable to the proposition, we wish them, as soon as convenient, to inform us; and say what they think they can do towards furnishing the necessary means to aid in carrying forward the proposed work. Speak freely on this subject—We want your counsel. The Lord direct us in the matter to his glory.

DELINQUENTS.

We have a large number of subscribers on our books who are owing from two to five or more dollars. We sent them bills of their indebtedness at the close of the previous volume of our paper. But they treat our call with silence. This is wrong, even if they are poor; for no one can be too poor to be just; and it is just either to pay, or inform us of their inability. We now make the following propositions.

1. Those who will pay in full for all they owe us, before the 1st of April, shall be charged only *Seventy-five Cents* per volume.

2. Those who are unable to pay all they owe, may pay what they can, and if they will tell us that they are able to pay no more, we will credit them in full for past accounts, and continue their paper, provided they will pay in advance for the present volume.

3. Those who can pay nothing, and will inform us of the fact, we will balance their accounts, and if they desire it, will enter their names on our free list.

All who do not comply with some one of these fair propositions, who are owing two, or more, dollars, by the 1st of April, will be erased from our books; and, until we learn to the contrary, will be considered by us as—very negligent persons; and in imminent danger of coming short of the kingdom, for the want of that principle which makes us "diligent in business."

We fondly hope there will be a prompt and general response to these propositions.

SINGLE SUBSCRIBERS.—We have several hundred Post-offices on our books, to which we send but a single paper. The time, labor, and expense, of directing and enveloping one paper, is nearly as much as that of a package of a larger number. If our subscribers, therefore, who receive a single copy, enclosed in a wrapper, would obtain one, or more, additional subscribers, whose papers could be sent in the same envelope, it would comparatively lessen the labor and expense of mailing.

We solicit each one of this portion of our patrons to make a faithful effort to obtain one additional subscriber, at least. We think, with few exceptions, you can do as much as this. Will you try?

THE WORTHY POOR.—After erasing from our list of from subscribers, all who have not responded to our recent call; we still have not far from two hundred to whom we send the paper free.

Some churches have nobly taken this work in hand, and made provision to supply their own poor with the *HARBINGER* & *ADVOCATE*. This is right; and should be imitated by other churches. A number of benevolent individuals, in different places, also pay for the paper which some of the poor around them take. This is commendable, and should be an example for others to follow.

Some of the poor are not so very poor, but that they could, if they would try, pay at least a part of the subscription price of their paper. They would feel better to pay something if they can; for it is "more blessed (to the true Christian) to give than to receive."

Some can pay nothing—are poor, but "rich in faith"—and must have the gospel preached to them. Let the benevolent aid what they can, or as may be their duty, in sending the paper to such, and they will not lose their reward.

THE POPE'S LETTER TO THE ROMANS.

A correspondent writing from Rome on the 14th January, says:

"Father Ventura is acting here a marvellous part. Wherever he fancies that the teachings of the Church, or the rites of the Catholic religion can be allied to the radical movement without literal sacrifice he is on hand to catch the latest breath of the expiring popular applause. It is thus that on the 12th he celebrated a High Mass for the anniversary of the Sicilian Revolution. After Mass and just as he was about to give the benediction of the blessed sacrament, Rambaldi mounted the pulpit to say:—*The accommodation is not real, for three reasons; the act is not authentic; the motives are not pure; and the heart of Pius IX. is too good to intend any such thing; Ventura has dared to attempt substantiating its invalidity by writing!*"

"Public prayers were made in all the Churches, according to the honor of the Holy Father, to supplicate the Divine mercy for the Pontifical States. On this occasion they exposed at St. Peter's the Wood of the true Cross, and the aarium of St. Veronica. On this aarium it is well known that the features of Our Blessed Lord are scarcely distinguishable. But on the third day of the exposition the aarium became deeply colored, and the face of Our Lord shone vividly in the midst of a soft light. The canons who were in keeping of the sacred relic called immediately the clergy of the basilica, they sounded the bells, the people came together, saw the prodigy, wept and were astonished. A Notary

Apostolical was called, and a relation was drawn up from the lips of the canons and others in attendance. A copy of this was sent to the Holy Father at Avella. Rome is filled with the reports of this prodigy."—*Catholic Register*.

What a striking fulfillment is here presented of the following and other similar Scriptures: "Even him, whose coming is after the working of Satan, with all power and signs and lying wonders."—2 Thess. ii. 9. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."—Rev. xii. 14.

Correspondence.

REVELATION 20th.

BRO. MARSH:—I wish to make a few remarks upon the subject matter of Bro. Cook's article on the "Millennial Reign of the Saints," in the *Harbinger* and *Advocate* of Feb. 3d.

If truth is the object of Bro. Cook's writing on the subject of the millennium, found in the 20th chapter of Revelation, then it may be well for us to state the result of our investigations and convictions, though they may differ somewhat from each other. To understand the chronology of the thousand years and its object, no one would think of commencing with the sixth verse. This thousand years is given as the length of the binding of the dragon, which in every place in this prophecy stands as a symbol of Pagan Rome.

Rev. ii. 20: "Behold the devil shall cast some of you into prison . . . and ye shall have tribulation ten days." Is the real devil himself meant here only? Is the Smyrna Church to feel the real pangs of his Satanic majesty? or is there some power called the devil that is understood here, that will persecute and cast them into prison? I understand it to refer to the ten persecutions which the Church experienced under the reign of Imperial Rome. When we come to a symbolic representation of this power, John says, "I saw a great red dragon, having seven heads and ten horns, and seven crowns upon his heads—the great dragon was cast out, that old serpent called the Devil, and Satan—the woman fell from the face of the serpent—the dragon was wroth with the woman," &c. All these expressions represent the character and acts of Pagan Rome. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is called [as in the 12th chapter] the Devil, and Satan, and bound him a thousand years. What angel was this that had the chain, and key of the bottomless pit?—The fifth angel that sounded: to him was given the key of the bottomless pit, and he opened the bottomless pit. The dragon was bound, and the bottomless pit opened, during the sounding of this trumpet. Christ is said to have the keys of death and hell, but not the bottomless pit. The bottomless pit is an earthly, anti-christian system of religion and politics. Now is there another angel in the future to have the key of the bottomless pit? and is there another bottomless pit in the future—that is, another earthly, anti-christian system of religion and politics to arise? God forbid. What power and chain bound the dragon, or Pagan Rome, after it had assumed the state of its ten kingdoms? There was some power to which the dragon is said to give up his seat, and power, and great authority. This is all that is necessarily implied in his being bound. It is evident that this took place when the ten kingdoms submitted to the authority of that power, that had the keys of St. Peter, but in reality of the bottomless pit, the Papal government. One thousand years from this time the dragon was let loose, and began to ascend out of the bottomless

pit, or Papacy, which is said to be the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. This dragon deceived the nations in matters of religion. Its national idolatrous worship had a commanding influence on the whole world. But when this system of iniquity was taken away, then a more dreadful system was set up,—the man of sin was revealed. The power of this last government of iniquity, it was predicted should be taken away a little season, just before the end; the ten horns or governments should hate the harlot, then the dragon would be seen again, emancipated from the bottomless pit bondage, and would go forth once more independent, to deceive the nations. During this little season, the souls or persons of those beheaded, during the thousand years, rest in their graves until this dragon has accomplished his last deceptions, and until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.

The dragon's deceiving the nations, and gathering together Gog and Magog to battle, is the same as in the 16th chapter: "For they are the spirits of devils working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty." Also 19th chapter: "And I saw the beast and kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army." This is the camp of the saints, and beloved city. "And fire came down from God out of heaven and devoured them." And the beast was taken, and with him the false prophet that wrought miracles before him, &c. These both were cast alive into a lake of fire burning with brimstone. And the devil, that deceived them, was cast into the lake of fire and brimstone, &c. This is harmony, and a positive truth that this battle and destruction is at the coming of Christ and end of the world, and not a thousand years after.

What is the lake of fire and brimstone? It is the conflagration of this globe. When is this fire kindled? At the appearing of revelation of Christ. Are there two great battles and days of God Almighty revealed in the Scriptures? No. When the stone smites the image upon the feet, at the establishment of God's everlasting kingdom, all the kingdoms of this world are dashed in pieces together, and driven away, that no place is found for them. Babylon is thrown down at this time, and the angel declares, shall be found no more at all. Those on the left hand, which embrace all the wicked, Christ shall say to them, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. This is the first and the only time they are committed to the flames, and this is when Christ sits upon his throne of judgment, at his appearing.

"And I saw thrones and they sat upon them"—thrones of the Papal government, on which kings sat to execute Papal authority—and judgment was given to them—judgment to execute on the saints, and all heretics, which they did for a thousand years. Once all bowed to the dragon, and worshipped the dragon which gave power unto the beast; but now all bow to the beast, and worship the beast, "saying, Who is like unto the beast? who is able to make war with him?"—"And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world." "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image: neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." This is the result, or what follows from the exercise of that power, proceeding

from the thrones (xiii. 15): "And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed."

John, in the 20th chapter, sees the souls which this power beheaded. So far, all is clear, and shows conclusively that the binding of the dragon, and his confinement in the bottomless pit, is an event in the past. Understanding the first part of this chapter, and fixing the chronology of the thousand years correctly, we have a foundation to proceed, and understand the remainder of the chapter, which I propose to do, seeing Bro. Cook has opened the door.

S. C. CHANDLER.

Warehouse Point, Ct., Feb. 8, '49.

I CORINTHIANS XV. 44-49.—No. 1.

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written. The first Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The subject that Paul had under consideration, was the resurrection, and the facts that gave rise to the quotation, by him, in the 45th verse, were, "there is a natural body and there is a spiritual body."

But the enquiry arises, what is a natural, and what is a spiritual body? Let Paul answer—verse 44—"It is sown a natural body; it is raised a spiritual body." Then a natural body is that body which is of the flesh from the first Adam; and a spiritual body is a resurrected body: not that every resurrected body is a spiritual body, but a spiritual body is one that has been quickened by the spirit.

"Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." So that whatever may be said in reference to the mortality or immortality of the first Adam, his, certainly, was not spiritual body. Christ's body, before his resurrection, was as natural or animal (Macknight) as any man's, but it became a spiritual body at his resurrection, by being quickened by the spirit of God. 1 Pet. iii. 18. It is raised a spiritual body. Although Christ from the earthy man was earthy, yet in his resurrection he became heavenly. He was the first spiritual heavenly man, and the second Adam through, and only through, the resurrection, by being the "first-born from the dead." Col. i. 18. The (2nd) son of God, according to the Spirit of holiness, or Holy Spirit, by his resurrection from the dead. Rom. i. 4; Acts xiii. 33. "The first-born" (from the dead) "among many brethren." Rom. viii. 29.

Although Christ was the Son of God before his resurrection (Matt. iii. 17), and the first-born of every creature (Col. i. 15, 16), all others being made by him, yet, at his resurrection, he was adopted, or declared to be, (Psa. ii. 7) the Son of God with power. Rom. i. 4. He was not the second Adam until raised or brought again from the dead.

Paul, in this 15th chapter of Corinthians, is proving the resurrection. But why does the expression, "The last Adam was made a quickening spirit," bear upon the subject? Because there is no last Adam unless there is a resurrection. The last Adam is the father of all the children of the resurrection. The living soul, the

first Adam, became a dying soul, and died; but life and immortality are brought to light by the second Adam, by the establishment or destruction of death. (2 Tim. i. 10.) The Gospel the apostles preached was "Jesus and the resurrection." (Acts xvii. 18, iv. 2.) O. M.

FROM SISTER M. K. CHAPMAN.

DEAR BRO. MARSH:—Through the goodness of God we are still permitted to sound the alarm in this region. We have been in the county of Chenango since the 25th of November, with the exception of my going to Wolcott, some 80 miles west of here—the place from which we started last June. Mr. Chapman did not go with me, his labors were much needed here. An interesting state of things now exists in this and the adjoining towns, concerning the soon coming of the Lord. The present state of the old world, it seems, has excited an interest in the minds of many to hear what these "Millenites" have to say on this subject; and new fields are now opening for active labor where the people have never heard this glorious truth. There is no other professed Advent minister in this county but my husband, and for this reason; both feel very desirous of doing all in our power, so as to faithfully warn the people, that our skies may be clear from the blood of souls when Jesus shall come. We are more convinced that may in this and the adjoining towns are searching the Scriptures with a sincere desire to know the truth. That God's Spirit might help them to be honest in this thing is our daily prayer. Some poor souls of late have asked an interest in the prayer of those who have access to the throne of grace.

Mr. Chapman's health continues good although his labors are constant. With regard to myself, were it not for the blessed hope of having an immortal body very soon, and being in that land where the inhabitants will never say, I am sick, I should sink under bodily infirmity. I feel at times completely prostrated, in consequence of mental and bodily labor; but when by an eye of faith I get a glimpse of the port of glory, and the thought of the blessed Savior, saying, "Well done," when he shall come to be admired in all his saints, cheers my drooping spirit, and I take new courage and rally again to the work, trusting in the arm of him who said, "My grace is sufficient for thee." I often think of precious friends who are in other portions of the field, wielding the sword of truth. O what glittering crowns they will soon wear! they having turned many to righteousness.

I was glad to see a letter in the Herald from our beloved Bro. Brewer, while in Baltimore.—O how I sympathize with him and his wife! They have left their dear children for Christ's sake, at the North, to go to the land of the poor slave, boldly preaching the coming of the great Emancipator to liberate the down-trodden children of God, who are now groaning for liberty.—Praise the Lord their redemption is near to come. Soon the last loud trumpet will burst the parting skies, and the long shout of victory will be heard from the slaves of the South, at the sundering of the tyrant's chain, as they arise to meet the Lord in the air. O glorious hope! O blessed anticipation! Then our dear Bro. Pinney will be no more confined, with painful cancers, but will have access to that tree, whose leaves are for the healing of the nations.

We shall never forget the precious seasons we had with our colored brethren and sisters in R. I. Let us often be at the mercy seat—be very faithful, that we may meet again in God's Everlasting Kingdom. My daily prayer is, that they, and all the many friends in R. I., Ct., Mass., and this my native State, whose faces I may never see

again in time, may be kept by God's mighty power, through faith, unto salvation. The Lord is now nigh to come. Sign there's no mistaking proclaim deliverance near. O ye weary saints your glorious King is coming. Christ will soon reign triumphantly upon the permanent throne of his father David forever, even forever and ever. Amen, come Lord Jesus.

My companion joins me in love to all the dear saints.

Your Sister in the same blessed hope,
 MARY K. CHAPMAN.
 McDonough, N. Y., Jan. 31st, 1849.

FROM BRO. L. D. MANSFIELD.

DEAR BRO. MARSH:—I have now fulfilled my appointments announced in the "Harbinger," and have been blessed in proclaiming the "everlasting gospel" in these several places.

I addressed the brethren at SENECA FALLS several times, and on Sabbath eve, upon the present aspect of Popery—which seemed to animate and comfort the saints with the hope of speedy redemption. A good audience was out. I had happy interviews with a number of our beloved brethren and sisters there, who evinced by word and deed their love for the truth and the servants of Christ who bear it. The loss of Bro. and Sister Pinney's labors and co-operation was deeply felt, but I hope and trust they will not falter, though deprived for a time of the excellent influence of our afflicted brother and sister.

AT AUBURN I was most cordially welcomed by Bro. Smith, who bears the marks which the apostle attaches to Elders who labor in word and doctrine, in 1 Tim. iii. 2-6. My brief sojourn in his family was most comforting—as they are happy in the blessed hope, and speak forth their joys. Though Brother Smith's time during the week is employed in the Bank of Auburn—yet his labors on the Sabbath have been blessed to the good of the cause there, and their number is increasing. If Bro. S. could be sustained in devoting his whole time to the work of the ministry, his labors would be most beneficial and acceptable. I made the acquaintance also of Bro. Oocobock, who was early in the Advent faith, and is still rejoicing in it; and of Bro. Curtis and Willson, who have more recently embraced the blessed hope. Bro. C. who has been for many years an elder in the 2d Presbyterian church, has lately been brought to see the truth, and is willing, if needful, to follow Paul in counting as loss for Christ, those things which were gain to him, and I doubt not, will continue to let his light shine forth on this subject, at the expense of reproach, if need be.

I spoke on Tuesday evening on "The faith once delivered to the saints," and truly had a triumphant time. The blessed hope never seemed more blessed to me, and the hearty responses of the brethren indicated how precious it was to them. It was a blessed season. On the Sabbath we had a good audience out, at the Old Universalist Church which we occupied for the day.—Though my health was poor and I felt little like preaching, I had some help from the Lord, and trust good will result.

I spent two evenings with the brethren in SENECA, and rejoiced in the privilege of feeding even a little flock. They are few in number, and surrounded by prejudice and unbelief. I exhorted them to meet together at least once a week for mutual exhortation, though they live several miles apart, which they will do.

I found Deacon Smith of Homer at Auburn, and he kindly brought me on to this place, where I found an interesting state of things. Bro. Bates, my former yoke-fellow, greeted me fraternally, and was happy to have me co-operate with him in his arduous and successful labors here. Deacon Clapp, who has been a pioneer in the cause,

welcomed me to the hospitalities of his house, and has given me many interesting incidents in his experience in this cause while connected with the Baptist church. There is a most solemn interest manifest in the meetings here, and souls are being added to the Lord continually. One was baptized last Sabbath—others desire to be, but parental restraints prevent. The meetings last Sabbath were well attended, as they are indeed habitually, and the Spirit of the Lord was manifest in the midst of the people. Time would fail me to speak of particular cases of conversion to God, and to the Advent faith, which have deeply interested my heart. I have never seen more zeal and engrossedness in this cause than some evince. The social meetings are precious. The voices of young converts and returning backsliders are cheering, amid the general apathy which prevails in religion. There is also an open door in other places adjacent. At Corlandville, a large village about two miles distant, there is a desire for lectures. Mr. Ward, the talented colored preacher, is favorable to this subject, and has, I understand, expressed a desire for labors in his church. Bro. Bates is to be absent for a short time, and I shall probably prolong my labors in Homer for a few weeks. My health is pretty good—though frequent speaking admonishes me that my bronchial difficulties are not entirely removed. But I bless God for the hope of speedy immortality. O! never did the appearing of Christ seem more unspeakably glorious to my soul. I earnestly desire the day to come for which all the saints have longed and prayed.—The time being short we are admonished to be faithful, and endeavor to win as many souls to Christ as possible. I do feel impressed, that the attention of the Advent brethren should be more directed to this one point of getting men prepared to meet Christ. It has been extensively gratifying to hear the earnest, forcible, and impassioned appeals of the brethren here, to those who are in their sins, and the fruit is the conversion of souls continually. May the Lord gird up all his dear waiting people for their work of faith and labor of love.

Yours in hope,
 L. D. MANSFIELD.
 Homer, N. Y., Feb. 13, 1849.

Draw Aside the Veil.

Our Father in the heavens,
 Whom blessed 'tis to know,
 O give thy children wisdom,
 The Savior's coming show!

Draw aside the veil,
 O draw aside the veil!
 And show how near his coming,
 O draw aside the veil!

The world is sunk in darkness,
 Thy waiting saints are sad;
 O fill us with thy spirit,
 To comfort and make glad:
 Draw aside the veil, &c.

We long to see our Master,
 Believing he is near,
 And daily are expecting
 Him, in glory to appear.

Draw aside the veil, &c.
 We feel that ere to-morrow,
 The closing scene may come,
 The saints be caught to glory,
 And the wicked all consume.
 Draw aside the veil, &c.

But should he burst upon us,
 At midnight, or at dawn,
 May we be standing ready,
 With the Gospel armor on.

When Christ shall rend the veil,
 When Christ shall rend the veil,
 Then we will shout in glory,
 When Christ shall rend the veil.

C. T. CATLIN.

FROM BRO. L. BOUTELL.

BRO. MARSH:—For the last five days I have been here and at Vernon, Vt. And we have had some very interesting meetings. The church was revived and comforted; God is indeed with the little flock. Union in the word seems to prevail in this region. They fully believe that faith and love is the only bond of union; having this they are satisfied. They love the whole truth, and it makes them free; then they can rejoice with joy unspeakable and full of glory. The Lord help them, with all his other children, to stand fast in the liberty of the gospel.

There is a coming up among the saints—the signs of the speedy coming of their Lord are more full of interest to them than ever before.—Our meetings are signalized with love and harmony. This, "we ought to be united"—"we ought to be ready for his coming," is not the thing; we are bound to live where we are ready, where we are united, for "the faith will do it."

Bro. Marsh, publish the best you will among the communications to feed the flock, and the Lord give wisdom to select. I shall find no fault if mine do not come, unless they are kept out on account of an important principle involved. The cause is the Lord's and will prevail. I am full of courage. The brethren here and at Vernon, Vt., would like to have a visit from Bro. Wilson. He will write Bro. Anson Gage, Northfield, Mass.

Thine in love,
 L. BOUTELL.
 Northfield, Mass., Feb. 2d, 1849.

FAMILIAR SPIRITS.

MR. EDITOR:—I giving a grateful response to your exposure of the Harbinger of the delusions and abominations of "lying spirits" now being exhibited in the places mentioned, I would say, that this account of yours was brought up and discussed by the preacher and several others at the Advent meeting of Chapman Hall, in this city, last (Sunday) evening. All who spoke on the subject, took the same ground thereon as yourself; to which discussion all present appeared to listen with deep interest, and as supposed, with full approval. The phenomena of Mesmerism, also, were all considered as the same "lying wonders" as those mentioned in the Harbinger, though now quite generally regarded as "a science," but falsely so called. In connection with this discussion, faithful warnings were given against participating at all with these wonders of Mesmerism, &c., &c., from "familiar spirits," because of their being repeatedly condemned in the word of God, and held up as the greatest of abominable crimes, for which the enemies of God are to be destroyed in the judgment of the great day. And though as understood, all the political, secular and sectarian papers and places of public instruction, are now fast closed up against giving such an expose of these "lying wonders," I can rejoice, though with trembling, if the Harbinger can maintain a freedom in doing it, faithfully, judiciously and scripturally, in these times of peril, and signs full of meaning, which denote the near coming of the Son of man, to gather all his saints into "the holy city," when "without" are to be "sorcerers," &c. (Rev. ix. 21, xxii. 15.)

Boston, Mass., Feb. 5, 1849.

DUTY TO THE POOR.

Does any one ask, Why shall I pity and help the poor man? I answer, Because he is a MAN; because poverty does not blot out his humanity; because he has your nature, your sensibilities, your wants, your fears; because the winter wind pierces him, and hunger gnaws him, and disease racks and weakens him, as truly as they do you. Place yourself, my friend, in his state; make

yourself, by a strong effort of thought the inhabitant of his unfurnished and cold abode, and then ask why you should help him. He is a man, though rage cover him, though his unshorn hair may cover his human features,—a member of your family, a child of the same Father, and what is most important, he not only has your wants and feelings, but shares with you in the highest powers and hopes of human nature. He is a man in the noblest sense, created in God's image, with a mind to think, a conscience to guide, a heart which may grow warm with sentiments as pure and generous as your own. To some this may seem declamation. There are some who seldom think of or value man as man. It is man born in a particular rank, clad by the hand of fashion and munificence, moving in a certain sphere, whom they respect. Poverty separates a fellow-being from them, and severs the golden chain of humanity. But this is gross and vulgar way of thinking, and religion and reason cry out against it. The true glory of man is something deeper and more real than outward condition. A human being, created in God's image, and even when impoverished by vice, retaining power essentially the same with angels, has a mysterious importance, and his good, where it can be promoted, is worthy the care of the proudest of his race.—Channing.

Obituary.

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

DIED, in Kingston, Mass., Jan. 23, Sister REBECCA HOLMES, "in a good old age."

Sister H. professed the religion of Jesus in the early part of her life, which she probably honored as much in her stay here as any other in this generation. She was for many years a member of the First Congregational Church in K., after which she united with the Baptist Church in that place, where she remained many years more.

In the early part of the advent movement she became interested in the Lord's speedy coming. With this great crowning event, she saw that the hope of the gospel and her hope were identified. This subject, by her, was embraced studiously, understandingly, and with all the heart. She not only believed, but showed her faith by her works, which of course led to an exclusion from the church of which she had been a member. Sister H. possessed an inquiring mind, which was directed mainly to the study of the Scriptures.—She was ever ready to see and embrace new truth, and as ready to reject any old sentiment, when seen to be erroneous; consequently, she was not a sectarian. She left asceticism, to walk with God. Though called a heretic, still the charge was not true, for she refused to take a stand upon a human creed, whether on paper or in the mind, which could be diminished or enlarged, as the light might show it defective. She remained through life unmarried, hence was free to care for the things of the Lord, how she might please him.

In the former part of her life, and for several years, she owned a small house in which she kept a store, all of which, at length, was consumed by fire. Soon after this, by an injury in her eyes, she became entirely blind. These misfortunes, as they would be considered by many, she never lamented, while often saying that she praised the Lord for their occurrence. She said she had formerly been worldly minded, but God in mercy had corrected and set her right in this respect, by the losses she had sustained. Her relatives were kind to her, and while she lacked for nothing, she gave herself entirely to the Lord and his service. She was able to attend meetings until within a few days before her death. She lived and died respected by all who knew her. Those

who had no sympathy with her faith, looked upon her as a devoted and consistent Christian.—She died in the full belief that immortality is the gift of God through Jesus Christ, and that to be possessed at the resurrection of the just.

The little company of Advent believers in Kingston, which I am glad to learn are united in love and peace, have sustained a great loss in the death of our sister. May the Lord sanctify it to them, and by it they be better prepared to live while here, and at the coming of the Lord to receive an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

J. S. WHITE.

Wrentham, Mass., Feb. 12, 1849.

Business Notices.

To Correspondents.

A. Payne—It should have been A.P. To no. 282. Z. Campbell—We have not a single copy left.—We should have sent had they not been immediately exhausted.

A. Barryman—We have none of the 'Discussion.' S. Woodworth—Will you please to give as the name of the Postoffice to which your paper is sent, so that we may credit the dollar.

For Bro. E. R. Pinney.

S B Pratt \$1, a friend \$5, W D Cook 92 cents, Bro. in Milwaukee \$6.

TENT—E Loyd \$3.

Remittances for the Harbinger & Advocate.

A Payne E Hutchinson S Woodworth M Higby A Barryman O Adams R L Crowell E Wetherell S B Pratt M A Carpenter F Arthur E Loyd B Brown J T Thorpe—\$1,00 each. W Blakeley N Taylor G Leighton E Fellows J Underhill J A Simonds—75 cts each. W L Deveraux 85 cts, W Demott \$2.25, L Kelly 27. W D Cook 33. J Clark \$1.50.

LETTERS—C Morley E D Cook C Douglass C Johnson L D Mansfield S Marsh P Alling H Winchell J Thompson J Gilbert J B Cook L Clark E Thayer C Steubins A reader.

"THE CLOSE OF THE PRESENT AGE," &c., is now ready for distribution. It can be obtained by addressing Joseph Turner, Hartford, Conn.; price eight dollars per hundred; two dollars and fifty cents for quarter of a hundred; single 121-3 cents.

J. TURNER.

Appointments, &c.

Plainfield and Hawley, Mass.

Bro. L. BOTTELL will preach in Plainfield, Mass., Saturday evening, March 3d, and Sabbath following, at the house of Mr. Asa Thayer.

Also, on Monday, 3 o'clock P. M., in Hawley, at the school-house near Bro. David Thayer's.

Conference at Orangeport.

By direction of Bro. W. Ongley, a conference is appointed to be held at Orangeport, Niagara county, to commence Thursday, March 8th, and hold over the Sabbath. Bro. Bywater and Burnham are expected to attend. If they cannot, they are requested to inform us when they can, so that the appointment may be made accordingly.

Canada West.

The Lord willing, I will meet the brethren in the following places:

Bath, March 12; Kingston, 3, 4, 5; Van Allen's, 6-11; Sidney, 12; Spafford, 13; J. Flint's, 14; Tinger Board, 15; Aldrich, 16; Orr, 17; Mallory, 18, 11; Toole, evening; Crandall, 19; Mariposa, 20.

PETER HOGG.

Clarkson Center.

We will hold a Conference at Clarkson Center, N. Y., commencing March 1st, and hold over the

Sabbath. Brethren coming will call on Bro. Miller and Lamson, one mile west of the Centre.

G W BURNHAM, J C BYWATER.

Hartford, Conn.

The Lord willing, I will preach in Hartford, Ct., the fourth Lord's day in Feb., and in Other places in the vicinity, as Providence may direct.

M. BATCHELOR.

Book Notices, &c.

BOOKS FOR SALE.

THE PURPOSE OF GOD
In Creating the World: His Plan for Its Redemption from the Onset, and the Time for its Accomplishment. By E. R. PINNEY. Price, 84 per hundred; 8 cents, single.

THE SON OF GOD.
An Examination of the Divine Testimony concerning the Claim of the Son of God. By Henry Grew, Minister of the Gospel. Price, 12-3 cents.

THE POWER OF KINDNESS.—NO. I.
Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

THE POWER OF KINDNESS.—NO. II.
Illustrated by Examples. By C. Morley. Price, 10 cents.

THE POWER OF PRAYER.
With other Christian Duties, illustrated by Examples. By G. Morley. Price, 5 cents.

A STATEMENT OF FACTS
On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cts; discount by the quantity.

PROTESTANTISM:
Its Hope of the World's Conversion. Price, 10 cts; discount by the quantity.

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Or an Account of the Unparalleled Fires, Hurricanes, Flooded Earthquakes, commencing with 1845. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by W. M. Fessenden. Price, 12-3 cents; 85 per hundred.

QUESTIONS ON THE BOOK OF DANIEL.
For the use of Bible Classes and Sunday Schools. Price, 12-1/2 cts.

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In Six Sermons, with the How the Dead Knowerans? By Geo. Storrs. Price, 15 cts; (\$1 per 100).

SECOND ADVENT LIBRARY.

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6.—If I will that they be Tarry till I Come.
7.—What shall be the Day of Thy Coming!
8.—The New Heavens and New Earth.
9.—Christ our King.
10.—Behold, He Cometh with Clouds.
Price, 15 cts. per set; \$1 for freight sets.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HEMDS (without music).—Price, 35 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Ingers Hall, Buffalo-street, opposite the Eagle Tavern, three times on week, and on Tuesday evening.

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 us.

ALBANY.—Second Advent Meetings are held in the "Second Advent Church," Mount's buildings, corner of State and South First-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-st. SPRINGFIELD, MASS.—The Church in Springfield hold their meetings at the Concert Room in Foster's new building, corner of Main and State Streets, every Lord's day and evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.

Office in Talman Block, Buffalo Street, opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS.
Single Copy—per volume of six months—in advance, \$1.50
Five Copies, directed to one person, \$7.50
Ten Copies, directed to one person, \$15.00
Free to those who are not able to pay.

IF all communications, orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post Paid—to Elder JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER.

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. VIII.—No. 11.

ROCHESTER, N. Y.—SATURDAY, MARCH 3, 1849.

Whole Number 271.

Original Poetry.

For the Harbinger & Advocate.

THE HOUR OF PRAYER.

BY ELVIRA S. FELLOWS.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

How sweet the hour—how fraught with heavenly bliss,
When, bowed in secret, free from worldly care,
With confidence we seek our Father's face,
And pour our hearts in grateful, fervent prayer.

With love unfeigned, and gratitude sincere,
We yield the tribute due for mercies past;
With filial trust quell each tormenting fear,
And on his faithful arm our bugle's call:

With holy boldness each sweet promise claim,
Sealed and insured by our Redeemer's blood,
And thro' the savor of his precious name,
Hold sweet communion with our Father, God.

In meek submission to his holy will,
Our e'er'ly wish we cheerfully resign;
His blissful presence in our hearts we feel—
What's better—'tis peace; 'tis joy divine.

Here Jesus shows his lovely, smiling face,
And says our soul's needs with his holy and
As we start to run the heavenly race,
And stand at last on Zion's holy hill.

Buckland, Mass.

Original Articles.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.—No. IX.

BY J. C. CALVERT.

13. I shall consider one objection further that is advanced, or rather the ground of one objection advanced against the idea, that the spirit of man has no personal, individual being, especially after death and before the resurrection,—but being the effect of the display of divine power upon the human body, ceases, wholly, utterly, when that power is withdrawn. This objection is founded upon that very familiar quotation, the reply of the Savior to the prayer of the thief upon the cross, who exclaimed, "Lord, remember me when thou comest into thy kingdom." Jesus replied, "Verily, verily, I say unto you, To-day shalt thou be with me in paradise." The objection, as far as I apprehend it, is about as follows, which appears to be only an inference at most. The spirit of the dying penitent, must have been a living, intelligent being, after his death, or the death of his body, and on that very day been with Jesus in a state of felicity, or in paradise; and therefore (another inference), the spirits of the righteous after death, to all intents and purposes, the righteous men themselves, are all of them in a state or place of happiness. Now if there is no necessity for drawing these inferences from this passage, they must be wholly gratuitous, as far as this passage is concerned, and entirely dependent for proof from some other quarter. We will endeavor to see if there is any such necessity.

1. Some brother reads this passage by leaving

out the comma after "you," and placing a semicolon after "to-day." This only makes the Savior answer the prayer by asking a question.—"Shalt thou be with me?" &c., evidently a question asked. If the punctuation is to be altered, the words must be transposed also, and the brother should straighten the matter all out when he begins, or he will subject the truth to derision. It may be very correct to change the punctuation, which is wholly man's work, and if so, write the sentence perhaps as follows: "Verily, I say unto you to-day, With me shalt thou be in paradise," which, we are informed, would be a very correct rendering of the Greek in the original order of the words.

2. Nevertheless, if we allow that the thief did actually, and on that very day, go to a place of felicity, it does not follow that the righteous go to such a place at death, or that any body did, save the dying transgressor upon the cross.—There have been exceptions to the general rule. It would have been just as logical for the cotemporaries of Enoch to infer that none of the good should die any more, because Enoch was translated that he should not see death. Enoch and Elijah were excepted from the cross, on top of all. The condition of the dying penitent, after death, might have been an exception to the general rule. His case was certainly an extraordinary one.—A thief—think, once, in what associations he had formed such a character—now brought to the place of execution—suspended upon the cross, with a fellow transgressor,—and Jesus, reputed an impostor, a blasphemer, derided by the pious, the good, the religious teachers of the nation: and this thief there to confess this Jesus—so reputed, so derided—to be his Lord, and to him offer such a prayer, worthy of an apostle baptized with the Holy Ghost: was not his an extraordinary case? I do not say that he was an exception, in his condition subsequent to death, to the common lot; but he might have been.

3. Again, as the supposition I have admitted lets the punctuation remain as it is, I shall be willing it should still be so.—"Verily, I say unto you, To-day shalt thou be with me in paradise." In this case, I should consider the expression "to-day" to be used as a symbol of certainty or surety, which idea is not without a precedent. There is a very striking one, to say nothing of other instances, most plainly exhibited in the address of Moses to the children of Israel, recorded in Deut. ix. 1: "Hear, O Israel; Thou art to pass over Jordan this day, to go in to possess nations, greater and mightier than thyself." If we allow that Moses spake and did all that is recorded of him, from this 9th to the 34th chapters inclusive, and then went up to the top of Pisgah and viewed the land promised to Abraham, and then died, and was buried on that self same day,—still Israel did not pass over Jordan "this day," as he said; for after his death, the children of Israel went for Moses in the plains of Moab thirty days. Afterward, spies were sent to spy out Jericho, who, after their escape, hid themselves three days in the mountains, and then returned to the camp of Israel. Still, after their return, the Israelites

lodged three days before they "passed over Jordan," making at least thirty-six days before they went over, instead of passing over on "this day." We also find the phrase, "this day," often used by Moses, and in such a connection as to indicate its use to be for the purpose of giving force and solemnity to his address, and to express the truth and certainty of what he had uttered, or was about to say. The same may be said of the first command of the Almighty to his creature man, in which he pronounces the penalty of its violation. "In the day that thou eatest thereof thou shalt surely die." Thus we say the expressions, "to-day," "this day," "in the day," &c., are used as the symbols of certainty, the certainty of what was spoken. With this view of the word "to-day," we can see the application of the reply of the dying man, as well as the fitness of it; it being a blessed assurance to the suffering penitent, that his prayer, his dying prayer, and incomparable confession of his faith in Jesus, would not be forgotten, when the Son of God should come in his kingdom, but he should assuredly be with his Lord in the paradise of God.

That the Savior had reference to any other paradise than that of Rev. ii. 7, there is no evidence. A Mahomedan might say he fancies his paradise. A heathen, or a Jewish, or a Mahomedan paradise, are alike destitute of evidence or claim. To say that paradise is wherever the saints are, is but a verbal subterfuge, to escape the force of an argument. The Bible reveals but one paradise, and that is the paradise of God. That is where Paul was caught away to in a vision of revelation, and was doubtless that same that John saw when he was in the Spirit, where was the "river of water of life," and the "tree of life on either side of the river," "in the midst of the paradise of God." Here all the saints will be with the Lord, not excepting him who confessed him on the cross.

4. There is another consideration, as the evidence that the view I have given of "to-day" is correct, which is this,—that the thief did not die on the same day that Jesus spake to him, nor the same day that Christ died. If Christ was crucified on Thursday, for which the evidence is very strong, it appears quite certain that the malefactor did not die on the same day that Jesus died. John xix. 33, it is recorded, that as it was the Preparation, the Jews wanted that the bodies should not remain on the cross on the Sabbath, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first and the other that was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs. This would seem to show that the two thieves were yet alive, and they brake their legs to hasten their death, that they might be out of the way on the Sabbath,—but Jesus being dead already, there was no necessity of breaking his legs. Taking the four evangelists together, and all the circumstances they record, I am convinced the events occurred in about the following order: On Thursday, about the ninth hour (3 o'clock, P. M.), Jesus died.—

Three hours more finished *that day*. Then came the evening, the beginning of the next day, the day of the preparation for the Sabbath. On this day Pilate sent the soldiers to break the legs of those crucified. They found two of them alive, and broke their legs to hasten their death.—Jesus was already dead. After this, Joseph carved the body of Jesus of Pilate. He obtained liberty, took it down, and with Nicodemus, embalmed it and laid it in a sepulchre. Much more might be said of this passage, but I shall say no more at this time.

Other objections might be considered, but as these articles have continued a sufficient length of time, I shall close them with this number. In the meanwhile I shall wait for another display of the same omnipotent energy, even that that shall bring from the dead all who sleep in Jesus, and change in the twinkling of an eye all who are alive and remain unto the coming of the Lord. These will then, not be living souls as in this state, but shall bear the image of the second Adam, the "quickenings spirit."

* These mercy from her golden urn,
Pours a rich stream to those that mourn."

"They shall hunger no more, neither shall they thirst any more, neither shall the sun light on them, nor any heat, for the Lamb that is in the midst of the throne shall feed them, and shall lead them to fountains of living water: and God shall wipe away all tears from their eyes." Amen.
Adrian, Mich., Feb. 5, 1849.

For the Harbinger and Advocate.

"THE WEAKNESS OF GOD IS STRONGER THAN MEN."

BY J. S. COOK.

Divine truth has sufficient strength to sustain every one who believes it—the real believer cannot be put down!

John Knox, of Scotland; Luther, the reformer, with the doctrine of justification by faith; Paul, with the question of Jesus' Messiahship; Elijah, before Ahab and Baal's priests; Moses, before Pharaoh, and Abraham before Nimrod, were each, in their day, an illustration of this truth. God is with his word—his Spirit dwells in those who sustain it. This is the life of God, the strength of God, in the believer. It makes "the man of God" stronger than the combined powers of earth and hell; because the life of God is inseparable from a hearty reception of "the light" of God. (John i. 4-13) Such an one cannot be put down. The precise truthfulness of our text, and the above brief illustration, may be seen by noting several points.

1. The soul. Men make it an embryo angel, "the man proper," the *Divinity* within, an immortal. But God makes it "the living creature," or the man. Of the first six times in which it occurs in Holy Scripture, it applies *five* times to the animal creation—once only to the living creature, man. If this be "weakness," it is "stronger than men."

2. The spirit of man. Men make it the same as soul, or the life of the soul. Some make the soul an ethereal form, larger than life, and "the Spirit" its animating principle. It is made something subtle, shadowy, and various, as may best suit the non-realities of imaginary theories. It has the unreality of a ghost in the dark, which, as a distinctive being, always vanishes when the day dawns! Sunlight dissipates it, as soon as it does fog. God makes it in its primary usage the vital energy, associated alike with "all flesh." (Gen. vi. 17, vii. 22; Eccl. iii. 19). "All [creatures, both brutes and men.] have one breath"—one spirit. The word is "spirit." Ps. xlix. 12-20, civ. 29; Num. xvi. 22, xxvii. 16. This is "stronger than men."

3. Death. Men make it "a separation of soul and body." The soul, a ghostly embodiment, in-

stinct with life and immortality, ascends or descends, as fancy finds a way and a place. God makes it a cessation of life. "Lest he [the man] put forth his hand, and take also of the tree of life, and *live forever*; therefore the Lord God drove out the man" from paradise. "He died." (Gen. iii. 24, v. 5.) However "weak" this may seem, it is too strong for man to overthrow. Let who dare assail it.

4. The state of the dead. Men make it a more advanced state than the present. They make death, as did the Devil, a kind of second birth or resurrection, which brings the "living agent" into an higher life. (Butler's Analogy, Prof. Bush, &c.)

We had a specimen in the "Herald." The ghost of Capt. McIntosh came on an errand of mercy. It was "sunburnt," and "in full uniform." Do think! A ghost in martial attire, and "sunburnt," preaching the immortality of the soul to a sceptic and a priest!! A soul, with a sword, a cockade and epaulette, exemplifying the doctrine of "life and immortality" without "the gospel"!!! As it is one side of the gospel of peace which teaches that he that "taketh the sword shall perish with the sword," it must be for "another spirit." It seems astonishing, that any Adventist should give currency to the monstrous notion, that an immortal being in immortality, wears a British military uniform! It was published with no note of disapprobation. No Jesuitic or Shaker ghost story, to frighten children, can scarce exceed this monstrous tale of a **LIVE DEAD MAN!**

God makes the dead to be *unconscious*. See the case of Lazarus, John xi.; the Patriarchs, Gen. xlix. 31. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."—"Bury me with my fathers," said Jacob. Pa. vi. 5: "In de. 3 there is no remembrance of the." "The dead know not anything." Ps. lxxxviii. 11, lxxxix. 48, cxlvi. 4; 1 Cor. xv. 18; Acts xiii. 37; Heb. xi.; Isa. xxvi. 19; Rev. xi. 18. This is "stronger" than the theories "of men."

5. The resurrection. Ancient philosophy made it a moral change—a change from error to truth, from vice to virtue. Platonic Christianity makes it also a physical change at death, in which "the man proper" gets freedom from its confinement in the body, to go to Paradise, &c.; or a reconstruction of the body, into which "the man proper," or soul, when called down from heaven, is again placed or confined! This, though expressed in varied language, is the popular idea of the resurrection. It makes the term arbitrary, or unmeaning. It denies the original force of the word, and reduces the resurrection to a mere superfluity—an unnatural *excessiveness* on Christianity!

God makes the resurrection essential to a future or immortal life. He makes it a rising and standing up of "the dead." Never has God taught the reunion of the soul (called down from heaven) with the body. They who died and were buried come from the grave. Thus did Lazarus. Thus did those who "rose after Jesus and came into the Holy City and appeared unto many." (John xi.; Matt. xxvii. 52.) This is omnipotent. It clears the chaff away at one breath. Nothing but unbelief, the product of a perverted theology dare approach it. If God's primary statements are taken on any of the above points of doctrine, they are seen and felt to be "stronger than men." Hence, no one among Adventists durst assail them, except in a roundabout way, by heaping odium on him who believes.

If there is no such personality to the soul—no such reality to death, or the state of the dead—nor any such rising up again from death and the grave, as the Scriptures teach, then the Bible

must be an imposition on the common sense of mankind. The idea would make it do violence to all our capacity for believing. It cannot, with that view, be received according to the laws of evidence. Therefore, neither God or man should attach any importance to faith!! But no one will venture boldly on premises that will openly bring out such a conclusion. God's word is truth, "worthy of all acceptance." Encircled by a fortress of such divine material, I feel invulnerable on these points. Truth cannot lie to truth; hence you can find an harmony of truth; but you cannot harmonize the above truth with man's opposing theories. As God is "stronger than men," their theories must fall forever—The believer cannot yield, but the rejector must perish. "God is no respecter of persons."

For the Harbinger and Advocate. EXPOSITION OF REVELATION 20.

BY E. B. PIERCE.

In giving an exposition of this chapter, I am aware of the objections that will meet me at this threshold: 1st. That it is a sealed book. 2d. That it is unfulfilled prophecy, and as such, dangerous and impossible to explore. The very introduction to this book, however, fully removes these objections. See chap. i. 1-3. The book opens with the following declaration: "The revelation of Jesus Christ." A revelation is not mystery. To reveal an event is not sealing it up. Again, "To show unto his servants things which must shortly come to pass." To show things is not to conceal it. Once more (3d ver.) "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Here is a blessing pronounced on those that shall keep the thing written in this prophecy. How can we keep them if we do not understand them? We'd God tantalize us with a promised blessing beyond our reach? You may believe so if you can, for me to do it would be impious. Paul up (2 Tim. iii. 16), "All scripture is given by inspiration of God, and is profitable." Believing this book a part of the "all scripture," let us aside our objections, and by a humble reliance on the Holy Spirit, seek for that understanding of the prophecy that will make it profitable and secure the promised blessing.

Another difficulty we have to contend with is the variety of opinions which have actually obtained in the church at different times, and will lead many to regard any and every exposition uncertain and doubtful. The great central point of each interpretation has been the millennium, or thousand years, predicted six times in this chapter. And according as this period of the reign with Christ has been placed in the past or future (the time considered as definite or indefinite, as the event literal or figurative, has the faith or hope of the church been moulded into a different form.

The following views have obtained at different times in the church on this great subject:

1st. That the millennium was past in the days of Constantine, and of course that all the prophecies have long since been fulfilled. This view never had but few advocates, and is now confined to the word of God as to be unworthy of notice.

2d. That the millennium began with the birth or crucifixion of Christ, or as the latest point of the accession of Constantine, and therefore is now past; but the rebellion which follows, as well as the last Antichrist, is still in the future. The idea of Christ's personal reign on the earth never savored well with the Pope, who considered and claimed himself as holding the place of a true God on earth. Hence arose with the m-

* Millennium is from two Latin words, MILLE, a thousand; ANNO, year, and consequently means no more than 1000 years.

of sin this view, which prevailed widely from the fifth century until the reformation, and is the view of Roman Catholic Divines at the present day. And but for a few wild theorists of these last days, who have brought forth the old papal fable in a new dress, (by which they have deceived a few honest souls,) it might have lived and died in the place of its nativity—the Catholic Church.

3d. That the millennium is future, but preceded by the second coming of Christ, and the resurrection both of the just and unjust. This opinion has never had any currency in the church, and but very few advocates.

4th. That the millennium is future, to be introduced by a figurative resurrection, i. e., the conversion of the world, and followed by the second advent and the general resurrection of all the dead. This view has prevailed for the last century and a half, generally in the protestant churches; but is fast disappearing before the true light of the gospel that shines in these last days.

5th. This view places the millennium in the future, preceded by the second advent of Christ, and the literal resurrection of the just, or at least of the holy martyrs, and followed by the resurrection of the rest of the dead. This opinion was general for the first three centuries; but on the rise of the man of sin, it died much away, till after the reformation, when it was revived by a large number of protestant expositors.

6th. This makes the millennium future, at the close of the present dispensation of six thousand years—to be preceded by the coming of Christ and the literal resurrection of all the just, and to be followed by the resurrection of the wicked; but views this millennium as a sabbath of rest to the saints in the New Jerusalem, and merely as a porch to a kingdom of God upon the earth, which is to last forever.

Now, without going into an examination of the merits or demerits of these different theories to obtain the truth, let us take our place at the feet of Jesus, and learn of him, who spake as never man spake. To me it is a matter of astonishment, how any one, acquainted with the general design of revelation, as set forth in the great and fundamental doctrine of the restitution by Jesus Christ, can err respecting this chapter. With this doctrine in view, it needs but to be read to be understood.

In searching the Scriptures, we find this fact clearly revealed, viz., that man's origin, history, and final destiny for weal or woe, are confined to this earth. Hence, the wise man declares (Prov. xi. 31), "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." In accordance with this fact, the Bible may be, for convenience, divided into three parts. The first three chapters are a history of man's origin—the bestowment by his Creator of a kingdom and paradise, and their subsequent loss by transgression. The last three chapters answer to the first three, being a vision of paradise restored and man's final destiny. While the entire intermediate portion,—i. e. from the declaration in Gen. iii. 15, "The seed of the woman shall bruise the serpent's head," to Rev. xx. 1,—is man's history in probation. And every word of prophecy, every promise, type or shadow, has a direct reference to the great consummating act—the restitution by Jesus Christ of all things, "as spoken by the mouth of all the holy prophets since the world began." To this consummation the whole range of God's providence is tending. On this same glorious event has the entire hopes of the church been fixed from the beginning; and for six thousand years the whole creation has groaned and travailed in pain together, waiting, and with earnest desire looking for, the so long promised glory to be revealed, which John in vision here sees fulfilled and for our assurance of faith and abundant con-

solation, was told by Him "that sat upon the throne" to write: "FOR THESE WORDS ARE TRUE AND FAITHFUL." With these facts before us, we will proceed to an examination of this chapter, which presents one of the most plain and literal prophecies in the Bible, being a simple record of events as seen by John in vision, with scarcely a figure of speech or symbol introduced to distract the mind.

(To be Continued.)

For the Harbinger and Advocate.

THEY ARE DRUNK.

BY E. CAMPBELL.

It is often a matter of wonder among the people called Adventists, why professors of religion generally do not believe certain plain doctrines of the Bible; at the same time, the great mass of professors themselves wonder equally why, if these things are so, that they cannot see them as well as Adventists. Now I think the Bible explains the cause of this, in such a manner as ought to satisfy all parties. I would here refer the reader to Rev. xvii. 1-6, and especially a part of the 2d and 4th verses: "And the inhabitants of the earth have been made drunk with the wine of her fornication. . . having a golden cup in her hand full of abominations and filthiness of her fornication."

I shall here adopt the general opinion among protestants, that the woman here spoken of symbolizes the church of Rome; and as that church is now existing in its full splendor and filthiness, this prophecy is now being fulfilled. It follows, then, that the inhabitants of the earth are now drunk.

Here the question forces itself upon us, Who are the inhabitants of the earth? One ready answer is, 'The Roman Catholics. But this will not do; the phrase, "inhabitants of the earth," is quite too broad and sweeping to imply any one church. The term made use of by the revelator includes all mankind, unless we can find some exception. And this we certainly do in the 6th verse: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Now we all know that the saints and martyrs of Jesus cannot be drunk with their own blood, or with any of the abominations of this mother of harlots. They are, therefore, an exception in the phrase, "the inhabitants of the earth."

But who are the saints? says one; and who are the drunkards? It is very evident who the drunkards are: they are those who drink of the "golden cup." It is equally certain that the saints sip only at the crystal rills of divine truth. Let no one flatter himself, after drinking of the golden cup, that he is not drunk because he is a protestant, for what will make a Catholic drunk will a protestant. Again, if a protestant does not drink as largely of the golden cup as the Catholic, he is nevertheless drunk; though the Catholic may be a little drunker than he.

But, says the protestant, how can it be that we are drunken with the ingredients of the golden cup: have we not long since protested against the doctrines, the ceremonies, the practices and usages, of the church of Rome? In some instances you have. You have indeed protested against the infallibility of the church, the power of its priests to pardon sins, the practice of selling indulgences, praying souls out of purgatory, &c.; but the great platform of the various protestant creeds is still Roman Catholic: such as the belief in the doctrine of the trinity, baptism by the application of a few drops of water from the ends of the fingers, endless punishment in fire and brimstone, the immortality of the soul, an intermediate state of consciousness between death and the final judgment (a kind of protestant pur-

gatory), the world's conversion, and a heaven "beyond the bounds of time and space." Now there are so many ingredients of the golden cup, not one of which is sanctioned by the Bible, and protestants have become drunk with them as well as Catholics.

Now let us see if it is not so. But in the first place we shall be under the necessity of inquiring what it is to be drunk. To this we will let the reformed drunkards reply, as they are certainly the best judges. They inform us that when a man is drunk, everything appears to him as it really is not. Stationary objects appear to be in motion,—while his reason is entirely perverted, so much so that what appears to him to be sound philosophy, appears to a sober man to be ridiculous nonsense. For instance: if he undertakes to walk, the earth often rises up and strikes him on the head and shoulders, and it is with great difficulty he can get it down again and get top of it; but to a sober man, it appears that the drunkard has fallen down, and has much ado to get up again. If he undertakes to walk through a narrow lane, first the fence on one side will run against him, and then that on the other; but to one who is sober, it appears he is staggering from side to side of the lane; and if he passes near a sign post, it is very likely to run against him and knock him down.

So much for the manner in which things appear to the drunkard; and now for the power of his logic. As he draws near his home, he soliloquizes thus: Now if my wife is up, when I get home, I'll whip her: she has no business to be up at this time of night; and if she is in bed, I'll whip her: she has no business to go to bed till I get home.

Now, is not this just the logic the inhabitants of the earth use concerning the Bible and its doctrines? They acknowledge the Scriptures to be given by divine inspiration, and that no prophecy of the Scripture is of any private interpretation; yet all parts of it must be interpreted according to certain doctrines of the golden cup. They acknowledge that holy men of God spake as they were moved of the Holy Ghost; and yet the Holy Ghost inspired them with the knowledge of one fact, but they spake and wrote another and something quite different. For instance, John was inspired with the fact that Jesus is God, and that we must believe it in order to be saved; but when he came to write upon the subject, he wrote thus: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 31.

Now, John spake not as he was moved by the Holy Ghost, or else the inhabitants of the earth are drunk, who see in this text any necessity of believing that Jesus is God, that they might have life through his name. Bishop Bevera e, speaking of the trinity, says: "It is a mystery which we are all bound to believe, but yet must have a great care how we speak of it, being both easy and dangerous to mistake in expressing so great a truth as this is." He says: "I may say, God the Father is one God, and the Son is one God, and the Holy Ghost is one God; but I cannot say that the Father is one God, and the Son is another God, and the Holy Ghost is a third God. I may say the Father begat another who is God; yet I cannot say that he begat another God. And from the Father and the Son proceedeth another who is God; yet I cannot say, from the Father and the Son proceedeth another God. Though the Father be the first person in the Godhead, the Son the second, and the Holy Ghost the third, yet the Father is not the first, the Son the second, and the Holy Ghost a third God: so hard a thing it is to word so great a mystery aright."

Dr. Barrow describes the doctrine of the trinity thus: "There is one divine nature or essence,

common unto three Persons, incomprehensibly united, and ineffably distinguished by peculiar idioms and relations; all equally infinite in every divine perfection, each different from the other in order and manner of subsistence; that there is a mutual existence of one in all, and all in one; a communication without deprivation or diminution in the communicant; an eternal generation, and an eternal procession, without precedence or succession, without proper causality or dependence; a Father imparting his own, and a Son receiving his Father's life, and a Spirit issuing from both, with any division or multiplication of essence."

Now it must take a drunkard to write such a chaotic jumble of incongruities, and I doubt much if there is intoxicating principle enough in the "golden cup" to enable one to understand them, even if he should swallow its whole contents.— If such men as Bishop Beveridge and Dr. Barrow mean any thing by their descriptions of the trinity, they certainly could tell what they mean, unless they are drunk. And unless trinitarians can explain their acknowledged mystery scripturally and intelligibly, I shall hold them as I do all drinkers of the golden cup—drunk, as in the language of the text.

In the parable of the wheat and the tares, our Savior declares, as plain as language can make it, that the children of the wicked one, and the children of the kingdom, shall remain together in the field (the world), till the harvest (the end of the world). And by nothing short of a perverted reason, can any one understand by that parable, that the tares are to be plucked up or destroyed a thousand years before the harvest, or end of the world. But we have shown that one who is drunk sees things as they are not. Now if our Savior meant as he said, that the wheat and the tares shall grow together till the harvest, the inhabitants of the earth must understand it that the wheat shall remain in the field a thousand years after the tares are destroyed, for they cannot understand a thing as it is, but as is not, for they drink of the golden cup and are drunk.

It requires equally as large a draught from the golden cup to smell the world's conversion in Dan. vii. 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Now whatever this little horn may be supposed to be, Catholics as well as protestants must acknowledge it to be some wicked power; and he must be drunk indeed who thinks Daniel represents it as ceasing to make war with the saints a thousand years before the end of time. But the inhabitants of the earth are drunk, consequently they understand things as they are not; otherwise they would not be drunk, and my text would not be true.

I shall not attempt to investigate every ingredient of this golden cup; but I will refer to one more. 1 Tim. vi. 16: "Who only [that is, the King of kings and Lord of lords] hath immortality. Those who understand that man hath immortality, are generally too drunk to tell how it is understood from this passage. Such a passage as "man became a living soul" suits them better, of which they say that man became a living soul in consequence of his being possessed of one. Then, according to the same drunken logic, a man becomes a horse in consequence of his being in possession of a horse. "And the spirit shall return to God who gave it," proves the immortality of the spirit, by its going into the presence of an immortal Being; then every dog which comes into the presence of his master is and immortal dog, at least his spirit is as immortal as his master.

Now if this is not drunken logic then there is

no drunkenness. But, says one, if the inhabitants of the earth are drunk, they cannot see these things as they are, and therefore they are not to blame. We do not pretend to blame a drunkard because the earth appears to rise up and strike him on the head; we only blame him for getting drunk. Neither do we blame the inhabitants of the earth for not seeing these things as they are; but for drinking of the golden cup. Let the drunkard keep his lip from the intoxicating cup, and he soon becomes sober, and the earth becomes civil, and lies still under his feet when he walks. Let the inhabitants of the earth take the hint and withdraw their lips from the golden cup, and drink of the water that Christ shall give them, and all these things will appear plainly to them as they are. But as long as the popular opinion is made use of to silence the Bible, just so long will the inhabitants of the earth be drunk; and deplorable indeed will be their condition, when the Ancient of days shall come, and the saints shall possess the kingdom: for no drunkard shall enter into the kingdom of heaven.

The revelator certainly had a clear perception of the effect the popular doctrines of this mother of harlots would have on the inhabitants of the earth; and if he had searched through all the vocabularies in the world, he could not have found a better term to express this effect than the one he has chosen: "And the inhabitants of the earth have been made DRUNK with the wine of her fornication."

South Adams, Mass., Feb. 1, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, March 3, 1849.

Speaking the truth, in love.—PAUL.

NO RESPECTER OF PERSONS.

"Of a truth, I perceive that God is no respecter of persons."—ACTS 10:34.

If God had no more respect for the person of a Jew, because he was a Jew, than for a Gentile; we may reasonably infer that he has no more regard for a Protestant, because he is such, than for a Catholic; and no more respect for the person of an Adventist, because he is such, than for a Jew, Catholic, or Protestant. He has never respected the person of any one; but he has ever had respect to the humble; "in every nation, he that feareth him, and worketh righteousness, is accepted with him."

The Jews were once a people highly favored of God; but they departed from the truth, and "taught for doctrines the commandments of men," rejected the Son of God; consequently, the wrath of God came upon them: he did not spare them, though unto them had been "committed the lively oracles of God."

The different sects in their turn, not excepting the Catholics, have been the favored people of the Lord. In their infancy and childhood, they stood upon a sure foundation, the Word of God; but as they came to riper years, as Paul predicted they would, they have "turned away their ears from the truth unto fables," and have "itching ears," and "will not endure sound doctrine." And suppose, that God respects these sects, or either of them, on account of their former purity, and strict regard for his truth? No: for "he is no respecter of persons." Consequently, if they continue to love not the truth, and have pleasure in unrighteousness, we need not how they can escape the fearful judgments of God, in the day of the Lord, more than the unbelieving Jews can.

Well, if the displeasure of God has ever been

against his people, when they have departed from, or rejected, his truth; and if he is no respecter of persons; then "Adventists" need expect nothing less than his displeasure, if they do not abide in the truth and honor God in all their ways. If we have had greater light than others, and if the crowning truth of revelation has been committed to our charge, our condemnation will be greater, if we depart from the Lord, reject his truth, and like others before us, turn unto fables.

God's people, of every sect, have stumbled at the same stumbling stone, viz: denominational boundaries. They have commenced in the truth, but soon have raised their standard, or defined their position, and refused to advance any further in the investigation and proclamation of truth. And instead of continuing, as they commenced, in the endeavor to disentangle the truths of the Bible from the doctrines and traditions of men, they have taken their stand with the most strenuous opposers of this work.

Undeniable and well known facts abundantly prove the truth of these sayings in reference to every religious sect, a portion of the Adventists not excepted. And just so certain as God is no respecter of persons, and has shown his displeasure for and things in one case, just so certain he will in all; and less humble repentance, and faithful obedience, and a pure love for the truth will secure his favor.

TURNUED UNTO FABLES.

"For the time will come when they will not endure sound doctrine: but after their own lusts shall heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

"The time will come"—Clearly marks this text as a prophecy. And the time when it was to have its fulfillment may be learned from the context:—The discourse commences in the previous chapter thus: "This know that in the last days certain times shall come." Then "the last days" is the time for the accomplishment of this prophecy.

"They will not endure"—Not the unbelieving Jews; for they had already rejected the truth. Not the un sanctified world; for they never loved to be told their sins and threatened with the judgments of God. Who then? The church. That this conclusion is correct, the following expression in the context clearly demonstrates: "Having a form of godliness." This is true only of the church. "Error learning"—The church, and not the world, do this. "Heep to themselves teachers"—This is a work of the world, but of the church. "Turn away from the truth unto fables"—The world never turned out to the truth; therefore it could not turn away from it—but the church could. Hence, the church is the subject of this prophecy.

"Sound doctrine"—Is explained in the text to be "the truth," and opposite to "fables," or falsehood, or false doctrines. Then, in "the last days" the church will not endure the truth; but will love error—will turn their ears away from, or will not hear the truth. Not on one or two abstract doctrines of the Bible; but they will reject THE TRUTH, as a whole, or all the fundamental or prominent doctrines of the Bible. The nature of the prophecy and the meaning of the words, "The truth," we think fully justify this conclusion. Then, a general, an irrecoverable departure from the truth by the church, is necessary to fulfill this prophecy, and give assurance that "the last days" have come.

"After their own lusts." Unsanctified, unholy, worldly-minded, and pleasure-loving persons will fill the church in "the last days" or, as the previous chapter says: "For they shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholiness, without natural affection, true-breakers, false accusers, incontinent, fierce, despisers of those that are good,

traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—3 Tim. iii. 2-6. Such characters as these will have

"itching ears." Will love smooth preaching, that will not expose their sins and worldly lusts, nor crucify their unholy desires and acts. And in order to have such kind of teaching as this, they will

"Heap to themselves teachers." Choose men for their ministers that will preach to suit them. And if they shall chance to get one who will preach the truth, they will turn him off, and obtain a minister that will please them.

"Turn away their ears from the truth." Will not bear nor read on the truth; will be willingly ignorant of the doctrines of the Bible.

"And shall be turned unto fables." Will substitute error for the truth—will be turned unto fables or false theories—will be strongly allied to them, or wholly given up to their blinding and destroying influence.

These were to be the characteristics of the church in the last days, according to the import of the prophecy under consideration. And the important question to be settled is, Does the church now sustain this character? If not, then "the last days" have not come, and the coming of the Lord is not near. But if this is now her character, then we are in "the last days"—near the time of the advent of Christ. We unhesitatingly say that this is her character, and, consequently, by this consideration our faith is greatly strengthened, that these are "the last days," and that the coming of the Son of man is very near.

The evidences that this is the present character of the church, must be deferred for another number.

"FRIENDS OF THE CAUSE."

"The cause;"—what is it? The Second Personal Advent of Christ. Very Well; call it so, if you please. We will call it more, the cause of Christ; the cause of the Bible; the cap-stone of all good causes. To turn away from this cause, is to turn away from Christ—to fight against God, and reject the Bible. It is the cause which called us as a people out from the world and the unbelieving churches—which united us in love as a band of brothers, and made us rejoice in hope of speedy and eternal redemption.

We hear much about "enemies of this cause"—"leaving the cause"—to discuss other questions—"friends of the cause"—and other causes or questions being introduced, of a sectarian character—unimportant questions, &c. &c. Such things have their effect—but the day when this world will be judged in righteousness, will set this matter right.

But who are true friends of the Advent cause—the cause of God—the cause of the Bible—the cause of Christ? "Ye are my friends, if ye do whatsoever I command you." John xv. 14.

Then, "WHATSOEVER" Christ has commanded, belongs to his cause, and no man can be his friend unless he aims to do ALL Christ has commanded. He must desire to hear, believe, obey, and proclaim ALL of Christ's word—love all his promises—fear all his threatenings—seek all his blessings, and shun all his judgments. Such are friends of the Advent cause, or cause of Christ. But those cannot be friends or are only friends in part, who desire and profess to be engaged in propagating only a part of all the things "whatsoever" Christ has commanded.

Bro. Wm. Brown of Danville has handed us some money for a Bro. Wilson; but could not tell his address. Will Bro. Wilson inform us, that we may do his business correctly.

HATING CHRIST.

"The world hateth me, because I testify of it, that the world thereof are evil."—John vii. 7.

Had Christ sought to please men, they would not have hated him; but inasmuch as he faithfully exposed and rebuked their sins, they not only hated, but put him to death. The apostles, and many of the early Christians and ministers, shared the fate of their Lord; and for the reason that they imitated him in opposing the corruptions of the times in which they lived.

But the world don't hate the ministers of the popular and unpopular churches of these days; and why not? Because the world has become better, has less sins to rebuke, and loves to be told its faults! No: for facts and the united and abundant testimony of the various churches say, that sin of every kind and degree is rapidly on the increase, and we know that people have itching ears, are more sensitive about being told their faults, in this very refined age (?) than formerly. Why, then, are professed ministers of the Gospel not hated now? And why are they revered, and called Rabbi, or, Rev., D. D., and honored by the world? Because they do not "testify of the world, that its deeds are evil." They justify the popular sins of the world. "They are of the world; therefore speak they of the world, and the world heareth them." 1 John iv. 5. This is the reason why the world does not hate them, as it hated the Lord of glory. Let them rebuke sin, wherever it exists, within and out of the church, as faithfully as Christ did, and they will be hated as he was, and at his coming receive a crown of glory.

THE ENLARGED SHEET.—Our statement last week on the probable additional cost of the proposed enlarged sheet, was not sufficiently distinct to be understood by all. We stated that the expense would be 'not far from seven hundred dollars.' This estimate covers the whole additional expense for the new fit, and the publication of the paper for a year.

We will now say, that the new fit will cost not far from one hundred dollars. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred dollars; making the whole additional sum about seven hundred dollars.

By this statement it will be seen that it is only about One Hundred Dollars, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if five hundred paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

We solicit all who feel interested in this matter to speak soon and freely on the same, that we may decide what to do in the case.

THE TENT.—There is yet about \$75 needed to pay for the Rochester Tent. Bro. Bywater and two other brethren are obligated to meet this demand by the first of April. Their note is in the hands of a broker, and must be paid at the time when due, or be dishonored. Therefore, those who design to assist in this matter are requested to do so as soon as possible; or in time to aid in raising this note. You can hand your former subscriptions, or what you may feel duty to give, to Bro. Bywater, or send it to us.

Bro. J. C. Bywater spent the last Sabbath in this City, and preached the word to the edification and comfort of the waiting saints.

THE BIBLE DOCTRINE,

TRUE GOSPEL FAITH

Concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6¢ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

We have several expositions of Rev. xx. now on hand. They must take their turn with other matter. And when they shall be disposed of, then, if the different writers should not be satisfied to let the matter rest, we propose that, as Bro. Cook and Chandler were first in the field, that the investigation be submitted to them, until they shall give the question in dispute a thorough examination.

In this way light may be elicited, and other important subjects not be crowded from our columns; but should all or many of our correspondents turn their attention to writing on this one subject, and should we publish their communications, other questions of vital importance would necessarily be neglected.

We hope this arrangement will be satisfactory to all. If any one can name a better course, we will thank him for his counsel.

Bro. W. O.—Its grammatical defects render it too incorrect for the press, and we cannot correct it without transcribing it, and this we cannot do.—We duly appreciate your warm friendship and highly approve of the sentiments you advocate, and the bold stand you and yours have taken in the defence of the truth. Be faithful, and the crown of life will soon be your exceeding great reward.

The brethren at Seneca Falls request Bro. Wilson to call on them, in his contemplated visit among the churches.

DELINQUENTS.

We have a large number of subscribers on our books who are owing from two to five or more dollars. We sent them bills of their indebtedness at the close of the previous volume of our paper. But they treat our call with silence. This is wrong, even if they are poor; for no one can be too poor to be just; and it is just either to pay, or inform us of their inability. We now make the following propositions.

1. Those who will pay in full for all they owe

us, before the 1st of April, shall be charged only Seventy-five Cents per volume.

2. Those who are unable to pay all their owe, may pay what they can, and if they will tell us that they are able to pay no more, we will credit them in full for past accounts, and continue their paper, provided they will pay in advance for the present volume.

3. Those who can pay nothing, and will inform us of the fact, we will balance their accounts, and if they desire it, will enter their names on our free list.

All who do not comply with some one of these fair propositions, who are owing two, or more, dollars, by the 1st of April, will be erased from our books; and, until we learn to the contrary, will be considered by us as—very negligent persons; and in imminent danger of coming short of the kingdom, for the want of that principle which makes us "diligent in business."

We fondly hope there will be a prompt and general response to these propositions.

Correspondence.

ON WAR.

DEAR BRO. MARSH:—I think it has not been amiss, in these last and perilous times, when "wars and commotions" are so rife, for the saints to talk and write for the instruction and edification of each other on this momentous subject;—for the spirit and practice of war is now very prevalent in all parts of the devil's usurped kingdom. I have been much edified with what I have seen in the Harbinger on this question, for I consider the spirit which actuates war to be the spirit of the old cloven-foot—to say the least, it is not the spirit which actuated Christ or his apostles. Their gospel condemns in detail the moral element of war. Says the apostle, "Lay aside all malice, and let all bitterness and wrath, and anger, be put away"—"Avenge not yourselves"—"Recompense to no man evil for evil"—"See that none render evil for evil unto any man"—"Whereas there is among you envyings, and strife, and division; ye are not carnal"—"Now the works of the flesh are these: hatred, variance, emulation, wrath, strife, seditions, envyings, murders, revellings, and such like."

Now who does not know that the things here denounced are inseparable from war, and constitute its very essence? What war can be shown where there is no malice or hatred, no bitterness or wrath, or where there is no anger, division and strife? no variance, or emulation, or where murder is not committed by the wholesale? Can nations go to war without avenging themselves, or rendering evil for evil? Who can fight in love with carnal weapons? Anger, then, and not love, is one of the main streams which support this tide of iniquity which sweeps over this groaning world in which we live, but from which, I trust, ere long to be delivered.

The Bible still more fully condemns war by enforcing or enjoining those things which are inconsistent with war, such as, "Thou shalt love thy neighbor as thyself"—"Love worketh no ill to his neighbor; therefore love is the fulfilling of law"—"Charity (or love) suffereth long and is kind, beareth all things, endureth all things"—"Do good unto all men." How shall it be done? with fire and sword and carnage! " whatsoever ye would that man should do unto you, do ye even so to them"—"I have peace one with another"—"By this shall all men know that ye are my disciples, if ye have love one to another."—The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, &c., "Forbearing one another, forgiving one another, even as Christ forgave you."

Here is a fair test: If war is right for us, it must have been for our Savior; but can we, conceive the Prince of Peace, or one of his apostles, leading forth an army to their work of plunder, blood and devastation? Can you point to a modern field of battle on which Christ or an apostle would have been in their element amidst fire and blood and groans, and dying curses? Can you show us a war begun from Christian motives, and conducted on Christian principles, and pervaded throughout with a Christian spirit? Is there a Christian way of burning and bombarding villages, and plundering cities and towns, and of perpetrating the wholesale butcheries of the battlefield, and of hurling thousands after thousands of unconverted beings out of probation? Does the gospel teach us how to do such things aright?—Has Christ or an apostle set us an example or told us how they would have done them? If not, then is war incompatible with that gospel which proclaims peace on earth and good will to men, as one of its first and most glorious principles, whose founder was the Prince of Peace—whose promised reign on earth is to be a reign of universal peace—whose followers are all required to overcome evil with good, to love even their enemies, to bless and curse not—but to imitate the blessed example of Him who reviled not his revilers; no, not even returned one curse upon those who heaped them upon him while crucifying him. Yet men, calling themselves Christians, love the art and trade of killing their enemies, and encourage their sons to handle the musket, sword and bayonet!

Surely we have fallen on those perilous times, when those "having a form of godliness, but denying the power thereof," are "fierce" and "high-minded." How can we uphold even defensive war? for, of necessity, there will be strife. Says James, "For where envyings and strife is, there is confusion and every evil work." Well, then, if we would be saved when Jesus comes, we must not follow "the works of the flesh," but "follow peace with all men, and holiness, without which no man shall see the Lord."

Thus we see the spirit of peace belongeth to Christ; but the spirit of war and strife, to the devil; and as we are servants to whom we yield ourselves, therefore let us submit to God, who judgeth righteously, and will avenge us of all our adversaries.

O. D. GISSON.

Houghtonville, Vt., Feb. 3d, 1849.

FROM BRO. J. C. BYWATER.

BRO. MARSH:—I met the brethren at Auburn at the time appointed. The brethren there are in a very prosperous state: they are strong in the Lord and in the power of his truth. Bro. J. B. Cook was with them the evening before my arrival, and gave them a rich feast from the Lord's treasure house. May the Lord bless him in feeding the flock.

From Auburn I went to Syracuse: had time, while waiting for the cars, to see a few of the brethren there. They are still looking for Jesus. I pray the Lord to keep them in the power of truth! I hope soon to be able to render them some service in preaching the word. At 3 P. M. I took the cars for Oswego, and arrived there in time for the meeting in the evening.—Bro. Burniam and Bro. Hall arrived about the same time.

We found the brethren anxiously waiting our arrival. We went on with our meetings notwithstanding we were shut out from a public place of worship (except twice on the Sabbath), and confined to a private room. Yet our meeting was one of interest, and, I trust, of lasting good to the cause there. There was a general waking up among the brethren, and a seeming determination manifested to do what they can to sustain

the cause. They are talking strongly of building a house for their convenience, and I hope will be able to accomplish their good design.—We expect to hold a tent meeting with them the coming season, should time continue.

From Oswego we went to Watertown, by the way of Pulaski and Lorain. Called on Bro. Mansfield, and found them still looking for Jesus. Preached one evening at Lorain, where we held our tent meeting last fall, and found the brethren there still contending for the faith once delivered to the saints. Leaving there, we arrived in Watertown on Thursday evening and found no resting place for our head or feet but at the publican, and much less a place in which to "blow the trump of jubilee." We stayed at the public house overnight and left in the morning for Copenhagen.—On arriving there, we found that the brethren were expecting us to hold a meeting at Sanford's Corners. Leaving Bro. Burniam at Copenhagen, in company with Bro. Keeler, I went on to Le Ray, and arrived there Saturday afternoon, and found some whose hearts beat high for glory. I preached seven times and baptised one young sister. We had a refreshing season and a shot in the camp in prospect of the speedy coming glory.

We returned on Wednesday morning to Copenhagen and preached there in the evening.—The next morning we left for Martinsburgh, and arrived at Bro. Bronson's at night, and notwithstanding the weather was quite inclement, a number of brethren came in from their various localities, and the meeting went on increasing in interest till its close. The brethren here are strong in the faith that our All Conquering King will soon appear.

Our meetings thus far, we trust, have proved a blessing to the cause of God in this region; and notwithstanding the constant opposition we have met with from every quarter, we are determined, by the help of the Lord, to push the battle to the gate of the enemy, and never give up the contest until victory turns on Zion's side! and from present light, I think the victory will be soon won. I think that light will shine out on time very soon, in such clearness and glory, that we shall see our latitude and longitude very definitely.

Our meeting at Martinsburgh closed on Sunday evening, and on Monday morning Bro. Bronson left me for Brackett's Bridge, to see his family, and to attend the conference in that place. I preached at Martinsburgh on Monday evening and, on Tuesday morning, left for Copenhagen, where we arrived at about 2 o'clock P. M.—(Here I found a pilgrim's home at Bro. Potter's.) Attended a meeting at the M. E. Church, when some, I trust, were heartily seeking the Lord, and others had already found Him to the joy of their hearts. But oh, the "wearing time!" be few will endure. They may live by excitement a little while, but when that passes they will die. It is easy sailing before a pleasant breeze, but dead calm is dangerous. Could they but be instructed in relation to the Christian's hope, anchored by the strong cable of Abraham's faith, they might endure unto the end.

I preached there on Wednesday evening to quite an attentive congregation. I endeavored to show the importance, in a few words, of setting things in order in the house of God. I am sorry to see many of our brethren afraid to come right up to *Apostolic* order, on this subject, (no human order or disorder.) I believe we, as ministers, have been too dilatory in this part of our business or labor. May the Lord forgive us, and may we be more faithful for the future.

Our next place of meeting was at Wilcox Corners, which we commenced on Thursday evening. The depth of the snow hindered many of our brethren from coming to this meeting who designed to attend. But those present were strong

in the Lord and the power of his might. One backslider, from the Baptist church, was reclaimed and converted to the faith of Christ's speedy coming. I baptised one at the close, and, on Sunday evening, we ate the Lord's supper and had a precious time in looking back to the sufferings of Christ, and forward to the glory soon to be revealed, when we hope to eat and drink with Jesus in our Father's kingdom.

On Monday I went to Lorain, where we held our tent meeting last fall, and found that it had done good. I preached to a full house in the evening and ordained three deacons, chosen by the brethren for that work. Many are anxious to have the tent pitched again in that community, and we design, should time continue, to have a general meeting in that vicinity the ensuing season.

On Wednesday morning I took the stage at Manassville for Syracuse, and arrived there at 8 o'clock, and found the brethren waiting for my arrival, to whom I preached the word from Heb. iii. 1-3; and left for Van Buren conference on Thursday morning, and arrived in time for the meeting in the evening. Here Bro. Burnham joined me again. Our brethren here received us with joy. We held our meeting in Bro. Wood's wagon shop, which had been fitted up for the purpose. We had quite a gathering of our brethren from different places at this meeting, who came full of faith and the Holy Spirit. The people there gave very good attention to the word, and, I trust, its good effects will be seen after many days. A number have recently been converted there, and are rejoicing in hope. I baptised ten. We closed on Sunday evening, after ordaining two deacons, chosen by the brethren for that service, and two for the church in Manlius—the most of the brethren from that place being present; after which we ate bread and drank the cup to the joy of our hearts; and after about an hour's conference and exhortation, we took the parting hand, rejoicing in hope of soon seeing and greeting each other in our Father's kingdom, where we shall never part again.

From Van Buren, in company with Bro. Burnham, I came to Auburn, and preached to the waiting saints there from Rom. vi. 25, 26; and after which we ordained three deacons—and one, I trust, will be like Phillip, a preacher of the word. Our brethren here are standing firm in the word of the Lord. They expect Bro. Himes will stop there on his way West. I pray the Lord to bless his laborers in that place.

On Tuesday evening I preached at Seneca Falls to a small, though very attentive congregation, from Col. ii. 15-16. And having spoiled principalities and powers," &c. Our brethren there are in a very good state, looking with earnest desire for the return of the King of glory. They are in hopes that Bro. Pinney will be able to return to them soon, and once more raise his voice and sound the glad tidings of the coming King.

Wednesday evening I preached at Batavia, to quite a good congregation, who seemed eager to hear the word. I found Bro. Ongley and wife there strong in the faith, and having a mind still to labor and suffer in the cause. They have been laboring with good success in C. W.

I am now at home, after an absence of nearly six weeks, and find my family in tolerable health. My own health is not very good, but I hope after a little rest I shall be able to go out again, to engage with fresh zeal in the good cause.

Yours "in expectation sweet,"

J. C. BYWATER.
Covington, N. Y., Feb. 17th, 1849.

Bro. M. Curry, Plainfield, Mich., Jan. 21st, 1849, writes:—

Bro. Marsh, I am proclaiming the Lord's coming to be nigh at hand; and as a report is in cir-

ulation that I have renounced these views, and I know not how far the false report has been circulated, I therefore say, that my faith has been and is constantly increasing in the truth of the second advent doctrines, as taught in general by Advent people. May God reward every man according to his works.

FROM BRO. E. R. PINNEY.

BRO. MARSH:—For the information of those who are desirous of knowing my present state and prospects for a recovery from my affliction, I would state, that through the kindness of a merciful and covenant keeping God, my prospects seem favorable for a speedy recovery to health. My physician thinks there is no more cancer left, and my face is rapidly healing, and is now two-thirds healed over. I am also rapidly gaining my strength, and, should there be no relapse, I think it probable that I may be permitted to return home in about three weeks. Mrs. Pinney is expected to return home next Wednesday. I shall consider it a great blessing to have the privilege of being at home once more—for although I have one of the best of places to board, and am abundantly supplied with every comfort and necessity of life, yet still it is not home—no.

"Be it ever so tumble, there is no place like home."

My little family, that is now scattered, I trust will soon be gathered again, which will be to me a happy day; for, notwithstanding I have my companion and youngest child with me (for which I praise the Lord), still I look around and David's seat is empty!—three are absent whom I have not seen since last November. But I trust, by the blessing of God and the aid of your prayers, brethren, we shall be gathered once more around our altar at home, where together we can bow the knee and lift up our hearts in prayer and praise to the God and Father of our Lord Jesus Christ.

My faith in the speedy coming of Christ is unwavering, and my desire to serve Jesus never was greater than now. And I hope ere long to take my place with my brethren in the field of battle. Pray for me, my brethren, that my faith fail not, and that I may not be disappointed in these fond anticipations.

Your brother waiting for redemption,
E. R. PINNEY.
Rochester, N. Y., March 1st, 1849.

Bro. N. Houghton, Woodstock, Mich., Jan. 25th, 1849, writes:—

I am a blacksmith by trade, and work in my shop week days for my support, and preach on the Sabbath. I preach the advent night, even at the doors. My hearers generally say, Let the advent doctrine alone; but I tell them the Lord is coming, and I cannot therefore be silent.

If any of the advent brethren should come this way, I would be glad to have them call on us. They would easily find me by inquiring for Noah Houghton, the blacksmith and advent preacher.

THE DRAGON.

A FEW COMMONPLACE HINTS FOR THE CONSIDERATION OF THE HONEST BRETHREN.

Rev. xvi. 12-14: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Notwithstanding brethren have, and still do disagree, in regard to the time of the pouring out of the sixth vial (some believing that it began to be poured out some years since, and others that it is not yet poured out), it is very generally admitted that it is poured out prior to the coming of the Lord; and that the events which are to be realized under it, ultimate in the battle of the great day of God Almighty. Indeed, this must be admitted, or the testimony of the revelator must be impeached. In the scripture above quoted, we are assured that the direct agents in bringing on said battle are three unclean spirits, the *spirits of devils*,—one of which goes out of the mouth of the DRAGON, another out of the mouth of the BEAST, and the third out of the mouth of the *false prophet*. All these work miracles, by which of course they deceive the kings of the earth, and of the WHOLE WORLD, to gather them to battle.

To define the dragon, the beast, and the false prophet, would require more space than can now be afforded; suffice it to say, they are the three leading government influences, which result in three grand divisions of the great city (the nominal religious world) under the 7th vial, see; and are, or will prove to be, the Protestant, Papal, and Greek divisions of the world. Only one of these is the dragon, but all are to aid in the work of gathering the nations to the battle. Each sends forth a spirit, and all three are *SPIRITS OF DEVILS*. The three really effect their object, the whole world are by them deceived, there is *really a battle*, and the cities of the nations fall under the seventh vial.

Query: IS THE DRAGON here the real Devil any more than the beast, or the false prophet?—All will agree that he is not, and yet, as certain as this battle ever comes, the dragon will aid in the deception. How many dragons are named in this book of symbols?—is there more than one? It is contended by many that there is, and if so, which one is THE DRAGON? for it is the dragon (not a dragon) that aids in this deception. There is but one dragon described in this book, and an honest, careful study of the whole book will lead any man to this just conclusion. He is the dragon in chapter 12, the dragon in chapter 20, and the dragon in chapter 16; and is no more the real Devil in chapters 12 and 20, than in chapter 16; and he is no more the Devil here, than the *beast and false prophet* are. It is the dragon in supreme power, in chapter 12, then cast out; the dragon bound, in chapter 20, for a thousand years, and the dragon, in this chapter, loosed for a little season, to join in this last deception of the world. This is the same deception, and the same battle spoken of in chapter 20, and both descriptions terminate in the utter extinction of all the nations and kindreds of the whole earth: all here meet the first death. It may be argued, however, that in the deception of chapter 20, only the dragon is named, and therefore that must be another scene. The fact is, the linding and loosing of the dragon is the leading subject of conversation until the end, or judgment; and then the dragon (devil, as some must have it) is associated with this same *beast and false prophet* in their final destruction, as he was associated in the deception. Please compare the two scriptures.

Again, it has been, and may be again, argued, that in chapter 20 there is no battle after the deception; it is only said they are gathered to battle, they do not fight. In this scripture they are only gathered to battle, nothing is said of their fighting; and the argument that would prove that no battle follows in chapter 20, would prove that no battle follows the gathering under the sixth vial: It is exceeding weak to raise such an argument,—it has no foundation in plain common sense.

If nations are gathered to battle, then there is a battle, for they cannot be gathered to what nev-

er exists. One might, with as much propriety, argue, that when the saints are gathered to the New Jerusalem, *there will be no Jerusalem there*. But, if this view may possibly be correct, which of the three divisions of the great city is the dragon division? Ans. That division which has been bound, or more properly, out of existence, while the first thousand years of papal rule was passing away. This was the protestant republican division. This came up in the revolt of Henry VIII., in from 1532 to 1546, just a thousand years from the establishment of papacy.—See History of England, vol. 1. From that revolt, ancient Romanism (the dragon) has come up on the breath of the whole earth.

But, the objector will say, if that was the losing of the dragon, it was too early to be called a little season. Well, the book shall settle the point. Nearly all Adventists agree that the 5th seal was opened by the reformation, and certain it is that no point in the gospel scenery is, or can be, more easily sustained. The sixth has succeeded in order.

Hear now, chapter vi, 9, 10: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The reformation under Martin Luther commenced about 1530, and Luther died in 1546—just a thousand years from the establishment of papacy. Who are these persons here represented as crying under the altar? They are the saints which had been martyred by papal authority, before the fifth seal was opened, and during a thousand years of uninterrupted papal rule.—"And while robes were given unto every one of them; and it was said unto them, that they should rest yet for a LITTLE SEASON, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

The reformation, and revolt of England and Wales, occurred at the same time, and as before shown, just a thousand years from the organization of papacy. The dragon was to be bound a thousand years, then loosed for a LITTLE SEASON. Here it is said of the saints who had been martyred during a thousand years at the opening of this sixth seal, that they should rest yet a LITTLE SEASON, before their blood should be avenged, or they should be rewarded. A little season, therefore, is just as long for the dragon to be loosed as it is for the saints to wait for their reward.

Again, a thousand years of papal murders, which all agree was past when the reformation occurred, and a little season added, measures to the avenging of the blood of the martyrs—upon whom? UPON THEIR MURDERERS; they must, therefore, be resurrected at the end of the little season. So, also, a thousand years for the dragon to be bound, and a little season, in which he is loosed to deceive the nations, reaches to the battle of the great day, and to the final destruction of the devil, wicked nations, and men, in the lake of fire; which is the second death. The martyrs, during the thousand years, have some brethren which must be killed after the fifth seal is opened, for which they must wait a little season. So in chapter 23, when, at the end of the thousand years, the dragon is loosed for a little season, the rest of the martyrs—the brethren of those that wait this same little season—live, and are KILLED as those brethren were, for the witness of Jesus and the word of God. The present deception, therefore, is the last, the final deception, and it will soon be perfected on all the world; then shall the kingdom come that is to stand forever and ever. Amen.

J. TURNER.

PAUPERS.—The number of paupers in Great Britain is about 4,000,000, or a seventh of the population of the whole empire—in Ireland, 2,300,000; in England, 1,500,000; in Scotland, 200,000. Since 1810 the people of England have paid £200,000,000 for the relief of the poor.

Let us rather consider what we ought to do for ourselves, than hearken after the doings of others. The stories of our neighbors' erstwhile but little to the reformation of our own.

Appointments, &c.

Conference at Orangeport.

By direction of Bro. W. Ongley, a conference is appointed to be held at Orangeport, Niagara county, to commence Thursday, March 8th, and hold over at the Sabbath. Bro. Bywater and Burnham are expected to attend. If they cannot, they are requested to inform us when they can, so that the appointment may be made accordingly.

Confidential.

The Lord willing, I will preach in Pleasant Valley the 2nd Sabbath in March; in Bethel, the 3d Sabbath; in Plymouth, Monday evening; in New Britain, the 4th Sabbath. C. O. TOWNE.

Bro. J. V. Himes, accompanied by Bro. A. Hale and Geo. Needham, will preach as follows:

- Copertown—March 6th to 11th.
- Peperstown—March 14th, 15th and 16th.
- Cazenovia—March 16th, 17th and 18th.
- Homert—March 18th, 19th and 20th.
- Auburn—March 23d, 24th and 25th.
- Seneca Falls—March 28th to April 1st.
- Rochester—April 1st to the 5th.
- Buffalo—April 12th, 13th, 14th and 15th.
- Lockport—April 19th, 20th, 21st and 22d.
- Jamestown—April 26th, 27th, 28th and 29th.

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M. Helm—We have forwarded a package of pamphlets to your address, by Livingston & Wells Express, by way of Chicago. Have none of the tracts you sent for in your last; I have therefore sent the amount in Stors'.

M. Williams—it was received.
J. L. Stout—W. Tracy, 85 Ludlow St., we see is agent for the Herald in New York; perhaps he has them.

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J. TURNER.

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BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Union street. Meetings 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 "Second Avenue Chapel," Broun's building, corner of State and Bank Post-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. Free Entrance on Sabbath, and also on Post-day.

BRAINSFIELD, Mass.—The Church in Brainsfield hold their meetings at the Concert Room in Foster's new building, corner of Main and State Streets, every Lord's day and Sunday evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.

Office in Talman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS.

Single Copy—per volume of six months—in advance... \$6.12
" " not paid before the close of the volume... 1.00
Five Copies, directed to one person... 5.00
The Copies, directed to one person... 5.00
Free to those who are not able to pay.

ADVERTISERS.—Orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post-Paid—to ELIAS JOSEPH MARSH, Rochester, N. Y.

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"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 12.

ROCHESTER, N. Y.—SATURDAY, MARCH 10, 1849.

Whole Number 272.

Original Poetry.

For the Harbinger & Advocate.

THE CHRISTIAN'S CHOICE.

BY ELVIRA S. FELLOWS.

(TONE—"The Cross and Crown.")

The gold of California
Is not the gold for me;
It glitters only to betray,
And yields but vanity;
But in the New-Jerusalem,
Prepared for followers of the Lamb,
The *real* gold is shining;
O that's the gold for me, &c.

The pearls that deck the ocean's bed
Are not the pearls for me;
Tho' soft and pure the light they shed,
They'll soon in darkness lie;
But there are pearls no choice and rare—
The gates of *Heaven*: City's fair,
With radiant glory beaming;
O that's the pearl for me, &c.

The gorgeous robes of wealth and pride
Are not the robes for me;
Their ample folds can never hide
My heart's depravity;
But there is a robe that Christ will give,
Which makes us meet with him to live,
In *Heaven's* blissful bowers;
O that's the robe for me, &c.

The road so *wide*, that many throng,
Is not the road for me;
It seems with wealth and pleasure strown,
But, oh! its end is *loss*;
I'll rather seek the *narrow* road,
Which once my blessed Saviour trod;
The path to glory leading;
O that's the path for me, &c.

Buckland, Mass.

Original Articles.

For the Harbinger and Advocate.

EXPOSITION OF REVELATION 20th.

BY E. S. PIERCE.

(Continued.)

The vision commences with the 11th verse of the 19th chapter, every part of which is so unbroken, continuous and connected, and the order of events so natural, harmonious and beautiful, as to leave no room for doubt, transposition or inversion.

First of all, the opening heavens would lead us naturally to look for the revelation of him who is called "the Word of God." He appears followed by the armies of heaven, when the proclamation of the angel announces that the time has come for the execution of vengeance on the enemies of Christ—

"The waking up of nations,
Gog and Magog to the fray."

The great battle takes place, which results in the destruction of the two great anti-Christian powers, the Beast and False Prophet, who are cast into the lake of fire, burning with brimstone, while the remnant are slain with the sword. And what next? What would you naturally expect, but the subduing of the remaining adversary, the

Devil, from whom the Beast and False Prophet received their power! Hence says John (Rev. xx. 1), "I saw an angel* come down from heaven holding the key of the bottomless pit [mark—he holds possession of the key; it is not given to him, as in Rev. ix. 1,] and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

Who has power to bind the Devil? None but Jesus—the Lion of the tribe of Judah. "He was the only being loosed" in heaven, or in the earth, or under the earth," who had power to prevail. God has laid help upon one that is mighty, and has given him all power in heaven and on earth, that he might bind and destroy the Devil—man's great enemy—and accomplish the work of redemption. Accordingly, when Christ, after his resurrection, ascended up on high, a mighty battle is fought. (See the record of it and the result, Rev. cii. 7-10.) And the Devil and his angels were cast out of heaven *in the early*, *and* *his* operations have been since confined. Previous to this it appears he was admitted into heaven itself, as a customary thing (see Job i. 6, and ii. 1), where in person he accused the saints before God night and day. The term angel is frequently, in the Scriptures, applied to Christ, not only in the Old Testament, but also in this same book. (See Rev. x. 1.) The angel in this place is described thus: "His face was as it were the sun, and his feet as pillars of fire," which description proves positively the angel to be Christ, for two reasons—1st. No other being is ever thus described. 2d. Christ is thus frequently described. (See Rev. i. 15-18; Matt. xvii. 2, &c.)—These visions, we should remember, were presented to the eye of John. Hence his describing Christ's appearance as an angel, in his descent to bind the Devil, is perfectly natural.—The key is a symbol of power; the chain the exercise of power, which is here manifested in binding the Devil and shutting him up in the bottomless pit, i. e. entirely restraining his power and influence upon the earth, as he had previously done in heaven. Then will the kingdom have come to us. Wherefore Christ said to the unbelieving Pharisees (Matt. xii. 28), "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." So (Rev. xii. 10), when Satan was cast out of heaven, the holy

* Since writing this, an article has appeared in the Harbinger making the angel here spoken of, and the star of Rev. ix. 1, the same. And mark—to the star was given the key—loosed for the accomplishment of a certain purpose, but this angel has it in his possession, by right—it is not given to him. Let us carry out this principle of interpretation. Who is the star of Rev. ix. 1? Nabonassar, an all-comprehending name. Well, he says the Devil of Rev. ix. 1 is Fagan Rome, and his being loosed by the angel is his giving to the angel his power, seat and great authority. Did Malomet thus bind Fagan Rome—i. e. did Fagan Rome give to Malomet his power, seat and great authority? Where is the history? Know answers where! But mark the singularity of his logic. The forcible binding of one person by another, he came to consist in the voluntary gift of something valuable by the one bound to the one who binds. This is no me very absurd. Let us cast away these theories, and "give heed to the more sure word of prophecy."

throne shouted, "Now is come salvation, and strength, and the kingdom of our God." And in Rev. xi. 15, "And the seventh angel sounded [at which time Satan is bound]; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

Taking this view of the prophecy, we perceive not only a beauty and harmony of the Scriptures, but also a glorious fulfillment of the prophecies for binding Satan. To illustrate, take the parable of the strong man armed (Luke xii. 21, 22), who keepeth his palace and goods in peace, until a stronger than he cometh and bindeth him.—The subject that induced the parable was the casting out of devils. (See context.) The strong man armed is the Devil. Jesus is the stronger than he, who comes and binds him, &c., which John here sees fulfilled. As a parallel prophecy, take Isa. xxiv. 21-23. The prophet, after speaking of great revolutions, breaking down the earth, &c., adds (verse 21st), "And it shall come to pass in that day, that the Lord shall punish the host of the *high ones* that are on high [i. e. the Devil—the prince of the power of the air—and his angels], and the kings of the earth upon the earth [the kings stand as representatives of the nations], and they shall be gathered together, as prisoners are gathered in the pit [the grave], and after many days they shall be visited." When is it the Devil and his angels, and the nations are to be shut up in the grave? The next verse will answer the question. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—Thus, by comparing scripture with scripture, we find the prophecy of the event, the parable illustrating its fulfillment, and the fulfillment as seen in vision, all harmonizing gloriously, and seemingly demonstrating the correctness of the interpretation. For "a three-fold cord is not quickly broken," and "in the mouth of two or three witnesses shall every word be established."

Satan is bound "for a thousand years, after which he will be loosed a little season." Of these two points we will speak more fully hereafter.

Let us now inquire, What event would naturally follow the binding of the Devil? A brief review of the great drama will satisfactorily answer the question. The seed of the woman and the seed of the serpent, under their respective leaders, Jesus Christ and the Devil, have been at enmity and in a perpetual war for 6000 years.—During this period, many of Christ's subjects have fallen under the power of the enemy, been bound with the chains of death, and cast into his prison (the grave). But a final and decisive battle has been fought in which Christ was victorious, and having destroyed Satan's entire army, under his two great chiefs, the Beast and False Prophet, he has also taken prisoner the Devil himself and suite, and bound them, and cast them into prison—and what next would follow? Suppose, for instance, the U. S. of America and England had been engaged in a long protracted war, and final-

ly, in a decisive battle fought in England, our troops had been victorious, and pursuing their advantage to the capital, had taken prisoner the Queen. What would naturally follow? Why, that we should release all of our subjects imprisoned. So in the other case, the next thing is for Christ to release his people from the Devil's prison, to grave—i. e., the resurrection of all the saints.

What next did John see? Verse 4th: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls [literally, persons—see Whiting's trans.] of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their hands, nor in their foreheads: and they lived and reigned with Christ a thousand years." Here is presented in vision a vast assemblage of people, and in their midst thrones (plural), which being the most prominent object would naturally attract attention first.—These are the twelve thrones Christ promised the apostles (Matt. xiii. 29), in answer to Peter's inquiry to know what they who had forsaken all should receive. Jesus answered and said, "In the regeneration" (i. e., the restitution or renovation—Camp. trans.), when the Son of man shall sit in the throne of his glory, ye shall sit upon TWELVE THRONES, judging the twelve tribes of Israel." Matt. xvi. 31, shows when Christ will sit in the throne of his glory, which reads, "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory." Here, then, John sees the apostles in a resurrected state, sitting upon their twelve thrones, to whom was given judgment. And mark, the appearance of these thrones, to the occupants of which judgment was given, locates this scene at Christ's second coming and the resurrection, beyond the power of refutation.

He saw also those who had been slain "for the witness of Jesus and for the word of God," &c. The first martyr slain for the witness of Jesus was Abel. He, in his offering, testified of a crucified Savior, and for his testimony was slain.—"For the word of God." This applies more particularly to the prophets. "And which had not worshipped the beast." This dates from about the sixth century of the Christian era and on.—For the beast did not till then exist; previous to which, it is evident he could not have been worshipped. "Nor his image." This can apply to none but Christians of the very last days of time—the present generation. The characteristics given here are such as to include all the saints, from Abel down to the last soul that shall ever suffer for Christ's sake. Hence, he saw the resurrection of all the saints, which we will more fully demonstrate by comparing scripture with scripture. In Rev. xiii. 8, the revelator, speaking of the beast, says: "All that dwell upon the earth shall worship him whose names are not written in the book of life," &c. Whose names are written in the book of life? All the saints of God. Now John saw the resurrection of all who had worshipped the beast, and inasmuch as all on earth did worship the beast, except those whose names were written in the book of life—i. e., all the saints, therefore, positively, John saw the resurrection of all the saints.

Again, John saw the saints after they were caught up into the air, and had received their harps of God, upon which they sing the song of Moses and the Lamb. The song of Moses we find recorded in Num. xv. 1., which song was sung by the children of Israel after their passage

of the Red Sea, and deliverance from, and triumph over their enemies; at which time God was rolling back the sea over their enemies to destroy them. The antetype must be the fulfillment of Isa. xxvi. 20, 21, after the saints are caught up in the air, while, at the same time, God pours out his indignation upon the wicked. The song of the Lamb is found in Rev. v. 9, 10.—Now as those John saw on the sea of glass constituted all the saints, and as the same designation is given of that company as the one here resurrected, it is evident John here saw the resurrection of all the saints.

(To be Continued.)

For the Harbinger and Advocate.

NATURAL IMMORTALITY OF THE SOUL, OF HEATHEN ORIGIN.

BY M. S. GREEN.

It is well known that the Jews believed, at the time of our Savior was on earth, in the separate existence of souls after death; that the souls of all went into an invisible part of the earth; the good into a place of happiness, and the wicked into a place of torment. This doctrine was not taught them by God, but by the heathen philosophers. Gibbon says, 4th chapter, "The Jews were first made to believe in the pre-existence, transmigration and immortality of the soul, by the Chaldaic and Greek philosophers."

It is evident, from Gibbon and other historians, that this fable was instilled into the Jews, and afterwards into the Christian Church, by these philosophers. To show that this was the doctrine of the heathen, in the "11th book of Odyssee, Ulysses gives a narration of his descent into hell, or hades, which he describes to be the place of good and bad; that he saw Achilles and others, whose names were mentioned with honor among the pagans, and others who were branded with infamy. These who had departed in honor, were skipping in flowery meadows, while others stood in a mournful posture, relating their sufferings."—*Lord King's Hist. Apostles' Creed.*

This doctrine was brought into the Christian church soon after the days of the apostles by the same class of philosophers, but was strongly opposed by those who were the immediate disciples of the apostles. Polycarp, who suffered martyrdom A. D. 166, who was a disciple of John 20 years, when brought to the stake gave his testimony to that effect. He says: "Father of thy well beloved and blessed Son Jesus Christ through whom we have received the knowledge of thee, I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of the martyrs, and in the cup of Christ unto the resurrection of eternal life, both of the soul and body."—*Eusebius' Eccl. Hist.*

But the heathen fables soon took the place of truth, but not without opposition by those who believed "the dead know not anything." Tertullian, who lived A. D. 200, could not believe that the soul could exist without the body. He says: "How, if the soul be nothing, can it be detained under the earth? for it is nothing, if it be not a body, for incorporeity is free from all kinds of custody, and incapable of either pain or pleasure."—*Lord King.*

All the arguments that I have seen brought forth, by those who wrote in the third and fourth centuries, from the Bible, is the parable of the rich man and Lazarus. Out of this parable and the heathen fables came the doctrine of purgatory, which has so much enriched the mother of harlots.

Perhaps some would like to know how it is, if this doctrine was so generally believed in the third and fourth centuries, that the church believe at this time that men go to heaven or to hell at death. "Simon Magus was the first to bring that doctrine into the church, as history informs us

that he stood at the head of the Gnostic heresy. Simon Magus professed to bring the souls of the prophets from hell, or hades. He even made them to appear to the eyes of others. He denied the salvation of the body, and taught that at death the soul went direct to heaven, from whence it will no more return to the body.—This was called the mystery of iniquity."—*Lord King.*

This doctrine began to be received into the church in the second and third centuries, by some that were called Orthodox. Origin taught it.—He denied the resurrection of the body. History says: "St. Ambrose, and others who adopted the doctrine of Origin, that before the death of Christ the souls of all the patriarchs and saints went to hell, where they remained in joy and happiness till our Savior's death, when his separate soul came into those infernal regions, and breaking the bonds, he freed those captive souls, and at his resurrection triumphantly led them into heaven, into which place the departed souls of all believers do now immediately go."—*Lord King.*

Epiphanius says: "Our Lord descended with his soul into the nethermost parts, or hades, where death and hell being ignorant of his Divinity that accompanied him, assaulted his soul, thinking to have conquered it, as they had the rest of mankind before, but they were mistaken, because of his Divinity."—*Lord King.*

This is a strange mixture of orthodoxy. Let us see if it has improved any since the dark ages. See Bishop Newton on the intermediate state of the dead, vol. 6, chap. 57: "The soul of our Lord went, after death, into paradise, and his body to the grave; for his soul was in hades, the place of departed souls in general, and in that part of hades called paradise, the place of good in particular." In the same vol. chap. 60, he says: "Hades is the same as invisible, or to hide, or conceal. In this sense it is used in the Scriptures, but is now used for the place of torment of the damned." In the same chapter, he says: "Hell is not used as a place of torment in the writings of Moses. Solomon is the first that alludes to it, Proverbs xxi. 16,—but that our translation is correct, meaning death, grave, or hades." A few pages farther, he says: "Paradise is in the third heavens. In our Father's house are many mansions, but we cannot discover in what part of infinite space will be the mansions of the just; but we know that after this earth is destroyed, that there will be a new heavens and a new earth; but we cannot think, as some suppose, that the earth renewed will be the abode of the righteous." In the same chapter, he says: "After God has punished the wicked, together with the devil and fallen angels, as a father doth his children, until they are obedient, he will then restore all his creatures to the happiness for which they were originally intended."

Awful consistency! I have not given his reasons for this belief, but he says, for God to send his creatures to hell, to be tormented eternally with fire and brimstone, who are not to blame for their sinful nature, and for those sins which they commit in this life, it is not consistent with a just God, who is a God of love. There is no man living that can believe it. Men have been brought into this dilemma by following heathen fables instead of the Bible.

The Bishop, like his predecessors, when they get on the wrong road, goes astray. In the first place he gets paradise in hades, then in the third heavens, and again hades not used in the Bible for a place of torment, until it is used by Solomon. It is strange that God did not tell Job or Moses, or some of the ancient worthies, of such a place.

Again, he believes there will be a new heavens and earth, but that will not do for the saints, and I suppose it will not do for the wicked, nor the

* The generation of a thing is its production. See Gen. ii. 4: "These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens." Hence, re-generation (re—again) is the producing again of that which has been impaired.

devil, nor his angels, after they are purified and made white, as he supposes they will be. I, for one, should like to know who he thought (for he has not told us) will inhabit the new earth. 'This is strange orthodoxy. I pity men who follow such fables. I should like to give some more inconsistencies of our great men, but I defer for the present.

New York, Feb. 9, 1849.

For the Harbinger and Advocate.

DEFINITE TIME.

BY WM. E. HITCHCOCK.

In reply to Bro. B. B. Brown's letter in the Harbinger & Advocate respecting definite time, I will just state the position and evidences that I have arrived at on that subject. I believe that 1847 years from the birth of Christ is as far as we can compute Bible time; as 69 weeks (the 1st part of the 2300—7 times 69 are 483) extend to his baptism, being aged 30, which taken from 483, leave 453 years to his birth; and 453 from 2300 leaves 1847 years from his birth to the end of time. Now I cannot see how this result can be otherwise.

But, says one, 1847 years of the Christian era are already past. Very well. I believe it is incorrect, and will give my reasons. All the Christian world believe that Christ was born 4 years before the Christian era, according to astronomical calculations, which allude to an eclipse of the moon, March 11, which marked Herod's death, 4 b. c., and Christ was born before Herod's death. The 69 weeks (or 483 years) reach to his baptism, from which time he commenced his ministry—preached 3½ years, Dan. ix. 27—attended 4 passovers, and was crucified. Now if he was born 4 b. c., and was crucified A. d., 33, he must have preached 7 years, attended 7 passovers, and was 37 years old when he was crucified. Now any one must see that these two last statements do not harmonize, for there is nearly 4 years difference between them, hence I conclude there is a mistake of 4 years or more in the calculation of the Christian era and Christ's birth, for the Bible makes Christ's age only 33½ at his crucifixion. And if 1847 years are as far as we can compute Bible time, and Christ was born 4 b. c., then 4 from 1847 would leave 1843, just the time that Father Miller and all the "Milleries" held to,—could not make out any other time, for the world and Christian community made it out for them; and if they did not fix the chronology of the Bible right, they are to blame and not us.—The only time that could be set or stated, according to their calculations, was 1843.

Let us reckon again, and see Ezra vii. 11—13. The decree given by Artaxerxes to Ezra is dated to be 457 b. c., from which date 2300 will extend to 1843. But the date of the decree, 457 b. c., is not correct. It should be 453 b. c. Here is a mistake again of 4 years. Let us reckon and see: 69 weeks to Christ's baptism—7 times 69 = 483—30=453. Then we have 453 years from the date of the decree to his birth—453 from 2300 leaves 1847 years to the end of time (or end of gospel dispensation). Well, 1847 years of the Christian era are past, and time rolls on; and now to the point in question.

We find in A. d. 3, May 3d, a total and visible eclipse of the moon. We find also that Friday full moon will come in A. d. 36, which may mark the crucifixion. Now there is just as much reason that the eclipse May 3d, A. d. 3, of the moon, should mark Herod's death as any other eclipse (unless history proves to the contrary); then there are 33 full years between A. d. 3 and A. d. 36, and Christ's birth preceding Herod's death 6 months would make his age 33½, according to the Bible. Here is one point that marks particular attention, that in whatever year the

Friday, or full moon, comes to mark the crucifixion, that year must count so many full years—for instance, if Christ was 33 years old, and Friday full moon, by astronomical calculations, came in A. d. 33, the A. d. 33 must count 33 full years to agree with his age. These calculations place his birth in the fall of A. d. 2, and 1847 full years will extend to the fall of A. d. 1849—neither does it destroy or break the harmony of any of the great prophetic periods.

Brother Hale, in his Prophetic Chronology, p. 69, in referring to what Gibbon says of Vialian, the champion of the Catholic faith, who depopulated Thrace, and exterminated 65,000 of his fellow Christians in 514, remarks, that it was the exhibition of the man of Sin in the eastern empire. To 514 add 1290, and it makes 1804, in which year Bonaparte was chosen and anointed (Dec. 2d) emperor of France, and crowned king of Italy March 15, 1805. Or to 514 add 1335, and it makes 1849.

Now as the world and Christian community did not and could not prove that time would extend beyond 1843, so now we challenge them again to give us one clue or particle of evidence that time will continue beyond 1849 or 1850.—All this appears to me as light as day. But I see no scripture to prove that the righteous will know one hour beforehand when the Lord will come; for two shall be in the bed, the mill, the field, &c., the one shall be taken and the other left. "The day of the Lord so cometh as a thief in the night.—But ye brethren are not in darkness that that day should overtake you as a thief.—Ye are already, for in such an hour as ye think not, the Son of man cometh." The wicked will never be ready, nor understand.

N. B. The harmony of the prophetic periods should be kept constantly in view by every one, then the subject on time will be plain and easy to be understood. The 69 weeks, Dan. ix. 25 (that is, 7 weeks 60 and 2=69,—7 Jays make a week—7 times 69 are 483), reach unto Christ's baptism, being 30 years old—30 from 483 leaves 453 to his birth—453 b. c. is the date of the decree given by Artaxerxes to Ezra or Nehemiah to build up Jerusalem—453 and 1847=2300.—Or 453 extend to Christ's birth—512 years from his birth ends Paganism, 1335 years, the end of which Daniel will stand in his lot at the resurrection. Add 453 and 512 to 1335=2300 years, the expiration of which marks the judgment.—By this harmony of the prophetic periods, which cannot be broken, we learn the end of all things, and the nearness of the kingdom of God.

Brimfield, Mass.

For the Harbinger and Advocate.

REVELATION 20th.

BY E. C. CHANDLER.

(Continued.)

Having shown that the binding of this dragon, and his confinement in the bottomless pit, is an event in the past, however different may be our views as to what constitutes the first resurrection, it is plain that there is no foundation here for the doctrine of a millennium in the future. Consequently, if there is a thousand years between the resurrection of the just and unjust, we must find the proof in other portions of scripture than this. Does Christ come and establish his kingdom, and reign in that kingdom a thousand years with his saints, before the final judgment and execution of the wicked? So I understand Bro. Cook. But what saith the Scriptures? "How readest thou?" Eleventh verse: "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away." Is not this the same throne, and at the same time, as that mentioned in Matt. xxv. 31 "When the Son of man shall come in his glory, and all the holy

angels with him, then shall he sit upon the throne of his glory." "And before him shall be gathered all nations," &c. "And I saw the dead small and great, stand before God," &c. If from the eleventh verse and onward, we have here a description of the appearing of Christ, and his immediate judgment of the world, of the quick and the dead,—then in the fore part of this chapter we have not a description of the coming of Christ, and resurrection and judgment. "And the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things written in the books, according to their works." "Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. These are they whose names were written in the book of life," &c. "Then shall he say also unto them on his left hand, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." "And death and hell were cast into the lake of fire, this is the second death." "And whosoever was not found written in the book of life was cast into the lake of fire." At the time, then, that the saints are introduced into the kingdom, the wicked (living and dead) are cast into the lake of fire; and their punishment is said to be final and everlasting. The judgment of the whole world, of men and devils, is positively said to be at the appearing and kingdom of Christ; and we can no more separate the resurrection and reward of the wicked a thousand years from that of the righteous, than we can separate the reward of the righteous a thousand years from their resurrection. Hence, our Savior says, Matt. xiii. 40—43, "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 all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then [then what?] shall the righteous shine for the sun, in the kingdom of their Father. Who hath ears to hear, let him hear." Yes, and let his hearing be mixed with faith. At the end of a thousand years from this time, after the saints have shone as the sun in the kingdom, will Christ commission his angels to bring back these tares, and things that offend, again into his kingdom, and so cast them a second time into the fire!—Such a conclusion, I do not hesitate to say, is irrational and absurd.

"When the Son of man shall come in the glory of his Father, with his angels [as he will when he comes in his kingdom], then he shall reward every man according to his works." When he thoroughly purges his floor, by gathering his wheat into the garner [kingdom], and burning up the chaff with unquenchable fire, as he will at his revelation from heaven, then his floor will never again be poluted, or stained with blood.—When the stone smites the image upon the feet, as it will when Christ comes to set up his kingdom, then will the iron, the brass, the silver and gold, the whole of the kingdoms of this world, that are, or ever have existed, be dashed in pieces together, and like the chaff of the summer's threshing floor, be carried away, and no place found for them. When Babylon finally falls, and goes into her burning, as she will at the brightness of Christ's coming, then it is that she shall be found no more at all. When the seventh seal opens, and the seventh angel sounds, as they will at Christ's second coming, then nations will be found angry, and the great day of God's wrath will have come, and the time of the dead that they should be judged, and the reward of the prophets and saints, and the time for God to destroy them which destroy [corrupt] the earth. In short, when the beast is destroyed, and his body given

to the burning flame, as it will at Christ's coming in his kingdom, then the saints with Christ will take the kingdom, and possess it, not a thousand years, but forever and ever. So the scriptures on this point uniformly read; "therefore, it must so mean, till the witness be impeached." This is not inferential testimony. It is positive thus saith the Lord. "On no point is there more distinct or weighty testimony than on this."

Bro. C. says that from the 11th verse and onward is a second vision covering the whole judgment scene, without giving the order of events. Why make such an assertion as this? Plainly, because, if this order of the judgment is admitted, it proves fatal to his whole theory. If this is not the order of the judgment scene, I should like to have him give us the scriptural order, and show wherein this differs. But I assert that this is the order of the judgment scene, as I have shown, and that it agrees with every other account where the order and scene of the judgment is given in Scripture.

He remarks that there is no place for the second death till after the wicked found on the earth at Christ's coming have been visited with the first death. Well, what does this prove? Does this prove that they will not be raised and judged till a thousand years after the resurrection of the saints? By no means. But I remark that it is not necessary, to fulfill the penalty of the law, that every wicked man should die first, any more than it is necessary that every righteous man should die in order to be changed, and put on immortality, and caught up to meet Christ in the air.

There is an exception here to the righteous, and I know not why they may not be to the wicked. The penalty of the law is death, not second death. The soul that sinneth it shall die. Cannot this penalty be executed upon the wicked without their dying a first death. It appears to me it can, and that there is a distinction made in the description and order given in this twentieth chapter. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Of course, as they had been visited with the first death, this would be a second death to them. Mark—if this embraced all the wicked of every class and generation, what is the use of the next verse? "And whosoever was not found written in the book of life, was cast into the lake of fire." This would embrace those who were not included in death and hell. If the wicked, then, that are alive at the coming of Christ, receive their wages which is death, it is sufficient.

From the investigation of this chapter, and the points touched upon by Bro. C., so far, then, there is no proof of a thousand years in the future between the resurrection of the righteous and the wicked.

[To be Continued.]

THE POWER OF ELECTRIC LIGHT.—W. R. Stait, inventor of a patented Electric Light, has recently made some exceedingly interesting and valuable experiments in London. The Post gives the following particulars: "The results surpassed the expectations of most of those assembled to witness them. The light resembles a spark of the most brilliant and vivid fire, about the size, or rather less than the burner of a common argand lamp. There is no combustion, nor will it produce combustion by coming in contact with combustible substances. The power is immense, resembling day or sunlight, and obscuring the light of candles. The light is generated or produced by a battery of 44 plates of the dimensions of 1½ square yards."

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, March 10, 1849.

Speaking the truth, in love.—PAUL.

TURNED UNTO FABLES.—No. II.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

In our previous remarks on this highly interesting prophecy, we have clearly shown that it relates to the church; and that according to its plain import, the church in the last days "will not endure sound doctrine;" but will be given up to believe false doctrine, and to follow the unscriptural theories of men. Our object now is to offer some proof in justification of this declaration. And in doing which, we shall compare the doctrines of the church with the doctrines of the Bible. To this no one will object, unless he will not "endure sound doctrine," has "itching ears," and loves "fables" more than "the truth." Such will turn away their ears from the truth, while those who desire to know and love the truth, will gladly listen to what we design to say on this important matter.

1. *The Personality of God.* Many, if not all, of the articles of faith in the 'orthodox sects' teach that "God is without body, or parts, or passions;" but is an all-pervading, omnipotent, omniscient, omnipresent Person; whose "centre is everywhere, and circumference nowhere." Or, as Alexander Pope says:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul;
Springs from all space, extends through all extent,
Springs undivided, operates unopposed,
Was in the beginning, infinite in time, &c."

That this is a fable, and not descriptive of the God of the Bible, the plain word of that book clearly shows:

"So God created man in his own image, in the image of God created he him." Gen. i. 27.

This cannot be a moral image, because it was created or formed "of the dust of the ground,"—(chap. ii. 7) and all know that a moral image is not made of dust; neither does God create it; but man forms his own moral image by his own acts; and besides, man was in the image of God before the breath of life was breathed into him, and before he was possessed of moral powers. Hence his personal form is meant, and as he was created in the image of God, the conclusion is unavoidable, that God has a personal form.

"Therewith bless we God, even the Father; and therewith curse we men, which are made in the similitude of God." James iii. 9.

If God is simply a principle, without body or form; and men were made after his similitude, then they are nothing but formless, bodiless principles. But as men have bodies and personal forms, which were "made in the similitude of God," it is certain, that God also has a personal form.

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God."—1 Cor. xi. 7.

It is clear that, in this case, "the image" cannot refer to the moral perfections, but to the "head," or the personal form of man; and this being the image of God, proves, beyond successful contradiction, that God has a personal form.

Speaking on this subject, a learned author says: "There is no truth in Scripture more plainly declared, than that Jesus Christ has always been in the shape of a man. Paul says, he is the brightness of his Father's glory, and the express image of his person [Greek, *hupostasis*, substance]. This

text shows beyond doubt that God's person, or substance, is in the shape of a man. It does not say, that he was in the image of God's moral perfections, but that it says he was the *express image of his person*," Heb. i. 3. Then God has a personal form.

Speaking of Christ, Paul says: "Who is the image of the invisible God." Col. i. 15.

God's moral image is not invisible; for it has been clearly revealed in his word; but his personal form has never been revealed to fallen man, and hence is, as the Scriptures often teach, invisible.—Consequently, it must be the personal form of God, that Christ was the express image of. Therefore, God has a personal form.

God says: "I will put thee into a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Ex. xxxiii. 22, 23.

If the personality of God can be spiritualized away in this case, to a principle, then Moses, and the rock, may also be spiritualized, and made to mean nothing but certain principles. We conclude the account is to be literally understood, in all its parts; and consequently it furnishes infallible evidence that God has a personal form.

How Trinitarians can hold that God has no personal form, is a mystery; for they say that Christ is the eternal God, and it is as certain that he is a person, as that he was born of Mary; crucified on Calvary; arose from the dead; ascended to heaven; and will come again. To be consistent, they must admit the personality of God, or spiritualize away the person of Jesus. The latter many have already done: like Prof. Bush, they think the body of Jesus was dissipated, at or after the resurrection; that he exists only spiritually, and in this sense only will be come again.

The entire system of spiritualism, with which the church is blinded and led astray, evidently had its origin in the fabled doctrine, that God is an all-pervading principle, and not a real Person or Being.

From the evidence we have given, and much more that might be presented from the Bible, it is certain, that "the truth," or "sound doctrine," which the infallible book teaches relative to the distinctive Being or Personality of God, is, that he has, as really, a personal form, as that Christ and men have. It is equally true, from the acknowledged faith of the church of these last days, that they have generally turned away from this great and glorious truth; and have turned unto the fable that God is nothing but a principle!

This is only one of the many departures of the church from the truth, as we hope to be able clearly to show, before closing these articles. But wish we are deeply pained at the blindness of the great mass to their ignorance of the word of the Lord; while we mourn at their hostility to the plain and wholesome truths of the Bible; and while we are astonished at their warm attachment to the fables of men; we nevertheless rejoice that we are enabled to draw from this very sad state of the church, new evidence that a brighter day, to all the saints, is drawing near; that the perils of the last days have come—that the long and bloody conflict between truth and error will soon end in the eternal triumph of truth—that the appearing of Christ and his kingdom will soon be witnessed, to the joy of abounding angels, to the salvation of triumphant saints, to the honor of Christ and the eternal glory of God.—"Amen. Even so, come, Lord Jesus."

¶ Unless our receipts are increased, we shall be in pressing want of cash about the first of April. Will our patrons, who owe for their paper, relieve our anxieties immediately? Don't delay, for the time is short. We should have spoken sooner.

THE ADVENT CAUSE.

The doctrines of the coming of the Son of man, the resurrection of the just, the renovation of the earth, and the setting up of the everlasting kingdom under the whole heavens, are prominent ingredients of the advent cause, the cause of Christ: which is the crowning excellency of all good causes; and, in these last days, should be made the prominent theme of the pulpit and the religious press of the world.

But as good as this cause is, in the abstract, we do not consider that it was designed by its Author to supersede all other causes that have their origin in abstract principles of his gospel, as the gospel superseded the law of Moses; but that it was designed to hold a prominence above all other causes.

We consider it the cause of God, which he has called up in this age of unbelief and sin, not for the purpose of creating another religious sect, but for the salvation of perishing mortals. And just so far as we use it for this glorious purpose, we honor God; but so far as we use it for selfish ends, we dishonor him.

We cannot suppose that, because we believe in the near coming of the Lord, we are, therefore, released from the duty of lifting up our voice against the crying sin of slavery: that we should not expose the enormity of the sin of the murderous practice of war: that we should see our world exposed to the overwhelming flood of intemperance, and every other sin, and be silent: that we should behold the church split up into party factions, full of moral corruption, and turned away from the truth unto fables, and have nothing to say, in warning them of their danger, and calling upon the pure to come out from among them: that all investigation of the word of God should cease, on points upon which we may differ, and confine ourselves to the abstract Advent question: and that we should suffer error in doctrine and practice, in our own ranks, and say nothing, for fear of hurting a dissenting brother's feelings, or causing divisions in our ranks. No; no. The true Advent cause justifies no such time-serving policy; but prompts every true friend of it to engage with fresh zeal, strength, and boldness, in faithful warring against these and all other sins.

For the very reason that we believe that the coming of the Lord is near, we should earnestly call upon the slaveholder to free his slaves, and himself to become a willing servant of Christ—the warrior, to throw down his weapons of death, and learn to wield the sword of the Spirit—the drunkard, to leave his cups, and freely drink of the waters of life—the proud and covetous worldling, to humble himself at the foot of the cross, that he may be exalted by the Lord of glory—a corrupt church, to turn from their fables to the truth, that they may be purified from their deep moral corruption, and be ready to meet their soon coming King—and every child of God, to reject the doctrines and commandments of men, love and obey the whole truth, be strong in the faith, and rejoice in hope of speedy redemption.

If the Advent Cause move us to such acts as these, then we rightly understand its design by its Author; but if not, then it is to be feared that we do not comprehend the glorious object for which it has been raised up, and consequently are using it more for selfish ends than the glory of God. It is not isolated parts of the system of salvation that should be preached; but the whole truth—"whosoever" Christ has commanded. Matt. 28:20.

Bro. L. D. Mansfield brings good news of the prosperity of the cause in the vicinity of Homer, where he has recently been laboring. A number have become obedient unto the faith, and are rejoicing in the hope of the gospel. Bro. Mansfield thinks of locating in that place.

TRUE RIGHTEOUSNESS.

Much has been said by the learned and unlearned, of different sects, on the subject of righteousness, holiness, sanctification, consecration, &c., (all the same thing)—yet the great mass are profoundly in the dark relative to what it is, as they are on every other plain bible doctrine.

Not a few hold that it consists in the imputation of Christ's righteousness. Many, in a kind of second conversion, when, by a special operation of the Spirit of God, the human passions are so subdued, that all temptation to sin is taken away. Others, that no one can be righteous in this life, but will be made so at death, or by passing through death.—While a few believe that it consists in *doing right*.

The latter is our faith; and for the reason that the inspired Book plainly says that this is righteousness, and that those who do right, are not only righteous, but are righteous *even as Christ* is righteous; and, certainly, a righteousness like his is all-sufficient for us. On this subject John says, "Little children, let no man deceive you: he that doth righteousness, is righteous even as he is righteous," 1 John iii. 7.

"Let no man deceive you,"—You must do right; all other systems of righteousness are deceptive.—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14. "Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me; . . . Verily I say unto you, Inasmuch as he have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv. 34-46. This is the kind of righteousness that is required at our hand, to fit for the Kingdom of God. May we abound in it, that we may be found worthy of an inheritance in that world wherein will dwell none but the righteous.

THE MEETING AT CLARKSON.

The Conference recently held in this place, about fifteen miles from the city, has resulted, we trust, in much good. Bro. P. A. Smith had spent over a week in the place, holding meetings, previous to the commencement of the Conference, and a general interest had been waked up, and a number brought to a saving knowledge of the truth by his faithful labors; so that when he was joined by Bro. Bywater and Burnham, in the Conference, every thing seemed ready for reaping a glorious harvest. A number of conversions and baptisms have taken place, and more are expected to be baptized soon; and the prospect is, that a strong church, built upon the rock of truth, and "looking for that blessed hope," will be raised up there.

The doctrine that has effected this good work has been, the whole truth as presented in the Bible, concerning the mortality of man, life, death, the coming of Christ, the resurrection, the renovation of the earth, &c. &c. Let these truths be faithfully presented to a people who have not heard them, and some at least will see their beauty, and be saved by their potent power. If ever there was an age when God-fearing men were needed to proclaim the whole truth, it is now. The Lord raise up more, and sustain the few that are in the field.

Those who are indebted for books, at this office, will much oblige by making payment immediately; that we may pay others.

LATE PUBLICATIONS.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 64 Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinnoy's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

A SCRIPTURAL VIEW OF THE CLOSE OF THE PRESENT DISPENSATION: the Circumstances connected therewith, and to be succeeded by the Restitution or Everlasting Kingdom of God. By Joseph Turner. Price 25¢ per hundred; \$2.50 per quarter of a hundred; single, 12¢ cents.

We are requested to say that a few copies of this work have been left in our care, for sale.

We do not recommend nor condemn it, as we have not time now to give our reasons for doing either; and, besides, others are investigating the question on which it treats.

A HARD SAYING.—Speaking of the believers in the Second Advent, the "Pleasure Boat" for March last says: "Nor need they expect to make people believe their doctrine true, when five or six years have proved it a lie."

This hard speech is uncandid, unchristian, and not characteristic of the general fairness of the man who made it. On a moment's calm reflection, he will see it is ungenerous to brand the whole Advent doctrine as he does, with a "lie," for a *mistake* on time. The "five or six years," of which he speaks, affect no other part of the theory, than the time, which is an unimportant part of it. If the editor will act by the divine rule, and do unto others as he would have others do unto him, he will set this matter right before his readers, his conscience, and his God.

DELINQUENTS.

1. Those who will pay in full for all they owe us, before the 1st of April, shall be charged only *Seventy-five Cents* per volume.
2. Those who are unable to pay all they owe, may pay what they can, and if they will tell us that they are able to pay no more, we will credit them in full for past accounts, and continue their paper, provided they will pay in advance for the present volume.
3. Those who can pay nothing, and will inform us of the fact, we will balance their accounts, and if they desire it, will enter their names on our *free list*.

All who do not comply with some one of these fair propositions, who are owing two, or more, dollars, by the 1st of April, will be erased from our books; and, until we learn to the contrary, will be considered by us as—very negligent persons; and in imminent danger of coming short of the kingdom, for the want of that principle which makes us "diligent in business."

We fondly hope there will be a prompt and general response to these propositions.

THE ENLARGED SHEET.—A new fit up will cost not far from one hundred dollars. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred dollars; making the whole additional sum about seven hundred dollars.

By this statement it will be seen that it is only about One Hundred Dollars, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if five hundred paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

We solicit all who feel interested in this matter to speak soon and freely on the same, that we may decide what to do in the case.

THE TENT.—There is yet about \$75 needed to pay for the Rochester Tent. Bro. Bywater and two other brethren are obligated to meet this demand by the first of April. Their note is in the hands of a broker, and must be paid at the time when due, or be dishonored. Therefore, those who design to assist in this matter are requested to do so as soon as possible; or in time to aid in raising this note. You can hand your former subscriptions, or what you may feel duty to give, to Bro. Bywater, or send it to us.

TO CORRESPONDENTS.

J. G.—Your article would have to be transcribed in order to correct it for the press. This we cannot do. We think you are correct in supposing that the wonders, in Daniel 12th, relate to the papal persecutions, and were to end with the termination of the 'time, times and a half.'

H. O.—All have not the gift to write for the press, to say nothing of their acquirements.—We cannot transcribe incorrectly written communications—it will not do to publish them without; hence their non-appearance may be accounted for. We mean always to carefully read, and profit by such communications. We hope the writers will continue their correspondence, and not be tried with us because they are not capable, as some others are, of writing for the edification and comfort of our readers. We sometimes spend hours upon a poorly written and incorrect article, to fit it for the press, and fail in the effort, and lay it aside. But we do not complain, and think the writers should not, and will not, when they view the matter in its true light.

ROMANISM IN ROME.—A letter published in the London Tablet, a Romish paper, deprecates the state of things in the Papal city, as fast verging on ecclesiastical anarchy. "Once so Catholic, now so changed as hardly to be recognized. The clergy are abused," he says, "and the poor Jesuits driven away; instead of sermons, now you hear a political speech from the pulpit. To-day, a Jesuit was recognized on the Corso, and most wantonly outraged by the National Guards. To days since, a Dominican friar received a blow in the face, and the suppression of that order is already proposed."

Correspondence.

Ecclesiastes ii. 9.

Let sadness flee, O thou young man,
In all thy youthful days;
Let thy glad heart fill thee with cheer,
And light up all thy ways.

Walk in the ways thy heart would go;
Do thou thy measures fill;
What'er is pleasing in thy sight,
Do thou pursue it still.

Let not, young man, these pleasing thoughts
Lead thee too far away:
But let one truth weigh on your mind—
There is a judgment day!

Although the Lord hath tarried long,
As though he had forgot,
Yet sure it is, that thou shalt be
Unto the judgment brought.

Then, oh young man, forsake thy ways;
Unto the Savior flee;
And when the day of judgment comes,
At his right hand you'll be.

O. D. GIBSON.

AN OBJECTION ANSWERED.

An objection has been made to the final destruction of the wicked, because some, it is said, who once believed this doctrine, in the end became Universalists. If this objection be valid, then we may reject the Advent doctrine, because some who were once Adventists, have become Shakers or Mormons. Yes, more; we should reject the sentiments of all the Protestant denominations, because some from them all, have become Universalists, or something else. What shall we say of the fact, that scores of ministers, within a few years past, have become Universalists, and who formerly were Congregationalists, Methodists, or of the different sects of Baptists?

But it is not true that a person can go from a belief of the destruction of the sinner to Universalism, without first coming back into the belief that all men will have eternal conscious existence. Before a person, who believes in what some call Annihilation, can become a Universalist, he must give up that, and he must believe that the sinner does have, or will have, immortality, or eternal life, in some sense; and then he will have but one step to take, viz. that all will have happy eternal life. If, then, the objection to a doctrine be valid, from which a man must take two steps to become a Universalist, much more is it valid against a doctrine, from which a man by taking one step becomes such.

In my humble opinion, the doctrine of the natural immortality of the soul, or, that the conscious part of man cannot die, or else that God will by his power hold the sinner in eternal conscious existence, and inflict on him unmitigated and increasing torment, whether the sentiment be true or false, it has been the direct cause of more than nine-tenths of all the Universalism in our world. I would not say, neither do I believe, that God cannot be just, though the common belief of the sinner's destiny be true; for he may do many things and still be just, the propriety of which, I may not be able to comprehend. But if objections are made to a sentiment, it would be well to have such as will not destroy themselves. J. S. WHITZ.

Wrentham, Mass.

IS IT RIGHT TO VOTE?

DEAR BRO. MARSH:—I saw in the Harbinger some time since, a request made by some brother, for light upon the subject, and I have very earnestly examined every Harbinger which has

come to my hand since, for something touching this request, but as yet have seen nothing. The request, in my view, is an important one—and, if I should judge in regard to the duties of other men, I should say some of those able writers for the Harbinger ought to take this subject in hand. If it is right for Christians to vote, then a part of the family of Christ in this respect are doing right. If wrong, then, on the other hand, a part are doing wrong.

My examination upon this subject has been limited, but the reflection which I have availed myself of, provides me with ample evidence that it is not right for Christians to meddle with the political affairs of the kingdoms of this world—at least so far as voting for officers under the United States government is concerned. A vote is nothing less, in my view, than a transfer of right or assumed right. He who votes assumes the right which he transfers. Where do the Congress of the United States get the right to set in operation the engine of death, or, in other words, to make war? I answer, in my opinion, they have no right; but all the right which they assume is from the votes of the people. From whence do the people get their right, which they presume to delegate to others? Not from God, I believe the command, "Thou shalt not kill," will apply to both men and nations—and unless it should be shown that God has revoked or superseded this law by a subsequent command, I cannot conceive of any possible right, either men or nations have, to kill or make war with each other.

When good men vote, they do it from principle. They will extend their suffrage to the best men, wishing to better the condition of their fellow-beings without the least apparent suspicion that the kingdoms of this world, with the republican government of the United States, are all under the direct supervision of Satan. If a good man could be elected to office, he must become a bad one before he could act. He must take the oath of allegiance to a law directly opposed to the teachings of Jesus Christ. The constitution of the United States makes it obligatory upon officers to kill, and do many acts, under certain circumstances, which are expressly forbidden in the New Testament. Jesus Christ was a non-resistant: If men have not the spirit or disposition of Christ they are none of his; and I think if Christians will suffer themselves to reflect upon this subject—compare the teachings of Jesus Christ with the governments of this world, especially the New Testament, with the constitution of the United States, they will readily draw the conclusion which I have, that they have no right to vote, or meddle, politically, with the affairs of this world.

This subject is replete with interest, concerning the duty of Christians. I could, as consistently, with my present views, shoulder a musket and use it to the destruction of my fellow-beings, as grant the right, sanction, or stay up the hands of others in so doing. J. AYLWORTH.

Flint Creek, Lake county, Ill.

FROM BRO. P. ALLING.

DEAR BRO. MARSH:—I have long felt a desire to communicate through the Harbinger a few thoughts upon several subjects to the scattered flock, but various hindrances have prevented all the present. In regard to the cause in Norwalk, I am happy to say, that through the good providence of our covenant-keeping God, we of late have been favored with some tokens of Divine goodness, by the addition of some five or six to our numbers—two from the ranks of the wicked, one reclaimed from a backslidden state. One was baptized at Cleveland by Bro. Cook—two or three more expect to go forward in the same ble-

sed ordinance a week from next Sunday. Our meetings, though not numerously attended, are deeply interesting. The Lord is manifestly with us.

Bro. Cook's late visit was timely, and proved a blessing to us. Bro. J. M. Judson is staidly with us once in four weeks. His labors are acceptable to the brethren, and appear to be owned and blessed of the Lord.

At Fairfield, a brother has recently come into the faith, whose labors have been blessed in the conversion of quite a number of persons—some twelve or fifteen. He feels that necessity is laid upon him to do what he can in the cause of his blessed Lord. Accordingly, he holds prayer-meetings in different places, and holds up the truth according to the ability given him, and lets his light shine all around, which of course is well pleasing in the sight of the Lord, and calculated to secure his blessing.

The evidences of the immediate appearing of our long absent Lord, are, to my mind, overwhelming. With the light I now enjoy, I am constrained to believe the coming spring will not pass without the realization of our hopes.

For some years I have believed, as many others do, that the advent will occur at the season of the passover. Some of the reasons for this belief I will endeavor briefly to give.

By reference to the 12th chapter of Exodus we learn when God's people are to begin their year, for it is written in verse 2, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." We also learn that Israel was delivered from Egyptian bondage on passover day, at the end of 430 years, "even the selfsame day." Two feasts were instituted,—the one was the passover supper, ate in Egypt prior to their deliverance, and pointed to Christ as the Antetype; the other was that of unleavened bread, which was ate after their deliverance, and continued seven days, which they were to observe to commemorate their deliverance.

By reference to the 22d chapter of Luke, we find a record of the last passover recognized by our great Law-giver, under the Mosaic dispensation, which was eaten by the Savior the evening prior to his suffering; verses 14-18, "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired [or, I have heartily desired—margin] to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." And he took the cup, and gave thanks, and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." Here ended the passover supper.—From the 19th verse we learn, that at the same time and place, he instituted the Lord's Supper, which the apostle enjoins us to observe till he shall come. Now let it be remembered that, in the type, Israel was delivered on the selfsame day or night of the passover. On the selfsame day, 1400 years thereafter, Christ, our passover, was slain for us; and at the last supper, said he would no more eat thereof until it (the balance of the type, i. e. deliverance) be fulfilled in the kingdom of God.

By reference to Rev. 15th, it will be seen that God has connected, or made the deliverance wrought by Moses a type of the deliverance yet to be wrought by Christ, when the redeemed will stand upon the sea of glass, and sing the song of Moses the servant of God, and the song of the Lamb.

In chapter 19 we have a record of the marriage and the supper of the Lamb upon the same sea of glass as that of the 15th chapter, then the balance of the passover type will be fulfilled in

the kingdom of God; then he will drink anew of the fruit of the vine with his bride (the church) in his kingdom. And also at the same time (at the marriage supper of the Lamb), will be fulfilled the antetype of the feast of unleavened bread, which was commenced and eaten under the type immediately after Israel was thrust out of Egypt.

Immediately after unleavened bread did not point to the marriage supper of the Lamb, then I am constrained to believe it was an isolated type without its antitype. We certainly have no record of its fulfillment in the past.

A few words relation to the feasts of the seventh month, and I am done. By reference to the last verses of the 23d chapter of Leviticus, it will be seen that those feasts, the dwelling in booths, &c., were instituted that the generations to come might know that God made the children of Israel to dwell in booths when he brought them out of the land of Egypt. Hence, when the antitype of the marriage supper of the Lamb is fulfilled on the sea of glass, a temporary abode, prior to their decent with Christ at their head as described in chapter 19: 11-21, for the overthrow and destruction of God's enemies in the grand battle of the day of the Lord Almighty—they will be fulfilled the types of the 7th month which, like those of the first month commemorated and pointed back to the deliverance under Moses and forward to that of the Lamb yet in the future.

P. ALLING.

Norwalk, O., Feb. 13th, 1849.

FROM SISTER E. THAYER.

DEAR BRO. MARSH:—I feel impelled by a solemn sense of duty, to give publicity to what the Lord has been doing in this place of late—hoping that, thereby, those upon whom the Lord calls to "blow the trumpet in Zion, and sound an alarm in his holy mountain," may be encouraged to extend their labors to places where the soul-stirring truths of the Lord at hand, have not been preached. Some ten weeks since, Bro. R. V. Lyon came into this region, and commenced laboring in the north part of this place and the part of Hawley adjoining. So deep-rooted was the prejudice against "Millersism," as it is termed, and so strong the opposition to it, that at the first meeting scarce a dozen attended. But an interest was awakened. Others came in, and the Lord blessed the labors of his servant, setting home truth with power to the hearts of those present, so that those who came prepared, as they thought, to put down the doctrine preached, returned convicted of its truth. Every individual, who attended the course of lectures given, expressed their convictions that it is true, that the coming of the Lord is nigh, even at the doors—and most of them have been led to embrace the truth and stand boldly upon it. The Lord is still working here—and though the mass seem disposed to reject the truth, there are here and there those who are anxiously inquiring after truth.—Some who are yet without hope are feeling deeply the importance of being prepared to meet the Lord. Prejudice is giving way, and the opposition being broken down in many minds.

We have no preaching now, but our prayer meetings are seasons of sweet refreshing from the presence of the Lord. Blessed be the Lord for his goodness! that in these last days he still calls upon those who have long resisted his spirit, and invites them to come to the fountain still open. While I have been witnessing the work of the Lord in this place, and seen what power there is in truth to affect the hardest heart, when accompanied by the spirit, I have been led to inquire whether we have not been too slow of heart to believe the Lord is as willing to bless and save mankind as he has ever been—whether Satan has not thrown the chain of unbelief around us, and

we been blind unto it, thinking it the gleaming time. If we have the spirit of Christ, who died to save a fallen world, how will our hearts feel for those who know not God? How diligent shall we be in striving to bring them to the knowledge of the truth!

Yours waiting for the coming Lord,
ELECTA THAYER.
Plainfield, Mass., Feb. 16th, 1849.

Obituary.

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

DIED, in this city, on the 25th of FEBRUARY, with Hemiplegia, or Palsy, Sister PHEBE CRANE, wife of Bro. Chauncey Crane, aged 63 years.

In the death of Sister C. we have lost one of the oldest members of the Advent church. She was one of the pioneers of the advent doctrine in this city, having come into a belief and love of the truth early in '42. At that time Sister C. was a member of the Congregational church here, but when the light on the advent of our Lord was presented to her attention, her mind grasped the truth, and she soon after left the church of which she was a member, and became an intelligent defender of the truth, and so continued until her death. She possessed a well-balanced mind, which had been richly stored with Bible knowledge, and which caused her to be a constant and intelligent Christian, ever ready to give a reason for the hope that was in her, from the word of the Lord.

The few last years of her life, she lived in expectation of the soon coming of the King of kings and Lord of lords, and with that expectation firmly and deeply rooted in the mind, she fell asleep—immortality and eternal life she expected only at that coming, when death shall be swallowed up of victory.

Bro. Hatchelor (Bro. Turner being absent) attended the funeral, and addressed the people assembled, in an appropriate manner, upon the resurrection from the dead.

It is with sorrow that we see the inroads made by death in family, social and religious circles. O how blessed the hope of immortality amid the desolating scenes of earth! Who can but pray, "Thy kingdom come!" D. CHARY.

Hartford, Ct., March 1st, 1849.

THE POPE HAS THE MOST MONEY.—At a late meeting in London, Sir Culling Fardly Smith stated the following facts, and invited contradiction if he went wrong:

"I shall strive to avoid all exaggeration, and at first starting I say, from the bottom of my heart, to the Catholic nobility and gentry of this country and Ireland, that if unintentionally I make any mistake, I stand ready to be corrected, and I will correct myself publicly. Not only will I avoid exaggeration, but I will confine myself to facts which have come to me on good evidence. In the year 1842, the Pope received a sum of between 10,000l. and 30,000l. from the King of Naples, to make a Neapolitan woman a saint. In the year 1839 or 1840, or thereabouts, the Pope received a sum of between 5,000l. and 10,000l. from an Indian Begum, the mother of Colonel Dyce Sombre, to say one single mass for the salvation of her soul."

☞ CYRUS, the first Emperor of Persia, obtained a victory over the Assyrians; and after the battle was so sensibly touched with seeing the field covered with dead bodies, that he ordered the same care to be taken of the wounded Assyrians as of his own soldiers, saying, they are men as well as we, and are no longer enemies when once they are vanquished.

Miscellaneous.

THE KINGDOM OF GOD.

"What do I mean by the term? I mean that state of immortal glory, into which the righteous will enter, which flesh and blood can not inherit.— That will be a state of ineffable glory. There will be joy without sorrow; pleasure without pain; light without darkness; life, life eternal, but no death."

"An eternal state.—Admitting of no change to evil; no loss of good, no departure from God, no loss of the light of his countenance forever and ever."

"The society there.—God, the Father of all, of whom are all things, will in a peculiar sense be there; He will dwell with them and walk with them. He will be their God."

"Jesus Christ, the Mediator of the new covenant, will be there, in all the resplendent glory and beauty of his character. The Lord God and the Lamb will be the light of the city."

"The angels of God, an innumerable company, will be there. Those who shouted for joy when they witnessed the creation of the earth,—those who have been ministering spirits to minister to the heirs of salvation? they will all be there."

"The saints of all ages will meet in harmony there. The patriarchs, the prophets and the apostles, with the innumerable company who have come up through great tribulation, will circle the thrones around, while infinite delights are shed on all the happy minds."

"Truly might it be said to the disciples, 'Rejoice not that the devils are subject unto you, but rather rejoice that your names are written in heaven.' He who is entitled to an inheritance with the saints in light, whose record is on high, whose name is written in the Lamb's book of life, is truly a happy man."

"Have I a title to that inheritance, is my name written in the book of life? Have you, my friend, a title to that inheritance? These are questions which it is of more importance for us to answer affirmatively, than to possess a title to all the wealth and honors a world can bestow. And yet how little is it realized by us. The interests of time engross our attention and affections, and almost every sacrifice is made to secure worldly good, and heaven and immortality are almost forgotten."

"Let us awake to a sense of duty, to a sense of interest. They are both the same."—Christian Palladium.

This we call very good doctrine, and rejoice to see it taught by the editor of the Palladium. We hope he will be more successful than we were, when we conducted the Palladium, in endeavoring to enlighten the Christians, relative to the Kingdom of God.

OUR DUTY TO POOR CHILDREN.

Of all benevolent institutions, those which regard children seem to me to hold the first rank. Let charity, indeed, extend itself with a divine activity to all the varieties of human want; let it multiply its forms of action in proportion to the forms of guilt and suffering; let its channels be everywhere widened and deepened; let it erect hospitals, establish dispensaries and provident institutions, watch over almshouses, open receptacles for the reformation of the vicious, and administer comfort to the aged and dying. The aged and dying, however, will soon cease to suffer; their journey is almost finished; and the poor of middle age have formed characters which yield slowly and reluctantly to the influence of any means of improvement. But the child has just begun to live, with a mind pliant and tender, with habits not now rigid and unyielding, with a

heart not now tainted and hardened, yet with propensities which, if unchecked, will probably issue in guilt and misery. Abandon him to ignorance, and his youth, if he struggle through its hardships, will train him to crimes for which society has reared the prison and the gallows.

The children of poor families too often inherit the vices and miseries of their parents. Brought up in filth, seeing constantly the worst examples, hearing licentious and profane conversation, abandoned to ignorance and idleness, or, if employed, only employed to beg in the streets, to extort money by falsehoods, to practice a thousand frauds,—from such children what can we expect but lives of sloth and guilt, leading to poverty more abject, if possible, than that to which they were born? This is the most affecting circumstance attending poverty produced by vice. Who can think without an aching heart of the child nursed at the breast of an intemperate mother, subjected to the tyranny and intolerance of an irritable, intoxicated father, and at length cast out upon the world without one moral or religious principle, or an honest method of acquiring subsistence? Take him under your protection, nurture his tender years, and you may hope to form him to intelligence and industry and virtue, to a life of cheerful and useful labor, and to the felicities of a better world. Do not, do not let him perish.—Channing.

One often repents of saying too much, but seldom of saying too little.

Appointments, &c.

Connecticut.

The Lord willing, I will preach in Pleasant Valley the 2d Sabbath in March; Bethel, the 3d Sabbath; Plymouth, Monday evening; New Britain, the 4th Sabbath. C. O. TOWNE.

Bro. J. V. Himes, accompanied by Bro. A. Hale and Geo. Needham, will preach as follows: Peterboro—March 14th, 15th and 16th. Cazenovia—March 16th, 17th and 18th. Homer—March 18th, 19th and 20th. Auburn—March 23d, 24th and 25th. Seneca Falls—March 28th to April 1st. Rochester—April 1st to the 8th. Buffalo—April 12th, 13th, 14th and 15th. Lockport—April 19th, 20th, 21st and 22d. Jamestown—April 26th, 27th, 28th and 29th.

Business Notices.

To Correspondents.

H. B.—It would be useless to make the request—the article we don't need. R. W. Wells—T. to 281. J. I. C.—We were about to write to him, and have complied with your request in that way. C. Flint—We have sent it by Bro. Dutton.—Thank you kindly. D. Cray—The dollar for Jalon Dickinson, Wethersfield, was received, and paper sent as ordered.—Why he has not received it, we are unable to explain. We send back numbers again.

Donations:

TO SEND THE "HARBINGER AND ADVOCATE" TO THE POOR. A friend \$1; a friend 50 cents; C. Flint \$3.50.

For Bro. E. R. Pinney.

A friend \$1; Bro. Batchelor \$2; from Chickopee Falls \$2; C. Clark 75 cents.

Remittances for the Harbinger & Advocate.

W Basset H Hubbard A Coburn T L Sallenstat H Gardner J J Calkins J Whipple S Baxer J Patterson R Baker T Hill—\$1 each. W Holden G R

Barber CS Hare DR Moore WM Fletcher CT Tuttle no 328—50 cts each. A Benton no 378 C Stone T L Hawkins W Dodge E Dodge R Nichols A Valler—75 cts each. L K Everett L L Chandler—82 cts each. H B Chapman \$3.13. G Pease 80 cts. H Wakeman C Flint \$1, 50 cts each.

LETTERS—R W Wells J B Cook G Smith M Gay S Pierce A D Wilkinson C Flint D Cary R E Ladd

Book Notices, &c.

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The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY. Office in Talman Block, Buffalo, Buffalo Street, opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS. Single Copy—per volume of six months—\$4.00. If not paid before the close of the volume, \$4.50. Five Copies, directed to one person, \$20.00. Ten Copies, directed to one person, \$40.00. Free to those who are not able to pay. All communications, orders, or remittances, for the Harbinger and Advocate, should be addressed—Post Paid—to J. M. JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 13.

ROCHESTER, N. Y.—SATURDAY, MARCH 17, 1849.

Whole Number 271.

Original Poetry.

For the Harbinger and Advocate.

'TIS COLD BUT FAIR.

BY G. T. CATHEN.

The great light of heaven is up in the sky,
But no chill wind of winter is still whistling by;
His disk is as bright, and as pure is the air,
As when, in midsummer, he's warm as he's fair.
" 'Tis a beautiful day," is the greeting we meet,
Though trembling with cold, in the hard, frozen street.
" Yes, but cold," 's the reply, " Yet warm is the sun,
And earth but prevents what his rays might have done.
Her oblique position forbids him to warm,
And of her cold influence we seem to discern,
But when she comes back to his direct embrace,
His rays will then answer as face does to face,
When looking in water our form we do see,
Presented before us, so full, and so free.
But while we behold him, so fair, and so bright,
Though chill is the day, and still chills the night,
Let us learn a wise lesson, and strive to improve,
In the midst of our sorrow, by thoughts of God's love,
Though hard be our lot, and though fortune may frown,
Though the great ones of earth may trample us down,
And though the snar of the scolder we often may meet,
And those who once loved us, may scorn us to greet;
And though hypocrites pour a contemptuous tide
Of sarcastic speeches, our cause to deride,
Yet looking, and longing for Jesus, the Son
Of glory and light, who so soon is to come,
And end all our trials, and take us away
From the wicked, who strive to make cheerless our day,
Our hearts will be warm, and most patient we'll wait
For our King to appear, and new joys create,
But looking to heaven, let us cease not to pray,
While the King in his beauty now seems to delay,
" O come, blessed Jesus, come down from on high
And bid us ascend to thy throne in the sky,
Till the purchased possession be made over new,
And the land we'll inherit arises to view.
Then we shall be happy, through all ages untold,
And range the bright streets of a City of Gold;
And think not of troubles nor worth a compare
With the weight of the glory that's given us there.

Original Articles.

For the Harbinger and Advocate.

EXPOSITION OF REVELATION 20th.

BY R. B. FISKE.

(Continued.)

"And they lived and reigned with Christ a thousand years." We have in this sentence, four events specified.—

1st. *They lived.* Yes, though they had been under the power of death, having fallen asleep in Jesus; yet now they live, being quickened by the same Spirit that raised Jesus from the dead—born again—born into the kingdom—born unto eternal life.

2d. *They reign—not judge.* The word is *basileus*, not *krima*, as in the first verse. The definitions of *basileus* are, to possess regal authority, to be a king (and we are to be kings and priests unto God), rule, govern. Hence, we are to reign as kings. Do you ask where, or over whom? An examination of the next point will answer the question.

3d. *They "reigned with Christ."* "Having suffered with him, we shall also reign with him." "For when he who is our life shall appear, then

shall we also appear with him in glory." Now as we are joint heirs with Christ (see Rom. viii. 17), and reign with him, it is evident we must reign in his kingdom, the territory of which is the New Earth; where also we shall reign, as sung all the saints in their redemption song:—"Thou hast made us unto our God kings and priests; and we shall reign on the earth."

4th. *They reigned "a thousand years."* But does this period end their reign? Oh, no. It is but the commencement—the porch, as it were, to the everlasting kingdom of God upon the earth; for Rev. xxii. 5 declares, "They shall reign for ever and ever." This thousand years is the interval between the two resurrections—the great jubilee—the sabbath of rest for the saints, that fills up the great week of God, as shadowed forth in the typical sabbath, viz: the sabbath of weeks, the sabbath of years, and the great jubilee. God's blessing the Sabbath day (or seventh), and resting on it from all his works, is a type of that glorious rest that the saints shall have when the six days' toil of this world is ended. For as God was six days in the work of the first creation, and rested on the seventh; so Jesus will be six thousand years (or six days of the Lord—see Pa. xc. 4; 2 Pet. iii. 8) in the work of his new creation, and rest on the seventh, millenary with all the saints in the new Jerusalem. Thus Paul teaches Heb. iv. 1-11, where having spoken of the Jews, who in consequence of unbelief were not permitted to enter the promised land, he adds, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of [the] seventh day [the] on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day, after so long a time; (as it is said) To-day, if ye will hear his voice, harden not your hearts. [For] if Joshua [margin] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest [keeping of a sabbath—margin] 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. Let us labor therefore to enter into that rest."

The apostle's argument is concise and clear, and which is, that the Jews through unbelief came short of the promised rest; and he exhorts us to fear, lest we also come short. For we are to obtain it by faith, and if God spared not the natural branches, neither will he spare us if wanting in faith. For there is a rest, into which by faith we are to enter. When? [For] On the seventh

day. For says Paul, "He spake of the seventh day on this wise, And God did rest the seventh day from all his works." This type (of the seventh day of rest) was not fulfilled, says Paul, when Joshua led them into the typical Canaan; "For then would he not afterward [four hundred years after] have spoken of another day in David." Hence says Paul (mark his conclusion of the argument), "THERE REMAINETH THEREFORE A KEEPING OF A SABBATH (margin) to the people of God," yet in the future, on the seventh day, after the six days of toil and labor under the curse are ended. Then we shall cease from our own works, and enjoy a sabbatism of a thousand years. "For he that is entered into rest, hath ceased from his own works, as God did from his." And Paul says, in the 4th verse, that "GOD RESTED FROM ALL HIS WORKS." So shall we rest from all our works for a thousand years. This is the antetype of the jubilee—the great and glorious jubilee, after which we go forth to possess, and cultivate, and inhabit the earth, our inheritance: every man to his own possession; and then, as saith the prophet, Isa. ccv. 21, 22, we shall plant vineyards, and eat the fruit of them; build houses, and inhabit them, and long enjoy the work of our hands—even forever.

It would be well for those brethren who reject the thousand years sabbath intervening the two resurrections, and make the sabbath in duration eternal, to ask themselves the following questions: Are we to build houses, plant vineyards, &c., during the jubilee and the sabbath? Is that according to the types? Is that "ceasing from [ALL] our own works, as God did from his"? Impossible! Away then with such sentiments—such phantoms. To the law and testimony, which says, "We shall reign with Christ a thousand years." And without this sabbath to precede the going forth to possess, cultivate and inhabit the earth, the greatest and most glorious types of the typical dispensation—viz., the jubilee and sabbaths, have no meaning, in fact, [FOR] HAVE NO ANTE-TYPE. Hence it was no new doctrine in John's day (nor probably to him), but God revealed it to him more fully and clearly. Not as to former prophets, through the types and shadows; but by showing him in vision the glorious antetype itself,—and so enraptured was John with its glory and glorious scenes, that he cries out in the enthusiasm of his soul, "Come, Lord Jesus, come quickly!" And when I hear persons rejoicing in a theory that rejects entirely this sabbath, I am led to suspect, and very strongly, too, that their joy is a false joy, and that the light by which they are walking is from sparks of their own kindling: and unless forsaken, will land them high on the shoals of error.

(To be Continued.)

For the Harbinger and Advocate.

BAPTISM AND THE LORD'S SUPPER—REPLY TO BRO. BRIGHAM.

BY L. B. HANFIELD.

DEAR BRO. BRIGHAM—Yours addressed to me through this medium has been considered, and I avail myself of a little leisure to reply. Though

I did not purpose involving myself in a controversy by my articles, yet I consider myself bound to explain any apparent discrepancies in them; or admit them to be errors, and retract them. I think you misapprehend me, and use very censorious expressions in reference to all non-immersed persons, such language indeed as I could not use conscientiously.

You say I "prove that immersion was included in the process by which men were added to the church"—that "immersion is the first in order of gospel rites," &c.

Did I prove that "immersion" was necessary to, and implied in, the process or act of "conversion to God"? By no means! I repudiated that sentiment, and affirmed that the use of water was rather a symbol of the moral change, and not the medium of that change. That change from sin to holiness is internal, not external, and constitutes one a disciple of Jesus; and I have yet to learn that any thing but discipleship is necessary, in order to "show forth the Lord's death till he come."

You say, "The clearest evidence of conversion is that the convert keeps the commands of Christ"; and you "would not give a straw for a change of heart or mental exercise which alters not the practice—nor for practice that agrees not with the word of God"; and, "If any one says 'he knows God,' wants to commune at the Lord's table, but still rejects immersion, and keeps not his commands, he is a liar and the truth is not in him."

I heartily acquiesce in the sentiment that "keeping God's commands is the best evidence of conversion"; and, furthermore, do not believe that person converted, who would knowingly and intentionally neglect or refuse to obey Christ in the ordinance of "immersion." In this case there is not "misapprehension of the rite of baptism," (the case which I supposed in my article,) but there is positive disobedience, and I have never advocated that the disobedient should come to the Lord's table—never!

The Bible distinctly recognizes the principle that men are responsible for the improvement of the light which they have. Those who died before the Advent doctrine was understood and preached, are not lost, providing they obeyed the light they had.

Now to say you "would not give a straw for a change of heart, unless the person is immersed," (for your language above implies this,) is to lose sight of this principle referred to, and hold every one responsible for the attainment of full light upon this long contemplated subject at once; and this cannot be expected, where the instructions of a life time, and the efforts of learned criticism, have obscured the meaning of this rite, and the manner of its observance. Your calling all who "reject immersion," "liars," when they affirm their love to God, also overlooks this principle referred to—i. e., that men are responsible for the light which they have; for some men undoubtedly "reject immersion," (as the only mode of baptism which is admissible, believing that sprinkling is also right,) and yet love and fear God.—For me to doubt this would be to make myself not only a gross bigot, but very stupid.

A man who can look upon all non-immersed professed Christians, who have lived in the churches during the present and past ages, and call their professions lies, and them liars, it seems to me, takes upon himself no little responsibility.

If we should all be condemned to "the lake of fire," where "all liars" are to be cast, who shall be found to have broken one command of Christ ignorantly, or from "misapprehension," (and bear in mind, this is the case supposed in my article,) who, I ask, would escape the condemnation! No one!

Your quotation from 2 Thess. ii. 15 is not to

the point: the apostle is speaking of those who neglected their business—would not work, &c.; and of these even he says, "Treat him not as an enemy, but admonish him as a brother."

My argument, showing that "immersion" was included in the process of adding men to the church," or "to the Lord," does not confound the change of heart which constitutes the man a child of God—and the "outward rite" which represents it, and the faith which he cherishes. If it does, I will acknowledge my error—for I have no confidence in baptismal regeneration whatever, as I have not yet lost my reason. But this was the object of my remarks on that point, viz: to show that instead of voting converts into the church, after getting their assent to a long confession of faith—or having them brought in by being sprinkled in infancy and confirmed by the imposition of the hands of a bishop—or any of these various methods of modern innovation,—they were simply immersed, after believing and obeying the gospel.

I do not wish to be understood as teaching that it is a matter of indifference whether men are immersed or not—by no means! But I don't confound the submission of the heart to God in conversion—which implies a hearty obedience of ALL his commands—with the subsequent obligation to obey this outward rite.

All who love Jesus should be baptized (immersed) as soon as circumstances will admit; but if circumstances had prevented, I would not refuse to sit at the Lord's table with one who evinced an obedient heart, and would be immersed when opportunity offered (such cases are supposable).—Nor would I refuse to sit down and "show forth the Lord's death" with one whose erroneous education led him to feel satisfied that he had been baptized, though he had not been "immersed," any more than I would refuse to commune with one who was negligent of duty in any other respect, through ignorance or misapprehension,—and I believe Christ is pleased with this course. My sheet is full and I must close. Hoping I am now understood, I subscribe myself,

Most truly yours in Christ,

L. DEXOS MANFIELD.

Homer, N. Y., Feb. 12, '49.

For the Harbinger and Advocate.

REVELATION 20th.

BY S. C. CHARLES.

(Continued.)

In my remarks thus far, I think it has been shown from scriptural evidence, that the chronology and events of the thousand years are in the past, and that the kingdom of immortality and glory that the saints will possess, is not completely established, till all the wicked, living and dead, are gathered and burned in the unquenchable fire.

Bro. Cook says: "Our Lord teaches that the worthy shall obtain a resurrection from the dead. It is the resurrection of the just. Neither he nor his apostles ever recorded any period which shall intervene ere the rest of the dead rise, save this thousand years."

Very good; I agree that Christ and his apostles never did record any period of time intervening between the resurrection of the just and the unjust. And I deny that they teach it in this thousand years. I deny that they teach it here, because they positively taught to the contrary.—Because they taught that the worthy should have a resurrection from the dead, or from among the dead—or dead ones, if you please to have it—does it follow that the wicked remain in the grave a thousand years before they can have a resurrection! Certainly not. The righteous dead are to come forth from the wicked dead, for they all rest together; and the righteous living

are to be separated from the living wicked, as when the Son of man shall come in his glory, as all his holy angels with him, then shall he sit upon the throne of his glory, and shall send his angels to gather together all nations before him,—not only the sheep, but the goats,—and he shall separate them, one from the other, as a shepherd divideth the sheep from the goats. "The sheep are the angels." If Christ and his apostles did not teach that all would be raised and stand before him at one and the same time, I ask what language must be used to express such a doctrine! What different phraseology could they use?

Hear Christ: "The hour is coming in which ALL that are in the grave shall hear his voice and come forth: they that have done good, to the resurrection of life, and they that have done evil, unto the resurrection of damnation." The distinction here made, has reference to who act, and not to time. They that have done good, and they that have done evil—the one come forth to life, the other to death. One voice, one hour,—all hear and come forth. This agrees with Dan. xii. 1, 2: "At that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt." No distinction here as to time—only as to character.

According to Bro. C.'s inferences and arguments, there must be a defect here in the divine teaching; for instead of one voice, there will be two—one to call the righteous, and a thousand years after, another to call the wicked; and instead of one definite hour, one special season of resurrection, there will be two hours—one at the beginning, the other at the end of a thousand years. The apostle says, Who shall judge the quick and the dead at his appearing and kingdom. "And we must all stand before the judgment seat of Christ. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether it be good or bad."

Here, then, the apostle positively asserts that Christ will judge the living and the dead at his appearing and kingdom, and that the righteous and the wicked all appear there in person, and receive their reward. "Neither Christ nor his apostles ever recorded any period which shall intervene between the resurrection of the just and unjust," for a very obvious reason, viz: because no such period of time exists. They are not, therefore, to be understood to teach any such doctrine by this thousand years in this 20th chapter.

The apostle Peter is supposed by Bro. C. to teach a thousand years in the future, because he says, "One day is with the Lord as a thousand years, and a thousand years as one day." If Bro. C. will examine this chapter critically, I think he will readily discover that the apostle, instead of giving a thousand years to the length of the day of judgment, is only confuting the scoffers, who are disputing the doctrine and evidence of his soon coming, from the fact, that since the fathers fall asleep, all things continue as they were from the beginning of the creation. To be sure, it seems a long time from the time the promise was given to the day of judgment—the day of fulfillment,—but the Lord is not slack concerning his promise, as some men count slackness; (as these scoffers count slackness); but is long suffering to us-ward, that is, long as it seems to men—but not as to God—a thousand years with us, is but a day with him. "But the day of the Lord will come," &c. It is not, then, the length of the day of the Lord, when it does come, that the apostle refers to, but the long period, before the arrival of that day, in which the saints would have need of great

patience and faith, to wait the fulfillment of the promise.

The six days in which God created the world, and man is commanded to labor, is supposed by Bro. C. to be typical of the 6000 years of "earth's laborious curse"; and the seventh day, the sabbath, typical of the seventh thousand years of the saints' reign and rest. Let us examine these types, if they are to be admitted as types. Gen. ii. 1, 2: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his works which he had made; and he rested on the seventh day from all his works which he had made." Mark—God finished all his works—he had no more labor to perform: How long did he rest? Did he rest twenty-four hours, or a thousand years, and then commence work again? Or has he rested ever since, and will he rest forever from the work of the first creation? Will the saints finish all their work at the end of the six thousand years, and so rest from their labors, as God did from his?—If so, then how long will be their rest? How long a rest is this sabbath typical? Is it only a thousand years, or is it typical of the saints' everlasting rest? The sabbath of rest that the saints will keep, is an eternal sabbath; when the Lord comes, their work will be finished, and their rest will be forever, even forever and ever. No twenty-four hours, or thousand years, will measure their sabbath of rest. There rest will not be measured by time. When their rest begins, time will forever end.

But it is argued, that the perfect number is not six, but seven; because we read of "seven churches, seven spirits, seven angels, seven trumpets, seven vials," &c. Having had the six thousand years of toil, it is asked, shall we not have the seventh? I answer, not without we have it before Christ comes, and time ends. There can be no time, or thousand years after, for the angel un-der-oath swears that time shall be no longer. Here lies the great error. It is a tradition, that many think they must maintain at all hazards, that God must be seven thousand years in perfecting and concluding the great plan of redemption; whereas the Bible teaches no such doctrine. And I have yet to learn that the prophecies and revelations carry us a thousand years and more beyond the end of time, and revelation of Jesus Christ. In this probationary state, we need the lamp of revelation; for now we see through a glass darkly, but then face to face, all the realities of the future.—To extend the seals, therefore, and trumpets, and vials, for more than a thousand years beyond the harvest, or end of the world, is, in my opinion, to carry them so far beyond scripture, reason, and sound philosophy. We need no revelation beyond our entrance into the new creation and kingdom of God, and all may be assured we have none.

I shall conclude with my next article, unless some new arguments are brought forward demanding attention; and shall give an exposition of the first resurrection, as I understand the scriptures.

[To be Continued.]

For the Harbinger and Advocate.

DEFECTIVE CRITICISM.

BY S. C. COOK.

A writer in a late Advent paper quotes and dwells on a part of Dan. iv. 10-18. He makes the cutting down of the tree (verse 14) to be "a divine application of the figure of *hewing down* a tree, when applied to man, and of excision: it is [he says] as we claimed, a reduction to a state of being where punishment is inflicted. Thus Nebuchadnezzar, when cut off, was punished till his restoration. It did not annihilate." He refers to the figure, Matt. iii. 10: "The axe is laid unto the root of the trees: therefore every tree

which bringeth not forth good fruit, is *hewn down*, and cast into the fire." He should have read on: "The chaff [representing the same class of character with the unfruitful trees] he will strew up with unquenchable fire."

Memory is, sometimes, in some men, treacherous; or, attention may lie dormant, when important truth passes before their minds; so that "they seeing see not, and hearing they hear not"! The facts and statements which are suppressed, it is my purpose briefly to state.—Mark—they are not facts foreign to the subject, but essential facts and statements in immediate connection—nay, incorporated with the subject in hand.

1. The figurative tree, Dan. iv. 15, was to be preserved in its essential part: "Leave the stump of his roots in the earth, even with a band of iron and brass."

2. It was not only guarded as with "iron and brass," but it was to be nourished "with the dew of heaven," and kept alive to sprout again.

3. The hewing down was for a short time: "I will seven times pass over him." It was to humble the pride, subdue the arrogance of that haughty monarch, and secure attention to the supremacy of Jehovah.

4. The "kingdom" was "sure" to him. Nebuchadnezzar (verse 28) was restored, according to the dream and its interpretation.

5. The term, "hew down," Dan. iv. 14, is *gaddu*, from the Chaldee *gadda*. The next verb, "cut off," applied to the branches, is the word especially appropriate to express the precise idea required in the context. It is used for the cutting of a person's nails, hair, &c.

But the word used for extirpating idolatrous images, and idolatrous nations, and the rejectors of God and his redeeming Son, is a stronger term. Pa. xxvii.; Prov. ii. 22; Lev. xvii. 10, xvii. 30; Zeph. iii. 6. I know that the word is used in a less comprehensive sense, but the idea of destruction is given in almost every form in which it can be expressed. They shall be "cut off from the earth." They shall be "rooted out [or swept off as the sweepings] from it." In many instances the statements are made in the most unqualified and absolute form, hence it must be true in that form.

Such is the fact in relation to Matt. iii. 10.—The word is not a simple, but a compound word. It is so compounded as to give intensity to the expression. There is no hint of the "roots," or living parts, being preserved to be restored. No, no. They are cut off (or cut out) from the vineyard. Nay, by another statement in that same connection, God tells us that they shall be *burnt up*. This is also a compound, emphatic term,—as if to preclude all cavil, and teach utter destruction!

Another text, on the same subject, tells us that, "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch!" (Mal. iv. 1.) The idea of Dan. iv. 14 differs from that in Matt. iii. 10, 12, "toto celo"—as wide as the poles! One is preservation, the other is destruction.

It is well for men to speak out. It furnishes an occasion to let the "light shine." No one, who does not love this part of truth, can get up to, much less in advance of, "the light." All, I trust, may see that a cause which can be sided by such a mere show of evidence, must be greatly wanting. The "note" of the writer assumes an analogy, and then makes all the evidence from his own imagination, save the sound of the English version.

As to Matt. xxv. 46, it is only necessary to say, that all the Advent papers have contained the primary definition, by Donnegan, of the original word—thus, "properly, to cut off, or take from," &c. Till the witness is impeached, no one can,

with reason, make it improper to use the word in this its proper import. An accommodated use of the word cannot destroy its primary meaning.

My limits will not allow me to review at length the same writer on Dan. vii. 9. He says that the first clause, "The thrones were cast down," is rendered, "were set, placed or planted." "This is a point respecting which there is no dispute among those competent to decide"! In reply, I beg leave to say,—

1. Our English version has it "cast down." This is something on which to dispute the above assertion.

2. The same original word is used Dan. viii: 11. It there must mean "taken away," or "cast down." It cannot be made to mean "placed," or set: "The daily [sacrifice] was taken away."

3. If one will not suffice, take another, "that in the mouth of two or three witnesses every word may be established." Ezek. xxi. 26: "Remove the diadem, and take off [or cast down] the crown." Here, again, it cannot be made to mean "placed," &c. My conclusion is, then, that it may mean removed, razed, or "cast down," in Dan. vii. 9. Now do, dear brother, admit what is so clearly true.

4. The four beasts "are four kings." The fourth "shall be the fourth kingdom upon earth." "The ten horns out of this kingdom, are ten kings," or kingdoms. Now as "thrones" are essential parts of the paraphernalia of kings, it follows that these kingly "thrones" are brought to view, rather than the thrones of apostles, or others, not named in this glorious revelation.—The fact that the Ancient of days—the Son of man—and the judgment, are not explained, will help to understand why the "thrones" are not. They need no explanation. Literal statements are interspersed amid even the strongest symbols of the Apocalypse; therefore they may occur here. Facts are not very accommodating to those who would make out a case.

5. To crown the whole, God's providence is expounding the prophecy, as it stands in our version. God can as consistently "cast down" these "thrones" of Gentile kings, before actual judgment, as he could "cast down" Babylon, Persia or Greece, before that event. There is nothing "incongruous" in the idea, in either case, if God has so revealed. The chief "throne"—the triple crown, and the scepter of antichrist: the symbols of his official existence are in the hands of the people. "Hallelujah!"

It does not seem modest to dogmatize at second hand, nor right to jump at conclusions which disregard such essential elements of the evidence in this case. Surely it is duty to admit all the facts, and all the evidence, then decide.

For the Harbinger and Advocate.

THE PREPARATION.

BY S. MURPHY.

Many are now preparing to accumulate gold in California; and are perilling health and life to accomplish their all-absorbing object: and if successful, soon their shining gold will fall them.—But there is a mine of gold preparing for every person who will accept it on the conditions proposed by the Proprietor, as much superior in purity, beauty and splendor, to the Californian mines; as the noonday sun is superior to the feeblest tinea;—per a mine, did I say: rather a golden city; its streets all paved with unfolding, ever-enduring gold; and each citizen will wear a golden crown, as far superior to that worn by Victoria, as heaven is to this sin-cursed earth; and with it ETERNAL LIFE, AND AN ETERNAL WEIGHT OF GLORY. No wonder that Job, Paul, and other saints, were enraptured with a faint view of the saints' glorious inheritance. Who can have it! None but those whose afflictions are weaned from this world.

Says Jesus: "If any man love the world, the love of the Father is not in him." Many professed Christians, and some professed Adventists, have become so attached to the world, that they have lost sight of the glorious inheritance, and are blinded by the god of this world. A shining piece, held near the eye, shuts out the rays of the sun: so the love of the world obscures the glories of the kingdom—and all thus found at Christ's coming, will sink to rise no more.

"All who have not the spirit of Christ, are none of his." Hence, all who have it, are his. Christ was the embodiment of humility and meekness; so are those that are his. Malice, revenge, or hatred, was never cherished by Jesus; so with the Christian. Christ even loved and prayed for his enemies; so do those that are his. Any one found, when Christ comes, loving the world, or hating any human being, no matter what he professes, will hear Jesus say, Depart, ye cursed!—In the primitive age of the church, the Christians did not consider it sufficient to merely forgive enemies, but also to pray for them, and strive to do them all the good in their power. That truly is the spirit of Christ. Let the Adventists thus live and act, and oh, what living epistles they would be, known and read of all, that they have been with Christ and have learned of him. Then inquiry would no longer be, What do you believe? and be counted a heretic, or otherwise, accordingly; but, Are you a Christian, and have Christ's spirit, his acts, or fruits, as Christ has directed? Reader, have you Christ's spirit? and does his example and precepts direct your every act? If so, you are his; and by thus continuing will share with Christ the kingdom—otherwise not.

Burnt Hills, N. Y.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, March 17, 1849.

Speaking the truth, in love.—PAUL.

TURBID UNTO FABLES.—No. III.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they despise their teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

Such are the deep rooted prejudices against the doctrines we are investigating, that many will not candidly examine them. They take offence if their favorite view of them is called in question. Will such persons pause a moment, and consider, that, as these are "the last days," when the great mass of the church, according to our text, are turned away from the truth unto fables, it is possible, and highly probable, that they, in common with others, may have imbibed some errors. Will they also remember, that error can do them no good, but may prove their ruin; and, if they are in the truth, the more critically their faith is inspected by the word of God, the purer it will appear. We entreat them not to suffer their sectarian prejudices to cause them to be among those who "will not endure sound doctrine." And do not be deceived with the notion, that it is necessary to investigate only a part of the revealed will of God. He has, in his wisdom and benevolence, given his word, and called upon us to believe it, which we cannot do without understanding it. Neither can we know, without a full investigation of all the fundamental doctrines of the Bible and the church, whether these are the last days in which the church was to be turned unto fables. With these remarks we will notice

2. *The Unity of God.*—In our last week's number, we clearly showed the disagreement of the popular church and the unpopular Bible, on the Person-

ality of God; and that the Bible teaches that he has a personal form, while their articles of faith say he is "without body, or parts, or passions." But, strange as it may appear to a sane mind, those same articles as plainly teach the *tri-personality* of God; or, that there are *three persons* in the Trinity, which they call God. Now, that this doctrine is a fable, or contrary to the truth of the Bible, is just as evident to us, as that *one* is not *three*.

We readily admit, that God, and Christ, and the Holy Ghost, are *one*, and are so called in the Bible. But they are no more *one person*, than the husband and wife are, who are called *one*; nor than all Christians are, who also are called *one*, repeatedly in the Bible. And, besides, Christ prayed (John xvii.) that all his believers might be *one*, even as he and his Father, are *one*. It is a oneness of spirit, mind, work, &c., and not of person, that is meant in each case.

"Hear, O Israel; the Lord our God is one Lord." Deut. vi. 4.

Christ repeats this text (Mark xii. 23), to which a learned scribe replies, "Thou hast said the truth, for there is one God, and there is none other than he." Observe, "*God is one*," not *three* in *one*; neither does it say, The Lords our Gods are one Lord, as though there were three Gods in one, as the doctrine of the trinity teaches. We think, if God is a trinity of persons, and if Christ was one of those persons, he would have corrected the scribe when he said, "There is *none other* but HE." Paul says the same, in 1 Cor. viii. 4.

"There is but one God, the Father . . . and one Lord Jesus Christ." 1 Cor. viii. 6.

How can any one, with such plain language as this before him, suppose, for a moment, that there is more than one "God the Father," or that "Jesus Christ" is the Father? He cannot, consistently.

"God is one," Gal. iii. 20.

"*Is one*." Then he is not *three in one*, as Trinitarians hold. This testimony is too "sound" to be impeded, in the least, by human reasoning. It is some of the sound doctrine from which the church has turned away, and will not endure in these last days.

"There is one God, and one Mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5.

How clear and harmonious is the system of sound doctrine. It presents God as one being, and Christ as his beloved Son, who is a glorious mediator between God and fallen man. But the fabled doctrine that God is three, and Christ is one of the three, or the very God, either destroys the Mediator, or makes Christ a mediator between himself and man; either of which is directly in opposition to sound doctrine, and should be rejected by every one.

"Thou believest there is one God, thou dost weil," James ii. 19.

May we believe the same, and do well also.

"There is one body; and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all." Eph. iv. 4-6.

We have just as good reason to suppose, that the "*one body*," the "*one spirit*," the "*one Lord*," the "*one faith*," and the "*one baptism*" are *each three*, as that the "*one God*" is. Further, as the "*one God and Father*" is said to be "*above all*," then the "*one spirit*," and the "*one Lord*," cannot be two of the three persons which Trinitarians say constitute God; for if they are, then, according to the text, God would be above himself.

Finally, there is no doctrine more clearly taught, and positively affirmed in the Bible, than the doctrine of the Unity of God. It is not only positively declared, that there is "One God," but, that "God is one." And to reject such sound and important

doctrine as this, and turn unto the fabled dogma of the Trinity, we think is no trifling matter, especially for one who has been enlightened on these truths and professedly makes the Bible his rule of faith and practice.

We earnestly entreat all to bestow a suitable portion of time to the faithful examination of this matter. Not for the sake of the mastery, but that you may know the truth, for it alone can make you free, strong, holy and happy. It is error that has led the churches where they now are, divided and fallen—it has been the fostering of error in their midst, that has corrupted all of their ways, blinded their eyes, starved their souls, and dried up all their streams of life; it is error that has ruined the world, and fitted it for destruction; and unless we take heed to our ways, and love sound doctrine more than the falls of men, we shall stumble and fall in error as others have done. In this age, prolific with error, where the church will not endure sound doctrine, but has turned away from the truth unto error; our only safety is in cleaving to the Bible, the Book of Truth. If we believe as it teaches, do as it commands, possess the spirit of its Author, we shall suffer reproach here, and reign with him in the world to come.

DIVISIONS AMONG CHRISTIANS.

Is it the will of God, that his children should be divided in faith? The sects, to avoid condemning others as good as themselves, and to escape self-condemnation, answer this question in the affirmative; but give no Bible evidence to justify the correctness of their assertion. Many who profess to be under the influence of no human sect or party, but think they are guided by the Bible only, hold the same doctrine. They think that God never designed there should be perfect agreement of faith; and, besides, that such a thing would be impossible, in this imperfect state, while men possess such different degrees of intellect as they do: It is thought, that the man with ten talents will believe more than the man with but one; and vice versa; and, consequently, divisions in sentiment will follow, as a matter of course.

This we consider unsound doctrine—

1. *Because it is not true in fact.* Men do not necessarily differ in understanding the meaning of plain and simple testimony, because they possess different degrees of intellect. One may not be able to comprehend as much as the other, but, so far as he can comprehend, he will understand things just as the one of superior intellect does. We speak of minds free from wrong influences. Let such minds, of the order of one or ten talents, look at the plain and simple evidences, on which the faith of the gospel is based, and they will believe alike in reference to it. The reason why they believe so differently, is, because their minds have been spoiled by early training, sectarian prejudices, and vain philosophy. God's word must be exonerated.

2. *Because it is contrary to sound reason.* We must suppose, if all cannot believe alike, that God has either made them incapable, or has given his plain word so obscurely that it cannot be correctly understood; either of which would be an impeachment of his wisdom and goodness. We think he has made all perfect minds capable of understanding his plain word alike, and has made that word so plain that all such minds may understand it. It is unreasonable to think differently.

In God, is Christ, is the Holy Ghost, is the economy of redemption, and the future destiny of man, so imperfectly or contradictorily revealed in the Bible, as necessarily to produce conflicting opinions in honest minds, concerning their real character? It is an impeachment of the perfection of that perfect Book, to admit such a thing. The revelation

of the whole is plain, and simplified down to the comprehension of the most common capacity; and may and should be understood and believed alike by all.

2. *Because it is contrary to the Gospel.* "Neither pray I for these alone, but for them also who shall believe on me through their word; that they may be one . . . even as we are one." John xvii. 20-22.

The union for which Christ here prayed, was not simply a union in spirit, but in faith also; and if either is more specially named, it is the latter; for *believing through their word*, is mentioned as the basis of the oneness for which he prayed. And, besides, he prayed that they might be "one, even as" he and his Father are one: and no man will deny that they are one in doctrine.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. xvi. 17.

Here it is made an offence, to "cause divisions, contrary to the doctrine" of Paul. Then, of course, it was not only possible for, but the duty of, the church at Rome, to be united in doctrine. And what was their duty, in this respect, is the duty of Christians now.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. . . . Is Christ divided?" 1 Cor. i. 10-13.

The point in this quotation is, that it is just as incompatible with the nature of the Gospel, to suppose that Christ is divided, as for Christians to divide, and "speak [not] the same thing." "Speaking" relates to their faith, or, what was taught, and hence it was necessary for them to believe alike, in order to "speak the same thing" and "be perfectly joined together in the same mind and in the same judgment." And what was the duty of the Corinthians, in this respect, is the duty of Christians in these perilous times.

"Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." 2 Cor. xiii. 11.

A christian community cannot be of one mind, unless they believe alike. And, besides, it is impossible for them to be united, even in works, where they are divided in faith, unless one, or all, of the differing parties are inactive on the points of difference. But just as far as each party acts, or reduces his faith to practice, or causes his faith to live, just so far there is division in faith, in works, and feeling. And, not unfrequently, every evil work.

From the investigation we have recently made on this subject, we have become fully satisfied, that there is a carelessness, if not a criminal looseness, among all classes of professed Christians in regard to it. Believing alike, relative to the "one faith," appears to be thought of as little consequence as it is for politicians or worldlings to think alike in politics or matters of the world. Let us look into this important matter, with the light of God's word to direct us, and, if possible, find and remove the cause of this evil, that we may please God, by believing his word for: "without faith it is impossible to please him." (To be Continued.)

Unless our receipts are increased, we shall be in pressing want of cash about the first of April. Will our patrons, who owe for their paper, relieve our anxieties immediately? Don't delay, for the time is short. We should have spoken sooner.

Those who are indebted for books, at this office, will most obligingly make payment immediately; that we may pay others.

TO CORRESPONDENTS.

PROBATION AFTER THE ADVENT.—Bro. C. M.'s reply to our short note to his lengthy article on probation after the advent, we feel under no obligation to publish. Had we given a formal reply, it would then have been his privilege to be heard again. We were willing that his array of Scripture texts should be placed before our readers, without showing them their true application, believing that, as a general thing, they would have sagacity sufficient to see the wrong use Bro. M. makes of them, and their true bearing. We then said, however, and repeat it again, that all we have yet seen on the theory, in the light of evidence for its support, has been mere inferences, and many of them very far fetched. One 'Thus saith the Lord' outweighs any amount of such evidence. We gave one such evidence, and give it again.

"Taking vengeance on them that know not God, and that they not the gospel of the Lord Jesus, who shall be punished with everlasting destruction . . . when he shall come." 2 Thess. i. 9-10.

If any will escape this destruction, who "know not God," and have probation after the advent, then we do not understand the import of the most simple words of the English language. The word "all," which we used in our former remarks, does not alter the meaning.

G. S.—As the question is now in competent hands let us be learners, and not speakers, at least until those who are speaking, shall take their seats.

A reader's article, if inserted, would tend to lead to a metaphysical, instead of a Bible investigation, of the important matters he names. Our established rule is to confine our small sheet to the investigation of the Bible. There is generally more darkness than light in metaphysical controversies. Our faith must rest on the Bible. What that teaches, it should be our constant study to know, and highest pleasure to believe and obey. Our only safety, in this day of fables and vain philosophy, is, to hold on to the precious Bible.

A layman "will give us his real name, though it need not be given to the public, unless he request or permit it. We would like his views on the time of the advent.

CHARACTERISTIC OF THESE TIMES.
"The Diorama of the Battle of Trenton; also, of the Garden of Eden, will be exhibited in this City," &c. &c.

Such is part of a notice, in our city papers, of these exhibitions; and we simply refer to them now to show the vitiated taste and low state of the godliness of this age. Christ and the Devil, or, the Paradise of God and the Devil's Battle-field, are united in sweet harmony, and exhibited on the same stage, to the same audience, to their high gratification! Horrible! Christians, be not ensnared by such wiles of the devil, nor countenance such impiety.

SINGLE SUBSCRIBERS.—One brother responds to our call for single subscribers to obtain one additional subscriber, thus: "To-day, being out among the people, I made a little effort, and succeeded so far as to obtain one additional subscriber, with one dollar."

If all will make a like, "a little effort," they will not only be the means of placing the truths we publish in the hands of many others, but will greatly assist us in meeting the expense of the paper. Will others see what they can do in this good work.

Bro. Wm. Rogers, Hartford, Ct., has a supply of the pamphlets entitled "The Purpose of God" by E. R. Pinney, and "Bible Doctrine," by J. Marsh.

Those in that vicinity who wish for these works, will call on him for them.

LATE PUBLICATIONS.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or 34 per hundred; single copy, 6 1/2 Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

A SCRIPTURAL VIEW OF THE CLOSE OF THE PRESENT DISPENSATION: the Circumstances connected therewith, and to be succeeded by the Restitution or Everlasting Kingdom of God. By Joseph Turner. Price 28 per hundred; \$2.50 per quarter of a hundred; single, 12 1/2 cents.

We are requested to say that a few copies of this work have been left in our care, for sale.

We do not recommend nor condemn it, as we have not time now to give our reasons for doing either; and, besides, others are investigating the question on which it treats.

DELINQUENTS.

1. Those who will pay in full for all they owe, before the 1st of April, shall be charged only *Seventy-five Cents* per volume.

2. Those who are unable to pay all they owe, may pay what they can, and if they will tell us that they are able to pay no more, we will credit them in full for past accounts, and continue their paper, provided they will pay in advance for the present volume.

3. Those who can pay nothing, and will inform us of the fact, we will balance their accounts, and if they desire it, will enter their names on our *free list*.

All who do not comply with some one of these fair propositions, who are owing two, or more, dollars, by the 1st of April, will be erased from our books; and, until we learn to the contrary, will be considered by us as—very negligent persons; and in imminent danger of coming short of the kingdom, for the want of that principle which makes us "diligent in business."

We fondly hope there will be a prompt and general response to these propositions.

THE ENLARGED SHEET.—A new slip up will cost not far from one hundred dollars. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred

dollars; making the whole additional sum about seven hundred dollars.

By this statement it will be seen that it is only about *One Hundred Dollars*, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged shaft.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if *five hundred paying* subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

We solicit all who feel interested in this matter to speak soon and freely on the same, that we may decide what to do in the case.

Correspondence.

INTERESTING REVIVAL.

BRO. MARSH:—Last week you briefly noticed the meetings at Homer and in the vicinity, of which it might be well to give a more particular account. Bro. and Sr. Chapman (who have been most indefatigable laborers in the Advent cause for some time, and have, to a great extent, labored literally in the "highways and hedges," feeling that there was more prospect of success in such fields,) went out into a neighborhood adjacent to Homer, where they had formed some acquaintance before, and held a meeting Sabbath eve in a private house, and the Spirit of God was manifested powerfully, and it was thought best to continue the meetings. Bro. Chapman informed me of this arrangement, and I came up from Homer, with many of the brethren and sisters there, to co-operate with Bro. C., as the providence of God so plainly taught it to be duty. The meetings continued through the week, and the people for miles about, more or less, came out, and the house of Bro. Coyle was filled with those deeply interested, himself among the rest, though at Bro. Chapman's first visit he was an opposer and scoffer. Several members of the family—his mother, brother, and two daughters, were brought to cry to God for mercy. His wife had been an Advent believer, amid reproach and opposition, for some time; now she rejoices, having her household with her. The Spirit of God was present to assist in preaching the word, and we felt the "anointing" while we spoke "all the words of this life." Our themes were—*The coming of Jesus—The resurrection is the time of reward—The event is at hand—Holiness unto the Lord is the preparation.*

Many souls were converted to God; backsliders confessed and returned with penitential tears, and were brought to enjoy the smiles of Jesus. I might mention particular cases of deep interest, but I have not time; this will suffice to show that the labor of God's people is not in vain, even in these degenerate days.

Of one thing I feel more assured than ever—that is, we have reason to believe that the same amount of labor in school districts in the country, promises much greater good than in cities and large towns, where the opposition of the ministry and influential church members is so widely felt. It is a painful fact, that the teachings of the ministry present the greatest obstacle to the spread of the truth. Oh, how fearful must be their responsibility! Can a doctrine that leads whole families to repentance and deep contrition for sin, and joy in the Holy Ghost, be from me, or the devil? I trow not; and yet this position is taken by some who "sit in Moses' seat."

Our meetings on "the hill" near Homer were among the most precious I have attended for a long time—at least since I left the West India, and at the last one which I attended, forty-five

persons arose and spoke, after the close of the sermon. Some of them were old people, who had been awakened and converted; others, business men, in the vigor of manhood; others still, youth and children.

On Sabbath day, Bro. Chapman baptized eight at Homer, nearly all of whom came out of the water praising God. The cause in the village of Homer itself is very encouraging. The last night I preached there, the house was full—a number of the more intelligent and reputable were out—the place was solemn, and I felt that God was with me. Our brethren and sisters there are strong in the Lord, and several of the brethren are competent to labor and exhort in this blessed cause.

Bro. Bates is located there, and is much devoted to the work, though his health is not firm.—He is much beloved by the brethren there, and is well calculated to "build up the saints in their most holy faith." I had much pleasure in laboring in that place, among warm, kindred souls.

The region about Homer seems to be waiting for laborers, and as Bro. Bates' health does not permit him to labor much abroad, I have, at the earnest desire of many friends, aided by their liberality, concluded to return to Homer, and labor awhile in that vicinity. If there are friends near there, who would be glad to have laborers in their neighborhoods, they can write me at Homer, and I will do what I can.

My sojourn in the country seemed to recruit my health, though my labors were more abundant than usual. I do not feel willing to devote my energies in *old fields*, where little can be done, when by *self-denial* and "enduring hardship," we can find new places, where the word will be received. May the Lord thrust out laborers into the vineyard, is my prayer!

In the blessed hope, yours,

L. D. MANFIELD.

Rochester, March 14, 1849.

P. S. I have just received a letter from Homer which informs me that the good work is still progressing.

L. D. M.

CLARKSON CONFERENCE.

DEAR BRO. MARSH:—Our conference at Clarkson Centre was a glorious meeting. It really seemed like old times. God's power was with us in very deed. Bro. P. A. Smith and Orton, of Rochester, came here some three weeks ago, and held meetings for about a week, and a number of souls were converted, and came out rejoicing in full hope of glory and immortality,—not by Adam the earthly, but by Adam the heavenly, at his appearing and kingdom.

A Methodist minister had an appointment in the school house, where we held our meetings, on Sunday, A. M. The house was crowded, and, to our surprise, he took up the subject of immortality, and paved the way for us, in the name of the Lord, to show the truth on that subject, which gave the people a chance to discern between truth and error: and the result has been, many of the people are determined not to live any longer on chaff, "for what is the chaff to the wheat, saith the Lord."

The converts come out straight in the truth; and I really feel that we are gathering the harvest sowed by Bro. Pruden last spring; and I feel satisfied that though he is dead, yet he speaks.

We have baptized eight souls, and more will probably go forward soon. The truth is gaining ground in this region, and should time continue till summer, we shall probably have a tent meeting here. We endeavored to set things in order, by ordaining three deacons.

Yours, in hope of immortality at the coming of Jesus.

J. C. BYWATER.

Clarkson Centre, N. Y., March 6, '49.

FROM BRO. J. B. COOK.

DEAR BRO. MARSH:—We have been favored with a visit from Bro. BATHURLO. He was highly favored of the Lord in preaching. Though the weather was quite inclement, we had most precious meetings. Much good was done. The brethren were refreshed and strengthened. Several backsliders were reclaimed. Next Sunday are three to be baptized, Lord willing; several others, I trust, will follow. Three are converts, who have been months coming gradually out into light.

Bro. B. may give you a sketch of some of his sermons. They are worthy of a universal circulation.

A revival is in progress in (a so called) Christian church. The religious feelings are roused; but if not nourished by truth—if not watered with grace, which flows only through "the glorious gospel of the blessed God," they will pine away and perish. Some, however, may be led forward to hear "the way of the Lord more perfectly," and thus be saved. "Every plant which my Heavenly Father hath not planted, shall be rooted up," saith Jesus. It takes "good seed," sown by the Son of man, in "good ground," to bring forth fruit, "some thirty, some sixty, and some an hundred fold."

Often do I think of, and pray for, the brethren scattered through the west. May "the good will of Him that dwelt in the bush" be with them till all the righteous shall be gathered to glory.—Amen.

Yours, hoping for immortality through Jesus at his coming and kingdom.

J. B. COOK.

New Bedford, Mass., March 7, 1849.

FROM BRO. J. WENDELL.

DEAR BRO. MARSH:—Notwithstanding the people of God in every age have bore their brow against the strong current of opposition that was arrayed against the truth, and found the promised grace of God sufficient for all these things, and "rejoiced in the truth," yet in no age of our world's history have the servants of God been called to proclaim, and his people to gird themselves, with a more glorious truth than the one that has been presented to the church and the world for the last few years. It is true, Noah and Lot proclaimed to their fellow men important truths, but in their accomplishment, they only experienced a temporal deliverance. Not so, in the fulfilment of the crowning truth, the coming of Jesus. Then, the children of God will experience an eternal deliverance; no more to bare their brow against the scoffs and sneers of Pharisaic professors and a wicked world; but to forever enjoy the "spicy breezes" of that climate where happiness knows no sorrow—where friends will meet to part no more. O! how I long for that day to come.—My soul cries out—

"How long shall that glad hour delay?
Fly swift around, ye wheels of time,
And bring the welcome day."

O, ye children of God, rejoice with me, for "Behold, our salvation cometh. Behold, his reward is with him, and his work before him." Are any in the furnace of affliction!—"Think it not strange— but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad with exceeding joy." Is your faith tried in that the vision tarries! Remember, "the trial of your faith is precious, more so than of gold, that perisheth though it be tried in the fire, that it might be found unto praise and honor and glory at the appearing of Jesus Christ." Praise God, O my soul, and all that is within me praise his holy name! Never was my Faith stronger, my Hope firmer, my Charity more abundant, and prospect brighter, than

at the present time. Who, that understands the glorious plan and purpose of God, would not fall in love with it, comply with its requisitions, and thus become an heir of God to the present blessing, and future reward, that he has promised to his children? Let us see to it, that we have a good title. How solemn, the thought, even, of having our title rejected, of not "having this seal," whereby "the Lord knoweth them that are his." "Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption." We see then that the title or "earnest of our inheritance" is the spirit of God, dwelling in us, by which also we are to be quickened into immortality when our deliverance shall come. How important that we have this spirit. See Gal. v. 22-26.

Now is the time to ensure the great reward. We are treading the last plank in the great platform of human probation! What a mixture of joy and sorrow does this thought excite! What! Jesus about to come! the trump of God about to break on the long night of the grave! the prison-house of death about to be opened! the sleeping saints about to come forth! the living ones about to be changed! the song of triumph and the shout of victory about to be heard! This, truly, will be to the saints of God the morning of that day that shall know no clouds. But while the prophet says, "Behold, the morning cometh," he adds, "And also the night." Sinner, to you it will be a night of darkness, of gloominess, wrath, distress, anguish, tribulation and destruction.

O! sinner, take the warning,
Ten thousand calls invite—
Should you neglect the morning,
Then comes the doleful night!"
J. WENDELL
Homer, N. Y., Feb. 20, 1849.

FROM BRO. A. N. SEYMOUR.

DEAR BROTHER:—Having the names of some new subscribers to forward, I embrace the opportunity of writing a few words of comfort to the faithful scattered abroad.

By the grace of God, we are, we humbly trust, sound in the faith, charity, patience and hope of the gospel; contending earnestly for the one body (the church) and one spirit, "even as ye are called in one hope of our calling," "one Lord, one faith, one baptism, one God and Father of all, who is above all and through you all." We also contend for the destruction of the impenitent, and the speedy restitution of all things spoken of by the holy prophets since the world began. While we build upon this immovable and glorious foundation, and try to indoctrinate minds into these and other sacred principles, the devil becomes profoundly mad, and the ministry and church, who know less about time than he does, are most awfully indignant, and would, if they had the power, annihilate our hope from society. But, thank God, it is immortal, and indestructible; and its chief corner-stone is the Rock of eternal ages.

We have just closed a series of meetings in Farmington City, where they did what they could to shut us out of every place of worship, but it did not succeed: Caesar's household having less bigotry than the household of faith. One man was determined we should not leave until we had preached. He told us to put up at the Inn, and he would pay the bill. He was quite officious in obtaining a room; one was opened which was occupied by a select school, in which we held ten meetings. The Methodists and Presbyterians got up prayer meetings, and continued them every evening; during our meetings, with the exception of one, which was spent in a donation party. They would be glad to keep every body away from hearing on the subject; but, praise the Lord, the

people would come; and we had a good congregation most of the time. We gave notice that we were ready to discuss the subject, with either of the ministers in the place, but this they refused to do.

We held one meeting in the Presbyterian church, and after the discourse was through, Mr. Eastman, the preacher in charge, spoke some 20 minutes in opposition. His arguments were, the world's conversion, Jews' return, ascension robes, and the people being made crazy and infidels as the result of Advent preaching. Mrs. Seymour removed the above objections, by the aid of the Bible and reason, in such a manner that truth shone more gloriously than ever. And in less than twenty-four hours, a man of the same order with the preacher, near by, became a raving maniac, and an unbeliever in our hope. The circumstances were painful.

The result of our meetings was good. The eyes of a number were opened to see and embrace the truth; and some, for the first time, resolved to serve the Lord at the loss of all things. Eld. Hoyt, and our aged father Wattle, were with us some, strong in faith, and giving glory to God.

Yours, in hope of eternal life through Christ.
ALVA N. SEYMOUR.
Salem, Mich., Feb. 7, 1849.

Obituary.

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

DIED, in Athol, Mass., on the 23d ult., CYRUS WILSON, son of Reuben and Hannah Siraton, in the 4th year of his age.

There is indeed a house of mourning. I never knew the meaning of that consoling text, "Wherefore comfort one another with these words," until on the day of his burial I endeavored to administer consolation from it to the hearts of the bereaved. Why, it was written expressly for Christian mourners, "that they sorrow not as others which have no hope. For if we believe that Jesus died and rose again, even so will they also which sleep in Jesus with him."

Cyrus W. was an uncommonly interesting child, while in health; and during the latter part of his protracted illness, exhibited a spirit of meekness and resignation far beyond his years. And while I gazed upon the lifeless remains, which but a few days before bespoke so much intelligence; and witnessed the tears and sighs of his weeping friends; the spontaneous language of my heart was, to any who could dare to cast the mantle of uncertainty over the future prospects of "such little ones," In mercy's name, say thy rash hand: for of such is the kingdom of heaven; and take heed that ye despise not one of "these little ones: for I say unto you, that in heaven their angels do always behold the face of their Father which is in heaven." They are waiting only Gabriel's signal, ere they wing their way to the sleeping places of their little charges,—and we trust they will find little Cyrus grave yet new,—when they will be borne away, "together with us, to meet the Lord in the air; and so shall we ever be with the Lord." Glory to God!

"No graves are there—
No willow weeps above the grassy bed,
Where sleep the young, the fondly loved, the fair,
The early dead."
A. BROWN.

DIED, in Mt. Holly, Vt., Jan. 12th, of dropsy, Sister BETSEY J. BISHOP, aged 53 years.

Sister B. embraced the Savior at an early age, and has ever lived a humble, devoted Christian. The preaching of the gospel of the kingdom

found her prepared to receive the truth: She embraced it in simplicity, rejoicing in hope, giving glory to God; and she has ever since been looking with increasing interest for the return of that same Jesus, and sometimes she hoped that she should live to see the Savior come in all his glory; but death, our common enemy, has been permitted to triumph. But she sleeps in Jesus, and we are comforted with the word of God, by Paul, that all that sleep in Jesus will God bring with him, clothed with immortality and eternal life, when death will be destroyed, and him that hath the power of death, which is the devil; and, when all the saints will receive their glorious reward.

We are reminded in this affliction that we are mortal, and may at any time be called to lie down in the grave; yet we rejoice that a brighter day is soon to dawn, when death will have no more dominion over the saints. May the Lord prepare us all to meet our beloved sister on the blessed shores of immortality. Sister B. was a firm believer in the sleep of the dead and destruction of the wicked.

B. S. JACKSON.
Wallingford, Vt.

DIED, suddenly, last week, at the residence of her son-in-law, Capt. Smith, our much beloved Sister BESSE, at the advanced age of 82.

Her prayer to be saved from a long sickness, and to live to see her son-in-law and grandson return from sea (absent near four years), was answered. She was at meeting on Sunday—well on Monday—read her Bible through the evening, and rose with unusual strength on Tuesday morning. But in a moment, she was paralyzed, never to see, or speak, or be conscious again, till the morning of the resurrection. Then she will "awake" in the likeness of her Lord and be "satisfied."

Sister Besse lived through "the dark day"—has been a professor many years; but was one of those "peculiar people" who never became satisfied till she heard the doctrine of the Second Advent. That met her mind. It satisfied her spiritual appetite. She was a real Christian—one who could speak of her Lord freely and easily. Religious converse was not forced from her. It fell upon spontaneously from the "well within," like the outgushing of a fountain from the earth. May her children and friends follow her as she followed Jesus.

New Bedford, Mass., March 7, 1849.

BRO. MARSH:—A few days since, I came across an ancient Spelling Book, in which I found the following. I consider it worthy a place in an Advent paper. The appearance of the book, as well as the sentiment contained in this extract, prove it to be of a modern origin; though it may have been often copied into modern translations. Were the youth of the present day, taught doctrines as pure, and near akin to Bible truth as those contained in this, methinks there would not be such an amount of error in the world, as now exists.

IMMORTALITY.

I have seen the flower withering on its stalk, and its bright leaves spread on the ground.—I looked again, it sprung forth afresh; the stem was crowded with buds, and the sweetness thereof filled the air.

I have seen the sun set in the west; and the shades of night shut in the wide horizon; there was no color, nor shape, nor beauty, nor music; gloom and darkness brooded around.—I looked, the sun broke forth again from the east, and gilded the mountain tops; the lark rose to meet him, from her low nest, and the shades of darkness fled away.

I have seen the insect, being come to its full size, languish, and refuse to eat; it spun itself a tomb, and was shrouded in a silken case; it lay without feet, or shape, or power to move.—I looked again,

It had burst its tomb; it was full of life, and sailed on colored wings through the soft air; it rejoiced in its new being.

Thus shall it be with thee, O man! and so shall thy life be renewed.

Beauty shall spring up out of ashes, and life out of the dust. A little while shalt thou lay in the ground, as the seed lies in the bosom of the earth; but thou shalt be raised again; and, if thou art good, thou shalt never die again.

Who is he that cometh to burst open the prison doors of the tomb; to bid the dead awake, and to gather his redeemed from the four winds of heaven? He descendeth on a fiery cloud; the sound of a trumpet goeth before him; thousands of angels are on his right hand.

It is Jesus, the Son of God; the Savior of men; the friend of the good. He cometh in the glory of his Father; he hath received power from on high.

Mourn not, therefore, child of immortality! for the spoiler, the cruel spoiler that laid waste the works of God, is subdued; Jesus hath conquered death—child of immortality, mourn no longer.

Foreign News.

AFFAIRS ON THE CONTINENT.

The course of events in continental Europe continues marked by the flight and fall of Princes. The Grand Duke of Tuscany has fled from Vienna with his family, and has taken refuge at Porte San Stefano. A Provisional Government has been declared, by the excited people, as part of Italy.

In the Roman States the republican feeling has reached the highest point of excitement, and the Executive Committee has usurped the Papal Authority, which is altogether set aside.

The Pope is deposed, and a Republic is established. This important event took place at 10 o'clock on the morning of the 9th of February. It has been voted that he shall enjoy all the guarantees necessary for the independence of his spiritual power.

Sardinia remains quiet. The King seems conscious that he has not the confidence of the Italians. Accordingly his object seems to be confined to the maintenance of his own power within Piedmont.

Naples has not advanced a step towards the settlement of her disputes with Sicily, and we presume that matters will remain in statu quo until some progress can be made in the negotiation of the several powers assembling at Brussels for the adjustment of Italian affairs.

In Austria and Hungary affairs have again taken an unfavorable turn. The Imperialists have certainly been beaten in several encounters with the Hungarians, and Berne is likely to give them a great deal of trouble. It is impossible to read the accounts of this fratricidal war without being shocked at the hostile vindictiveness and barbarity with which hostilities are carried on. Prince Windischgratz has been entrusted with the settlement of the affairs of Hungary.

We have had repeated reports of the entrance of the Russians into Transylvania, but no authentic reports have yet reached us of such an important intervention. There cannot, however, exist a doubt that Russia is intriguing actively with a view to encroachments at that quarter. Lord Palmerston, however, seems to be fully aware of the danger, and in spite of the obloquy attempted to be fastened upon him, is steadily circumventing an intrigue which, if persevered in, would infallibly bring about a general European war.

The Alba, of Florence, under date of Gaeta, the 10, says, "A secret consistory has lately been held, at which the Holy Father and the Cardinals attended. It was decided to demand openly an armed intervention of Austria, France, Spain and Naples, to the exclusion of Piedmont. The object of this intervention is to restore the Pope."

Appointments, &c.

Bro. H. H. Gross appoints to preach as follows: At Bridgeport, Ct., evenings March 23 & 25. Bethel Sunday, March 25. New Milford, evenings March 26 & 27. Roxbury, March 28 to April 1. Kent, evenings April 2 & 3. Sharon, evenings April 4 to 6.

[As the above will be all that I can do, personally, for the cause in the Housatonic Valley for the present, I hope the friends will secure as full attendance as possible.]

West Troy, day-time Sunday, April 8. Albany, evenings April 8 & 10. Lodi, evening April 11. Cooperstown, April 12 to 15. Pitcher Springs, April 17 to 23. [Trust Bro. Chapman will arrange for meetings both day and evening, and attend.]

Oswego Creek, April 23 & 25. Catsenova, evening April 26. New York City, Sunday, April 29. Letters will be required for at Albany, Cooperstown, and New York, as above. Hope to hold several protracted meetings in Saratoga Co. in May.

Bro. J. V. Himes, accompanied by Bro. A. Hale and Geo. Needham, will preach as follows:

Homer—March 18th, 19th and 20th. Auburn—March 23d, 24th and 25th. Seneca Falls—March 28th to April 1st. Rochester—April 1st to the 8th. Buffalo—April 12th, 13th, 14th and 15th. Lockport—April 19th, 20th, 21st and 22nd. Jamestown—April 26th, 27th, 28th and 29th.

P. A. SMITH appoints to be with the brethren at Clarkston Centre, on Sabbath, 25th inst.

The Lord willing, I will be with the brethren in Abington, Ct., the 2d Sabbath in April.

In North Scituate, R. I., the two last Sabbaths in April.

The Lord willing, I will preach in Pleasant Valley the 2nd Sabbath in March; Bethel, the 3d Sabbath; Plymouth, Monday evening; and New Britain, the 4th Sabbath. C. O. TOWN.

Business Notices.

To Correspondents.

C. W. Smith—The \$3 you say you sent the middle of last January for yourself and Bro. Barlow, were never received.

C. F. FIMM—All right. E. Miller, Jr.—We have placed the \$5 to the acct of the 10 copies. G. H.'s back account is \$3.04; H. S.'s, 8 cts.; which can be paid as soon as convenient. Have none of the tracts—balance credited on acct. Pamphlets had been sent. D. Prescott—24 cts due.

Donations:

TO SEND THE "HARBINGER AND ADVOCATE" TO THE POOR. L. Cox, 50 cents; J. Wright, 25 cents.

For Bro. E. R. Finney.

N. Jones, 1,00; brn. at Middlebury and Owego, Ia., 3,00; church in Hartford, Ct., 4,25.

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L. D. Mansfield—Homer, Cortland Co., N. Y. J. Weston—Lowell, Mass.

PAMPHLETS SENT.—W. Algire, 12; H. H. Gross, 100, by express; Wm Rogers, 400, by express; J. Wright, 4.

ROCHESTER TRACT.—W. Peabody, \$5.

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Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH, concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Restoration—Resurrection of the Dead—Kingdom of God—and Time of the Second Advent of Christ. By Joseph Marsh. Price \$4 per 100—100 cts. per 100.

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. Finney. Price, \$4 per hundred; 5 cts. single.

THE SON OF GOD.

An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Green, Minister of the Gospel. Price, 12-13 cts.

THE POWER OF KINDNESS.—NO. I.

Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition'. Price, 15 cts.

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Illustrated by Examples. By C. Morley. Price, 10 cts.

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On the Universal Spread and Expected Triumph of Roman Catholicism. Price, 15 cts. discount by the quantity.

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MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HYMNS (without music).—Price, 20 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation met in Jarvis Hall, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Burt street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet at either place.

ALBANY.—Second Advent Meetings are held in the "Second Advent Chapel," B. O.'s building, corner of State and South Front-streets. Meetings on Lord's day, and Tuesday and Thursday evenings. Ed Entrance on State, and also on Front-st.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford St., two doors from Main St. every Lord's day and evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY. Office in Talman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS.

Single Copy—per volume of six months—in advance, \$2 1/2. Five Copies, directed to one person, before the close of the volume, \$10. Ten Copies, directed to one person, \$18. Free of those who are not able to pay.

IF ALL communications, orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post Paid—to Bro. JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 14.

ROCHESTER, N. Y.—SATURDAY, MARCH 24, 1849.

Whole Number 274.

Poetry.

For the Harbinger and Advocate.

HASTE, PILGRIM, HASTE!

BY S. S. BRADLEY.

If I had stood by Adam's side
In Eden's blissful bowers,
And viewed time's swift and rapid tide
Until its closing hours,—

Could, then, I had my lot, to live
And view its ebbing sand,
I'd choose that lot—if Thou would'st give,—
The days in which I stand.

Behold! the things so long foretold,
How quickly they fly past!
In vision seen by seers of old:
O yes, they're here at last!

The sun of Earth is gliding down—
Its lengthening beams proclaim:
Haste! pilgrim, haste to get thy crown!
O, haste, in Jesus' name!

Reno, Virginia.

Selected for the Harbinger and Advocate.

HOPE.

O why should sadness touch the heart,
Though earth's gay scenes about us depart,
Why does the soul so fondly cling
To earth, when earth no joys can bring!

Earth may allure us for awhile,
And we are flatter'd by its smile;
But, if deceiv'd, we pine in grief
Till bright Hope comes to our relief.

When tempests toss our feeble bark,
When winds are high, and clouds are dark;
Though all around is black and drear,
Hope still points to a brighter sphere.

So when for Friendship's voice we sigh,
And think of days that have gone by;
Though Friendship's tones greet not our ears,
Hope still points on to future years.

Oh, were it not for Hope's bright ray,
How dark and drear would be life's way!
How full of woe, how full of care,
How oft our heart would feel despair!

Come, smiling Hope, and rest with me,
And never from my presence flee;
O, guide me to the land of rest,
Where joys shall evermore increase.

Original Articles.

For the Harbinger and Advocate.

THE DOWNFALL OF THE POPEDOM.

BY J. W. B.

The relations of this event are clearly revealed in Dan. vii. 9 and 21. The "thrones" were "cast down." These thrones must be those of anti-christian nations; the papal throne being the leading one, in several important respects. The Popedom, especially, "wore out the saints of the Most High." The next event is the judgment, at the sitting of the "Ancient of days."

"The same horn made war with the saints and prevailed," till "the Ancient of days came." The event next succeeding is, that "judgment is given to the saints of the Most High." They then "take the kingdom."

The conclusion seems inevitable that, as the Pope is now divested of his tripple crown and sceptre, the symbols of his official existence—as his throne is "cast down"—as the great bell in the dome of St. Peter's has been solemnly rung, though it never rings except on the death of a Pope,—as all these events (and the want of the above-named symbols, which are essential appendages of prevailing Papacy,) indicate that it does not now "prevail"; we should regard the sitting of the *Ancient of days in judgment as an impending event!*

Again; the period for the sounding of the 6th trumpet is given in peculiar phraseology. The day and month are given in the same terms with those of the 1260 days, Rev. xii. 6,—the 42 months, xiii. 5. But the word for "year" is peculiar. Jones' Gk. Lex. defines it: "A period of time which it takes the sun to return to the same place—a year." This period is 365 days. Add the month and day thus, 365, 30, 1,—396. This period, dated from the conquest of Constantinople, in A. D. 1453 (when the Turks conquered "the third part," or Eastern division, of the Roman Empire), extends to 1849—the approaching spring and summer. *This is the latest point for the ending of that period!*

Constantinople is the Eastern and Home the Western leg of the Great Image, Dan. ii. The downfall of both is now highly probable; but either, if destroyed, would leave the colossal fabric of empire, based on it, to totter to its final fall!

Dear brethren, "lift up thy head and look up, for thy redemption draweth nigh." "Stand fast in the liberty" of Christ. "Be not entangled again with the yoke of bondage" to man.

For the Harbinger and Advocate.

A SANDY FOUNDATION.

BY W. W. BARNETT.

The doctrine of universal salvation is founded on, and mainly supported by, popular errors; and is the result of a consistent adherence to popular rules of interpretation. The orthodox teachers of our day have adopted a rule of interpretation which virtually asserts that God frequently says what he does not mean, and means what he does not say; but with a most palpable inconsistency they apply this rule only to such passages of scripture as would conflict with some of their dogmas, if interpreted by common sense. Thus, Ezek. xxxvii. 12 says, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel," &c.

A plain, common sense interpretation of this passage would conflict with the notion that God's people are to return to the land of Israel previous to the resurrection. So it must receive an interpretation wholly at variance with the meaning of its language, according to common usage, and standard lexicographers. The Universalists, applying the same rule, thus furnished them, to all passages of like import, do away entirely with the doctrine of the resurrection of the body.

Again; St. Paul says (2 Thess. ii. 8), "And

then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The destruction of the man of sin by Christ's coming, would conflict with the temporal millenium theory. So, says the popular divine, St. Paul does not mean destruction when he uses that word, but he means conversion; or, in other words, he says what he does not mean, and means what he does not say. Well, says the Universalist, if Christ's coming means a manifestation of his power, his second coming was at the destruction of Jerusalem, for that was the next great manifestation of it, after his first coming. And if the destruction of the man of sin means his conversion, then the destruction of all the wicked means the same thing; and this is the very destruction in which we believe.

Again; the doctrine that men are judged, and assigned their respective places in happiness of misery, is inconsistent with a general judgment; and thus the Universalist is furnished with an argument for rejecting that important Bible truth; and the doctrine of the innate immortality of the soul, besides obviating the necessity of a resurrection, throws an insuperable barrier in the way of a just comprehension of it, and lays the foundation for that baptized absurdity, the death of an undying soul—the destruction of an indestructible being—the perishing of an unperishable man—the utter consumption of inconsumable matter,—and for the plain contradiction of the word of God, which says of Him, "Who only hath immortality," dwelling in the light which no man can approach unto.

Bloomfield, Mich.

For the Harbinger and Advocate.

UNCONSCIOUS STATE OF THE DEAD, AND DESTRUCTION OF THE WICKED.

J. WILSON TO T. A. VARNY.

In the Herald for Feb. 1st, Bro. Varney, of Melvin Village, N. H., has given certain reasons for not conversing with a certain brother on the immortality of the soul, the state of the dead, &c., on which I wish to make a few remarks.—The reason why I do not send this to Bro. Himes, is not because I do not love him and his paper, for I do; but because I know it would not make him as happy to publish my views as it would you, for you and I are agreed, on these sentiments.

Though I have never seen Bro. Varney, yet I love him, and hope soon to meet him in the kingdom. I will give Bro. Varney's words, and intersperse my remarks in the form of answers to what he has said. He remarks:

"A few evenings since, I was in company with some of my Advent brethren that believe in the unconscious state of the dead, and that the wicked are annihilated. One of them began to ask me questions, which I found would lead into an argument. I felt that it would be an unprofitable subject, so I refused to go into an argument. The next day, while laboring with my hands, my

mind was led to what had taken place the night before, and on examination, to see if I had done right, the following thoughts passed through my mind:—

"1st. I do not believe that our eternal salvation depends on our belief respecting these questions."

"Ans. If my brother means that faith on these questions is the turning point of our salvation, and if he has found Adventists that believe it to be so, he has found such as I never have seen."

"2d. I have never known any good come out of a discussion of those questions."

"Ans. I think if my brother will only read Luke xx. 27-39, where this subject is brought up by the Sadducees, he will see that our Master did not do as Bro. V. did, but entered into the investigation of the subject; which has done me good; for it has decided the point that my brother says in his next reason can never be decided in this mortal state."

"3d. I believe they are questions that can never be decided while in this mortal state."

"Ans. I would refer my brother to Luke xx. 27-39. There Christ says the inhabitants of the new world are the "children of God, being the children of the resurrection." Now, no one can be a child of the resurrection unless he is raised from the dead. Make the soul a part of man, and immortal or immutabile, which cannot die, then it cannot be raised, and of course can be no part of a child of the resurrection, therefore can have no inheritance in the kingdom of God. So you see, brother, your doctrine carried out, would fill the new world with soulless bodies, as the only subjects of the kingdom of God."

"4th. I believe that a discussion of such questions generally genders strife."

"Ans. Agreed, and the reason why is, tradition in error always contends against the truth, and produces a spirit of strife."

"5th. I believe it has caused much division in the Advent ranks."

"Ans. Are not divisions justifiable, if they are made by introducing the truth into society?— "Though hand join in hand, the wicked shall not go unpunished." Prov. xi. 21. Making divisions, is a charge against the Adventists by the churches. My brother, do you think that Bro. Miller was wrong in exhibiting his views of the near coming of Christ? It made divisions? Let me tell you that the exhibition of Bible truths will never make divisions among an humble, christian, unprejudiced people, who are searching for the truth. "Christ came not to send peace, but divisions."

"6th. I view it of more importance to try to understand the signs of the times, and to search to understand the prophecies that have particular bearing on the present day."

"Ans. I cannot but wonder to see how much your mind differs from the mind of God, who says, Deut. xxii. 32, "O, that my people were wise, and would consider their latter end."

"7th. I consider it much more important for me to spend my time and talents, if I have any, in trying to prepare myself, and persuading others to prepare, to meet the Lord."

"Ans. Our Lord says to the Jews, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Obedience to this command has produced the sentiment of the unconscious state of the dead and destruction of the wicked: this I know by experience."

"8th. I should feel much more justified in trying to encourage my brethren to persevere to the end, and in exhorting sinners to prepare to meet the Lord, than I should in arguing about non-essentials."

"Ans. Forty-two years ago, when I joined the Close Communion Baptist Church, there was a great outcry against those believing in immersion for preaching on non-essentials. What was the matter? Why, the sprinklers could not prove their sentiments by the Bible, therefore, they cried out non-essentials. I thought, when I found the Advent people holding that the Bible means just what it says, that I should never hear them crying about non-essentials; but I find like causes produce like effects, the world over. My brother acknowledges, indirectly, the conscious or unconscious state, one or the other, to be truth, but still calls them non-essentials! I wonder what he would think of me, if I should say in this letter that I believe in a non-essential God! Methinks I hear him say, You would be an inconsistent man. Amen. And yet, my brother, I just as much believe it, as I do that our God ever gave a non-essential truth. I believe, if it were possible for one of the redeemed, after entering the kingdom, to utter such a sentence, he would fall out as quick as the fallen angels did, for the crime of lowering down God's truth."

"9th. I see no way that I could believe in the unconsciousness of the dead, and annihilation of the wicked, without a plain contradiction of the words of the Savior and his apostles, unless I take the Universalist ground; and say that such words as 'everlasting,' 'forever and ever,' do not mean 'eternal,' 'without end,' &c."

"Ans. Annihilation is not a Bible term; but the wicked, at their second death, will cease to exist; or, as Obadiah says, 16th verse, "They shall be as though they had not been." They will be ashes under the feet of the righteous. My brother, I was thinking what a wonderful Universalist sermon you would preach, after being converted to Universalism by the annihilation doctrine. It would be about as follows: "Sinners, you will all be saved if you do not repent." But how!—"Why, God, will 'burn you up root and branch'! You will be 'as though you had not been,' 'driven out of the world.' Your reward for your unbelief in the earth will be 'like the smoke of the fat of lambs.' You 'shall not be.' You will be 'burned up,' and be saved, as God saved Sodom and Gomorrah." This, I think, is about the manner you would preach to sinners, should you become a convert to Universalism from believing in the annihilation of the wicked. I believe there have been more Universalists made by preaching eternal misery, than all other sentiments that ever were exhibited among men. How many I have been the means of making, I know not; for I believed and preached it thirty-seven years; and I pray God to forgive me for propagating that heathen error."

"I now ask you to look at Sodom and Gomorrah, burning with eternal fire. Is Sodom burning now? No. The place where it stood is a lake of sulphury water. Are the people burning now? No. They are burned up. You see that when the fuel burns up, the 'eternal fire' goes out. Rev. xiv. 11, 12, has its fulfillment before the general judgment, and therefore cannot prove eternal misery. Rev. xx. closes up the scene of the wicked, and leaves them forever under the power of the second death. Yes, says my brother: that is a death that never dies. If that is good logic, then the life of the righteous is a life that never lives!"

"I now present you with the following inspired witnesses to prove the unconscious state of the dead; examines them: Gen. vii. 20, to the end of the chapter; Pa. cxv. 17, xvii. 15, vi. 5, xxx. 3, cxlvi. 3, 4, civ. 34, 35, xlix. 12 to the end, lxxxix. 47, xlii. 29; Job. xiv. 12 to the end, ix. 5; Dan. i. 3 and last; Acts ii. 16-37; Isa. xxxviii. 18, liiii. 7 to the end; Rom. vi. 23; 1 Cor. xv. 16; Rev. xvi. 3. Here is positive proof from twenty-two passages, by nine

inspired men, that the dead are unconscious.

"I now present thirteen inspired witnesses, that the wicked, after the second death, will cease to exist: Mol. iv. 1; Math. xlii. 30; Luke iii. 17; Isa. xlvii. 14; Pa. xxxvii. 20; 2 Thes. i. 28; Gen. vii. 4; Job xiv. 6; Dan. xii. 2; Zeph. iii. 6; Acts iii. 23; Rev. xi. 18; 2 Pet. ii. 12."

"I shall now answer the prominent points in your different numbers."

10th. You seem to be afraid of being led into infidelity by this doctrine.

"Ans. If being converted from a sentiment that has nothing but inferential testimony to sustain it, into a sentiment which has one hundred positive evidences by inspired men to prove it, is infidelity, then I am an infidel."

11th. You can see nothing in the sentiment to make you live a more holy life.

"Ans. I can live for my holy life in it; and the more we have of the truth, the purer we live, for it purifies."

13th. You seem to think that if you should be in an error, the nap in the grave will be so short that it can be of but little consequence to come out of the error now."

"Ans. This is treating the truth with indifference. We should always be glad to exchange error for the truth."

14th. You seem to think that death would be a shorter punishment than has generally been held out, and, therefore, would encourage the wicked to sin."

"Ans. If God's penalty will not restrain the wicked, we must not add nor diminish, lest we incur the plagues written in the Book."

15th. You cannot see any more zeal for the salvation of men with those entertaining these views, than when they believed differently."

"Ans. I can see nothing that will move me more to plead with sinners than the truth that they must lose their existence, if they do not repent. Life and death are the great inducements which God has placed before men to move them to repentance."

16th. You think a belief in the unconsciousness of the dead, and annihilation of the wicked, has caused some to make shipwreck of their faith."

"Ans. What faith have they made shipwreck of? Is it the faith of the resurrection? No; for this doctrine makes the resurrection appear more glorious. Is it the faith that the earth will be the abode of the saints? No. Is it the faith that the coming of the Lord is at hand? O, no. What faith is it? Why, it is that faith that dead men live, and that the second death of the wicked is eternal life!—I, dear brother, am the man that has made that "shipwreck," and if any want to go on that wreck, they can, for, I shall do so no more."

17th. It leads to the doctrine of the return of the Jews."

"Ans. Go with me, my brother, to the churches, and ask them what they believe with reference to the return of the Jews, and they will say, they will return; but when you ask them what they think of the sleep of the dead, they will cry out, infidelity! infidelity! So you see that the doctrine has no such tendency."

"My brother thinks that if, on a careful examination of the sentiment, he should find it true, it would not stimulate him to promulgate it as many others do."

"Ans. I suppose the doctrine now looks to my brother as Christ was to the Jews: "A root out of dry ground, without form or comeliness." But let his eyes of unbelief be opened to see its glory, and he would love and confess it. I suppose he, as well as myself, thinks much of Martin Luther, and Sir Isaac Newton, because God made them lights to shine out of papal darkness! Well, Luther once said, "I permit the Pope to make articles of faith for himself and his faithful!"

* Translation from mortal to immortality, I can see reasonable; but from immortality I can see no higher state of existence to translate into.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, March 18, 1854.

Speaking the truth, in love.—PAUL.

TURNED UNTO FABLES.—No. IV.

For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Tim. iv. 3, 4.

There are but few if any errors fraught with more evil consequences than the very common and popular one, which teaches that it is of little consequence what a man believes, provided he is a Christian.—This loose principle has made the most imperative commands of God, unimportant; the Bible, a book of non-essentials; investigation, or searching the Scriptures to obtain a full and correct understanding of the doctrines they teach, not only useless but pernicious in its tendency; and, finally, has rocked the slumbers of the church, while error has come into her very midst, like an overflowing flood, until she has been insensibly carried where we now behold her, far away from every prominent truth of the Bible, and blinded by the doctrines of men; just where our text predicts she would be in the last day.

Our duty as a faithful watchman, and careful observer of the signs of the times, is, not only to see and acknowledge, that this is the character of the church, but to proclaim it to the world. Such a proclamation, however, should not be made, without being sustained by the very best of evidence for its correctness. We, in common with advent believers, have repeatedly made this declaration, viz: that the church has departed from the truth, and has turned unto fables; but, our reasons, in detail, for making this fearful charge against the professed church of God, have not, to our knowledge, been given. Duty imperatively calls upon us either to sustain the charge or withdraw it, acknowledge our mistake, and conclude that these are not the last days, and, consequently, that the coming of the Lord is not near. The latter we could not do; and therefore have entered upon the work of the former. And we will proceed to notice,

3. *The love of God.* The Methodist Discipline, the Presbyterian Confession, and the orthodox sects generally, teach, that God is not only "without body, or parts," but is without "passions." This is one part of their faith; but another part teaches that God is the most passionate being in the universe! that he was so full of vindictive justice at the transgression of man, that nothing but his eternal death, or its equivalent being inflicted on the beloved Son of God, would appease his anger. Hence, God is not unfrequently represented as standing with his sword of punitive justice drawn, ready to cut off forever, fallen, helpless, and defenseless man; while Christ is represented as being so benevolent, lovely, and full of mercy, that he throws himself between a frowning, incensed God and trembling, dying mortals; and receives in their stead the dreadful blow; Christ dies, God is appeased, is reconciled, and man lives.

We cannot express in too decided terms our disapprobation to such a doctrine as this. It borders very near on the most daring blasphemy, because it represents God as possessing an entirely different character from what is revealed in his word, a God of love. It doubtless has caused thousands to fall into infidelity. They have said, If this is the character of the God of the Bible, we will have nothing to do with him! Poor souls! they thought they hated the God of the Bible; but, in fact, they hated

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a fictitious God, who exist, that they have actually been afraid to approach him. We well remember our feelings on this subject. We verily thought that God was a stern, frowning, unkind, angry and revengeful being, and that Christ possessed an entirely opposite character. Hence, we were afraid to pray to God, and did not love to think about him. Could we have understood his real character, we might have loved and obeyed him long before we did. Our case is but a specimen of thousands more. But how different do we view the matter now. We now look upon God as the most lovely, benevolent and merciful being in the universe.

"God is love." 1 John iv. 8.

Love is a prominent element in his nature, and is the crowning principle that moves to the performance of all his acts. Hence, relative to providing salvation for perishing mortals, the Savior says,

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

Then, boundless love, and not vindictive justice, was the procuring cause of man's great salvation. Or, as Paul has said,

"But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sine; and hath quickened us together with Christ, (by grace are ye saved); and hath raised us up, and made us sit together in heavenly places in Christ." Eph. ii. 4-6.

God has not been poor, but "rich in mercy" towards his erring creatures; neither has his love been small, but "great" in making provision for their eternal redemption. And when his most gracious designs shall be consummated, in the second coming of his Son; the resurrection and change of his saints; renovation of the earth; and filling it with his glory; by the establishment of his righteous kingdom under the whole heaven,—then, in this state of things, as Paul further remarks, will be made manifest,

"The exceeding riches of his grace, in his kindness toward us through Christ Jesus." Eph. ii. 7.

Almost any amount of such testimony as this might be adduced, in justification of the glorious fact that "God is love"; and in condemnation of the dogma that he is actuated toward his creatures by an opposite principle. His goodness should lead us to repentance; and we should love him because "he first loved us." And

For this love, let rocks and hills
Their lasting silence break;
And all harmonious joyful tongues,
Jehovah's praise speak.

DIVISIONS AMONG CHRISTIANS.

(Continued.)

Having proved, in our previous article on this subject, that it is contrary to the will of God, for his people to be divided in their faith; and we will now inquire,—

Why do they divide?

Not because God has made them to differ; for he tells us to mark those who cause divisions contrary to his doctrine.

Not because of a difference in intellect; for a disagreement in faith is not a necessary consequence of different degrees of capacity of the human mind.

Not for want of integrity among the great mass of the church; for they are true to their divisions, and would die a martyr's death before they would abjure their creeds.

Not for the want of deep piety; for not unfrequently the most devoted and pious are widely separated in their faith.

Not because nothing has been done by this church to effect it; for countless prayers have been offered, thousands of sermons preached, volumes written, councils called, creeds formed, persecutions raised, and heretics killed, to produce union of faith.

Not because the Bible has not been perseveringly studied; for very many who have made it the constant study of their lives, have been widely divided in opinion about it.

Why, then, do divisions exist? If the Bible does not answer, then it can not be answered, nor can we answer it. We believe the Bible gives the answer; and to it we will listen. It assigns at least two causes.

1. *A willing or wilful rejection or neglect of the truth.* Some truth is brought to light, and presented to the church; the accompanying evidences are clear and convincing; some believe; while others, for selfish, worldly, or sectarian ends, reject the new light, will not believe; and a division among brethren is the consequence. A few scriptural examples will illustrate this case.

"John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe." Matt. xxi. 32.

Here we see, that the learned and reputedly pious "chief priests and the elders" (v. 32) were unbelievers, and the cause of a division in faith among the people: while the "publicans and the harlots" received the truth. But why did not their priests and elders believe? Not because they were incapable; for others, who were less capable, did believe. The answer is in the text, "When ye had seen it, ye repented not." They saw the truth, but would not receive it.

"And ye have not his word abiding in you: for whom he hath sent, him ye believe not." John v. 38.

They were under the strong influence of the traditions and doctrines of men; therefore, when the word of God was preached to them, they would not believe it. Some, however, did receive the truth; hence, a division was made, by a wilful rejection of the word of life. Verse 43 confirms this conclusion. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Rather than lose their worldly honor, they would not believe.

The third and fourth chapters of the Acts of the Apostles furnish a very striking case, to the point. A miracle had been wrought by the Apostles, in healing the lame man who sat at the beautiful gate. The wonderful act convinced many of the truth of Christianity: it was the means of adding about "five thousand" unto the Lord. His enemies were alarmed at this unexpected triumph of the cause of Christ, and went to work to stop its further progress. And in doing which, "Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, gathered together at Jerusalem," for the purpose of calling the Apostles to an account for this matter. The result of the trial, on the part of these high dignitaries, was, that they were constrained to acknowledge, "that indeed a notable miracle had been done by them; is manifest to all them that dwell in Jerusalem; and see cannot deny it." Then why did they not believe? Because they would not; they knowingly and wilfully rejected the truth.—Hence a most formidable division was made; the wilful rejecters of the Gospel on the one side, and the humble disciples of Christ on the other.

Many of the unhappy divisions in the church, on

matters of faith, since the days of the apostles, have been produced by this same unholly cause, viz : a willful or willing rejection of the truth. The new and reformatory truths which from time to time, under the direction of God, have been brought to light by the humble, yet faithful Bible students, have been rejected by the leading influences of the church.—Individual and denominational honor and interest have been at stake, and must be sacrificed, in order to receive the new truth. The former they would not do, and, as a matter of course, truth has been rejected, and division created; with the rejectors of the truth on the one hand, and the humble and despised lovers of it on the other.

This truth has been most literally verified in the divisions that have been produced by the introduction of the Advent doctrine into the churches of these last days. Such were the evidences which attended that doctrine, that, at first, the great mass, both ministers and people, were constrained to acknowledge their conviction that it was true. But they soon not only rejected the whole Advent theory, but commenced a determined opposition to those who advocated it. A formidable division has been the result; an opposing church on the one side, and those who are looking for the immediate return of the Lord on the other. The reason why this division has taken place is obvious; it is because the church has willfully or willingly rejected the truth, and cast off those who have received it.

From this view of the subject, we ask, Is a division in faith justifiable? It cannot be: for it is by faith that we are justified. (Rom. v. 1.) We may as justly plead justification for a willing or willful disobedience of God's word, as for disbelieving it. Those who have caused divisions, on this principle, are guilty of both. And never was the church more worthy of the charge than now. And those who know these things to be true, may fall into the same condemnation, if they neglect to warn the church of their danger, show them the venious nature of their unbelief, and faithfully exhort them to repentance, that they may believe, and be saved.

[To be Continued.]

TEMPORAL POWER OF THE POPE.

On hearing of the late revolution in Italy, we were foremost in expressing our decided opinion that the temporal power of the Pope was forever gone. Some thought we were premature, and hazarded our reputation, in speaking so soon and decidedly on the matter, as we did. But the sure light of the prophetic word shone so clearly on the transpiring events of Italy, that we not only felt it duty to speak when we did, but the strongest assurance that we were not mistaken in the matter. We now offer some further evidence in justification of the view we then took of this affair. . . .

1. The recent acts of the Assembly of the "glorious Roman Republic." By the late intelligence from Rome we learn that the Pope has been formally deposed, and a Republic established.

This event took place at one o'clock in the morning of the 9th of February, the Assembly having sat from mid-day.

This sitting commenced on the 8th at noon. M. Gallati occupied the Chair, and all the Ministers were present. The number of Representatives present was 144.

M. Savini moved the following decree:

ART. 1. The Popedom has fallen, in fact as well as in law, from the temporal Government of the Roman States.

ART. 2. The Roman Pontiff will enjoy all the guarantees necessary to the independence of the exercise of his spiritual power.

ART. 3. The form of Government of the Roman

State will be pure democracy, and will take the glorious name of the Roman Republic.

ART. 4. The Roman Republic will have, with the rest of Italy, the relations which a common nationality requires.

The Alba says that the City of Rome was in a state of apparent joy and enthusiasm at the result. At two o'clock in the afternoon of the 9th, the flag of the Republic was hoisted on the tower of the Capitol, amid the cheering of thousands of spectators, and the young Republic was saluted at its birth by the firing of 101 guns from the Castle of St. Angelo.

There was a grand demonstration on the 10th, in honor of the Republic, and the decree relating to it was read from the Capitol. The people loudly applauded the article providing for the abolition of the Pope's spiritual power. On the 11th a grand Te Deum was chanted at St. Peter's, on the occasion of the proclamation of the Republic.

This is evidence the most conclusive that the temporal power of the Pope is taken from him.

2. The fulfillment of Dan. xii. 25, 26, we think, strongly justifies this view of the matter.

The saints were to be given into the hands of the little horn, or Papal kingdom, "until a time and times and the dividing of time," or 1260 years. The decree of Justinian, Emperor of Constantinople, which took effect at A. D. 538, placed the saints in the hands of the Pope; for it made him universal head of all the churches, and an effective corrector of heretics. Just 1260 years from this date, viz: A. D. 1798, the power of the Pope over the saints, to put them to death, was forever taken away by the French, under Berthier, Napoleon's general.—Observe, that nothing is said in this prophecy about the dominion or the temporal power of the Pope being taken away at the end of 1260 years; but the saints were then to be freed from his murderous power, or his power to put them to death, was then to be taken away. "This was done."

Another point in the prophecy is, "And they [the ten kings Rev. xvii. 16] shall take away his dominion, to consume and destroy it, [not him, as has been supposed] unto the end." The ten kings have long been taking away and consuming the once extensive dominion of the Pope, until the last foot of it has been "DESTROYED," as the above decree of the "new Roman Republic," and other events, show. It is destroyed under the "END," never more to be restored to the Pope. Amen.

The next event in the order of this prophecy is, the coming of the kingdom of God, and dominion, and the greatness of the kingdom under the whole heaven.

If such evidences as these will not convince us that the coming of the Lord is near, then nothing but the actual appearing of the sign of the Son of man in heaven will do it. In view of these evidences, and of the glorious events which they proclaim near, we should be strong in the faith, giving glory to God.

Bro. J. Wilson has made his arrangements to start on his proposed tour among the churches the first of April. His arrangements are all made at what places to labor for six months. His first appointments will be found on our last page, and others will be duly given. Bro. W. says, in reference to his journey:

"I go this tour, feeling, in some degree, the same injunction that God laid on Jeremiah: 'Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah which come to worship in the Lord's house, all the words that I command thee to speak unto them: diminish not a word.'—Jer. xxvi. 2.

A FALSE ZEAL.

Some people are always in great haste to make others see and believe a new doctrine. They should not be in a hurry, but should give the people time to digest the matter, and compare it with the word of God before swallowing it. Men may be driven, in the excitement of the moment, to the acknowledgment of a doctrine; but they never are made truly to believe under such circumstances. They must have light before they can believe; and light cannot be forced, hurried, scared, threatened, or driven into a blind-folded mind. Truth must gently and patiently remove the bandage from the mind's eye, before it can be opened to admit the light. A false zeal not unfrequently puts out the eye, and then beats the man's brains out because he cannot see.

A sluggish or lazy zeal is no better than a fiery or over-heated one; for it makes it of little consequence to know and do the will of God, and causes its possessor to slumber in his blindness and sin, when the awful thunders of the judgment are heard in the distance, and the bright dawn of the approaching day of eternal redemption and glory, is lighting up the heavens. Beware of these two extremes, which are equally fatal in their consequences. One man may perish by over-excitement, in endeavoring to escape from a burning building; while another may be consumed in the flames in consequence of his want of energy to save himself. So in matters of religion; some, in their fiery zeal, run head-long to destruction—while others, by their coldness, perish in their sins. And the devil cares but little which of these ways people go to destruction, provided they only go there. Be cautious how you follow him in either of these paths, for they both lead down to death. But let your zeal be according to knowledge, the word of the Lord, and you will be led in the way to eternal life.

THE ENLARGED SHEET.—A number have spoken favorably of our propositions to enlarge our sheet, and some have promised to aid in the enterprise should we engage in it. We desire to hear from others. Shall the sheet be enlarged? and will you aid in meeting the expense of doing it? Please speak freely and soon on the matter, that we may be enabled, in due season, to decide what to do in the case.

Bro. E. R. Pinney, we are happy to say, after a painful confinement of near four months, for the first time was enabled to meet with the brethren last Sabbath, and give a word of counsel, exhortation, and comfort, at the close of the discourse of the speaker. The prospect now is that he will be able to return to his family in a few weeks; and enter the gospel field soon after. May our hopes not be disappointed.

"Critical Investigator," (I) doubtless, well knows that our rule is to publish no original communications of consequence, without having the name of the writer.

We are requested to inform Bro. E. Miller, Jr., that his chart is at the Express office, La Porte, Indiana.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel.—The Millennium.—Personal Coming of Christ.—Resurrection.—Renovation of the Earth.—Kingdom of God.—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the

mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 60 Cents per dozen, or \$4 per hundred; single copy, 6¢ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

DELINQUENTS.

1. Those who will pay in full for all they owe us, before the 1st of April, shall be charged only *Seventy-five Cents* per volume.

2. Those who are unable to pay all they owe, may pay what they can, and if they will tell us that they are able to pay no more, we will credit them in full for past accounts, and continue their paper, provided they will pay in advance for the present volume.

3. Those who can pay nothing, and will inform us of the fact, we will balance their accounts, and if they desire it, will enter their names on our *free list*.

All who do not comply with some one of these fair propositions, who are owing two, or more, dollars, by the 1st of April, will be erased from our books; and, until we learn to the contrary, will be considered by us as—very negligent persons; and in imminent danger of coming short of the kingdom, for the want of that principle which makes us "diligent in business."

We fondly hope there will be a *prompt and general* response to these propositions.

Correspondence.

THE WICKED TO BE PRUNED.

BRO. MARSH:—As Bro. Cook has again, in the "Harbinger and Advocate," referred to the word *kolasso*—punishment, in Matt. xxv. 46, as well as the controversy respecting it, I thought it would not be out of place to offer a thought or two for the consideration of your readers, bearing on the signification of the word. If I recollect aright, the primary signification of the word rendered punishment, was the act of cutting off, or lopping off; also a prominent signification of its verbal root, *kolasso*, was, to prune, to curtail, or take from; and much stress was laid upon the verb, to prune, by the Herald; and that those on the left hand were pruned, as a tree is pruned; and, consequently, their punishment was not to be cut off, or destroyed; for a tree is not destroyed when it is pruned.

To prune is to cut off branches, and the act of pruning is the act of cutting off shoots or branches. As the same word was translated torment in the only other place it is used, it was inferred that the literal rendering of the phrase "everlasting punishment," would be "eternal torment." We respectfully submit, whether the idea of to prune, as a tree is pruned, is not virtually an absolute contradiction to the idea of eternal torment.

Eternal torment! What an idea! Who can grasp it? Horror of horrors! Endless, aye, more than endless torment. A perfection of torment. Eternal, embraces the idea of perfection. The perfection of woe and worthlessness. Who can bring such an idea "feelingly near!" Now what is the idea of pruning as a tree is pruned, or a vine? See Lev. xxv. 3, 4. What is the design of the husbandman in pruning his vines and fruit trees? Is it to make them worse? more unprofitably? more barren? more worthless? more incapable of doing or getting good? Most assuredly not. His object is, 1st. To remove all useless, unprofitable branches. 2d. To make the tree more beautiful. 3d. To make it more fruitful. 4th. To make it more profitable, by bearing more and better fruit. Now, what analogy is there between this pruning and eternal torment? The work, the design, and actual result, are as opposite as life and death, good and evil, light and darkness.

But there is another thought; it is this: The branch is pruned as well as the tree, but in a different sense. The tree is pruned of the branch, and the branch is pruned off the tree. The act of pruning relates to both tree and branch. The branch is taken from. It is, curtailed, also, of that which is essential to its existence as a branch, namely, the sap of the tree—its "root and fatness." This is taken from the branch by the act of excision by which the branch is taken from the tree and left to perish.

The farmer understands this matter. Look at his orchard. He has been through it with his pruning knife. The work of pruning has respect to both trees and branches. The former appear in greater beauty, and proportion, and adaptiveness to their purpose; while the latter are strewn all over the ground. Now what is his next work? He builds a fire in some open place, and then gathers the unprofitable branches together at the fire, and throws them on it, and they are *burned*.

This use of the word *prune*, is not peculiar. Other words are used in the same manner among farmers, as well as other people. The field is harvested as well as the wheat. When I have sowed a certain field with wheat, I say, That field is sowed; and, at the same time, I sowed wheat in the field. Here the work of sowing, or harvesting, relates to both wheat and field; while the application, and the results, and relation of the work, are widely different. This will suffice to illustrate the use of the verb to *prune*.

How conclusively, then, this idea of *pruning* the wicked confirms their everlasting destruction. He will sever the wicked from among the just, and cast them into a furnace of fire. All the proud, and all that do wickedly, shall be as pruned branches, and shall be destroyed forever.

J. I. CALKINS.

Adrian, Mich., Feb. 26, 1849.

SHORT EPISTLE TO THE SAINTS.

"To all that are in the church of Christ, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ."

First, I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit, in the gospel of his Son, that without ceasing I make mention of you always in my prayers.—Rom. i. 7-10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "For it hath been declared" by some that there are contentions and divisions among you. (1 Cor. i. 10, 11.) "My

brethren, these things ought not so to be." (Jas. iii. 10). Our blessed Lord prayed that, "They (the saints) all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." And the glory which thou gavest me, I have given them, that they may be one, even as we are. I in them, and thou in me, that they may be made perfect in one; and that the world may know thou hast sent me, and has loved them as thou hast loved me."—John xvii. 21-23.

"We know we have passed from death into life, because we love the brethren." He that loveth not his brother abideth in death. "Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. 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."—1 John iii. 14-17. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God."—John iv. 7. "By this we know that we love the children of God, when we love God and keep his commandments."—1 John v. 2. "My brethren, let us not love in word, neither in tongue, but in deed and in truth."—John iii. 18. Fellowship' all as brethren, that you have good evidence God owns as children, and all will be well.

"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, lowliness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on CHARITY, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. iii. 12.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in you by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundant above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end—Amen." (Eph. iii. 14.) "Grace be with you all." (Tit. iiii. 15.) WALTER PRATT.

FROM SISTER L. K. EVERETT.

DEAR BRO. MARSH:—I am still in the land of the living, although you have not heard from me for a long time. My health has been poor. I have had many things to occupy my mind and some things to stumble me. Amongst these last named, has been the war carried on by our editors and correspondents. I care not how much friendly discussion we have, on points wherein we differ, provided the only object is to give and receive Scriptural instruction; but when this is lost sight of, and a feeling manifested which seems like revenge, in an attempt to injure the character of a brother before the public, I feel as if I wanted to hide my head. Some are for Paul, some for Apollos, and some for Cephas. Is Christ

divided? or are we carnal and walk as men?—But I hope the war hatchet will soon be buried and buried deep, never more to be seen in our ranks. Nothing, I apprehend, we need so much as the spirit of forgiveness. Our blessed Savior has plainly told us—“So likewise shall your heavenly Father do unto you, if ye do not, from the heart, forgive every one his brother his trespasses.” Well, our heavenly Father is able to bring order out of this confusion, and good out of these seeming evils; and I believe he will in due time. They are among the “all things that shall work together for the good of them who love God.” We must not only be “purified, and made white, but tried.” We are doubtless drawing near the close of our trials in this wicked world—but I expect our conflicts will increase, perhaps ten-fold. I pray, if the will of God be so, they may not be in a way to drive the saints apart. Surely we have all learnt, by this time, to “cease from man;” if not, we may have more of the same sort of trial.

The coming of the Lord never looked more desirable to me than of late. The glories of that kingdom which is soon to be set up, under the whole heavens, never appeared more transporting to my mind. But I acknowledge I see no glory in death—no paradise for the departed saints until, with his glorified body, he enters the paradise of God, the New Jerusalem. Neither am I able to see, by the light of God's word, immortality for any child of Adam, except by faith in Jesus. “He came to bring life and immortality to light.” “Whosoever believeth on Him shall not perish, but have everlasting life.” If the wicked are to have immortality, I believe it is not revealed in the word of God. But more than this: I cannot see why the Holy Spirit should choose words directly the reverse to express their doom. If death, destruction, perish, consume, &c., do not express the reverse of endless existence, than I have yet to learn the use of the most plain and familiar words in our language. But that the wicked must suffer the second death, never appeared more certain to my mind. The awful import of those fearful words, “the second death,” can never be realized till experienced.—It looks to me just like the work of God. It is the best he can do for the poor sinner. He offers him life, but he refuses it. He condescends to entreat him: “Turn ye, turn ye, for why will ye die.” He has his choice, and meets his awful doom, but all heaven is clear. Amen, Alleluia!
LUCINDA K. EVERETT,
North Leverett, Mass., Feb. 22d, 1849.

FROM BRO. R. V. LYON.

DEAR BRO. MARSH:—The cause in the region where I have been laboring for nine months past, is on the advance. During this period of time, I have seen about fifty souls hopefully converted to the truth, that Jesus is soon to come, in all his glory and majesty, to bring about the promised restitution. Also, I have had the privilege of baptizing seventeen willing souls upon their profession of faith in Christ and his soon coming to reward the righteous with eternal life, and punish the wicked with everlasting destruction.

Last July I, in connection with Bro. Sherwin and Thompson, held a camp-meeting in the town of Shrewsbury, Vt., which was one of the best meetings of the kind that I ever attended. Prejudice was removed from the minds of many, and about a dozen came out square on the truth.

About the last of August, having procured a tent that would seat about 1000 persons, I commenced, in connection with Bro. A. Sherwin, to hold tent meetings, and continued them until we held seven, and in them all Jesus was present by his Spirit, to assist in the presentation of truth and set home the same upon the hearts and con-

sciences of those who were within the reach of mercy. In some places where the cause seemed to be sinking, the good Lord was pleased to bless that truth which some call stale, in placing it upon an immovable foundation, the rock of ages.—Suffice it to say, that the judgment will tell of the good which was done at these meetings.

During the month of December I visited a certain town in Massachusetts, where I gave twenty-six sermons. When I entered it, there was only one decided Adventist; but previous to my leaving, there were some fifteen who came out strong in the faith, and set up meetings. Glory be to God that mercy is free! that Jesus is waiting to be gracious—that there is virtue in his blood to cleanse from all sin—power in his dying love to bring the rebel home to God!

Dear brother, the sealing time is not over.—The work of those special, peculiar messengers, symbolized by the angel (Rev. xiv. 6, 7), which God purposed from eternity to raise up in the last time, to give the world the solemn note of warning: “Fear God and give glory to him, for the hour of his judgment is come,” is not yet done. And in giving this message, he designed to bring out a people whose Christian character should be sealed by this truth. O the vast responsibility which rests upon them who claim to be these special messengers! the solemn account which they must give, if they prove recreant to their trust! the awful doom which awaits those who reject this note of warning! O think of those curling flames into which they must be cast, where not even one drop of water will ever be granted to them, to cool their parched tongues—but in those flames they will be compelled to remain until they are consumed! Oh, in view of the gathering storm which awaits those who do not embrace this last message of mercy, which God has in reserve for fellow man, I call upon you all, in the name of the great Head of the Church, who profess to have been commissioned by him to give this note of warning, to buckle on your armor anew, and in his name go forth and prove to all, that you have been commissioned by the King of kings, and to him you must make your returns in the day of reckoning.

Yours in hope of immortality at the coming of Jesus,
R. V. LYON,
Woodstock, Vt., March 8th, 1849.

FROM BRO. L. BOUTELL.

DEAR BRO. MARSH:—The Lord is still with those who are loving, looking and waiting for the Lord; and their faith is growing exceedingly.—There are loud calls for the word of life at this present time; and how important it is that it should be given while the light of mercy lingers. O, up, “ye who the truth can tell!” Trust in the Lord, and verily thou shalt be fed. The claims of God are upon us. This gospel of life is committed to us. The lamp of life which has hitherto lit up our pathway, still burns. O ye who would escape the thunderings and lightnings of God's wrath, come speedily to the light, that your deeds may be reproved—that you may be saved in the day of the Lord Jesus.

Within three weeks I have held meetings with the believers in Brimfield, Ware, Wales, and Abington, Ct.: also in Plainfield and Hawley, where we had meetings five days in succession, to the comfort and quickening of the faithful.—Blessed be the Lord! there seems to be a strong determination among the churches to endure to the end. By faith they can stand fast in the liberty of the gospel. May the blessing of God rest on the little flocks to help them to resist the evil, and obtain the crown of life at Christ's coming; the end will soon come.

Thine in hope,
L. BOUTELL,
Groton, Mass., March 10th, 1849.

FROM BRO. A. BROWN.

DEAR BRO. MARSH:—I am still struggling and feel every day a stronger and still stronger attachment to the glorious, unspeakably glorious hope of the speedy advent of our Lord. That is the burden of my song, and, consequently, I feel a most intense interest in the present movement among the nations. The prophecies relating to Babylon are so closely connected with the advent, that I have been led to bestow a good deal of thought upon them. It seems that St. John considered that subject of great importance, for he is much more full and explicit in it than on any other subject in his revelation.

Having been advised by many of the intelligent and pious of the brethren to publish my thoughts on this subject, I have at length reluctantly consented to put out a little work, containing about 36 pages. Bro. Israel Newton, of Fitchburg, Mass., can supply any who wish to obtain it. I endeavor to maintain that the “wo-man” which St. John saw, “is that great City;” and, also, “that GREAT City wherein are made rich, all that have ships in the sea;” and that after her last plague—her burning—“every shipmaster and all the company in ships, and sailors, and as many as trade by sea,” will stand afar off, and most bitterly lament, when they see the “smoke of her burning.” A. BROWN.

FROM BRO. H. HAIGHT.

BRO. MARSH:—Since my last letter to you we have been greatly blessed of the Lord in this place (Crandall's Corners). A protracted meeting commenced on the 28th of February. Bro. Henley gave a number of able discourses, and much good was done. Seven were baptised, and believers were strengthened. A few months ago I was here alone on the faith of the Lord's soon coming; but now, bless God's holy name, we have the number of about twenty that meet often together, and are rooted and grounded in faith, and seeking for the blessed hope, and expect soon, to be with Christ in his kingdom.

BRO. H. is now on Union street, East Guilford, Vt., giving a series of lectures. I was with him about ten days, and the people flocked out by hundreds to hear, and it seemed as though the whole congregation was convinced relative to what is coming on the earth. One Methodist preacher arose before I left, and confessed he came there with his mind filled with prejudice, but he acknowledged that every objection was taken out of his way. The prospect was that much good would be done there. The interest to hear on this subject in these parts is increasing. The fulfilment of God's word on the Pope, seems to cause great alarm among the people, and there is an awful fearful looking for the things that are coming on the earth. What a blessing it is that the word of the Lord settles the question, and that his people are not in darkness. May God bless you and keep your eyes single to his glory, that your whole body may be full of light, and that you may have the reward of the faithful servant, who gives the children meat in due season, is the sincere prayer of your unworthy brother,
HARRISON HAIGHT.

Reach, C. W., Feb. 22d, 1849.

FROM BRO. G. W. BURNHAM.

DEAR BRO. MARSH:—The cause is rising in this place. We have a new class of persons attending our meeting, and some of them appear deeply interested in the things spoken. One young man, member of the Methodist church, has lately received the light on the subject of our coming Lord, and says, “I am going along with you.” He will be baptized next Sabbath. Oth-

ers are deeply convinced of the truth. O let us praise the God of heaven for the few instances of this kind, which, in these closing moments, we are permitted to record.

Yours in hope of eternal life.
Geo. W. BURNHAM.
Batavia, N. Y., March 20th, 1849.

FROM BRO. R. BAKER.

DEAR BRO. MARSH:—I am watching with interest the events that are taking place in the world, and I am more and more confirmed in my faith, that soon we shall see the King in his beauty.—O, how important 'tis that we have our lamps trimmed and burning, that we may walk in the light as Christ is in the light. Christ says, "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit." My prayer is, Lord help me so to live that I may know that this vital union exist in me—that I may bring forth much fruit to the glory of God. I feel a very strong desire to see my brethren, in every place where I have preached, and, like the apostle, know how they do. "The Lord help you, dear brethren," to endure hardship as good soldiers." Hold on a little longer; Jesus will soon come and take his dear children to himself. I regret that I have done so little for and in the cause of God. I will try to do my duty.
RUFUS BAKER.

Brimfield, Mass., March 4, 1849.

FROM SISTER T. HILL.

BRO. MARSH:—I need not tell you the pleasure I experience in addressing you again in behalf of the good cause. The people in this vicinity are again beginning to be awakened to a sense of their situation; and deeply do we all feel the want of one qualified to illustrate the sacred truths. Your valuable paper is the only assistance we have at present; but we are all strong in the true faith, and long for the speedy coming of Him "who died for all." We had a glorious meeting at Middletown on the 13th, 14th and 16th of last month, and many there heard the glad tidings which should rejoice all mankind.
Yours truly, waiting for the Lord,
THERRY HILL.

Saratoga Springs, N. Y., March 3, '49.

Appointments, &c.

BRO. JONATHAN WILSON, on his Eastern tour, will preach as follows:

- Leona, April 1, Sabbath.
- Buffalo, April 3, evening.
- Lockport, April 8, Sabbath.
- Rochester, April 10, evening.

BRO. G. W. BURNHAM appoints to preach at the following places:

- Le Roy, 1st Sabbath in April.
- Victor, 2nd Sabbath in April.
- Auburn, 3d Sabbath in April.
- Manlius, 4th Sabbath in April.

BRO. H. H. GROSS appoints to preach as follows:
Roxbury, March 28 to April 1.
Kent, evenings April 2 & 3.
Sharon, evenings April 4 to 6.

[As the above will be all that I can do, personally, for the cause in the Housatonic Valley for the present, I hope the friends will secure as full attendance as possible.]

- West Troy, day-time Sunday, April 8.
- Albany, evenings April 8 & 10.
- Lodi, evenings April 11.
- Cooperstown, April 12 to 15.
- Pitcher Springs, April 17 to 22. [Trust Bro. Chapman will arrange for meetings both day and evening, and attend.]
- Otsego Creek, April 23 & 25.

Cazenovia, evening April 26.
New York City, Sunday, April 29.

Letters will be inquired for at Albany, Cooperstown, and New York, as above. Hope to hold several protracted meetings in Saratoga Co. in May.

BRO. J. V. HINES, accompanied by Bro. A. Hale and Geo. Needham, will preach as follows:

- Saratoga Falls—March 28th to April 1st.
- Rochester—April 1st to the 8th.
- Buffalo—April 19th, 21st, 24th and 16th.
- Lockport—April 19th, 20th, 31st and 2nd.
- Jamestown—April 26th, 27th, 28th and 29th.

The Lord willing, I will be with the brethren in Abington, Ct., the 2d Sabbath in April.
In North Scituate, R. I., the two last Sabbaths in April.
L. BOTTLELL.

Business Notices.

To Correspondents.

L. Armstrong—Pd to no. 356. Present no. 374. J. Hamilton.—The books we do not think we could dispose of. We have no calls for them. The paper will, however, be continued, as heretofore.

William Goff.—Where we send a package to one person, we charge the whole to that person, and keep so separate accounts. In equalizing your accounts we find an overplus sufficient to pay for the four up to no. 295. But you have paid for 45 no. beyond that—81, 90, & Bro. Miner for 9 nos.—27 cts.: which you can collect from the other two, who, at no. 295 would be indebted as follows:—Bro. Sanborn, 27 cts.; Bro. Ingalls, 81, 30.

J. G. Hook.—We find no credit of the \$2 on our books, and conclude it was lost in the mail. The other three we know nothing about.

J. B. Sweet.—The whole No. 318, is right, unless you have sent remittances for others, which by mistake have been credited to you.

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- H Chapin J W Goodwin no 317 R Howard N Smith —22 each.
- W Peabody S Mix no 296 J Gleason no 288 A E Babcock—78 cents each.
- W Scott D Gleason D Robinson J B Brown no 298—50 cents each.
- L Borden H Stratton P F Ellenwood—81, 60 each.
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By this statement it will be seen that it is only about one Hundred Dollars, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if our thousand paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

Book Notices, &c.

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SARATOGA SPRING.—The Church in Saratoga hold meetings in Dwight's Hall, on Sanford St., the doors from 7 A. M. every Lord's day and evening.

The Harbinger & Advocate.

IS PUBLISHED EVERY SATURDAY. Office in Talman Block, Buffalo Street, opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS.

Single Copy—per volume of six months—15 cts. 12 cts. 6 cts. Five Copies, directed to one person—1.00 75 cts. Ten Copies, directed to one person—1.50 1.00 75 cts. Free to those who are not able to pay.

All communications, orders, or remittances, for the Harbinger and Advocate, addressed to Joseph Marsh, Editor and Proprietor, No. 125 Talman Block, Buffalo, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according to his work shall he." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 15.

ROCHESTER, N. Y.—SATURDAY, MARCH 31, 1849.

Whole Number 376.

Poetry.

CHRISTIAN HOPE.

When sorrow gather in our path,
And trials fill us with dismay;
When o'er our heads the heavens grow dark,
And life seems but a wintry day:
Amid the universal gloom,
One star appears of friendly ray—
"The Hope," it lights us to the tomb,
And, far beyond, to endless day.

We envy not the wealth of kings,
Their costly robes, their princely gems,
Their pageantry, their jeweled crowns,
Nor all their glittering diadems:
For Heav'n's bright star reveals a home,
Prepared for us in endless day:
A spotless robe, a blood-bought crown,
And joys that never can decay.

With such a glorious hope as this,
Shall we, who know its worth, complain,
Or murmur that our lot is cast
Within this world of toil and pain?
We'll rise above these transient scenes,
And forward reach to gain the prize;
We'll run with patience all the race,
Till landed safe in Paradise.

Original Articles.

For the Harbinger and Advocate.

'HAVE FAITH IN GOD.'

BY W. S. FOWLER.

How appropriate is this exhortation, in these days of practical and avowed unbelief. A few of God's humble people have become convinced, by due examination of the "sure word of prophecy"—the chart of time,—that Earth's drama is about closing up, and its teeming millions of accountable, moral intelligences, about being ushered into the presence of Him, who gave them being; and the vast, unending scenes of eternity, take the place of changing time.

To the eye of the superficial observer, unassisted by the glass of revelation, all nature seems to mock at their expectations, and smile at their credulity. The seasons, in their wonted harmony, come and go. Winter, with its chilling blasts and drapery of snow, gives place again to the balmy, soothing air of Spring; and Earth's release from its chains of frost, sends a new thrill of life and activity throughout nature, and the operations of time.—The sun rises as brilliantly, and sheds forth as clear a lustre, as when earth was first prepared to receive its beams (and so it did on the morning in which the ill-fated cities of the plain met their dreadful overthrow), and sinks as gorgeously behind the western hills, giving as fair promise of return upon the morrow. The moon and stars, that cheer the lonely night, beam and twinkle as ever; as if unconsciously that any change is near.

Time lingers—giving its days, and weeks, and months; and man, buoyant with hope, goes forth to his accustomed pursuits, expecting long years of prosperity and worldly pleasure. Will he be disappointed? Will the coming of the just One,

bringing about the final restitution, dash the cup from his lips, and fix his eternal destiny? "Impossible! preposterous! believed only by fanatics—concocted in the heated fancy of some enthusiast!" involuntarily falls from the lips of unbelief; and why should it not? Who hath heard, or seen such a thing? Who, but those who have faith in God, can believe that such a vast and almost inconceivable change is soon to be experienced?

The atmosphere seems impregnated with unbelief. It meets you at every turn; insinuates itself into the mind at every unguarded moment; and, like a broad, irresistible current, sweeps on the world, and every movable, unsettled mind, to the goal of death. What, to them, are the moaning winds, heard in the distance,—and the lowering clouds of political and social discord, darkening the moral heavens, presaging a coming tempest? What are tottering thrones, and falling dynasties, but events which have taken place before, and, withal, cheering omens in the history of human advancement!

Christian pilgrim, "have faith in God"; beware, lest ye be led away with the error of the wicked [unbelief], and fall from your own stedfastness." Be not deceived; look well to thy chart—"is thy only safety," given in mercy, to warn thee of approaching events.

The great Image, whose "form was terrible," who has so long awayed his destructive sceptre o'er this world, must be demolished, to prepare room for the kingdom of the "stones," that it may "fill the whole earth." The "dreadful and terrible beast" must be given to the "burning flame," that "one like the Son of man" may receive, and exercise, universal authority; and, with the "saints of the Most High," "possess the kingdom forever, even forever and ever." Michael must "stand up," the "time of trouble" come, also the glorious deliverance.

What mean the present commotions among the kingdoms of men? what, the vast preparations for war and conflict? Ask Joel, he will tell you; so will John, and all the prophets who have testified of these things.

Christian, thy home is near; the long period of exile is nearly past; thy "elder Brother" will soon come in triumph, to rescue thee, and bear thee to the "mansions" prepared—the heavenly kingdom. O, "have faith in God." "Be diligent to be found of Him in peace, without spot and blameless," and the "crown of life" shall be thy reward.

Columbus, Ohio.

There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces; it is ice still; but expose it to the beams of the Sun of righteousness, and then it will melt.—Middleton.

The sum of that which is revealed of angels is that they serve on earth and sing in heaven.—Luther.

Keep the truth and the truth will keep thee.—Wm. Allen.

For the Harbinger and Advocate.

EVERLASTING PUNISHMENT.

BY A LOVER OF TRUTH.

"These shall go away into everlasting punishment."—Matt. xxv. 46.

It is contended, by the advocates of eternal conscious being in misery, that this is an insurmountable obstacle to the opponents of that doctrine.—Let us look at it. Laying aside, for the present, the general admission, that the word everlasting often has a limited signification; and giving it here an unlimited scope (for the sake of the argument), I shall endeavor to show that this passage, even then, does not establish the theory of eternal conscious being in misery.

That eternal, or everlasting punishment, does not necessarily signify a punishment eternally going on, and never complete—and hence suppose the necessity of the eternal existence of the wicked to endure it, I argue from the following kindred phrases. Mark iii. 20: "Eternal damnation"; the meaning of which evidently is, not a damnation eternally going on, but a damnation, or condemnation, the effects of which are eternal—an irrevocable sentence. Again, Heb. v. 9, "Eternal salvation." Who would suppose that this meant that Christ would be eternally saving his people, and never get them saved? Surely, none. But just as strongly does this passage teach that doctrine, as the phrase, "eternal punishment," teaches eternal conscious being in misery; or, in other words, that God will be eternally punishing the wicked, and never get them punished.

But what does eternal salvation mean? I answer, a salvation the effects of which are eternal: a salvation which forever secures its subjects from being lost. The salvation, in itself, is complete, when its subject is placed beyond the reach of injury; but what constitutes it eternal is, that its subject forever continues in that state. If a period should arrive when a saved person should again be lost, his salvation, having a limit, would not, of course, be eternal, in the full sense of the term.

Again; in Heb. vi. 2, we read of "eternal judgment"; which cannot mean a judgment eternally going on, but evidently does mean a judgment, the effects of which are eternal; a judgment, from which there is no appeal; a judgment, the decisions of which will never be reversed; a final judgment.

In Heb. ix. 12, we read of "eternal redemption"; but this eternal redemption is one day complete; for John saw some that were redeemed—not being redeemed, but actually redeemed. (Rev. v. 9, xiv. 3, 4.) Now what constitutes this redemption an eternal one, is the fact, that its subjects can never be lost. They are placed above all fall.

From the foregoing considerations, it appears evident, that "everlasting punishment" may mean nothing more than final punishment; and no sound conclusion can be drawn from this passage to support the doctrine of eternal conscious being in misery, unless it can be shown that everlasting

punishment is synonymous with everlasting torment.

West Troy, N. Y.

For the Harbinger and Advocate.

EXPOSITION OF REVELATION 90th.

BY E. H. PIERCE.

(Continued.)

Verse 6th: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." I do not wonder that "women" of old "were tortured, not accepting deliverance," (Heb. xi. 35), in view of a resurrection which secured them so many glorious blessings. Nor that Paul should "count all things but loss and dung"; yea, and his own life not dear; and resolve that if by any means he "might attain unto the resurrection out from among the dead," (Phil. iii. 1.) For all such are, 1st. Blessed. 2d. Holy. 3d. "The second death hath no power over them." 4th. "They are made priests of God and of Christ." 5th. "They reign with Christ a thousand years."

Six times we find this period of a thousand years mentioned in six consecutive verses, which would lead us to suppose it a determinate period of a literal thousand years; and the context shows clearly that it is especially given to measure off the great antitypical sabbath and jubilee.

Again; the prophecy itself being literal, as we have shown, makes the time, of necessity, literal. But if this is a symbolical vision, as supposed by some,—if the dragon symbolizes Rome, and the angel some other power, &c.,—then is the time symbolical also, and must be reckoned a day for a year: I. e., Satan must be bound for 365,000 years. Then, of course, the thousand years cannot be past; for the world has not existed quite six thousand years from its creation. So that had Satan been bound, and the first resurrection taken place, at creation, there are yet 359,000 years before the second resurrection can take place. This view, to us, involves such absurdities that we are forced to abandon it, and conclude that the vision and the time both are literal, with the exception of a few metaphorical expressions. Then all is plain and harmonious. And we cannot see how any one can hold on to the opposite view, without doing it at the expense of every just principle of interpretation, and even of truth itself. For every symbolical period of the Bible, whether fulfilled in the past, or to be fulfilled in the future, has been, and still is, interpreted, a day for a year,—even by those who take the ground that the thousand years are past. Why, then, do they not thus interpret this period of time, seeing they make the prophecy symbolical? Should they do it, that very moment, we think, their "thousand years past" theory would,

"Like the blue ruse fabric of a vision, Vanish into thin air, And leave out a wreck behind."

This verse being a description of the character and state of those having a part in the first resurrection, is a perfect test of the many false theories based upon this chapter. For instance, take the view held by the mass of protestants, that the 4th verse is the resurrection only of the spirits of martyrs to figure in their fabled millennium of the world's conversion. Then on those "the second death" will have no power; but on all other saints, who must necessarily have part in the second resurrection, the second death will have power. What is the second death? A "part in the lake which burneth with fire and brimstone; this is the second death." See Rev.

* The Greek is not, "anastasis toon nekron," as rendered in our version, "a resurrection of the dead"; but "E-anastasis toon," &c., "a resurrection [not] out from, or out from among, the dead," leaving the wicked behind.—See Gill on saec.

xxi. 8. What a monstrous theory! Almost infinitely worse than the purgatory of the Catholics; for that only sends the saints half way to hell, where by the aid of money and prayers they can be redeemed, and pass into heaven without going through the burning lake. But this theory makes it necessary for all the saints (except the martyr spirits raised in the first resurrection) to go into the lake that burneth with fire and brimstone—making the modern fabulous hell the very gate of heaven.

So with the fable that makes the first resurrection, and the thousand years, past; while the rest of the dead, which they say are the residue of the martyrs, to be raised after the thousand years are finished. This leads to the same absurdity. Let us cast away these mistaken theories, and be taught by the word, which will give us the true light.

Verse 7th: "And when the thousand years are expired, Satan shall be loosed out of his prison." How natural the order of events.—When Jesus shut up the devil, in vision, it was declared to the Revelator, that after the thousand years were expired, "he must be loosed a little season." Now as soon as John sees the resurrection of all the wicked, he then sees Satan loose. For inasmuch as his work is with them, it is the proper time for him to perform his last work in the eternal purpose of God. And what was that work?

Verse 8th: "And shall go out to deceive the nations which are in the four quarters of the earth, [Gog and Magog are terms representing the wicked nations—see Ezek. 38th and 39th chapters—which are now raised up all over the earth], 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, and compassed the camp of the saints about, and [THE BELOVED CITY.] We perceive, then, the new Jerusalem at this time is upon the earth, and the saints are all in it; and that the devil, having deceived the wicked with the idea that they can have a battle with the saints, and if not take the city, at least afflict them; and being filled with all their former hatred against God and the saints, they are led up around the city by him for that purpose: But will they be permitted to afflict the saints again? Will they take the city? Did Isaiah thus prophesy? If so, still will John see it fulfilled in vision. But let us examine Isa. liii. 13-15. The prophet, after speaking of the new Jerusalem, and the resurrection of all the saints, and their being gathered into it, &c., he adds: "And all thy children shall be taught of the Lord; and GREAT SHALL BE THE PEACE of thy children. [No chance for war there.] In righteousness shall thou be established: thou shalt be far from oppression; for thou shalt not fear: and FROM TERROR; [it shall not come near thee.] Behold, they shall surely gather together, but [mark] [NOT BY ME.] [saith the Lord]. No, says God, "I will not gather the wicked against thee." Who then? John saw the devil let loose for a little season, who led them up to battle against the beloved city, and the saints. But did they have a battle, and prosper? What says the prophet? "Whoever shall gather together against thee, SHALL FALL FOR THY SAKK." What was the fulfillment, as seen by John? Satan having led all the wicked up around the CAMP OF THE SAINTS, and the beloved city, instead of a battle, as they had fondly hoped, [FIRE CAME DOWN FROM GOD OUT OF HEAVEN AND DEVoured THEM.] This is the end of the wicked. Here God, in his revelation to man, leaves them—devoured—eaten up by the fires of his wrath, after the thousand years are expired—under the power of THE SECOND DEATH,

* See "A Scriptural View of the Close of the Present Dispensation," p. 62.

and which (unless we can prove the wicked had a second resurrection) must be final and eternal. Amen, and amen.

[Concluded next week.]

For the Harbinger and Advocate.

REVELATION 90th.

BY E. C. CALDWELL.

(Continued.)

I have now briefly noticed the main argument brought forward by Bro. Cook in his article under review (and I might add, that I have ~~the~~ reason brought forward), to sustain the doctrine of a millennium in the future.—In reviewing these arguments, they appear to us unusual, and unscriptural; and I hope will be yielded up to the more "sure word of prophecy," and the plain and positive doctrine all along taught in the Bible, of a general judgment and resurrection.

We shall now turn our attention to what is said in this chapter of the persons that were beheld for the witness of Jesus, during this thousand years. "I saw the souls [or persons] of them that were beheaded." When were they beheaded? During the reign of the pale horse, or first thousand years of papal rule. After the dragon was bound—after he was forced to surrender in seat, and power, and great authority,—it was given unto the papal power to make war with its saints, and to overcome them, and kill them.—See 13th chapter. "And they [who?] The persons beheaded—no others are mentioned! and reigned with Christ a thousand years." "Be the rest of the dead lived not!"—who are they? Why, plainly, those who were not beheaded.—What authority have we to say that the souls be said to be beheaded, and live and reign with Christ a thousand years, mean all the righteous that had or will live, from the beginning to the end of time? Surely, none. John only sees the souls that were beheaded.—Let us not add to the prophecy.

Lived not again until the thousand years were finished. This is the first resurrection.—Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. No one can separate the reign, and priesthood, and resurrection of these souls, from the thousand years. And as we have shown the chronology and events of this period of time to be in the past, of course what is said of the moral power and happy condition of these persons at the time of their martyrdom must be in the past also: What was this condition, or moral state? 1st. They lived and reigned with Christ. 2d. They were priests of God and of Christ. Why speak of these souls living and reigning with Christ, particularly, at this time of their persecution and death. Because the man of sin at this time was seated in the temple (or church) claiming to be God and Christ, or showing himself to be acting in their place. He demanded abject submission of all the church, and claimed supreme authority, civil and ecclesiastical, over the whole world. "And all that dwell upon the earth," it is written, "shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Their living and reigning with Christ is only put in opposition to the reign of this great Antichrist. When it is said, that all that dwell upon the earth shall worship him, these martyrs were excepted—their names were in the book of life—Christ was their Head and King. They owed and would acknowledge no allegiance to any usurper or foreign power. They belonged to the government of Christ, and would live only with him, and consent to be kings and priests only unto him, and under his rule. This papal power, at this time, was mak-

ing kings and priests, and they were living and reigning with the beast; but these souls belong to Christ, and would be headed before they would break allegiance with him.

The life in Christ which they lived, then, was a spiritual life; and their reign and priesthood, a spiritual reign and priesthood. This is in harmony with the apostolic faith and doctrine. Rom. vii. 6: "For to be carnally minded is death; but to be spiritually minded is life and peace." "The carnal mind is enmity against God"—is not subject to God's law; so that they that are in the flesh, or dead in sin, cannot please God. "But ye are not in flesh, but in the Spirit, if so be the Spirit of God dwell in you." These souls, during the thousand years, possessed this life and reign. Gal. ii. 20: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God." This was the blessed state of the souls John saw beheld. Hence the apostle says, "Reckon yourselves to be dead indeed in sin, but *alive unto God*, through Jesus Christ." The New Testament writings are full of this life and reign, and I shall only have room in this article to state the doctrine, and quote a few passages in its support. Rom. v. 17: "For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." When does their life and reign begin? When they receive grace and righteousness. "Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous." When will they be made righteous, and when receive their justification of life? When they receive Christ and their bodies become the temple of the Holy Spirit to dwell in. "Moreover the law entered that the offence might abound"—might be made manifest. "But where sin abounded, grace did much more abound." The heart of the Christian once abounded in sin—he was dead in trespasses and sin; but when he was quickened and made alive in Christ, grace did much more abound. "So that as sin hath reigned unto death, even so might grace reign through righteousness"—how long? "unto eternal life, by Jesus Christ our Lord." In this state Christ makes them kings and priests, and gives them charge of all the spiritual affairs of his kingdom. They are in a spiritual and resurrected state, in the present tense, and on such the second death can have no power. Hence these expressions occur. "We have passed from death unto life, because we love the brethren." "And you hath he quickened"—that is, made alive—resurrected—who were dead in trespasses and sins. "Even when we were dead in sins, he hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus"—i. e., made us kings and priests. "As newborn babes desire the sincere milk of the word," &c. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." "Ye are a royal priesthood, an holy nation, a peculiar people," &c. "Blessed and holy is he that hath part in this first resurrection; for they shall be kings and priests of God and of Christ, and on them the second death shall have no power."

How correct the language, and how easy and plain this chapter appears, with this view of the subject. All along, during this bloody season, the martyred Church could sing, "Unto him that loved us, and washed us in his own blood from our sins, and hath made us kings and priests unto

God and his Father. . . to him be glory and dominion forever and ever. Amen."

Their condition, reign and priesthood, is spoken of, I think all may see, as in opposition to the rest of the Church and world, who worshipped the beast, and were dead in sin. The war was between Christ and Antichrist—between this royal priesthood, and the Church and priesthood of Antichrist. And for a thousand years Antichrist overcame the Church of Christ, and killed them; so that the rest of the dead lived not again till the thousand years were finished—till the dragon was loosed: and then the earth helped the woman (church), the rest of the dead began to live, and the Church to recover herself back from the reign of Antichrist to the government and reign of Christ. Christ is now a king. He has subjects and territory. This earth is his territory, and his chosen people his subjects. His Church is a visible manifestation of his government and reign. Those who do not submit to his authority now, but declare they will not have this man to reign over them, he will, when he comes, cause them to be brought forth and slain before him. Christ's priesthood, and that of the saints, will end at his second coming. But his government and reign, and that of the saints with him, will be forever and ever. His reign is now connected with the reign of his grace, and mercy, and priesthood; but at his coming the plan of redemption will be completed, and he will only be known, and reign, as King of kings, and Lord of lords.

I have now given a brief view of this important chapter; a view that I have long entertained and advocated, and shall, until I sleep in Jesus, or stand in judgment,—unless my brethren can present me with a more correct and harmonious exposition than I have ever seen yet. And I hope those that write to oppose this view, will guard against that state of mind expressed by two derivative words in the English language, viz., egotism and dogmatism. Any articles spiced with these, do not commend themselves to any man's conscience in the sight of God. Let us have the best you can produce, in kindness and charity. Soft words and hard arguments will be thankfully received. I close with the words quoted as the motto of this paper: "Behold, I come quickly! and my reward is with me [not a thousand years off], to give to every man according as his work shall be." Even so, come, Lord Jesus."

Warehouse Point, Ct.

For the Harbinger & Advocate.

THE BRIDE AND BRIDEGROOM.

BY MORACE P. SIKES.

The affection existing between the bridegroom and the bride is strong. Perhaps he is absent, and has been for months: she anxiously awaits his return, that their nuptials may take place.—She is intently waiting for him; and while waiting, she is exceedingly careful to perform every thing so as to please him on his return. She makes all the preparation in her power, to celebrate their marriage. Talk of self-denial in any thing which will please him! that is nothing to her then! No, no; any thing that will please him, she will do, cost what it may.

But while her affection for him is thus strong, has he none towards her? Yes, indeed! He is perhaps no less anxious to meet her, than she is to meet him. It may be he has passed through great self-denials—encountered great obstacles—in order that their mutual desires may be accomplished in their marriage. It may be that even his present absence is preparatory to this end, and necessary for its accomplishment.

But the marriage of two sinful individuals is but a faint comparison to the glorious, sinless

marriage of the bridal Church, to the King of kings! But does the Bridegroom love the bride? See John iii. 16. Whose attachment is the stronger—that of the bride for the Bridegroom, or that of the Bridegroom for the bride? Let the Savior tell us. John xv. 13: "Greater love hath no man than this, that a man lay down his life for [even] his friends." But Paul tells us, Rom. v. 8, "God commendeth his love towards us, in that while we were yet sinners Christ died for us." O, what tongue can express the boundless, infinite love, of the Bridegroom towards his bride! Away, all human loves: what are they, compared to this! What created being ever loved the most lovely of the human family like this! Ah, what creature love will scarcely bear a comparison to the boundless love of Jesus! History affords a very few instances where love has been sufficiently strong to make one willing to die for beloved friends; but none of dying for enemies: nay, who would ever have the least degree of love towards his enemies, but for the example and precept of our blessed Redeemer?

Why, then, does not the Bridegroom come to the bride, and the marriage take place? She is waiting for him, and has been for years: and may we not suppose he is still infinitely more anxious to meet her? But though she "love his appearing," and is eagerly desirous to meet him, is she, after all, ready to meet him? Has she "purified herself as he is pure"? 1 John iii. 3. Has she "made herself ready," as in Rev. xix. 7?

My dear brother, or sister, have you not some besetting sin, by which you are frequently overcome, and brought into condemnation? If so, have you overcome? And are any prepared to be translated, except those who have overcome? Please read the conditions which Jesus offers in Rev. ii, 7, 11, 17, 26, and iii. 5, 12, 21. These conditions, doubtless, are held out particularly for us—for those who are to be translated at the second coming of the Savior.

Think of the millions of martyrs: did they not overcome all things, even life itself, to win that immortal crown? And must not we overcome, too? Are we to get to heaven so much more easily than they? Think, too, of the multitude of saints who have fallen asleep in Jesus: all who were true saints did overcome the world. They were "crucified unto the world, and the world unto them," are they sunk into the tomb. When asked, upon the bed of death, they could answer, "Jesus is all in all. I am dead to the world, and all it contains. My dearest interests I commit, without reserve, into the hands of my Savior." All besides Jesus and the eternal world, seems to me like a bubble." And then death, the enemy of man, gained a temporary victory.—But we do not expect that many of us shall be called to walk through the dark valley. Must we not, however, experience an equal deadness to the world, heavenly mindedness, and conformity to the image of Christ, ere we are prepared to be translated? I think we must. Yes, dear brethren, we must be sanctified to God, else we shall not be qualified to be translated when Jesus comes. We must be wrenched from the world; we must be set apart for God: or it will do us but little good that we have followed the truth for years (most of us)—that our names have been cast out as evil—that we have borne scoffs, reproaches, and ridicule, for the truth's sake.

Brethren, you have done well, comparatively; but we have but just begun to have that holiness which the bride of Christ must have before she is prepared to meet him. Now, dear brethren, "let us not be wroth in well doing: for in due season we shall reap, if we faint not."

While we are looking for such a glorious consummation, let us be careful to overcome all sin; or as St. Paul says, 2 Cor. vii. 1, "Having therefore these promises, dearly beloved, let us cleanse

ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—Now, what is filthiness of the flesh? I answer, It is any thing which tends to render the flesh impure, or which is uncleanly. And what is filthiness of spirit? Doubtless, it is any form of self-indulgence—any thing which a person indulges in, merely to gratify some appetite, passion, or propensity. It is any thing which a person does, from any other design, or motive, than simply to please and honor God. St. Paul says, 1 Cor. x. 31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Some of our dear brethren use tobacco; some of our sisters use snuff. Is not the use of tobacco, in any form, filthiness, both of the flesh and spirit; except it be absolutely necessary for health? If it is so, are you not defiling the temple of God? Listen to what Paul says, 1 Cor. iii. 17, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Has this cursed habit become second nature to you, so that it would be like "cutting off a right hand, or plucking out a right eye," to overcome it? Oh, my dear brother, sooner die in the attempt, than not overcome it. What is the gratification afforded by the use of it, or the distress caused by abstention from it, in comparison to that "eternal weight of glory" which we are seeking for?—Why, 'tis like a feather compared to a Universe! But above all, think of the tender, amazing love of Jesus, the glorious Bridegroom, towards his blood-bought, bridal church! Will you grieve such love?

There are many things that are besetments to some of the dear saints of God, which we must overcome before we are prepared to meet the Lord. Many have resting upon them the cares of a numerous family. Your husband, or wife, and perhaps a large circle of relations, strongly oppose the truth which you love. Your children are impatient, disobedient and fretful. Perhaps you are very poor, and have to use your utmost invention, and the strictest economy, to provide for your numerous family; and it may be, in addition to all, you are in such poor health as scarcely to be able to drag your feeble body. Are not all these things, combined, enough to overcome you? Dear brother, or sister, the Bible says no. 1 Cor. x. 13: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, provide a way to escape, that ye may be able to bear it." So far from repining under your multiplied trials, or feeling that they prevent you from living holy, you are called upon to rejoice on account of them. James i. 2: "My brethren, count it all joy when ye fall into diverse temptations." But why should you rejoice under such trying circumstances? Because, when your relations oppose—your children are disobedient—your cares press upon you, and your body is racked with pain: you have then the most favorable opportunity to lay up a treasure in heaven. Then it is that you are invited to "cast your burden upon the Lord," and may claim the promise annexed—"he shall sustain thee." At such moments, you are invited to exercise living faith in Jesus, and feel that he sends these bitter trials out of the tenderest love to you, and that he is trying thereby to prepare you for glory.

We find, in Rom. xiii. 8, an injunction like this: "Owe no man any thing, but to love one another." Brethren, are any of us indebted to others? It appears to me that such are called upon to make the most strenuous endeavors—to practice the most rigid self-denial—perhaps to sell themselves into voluntary servitude for a time, in order to cancel those debts. Suppose the Bridegroom should come, and find one disre-

garding this command—involved in debt, more or less, when it was in his power to be otherwise; would such an one be prepared to meet him?

We are naturally anxious to secure the good opinion of others. But we should be careful that we are not anxious to gain the friendship of those who are not the friends of God. St. James tells us that "the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is an enemy of God." Then we cannot secure the friendship of others—of our neighbors, or nearest relations—except they love God? No; they will hate us; and the more holy we are, the more they will hate us; and our Savior tells us (John i. 18, 19) not to be surprised at it. But while wicked men and devils hate us, God, holy angels, and saints, love us! Glory to God! Let us, then, be so entirely consecrated to God, that the ungodly will take knowledge of us almost at first sight, that we have been with Jesus;—they will not then much desire our company, and we certainly ought not to desire theirs, except to do them good.

That we may be "purified to himself a peculiar people"—be prepared to meet the Bridegroom when he comes, and to be presented a "chaste virgin to Christ," without "spot, or wrinkle, or any such thing,"—is the prayer of your brother in the Lord.

South Wiltbraham, Mass.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, March 31, 1849.

Speaking the truth, in love.—PAUL.

TURNED INTO FABLES.—No. V.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they give to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

We are very sensible that in this investigation, we have the deep-rooted prejudices of not a few to meet. Many have long been taught that certain doctrines of their faith were too sacred to be handled with human hands; or called in question by finite minds. Hence, an attempt to investigate them, or compare them with the word of God, has been looked upon as a very sacrilegious act. Such are the doctrines which we are now examining; and to those who question the propriety of our course, in justification of the same, we will say that our faith, that we are the last days in which the church has turned unto fables, not only demands it at our hands, but Christ gives us to understand that our eternal life depends on having a correct knowledge of those very doctrines. For he says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3.

A correct knowledge of God and of Christ, can only be obtained from the Bible. We will therefore continue our researches in that blessed volume, for the knowledge necessary to enable us to obtain the eternal life it promises to all who obey its commandments; and, that by so doing, we may show that the church has departed from the truth, according to the prediction of our text.

4. *The character of Christ.* Confused and contradictory are the opinions of the sects relative to the true character of our adorable Lord and Savior Jesus Christ. They tell us that he is the very God, and at the same time the second person of the three in the trinity; each of which is very God, yet all constitute but one God.

That he possesses two natures, human and divine—that in his human nature, very man; and,

in his divine nature, very God; that these two natures were so united in one person as never to be divided; yet, strange as it may appear, it is said in this character he "did truly suffer, was dead and buried," and yet they think the eternal God never did die!

They hold that he is the very God, and eternal Father; and yet the Son of God, and the only begotten of the Father.

That he only died as man, or in his human nature; and yet in his death made an infinite atonement.

That nothing but the human nature went into the grave; and yet that his rising from the dead proved him to be the eternal God.

That he ascended to God, and is a mediator between God and man; but at the same time he is the only God in the universe.

"That it is idolatry to worship him as the Son of God, and not as the very God; and then they worship him in his two-fold character, one of which they say is a very man."

And some adventists hold that Christ is God; that God has no personal form, and never will be seen, and yet believe that "every eye shall see Christ at his coming."

Now it is utterly impossible for the human mind to so understand these contradictory propositions as to believe them; and it is equally impossible to see here what we do not understand. Hence, they have been rejected by discriminating and independent minds, many of whom, not understanding the true doctrine of the Bible, in rejecting these fables, have supposed they have rejected the Bible. Poor deceived mortals! they should have searched that precious book, and not suffered themselves to have been deceived by the doctrines of men. But alas! what has not false doctrine done in ruining our lost world! And shall we in these last days, for fear of reproach from those who are the propagators of these errors, hold our peace? or shall we try, by the use of truth, to hold up the true light, that some may see it and be saved? The latter we should do.

It is not necessary to write a volume in order to tell who Christ is. The Bible settles this matter beyond all ground for dispute, or doubt. It declares him to be the Son of God.

His Father says of him, "This is my beloved Son, in whom I am well pleased." Matt. iii. 17, and other corresponding texts. When this testimony was given, the Father was in heaven, the Spirit had fallen on the Son, who was on the banks of the Jordan. The Son, on earth, was not the Father, in heaven; but the Trinitarian's hypothesis compels him to admit this.

The Savior said of himself, "I said, I am the Son of God." John x. 36. By consulting the context, you will see that this declaration was made in answer to a false charge of the wicked Jews; that Christ made himself God. And his uniform testimony is in direct contradiction to such a charge. He says, that he came from God; that God sent him; that of himself he could do nothing; that the Father was greater than he; that he did his works by the power of God; that the Father only knew the day and hour of the coming of the Son of man, He prayed to the Father; ascended to God; is at the right hand of God; is a mediator between God and man; God will send him again, and judge the world by his Son as he now speaks by his; saves by him; and created the world by him. This, and a great amount more of such testimony, on the trinitarian hypothesis, or on the supposition that Christ is the very God, is unmeaning; or must be, mystically explained, neglected, or rejected as specious. But on the supposition that he is the Son of God, all is plain, forcible, full of divine harmony and heavenly beauty.

Gabriel says of Christ, to Mary, "That holy thing

which shall be born of thee shall be called the *Son of God.*" Luke i. 35. God was never born; and it would be blasphemy to say that the uncreated and eternal God was born of a woman. But to say this of his Son is expressive of the real facts in the case. The Holy Ghost came upon Mary, and the power of the Highest overshadowed her; she conceived; and, as John says, "The Word was made flesh, and we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth." Or, as Paul says, "He was made of a woman." Not of the dust, as was the first Adam; but of a woman; and by virtue of being the true seed of the woman, the *Son of God*; he is the *legitimate Heir of the world*; or second Adam, the head of the new creation, or world to come. To make him anything more or less than the *Son of God*, is in direct contravention to the whole economy of redemption; and the glorious fact that Christ is the *Second Adam*, and *Heir of the world*. And this doctrine, that Christ is the very God, has contributed in no small degree towards enveloping in darkness the doctrine of the restitution, and reign of Christ upon the throne of David. Doubtless, it has appeared unreasonable to suppose, that the eternal God was an heir of the world; hence, it has been necessary to reject the doctrine of the literal heirship, and reign of Christ on the earth; and make everything spiritual. He must be the *Son of God*, no more nor less, to be the *legitimate Heir of God*. The two-nature hypothesis will not help the Trinitarian here. For, if Christ is heir, in his human nature, or as man, he is *legally* so no more than any other man. He is heir in a sense in which no other being is. It is in what the Trinitarian calls his divine nature that he is an heir of God; hence, in that nature, he cannot be God. It is the nature of his Father that constitutes him the true heir. And this nature he received when he was "made of a woman;" when "the word was made flesh;" when the Holy Ghost came upon Mary, and the "power of the Highest overshadowed her, and she conceived, and brought forth that holy thing, that was to be called the *Son of God.*"

How wide the departure of the church from the truth, on the glorious doctrine of the *Sonship and Heirship of Christ*. Truly, they have turned away from the truth unto fables. But let us hold fast to the truth on this important point; and, when need be, like the apostles, confess that Jesus is the Christ, "the *Son of God*," (Matt. xvi. 16) and remember that the glorious object of giving the Gospel was, that the world "might believe that Jesus is the Christ, the *Son of God*; and that, believing, they might have life through his name." (John xx. 31), might be made partakers of the divine nature, and thereby become heirs of God, and joint heirs with Jesus Christ; to the incorruptible and unfading inheritance, reserved in heaven for them. 1 Pet. i. 3, 4.

DIVISIONS AMONG CHRISTIANS.

In our remarks on this subject last week, we stated that the Bible assigns at least two reasons, why divisions in faith spring up among Christians. We endeavored to show, first, that a willing or wilful rejection of the truth was one cause. Our object now is to show—

2. *The propagation of error is another cause.*—Paul forewarns that divisions would be produced by this cause; and says:

"For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xv. 29, 30.

According to this text, "speaking perverse things," or teaching false doctrines, would "draw away disciples" from the truth; and, of course, cause divisions in faith, in the church: these adhering to the truth, on the one hand; and those embracing error, on the other.

A case of this character is recorded in the first three chapters of 1st Corinthians. The church at Corinth was split up into various party factions.—Not on account of the rejection of any truth, but on account of the reception of erroneous doctrines, or personal preference. Some said, "I am of Paul;" others, "I am of Apollos;" some, "I am of Cephas;" and others, "I am of Christ." In this way unhappy divisions were created in the Corinthian church; those who were for Christ, on the one hand; those who were for glorying in men, on the other.

"But shun profane and vain babblings; for they will increase unto you on giddiness; and their word will eat as doth a canker [or, gangrene; marg.], of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. ii. 16-18.

Erring from the truth, and teaching false doctrines, was the cause of the division in this case. Other examples might be named, but what we have given are sufficient to show that one prominent cause of a division of faith, among God's people, in New Testament times, was, the propagation of erroneous doctrines. And that the same cause ever since that time, has done much in dividing the people of God, no one will understandingly deny. Sometimes well meaning, yet mistaken and ever zealous persons; and at other times, the unscientific, ambitious and designing, have been the propagators of error. In their zeal, they have made converts to their dogmas of the credulous, the uninformed, and not unfrequently, humble disciples of Christ. Others have had sagacity to detect the errors presented, and christian courage to reject and oppose them. This has been considered persecution, for the truth's sake, by the propagators of the error; which has served to increase the heat of their false zeal, and to urge them forward in their course of error, until a formidable division in the once peaceful church of God, has been made.

To one of these causes, viz: a *wilful or willing rejection of the truth; or the propagation of error*, we believe may be traced nearly, if not all, of the divisions which ever have been produced among Christians, not excepting the Advent people. God is not the author of these evils; for he has given his people "one faith," endowed them with capacity to believe his word alike, warned them against deception, commanded them to be one, and showed them the fearful consequences of causing divisions to spring up among them. The sin, then, (for it is a heinous sin), of all the divisions in faith, lies at the door of those who have caused them. And to show the consequences of this offence will be our next object. We will speak of—

1. *The sin of rejecting the word of the Lord.*—God has ever showed his displeasure against those who have discredited or rejected his word, and says expressly, that "without faith it is impossible to please him;" and the entire history of his dealings with his creatures fully verifies the truth of this saying.

In consequence of discrediting God's word, the Egyptians were scourged with sore plagues and destroyed in the Red Sea. And for the same sin, many of the Israelites perished in the wilderness, and were forever denied the privilege of entering their typical land of rest.

For unbelief, the Jews were broken off from the true olive tree—became a withered branch, and, as

such, have been rejected of God, and his wrath has come upon them to the uttermost. And, for the same sin, the Gentile church has been rejected of the Lord. Or, according to their own often repeated acknowledgments, the Lord has withdrawn his Spirit, or hid his face from them.

And finally, the "unbelieving," with other sinful characters, are threatened a part in the "lake of fire and brimstone, which is the second death."—Rev. xxi. 8. Therefore, to all the willful or willing rejectors of God's word we would say, "Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days—a work which you shall in no wise believe, though a man declares it unto you."—Acts xiii. 40.

Unbelief, or treating the word of the Lord with neglect, or wilfully rejecting it, has ever been the damning sin of the world and church, and especially in these last days; for according to the Saviour's own prediction, but little faith on the earth would be found at the time of his second coming.—The meaning, doubtless is, that at that time the word of God would not be believed; or, as a general thing, would be virtually treated as a book of non-essentials, and by many be entirely rejected or neglected. This state of things is not only seen all around us, but sorely realized in our very midst.—The plain testimony of the Bible is set aside, or made to bow to the traditions and doctrines of men. Fearful work! direful consequences to those who do such things! God is not mocked; therefore, let us all take heed how we treat his word, or how we cause divisions in faith, by neglecting or rejecting the truth.

[To be Continued.]

CORRUPTION OF THE CHURCH.

Protestants are free in their charges of moral corruption against the Catholic church; they are very confident that she has become the "habitation of devils, the hold of every foul spirit and cage of every unclean and hateful bird." And, doubtless, their conclusions are correct. But are the Protestant churches less impure? In some respects, doubtless they are; but in others, the daughters are equally impure with their lewd mother. As evidence of the justness of this charge we present the character of the churches of the City of Albany. It appears from the account before us, that the churches of Albany have been carrying on a species of gambling, which has made them liable to a bill of indictment by the Grand Jury. And all the while, we suppose, the ministers have been silent on the matter; or have joined in perpetrating the crimes; until the iniquity has been brought to light, rebuked and threatened by the Grand Jury. And whether these watchmen will now confess their sins, and join with the Grand Jury, in putting away the evil; or will endeavor to excuse and cover up these crimes, we know not, but venture to predict they will do the latter.

We think, if it is right for the Grand Jury to find a bill against any class of people in the world, for the crime of gambling, that it was their duty to have found such a bill against the Albany churches, for the commission of this crime. The church professes to be the "light of the world," and therefore has no ground to plead exoneration from punishment, on account of her ignorance of what is sin, or the violation of the laws of the State. If the Grand Jury had been true to their trust, they would have made the churches an example in this case; not only for their good, but for the restraint of like crimes in others. But doing as they have done, they have strengthened the hand of sin, by showing their want of moral courage to deal out impartially.

justice, and their inability to punish crime when committed by the church.

This case in Albany, is only a specimen of what the church is guilty of committing, all through the land. If justice, according to the civil law, had been administered, we fully believe, with few exceptions, every church, long before this, would have been presented with a bill of indictment from the Grand Jury: for they are strictly guilty of the sin of *Gambling*. They may, and doubtless will, escape the punishment due their crimes here; but an indictment, by a higher Court, has already been found against a fallen church; and the day of trial is near, when every man will be judged in righteousness; then, justice will be administered to the Church, Jury, and all; without respect to person, calling, or sect. The following is the document to which we refer:

"Grand Jury Room, Jan. 12, 1849.

"The Grand Jury of the City of Albany respectfully submit, That a practice exists in this City, which, while those who are engaged in it may not be aware of it, is a violation of the law, and in its tendency is so manifestly evil that they cannot refrain from presenting it. We refer to the disposition of property by private lotteries. The practice originating in the fairs connected with the charitable objects of the various Religious Societies of our city, has come to be indulged in by the respectable merchants, for the disposition of their costly goods—artisans for the disposition of their works—book-sellers, of expensive and elegant books—jewellers, of their wares—and extending downward to small grog-shops, in the disposition of different and cheaper articles fitted to the tastes and fancies of those who resort there. While the Grand Jury regard this practice as a palpable violation of the law, yet the benevolent motives for which many engage in it, have induced them to refrain from preferring bills against any. It might be unwise, without previous admonition, to select any individuals from the great number engaged in it for punishment. It is therefore deemed just that the evil be brought publicly to the notice of all, before acting in motion the machinery of the law for its suppression, that the good may be admonished to refrain from it, and those who pursue it for personal gain may be warned that to continue it would call down upon them the penalties denounced by the statutes against them.

H. H. ROCKBURN, Foreman.
Provost Velazie, Secretary."

In view of such a state of things as this, we not only warn every child of God who may yet be in such churches, to "come out from among them;" but those who are out, to be exceedingly cautious how they identify themselves with such bodies. They are charged by the Grand Jury with the *crime of Gambling*; and no Christian should be leagued with Gamblers. Oh God! is this the character of the church! So say the Grand Jury.

THE MILLENNIUM.—We give in this number Bro. Chandler's closing article on the Millennium, or 1000 years' reign of the saints, named in the XXth of Rev. One more number will close what Bro. E. R. Pinney has to say at present on this subject. Thon Bro. Cook and Chandler, in consequence of having been first in the field, will be entitled to equal privileges in our columns, to give what light they can on the question in debate. We expect that they will not be too lengthy in their articles, and will show by their kind spirit, and strict adherence to the Bible, that truth, and not the mystery, is their object.—We are happy to say, that, so far as we have heard, with but one exception, this arrangement is highly satisfactory.

In reference to this investigation, from certain considerations not necessary to name now, it is our duty to say, from previous investigation, and a thorough review of the whole question recently, that we are confirmed, beyond a shadow of a doubt, that the thousand years of Rev. xx. have their beginning at

the Second Advent of Christ. Numerous historic facts, together with plain Bible testimony, are the evidences on which our faith rests in this matter.—And the Lord willing, we shall give those evidences to our readers, when Bro. Cook and Chandler have spoken.

We recommend all not to be fired with a false zeal, in this investigation; but be patient and impartial in looking at both sides of the question; compare all that is said with historic facts, and the plain word of the Bible; and then decide according to the weight of testimony. But be sure and receive nothing, relating to this question, or any other, that is not sustained by well-known facts, or the plain word of the Lord, that your faith may stand not in the opinions of men, but in the truth.

TO CORRESPONDENTS.—E. R. S.—It is too incorrect for the press.

Will Bro. W. P. B., Columbus, O., write more frequently for our pages. His talent should be improved.

The same request is made to "A Lover of Truth," and several others, who have recently communicated for the pages of the Harbinger.

Bro. J. B. COOK preached the word three times last Sabbath, in this City, to the joy and edification of those who are looking for the return of the Nobleman.

THE BIBLE DOCTRINE, OR TRUTH GOSPEL, FAITH concerning the *Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.*

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 80 Cents per dozen, or \$4 per hundred; single copy, 64 Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

THE ENLARGED SHEET.—A new fit up will cost not far from one hundred dollars. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred dollars; making the whole additional sum about seven hundred dollars.

By this statement it will be seen that it is only about One Hundred Dollars, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if five hundred paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

THE POPE'S DOWNFALL PREDICTED.

A friend has just placed in our hands a volume of sermons on the Book of Revelation, containing a remarkable and striking passage. The discourses were delivered in this city, thirty-four years ago, by the justly-distinguished and revered Alexander McLeod, D. D., and the last sermon contains the following passage, which should be read in connection with the news from Italy published in this paper, showing that the Pope, after having been driven from his throne in 1848, has now been formally deposed:

"Let true Christians cherish the hope of a speedy release from antichristian bondage. The time in which this last judgment is to be inflicted is very distinctly declared. It is at the close of the period of 1260 years. If these years are to be calculated according to the mode in use among the Jews, and supposed to be indicated in these prophecies, each of them will be nearly six (6) months shorter, than a year of our calendar: thirty days to each month, and 12 months to a year, will make the year to consist of 360 days. Of such years, 1260 amount to less than 1243 according to our calculation. Should we follow the respectable expositors who take this method of computation, we must conclude that the final overthrow of the beast and the papacy will certainly take place in 1848; and those who live 34 years from the present day will see an end to all tyranny and superstition."

The calculation referred to was thus set forth in Robert Fleming's "Rise and Fall of the Papacy," first published in 1701, or nearly one hundred and fifty years ago:

"If we may suppose that Antichrist began his reign in the year 606, the additional one thousand two hundred and sixty years of his duration, were they Julian or ordinary years, would lead us down to the year 1866, as the last period of the seven-headed monster. But seeing they are prophetic years only, we must cast away eighteen years in order to bring them to the exact measure of time that the Spirit of God designs in this book. And thus the final period of *Papal usurpations*, (supposing that he did, indeed, rise in the year 606) must conclude with the year 1848."

Dr. McLeod does not profess any faith in such calculations, but gives the result as the necessary inference from the interpretations of those expositors whom he had consulted."

The year 1848 thus predicted, not by human wisdom or foresight, but deduced from the supposed intention of the inspired penman in fixing upon the years and the days which are recorded as the time during which the Man of Sin would be suffered to reign, has been a year of more signal revolutions than any which has preceded it, since these prophecies were written. The spirit of revolution has been peculiarly violent in those countries where the Papal power was strong, and the last throes in the year 1848 gave birth to an infant republic in Italy. It may not live a year, but the Pope has fled; he has been formally deposed from his throne as a temporal ruler; and the poor, miserable privilege of being a Pope is hardly worth having, when the arm of his power is broken, and his thunder has forever ceased to be feared or heard.

The strength of Popery, in its work of paganism, was great in France, especially in the latter years of the reign of Louis Philippe. It was attributed to the queen; but whether this were true or not, it is certain that in the islands of the sea, in Africa, in the East, wherever a Romish missionary needed the support of foreign authority, there the guns or the diplomacy of France were at the service of the Pope. Our own missions were crippled, thwarted and annoyed by French interference, and so far as it

could be done without breaking the peace of the world, the French Government was active and imperious in requiring the admission and protection of the missionaries of Rome. But the French Government was the first to fall, and the most powerful patron of Popery was driven into exile. Revolutions never go backward, and the work which was begun in the morning of 1848, has been pushed onward with the energy of a hurricane, till in the evening of the same year, it swept the Pope from his throne, and bore him into an ignominious retirement.

All this has been the progress of a single year. And that year has been marked by prophecy and expectation, till we wonder now that we did not look for these results, or others equally astounding. It shows us how easily God can work out his designs when he takes in hand the execution of what he has beforehand determined to do.—There is no obstacle too mighty to stand in his way, and it is a part of his plan to demonstrate his own agency, by the ease with which great results are achieved. Who would have imagined that the Pope would fly from the face of his own subjects? We would have contrived to involve him in war with some foreign power—perhaps some Protestant Government, and then all Christendom would have prayed and hoped for the overthrow of Antichrist. We would have said, "At last his hour is come; the great day of the Lord is come; and stand still and behold the downfall of him who set himself above all that is called God." Such might have been a man's contrivance to subvert the Pope. But such was not God's plan. He makes the Pope himself the artificer of his own ruin. Giving his subjects a taste of liberal principles, hoping thereby to satisfy the spirit of the age and strengthen himself as one of the most liberal rulers of the day, he sets in motion a ball that prostrates him when he attempts to stop it. He is hung on his own gallowa.

We may give thanks for the downfall of the Pope. His deposition may be temporary; a combination of political and religious interests may result in his restoration, but he is never to be the master and lord of the Roman world again. His days are numbered, and we may hear a loud voice saying in heaven, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God, day and night." Rev. xii. 10.—*New York Evangelist.*

Correspondence.

FROM BRO. S. S. BREWER.

BRO. MARSH:—I have been laboring for some weeks in this region of country, and as it respects the effect produced by such an humble instrumentality, the day of God must declare it. But judging from appearances, the mass of hearers are doomed, owing to their wicked and willful ignorance, to go with their hardened consciences to the bar of God. As it respects the influence of the professedly Christian part of community, on the minds of "unbaptized sinners," it is decidedly bad. O wretched state, when men will "ateal the livery of heaven to serve the devil in!" Go on ye grovelling, earthly, sensual, covetous generation of stumbling blocks—fill ye up the measure of your iniquity! The two classes seem to be rapidly and most astonishingly developing themselves. One is crying, Give me riches—give me land—give me even famine, pestilence, war, poverty—anything—death in any form, but don't let the day of judgment! Ah, poor sinners, your "covenant with death shall be dissolved, and your agreement with hell shall not stand; when the overflowing scourge shall pass

through, then ye shall be trodden down by it!" The other class sings, You may take all the world but give me Jesus! O precious name! name ever dear to me. He sings in anticipation of soon entering through the pearly gates of the city of the living God! Every sign of his Lord's return makes his heart dance for joy. All the news from distant lands, the waking up of nations, all confirming God's faithful word. The casting down of thrones—the crushing of sceptres—the mourning of the Babylonish harlot—the plague—the death—the din of war—the clerical scoffers—the wide-spread immorality—the insurrectionists muttering in the streets—the nations in a state of moral putrefaction—teachers, with itching ears, and the sweet lullaby of a "good time coming," all, all proclaim the Savior near.

They might as well try to persuade the pilot, after he has heard "land ahead," by the man on the lookout, when Neversink heaven in view, as to persuade us that we shall not soon strike soundings or enter the kingdom. Glory to God! it strikes a chord that vibrates through every part of my veins.

"O glorious hour, O blest shade,
I shall be near and like thy God!"

Flesh and blood then will no more control the sacred pleasure of my soul. O what do I see! what do I hear! Shall I soon see the King in his beauty! O, ravishing thought! shall I soon have my five sweet babes given to me? Shall day so soon dawn on the night of the grave!—Shall the charnel-house so soon be deprived of its prey, and my sweet cherubs be clad in immortality! Is it possible! O my soul, break forth in praise to Zion's conquering King! Yes, yes; I shall soon see them, and I pray that you, dear reader, and poor unworthy me with them may be numbered with the sacramental host of God's elect! Amen. Thy brother,

S. S. BREWER.

Rosnoke, Va., March 8th, 1849.

FROM BRO. J. C. BYWATER.

DEAR BRO. MARSH:—Our meeting at Orangeport closed on Tuesday evening, March 12th.—We had a very good meeting, and one, I trust, that will result in a permanent interest for God and the truth. In that place a number are united together to sustain preaching a part of the time there.

I spent Sunday 18th at Clarkson; preached also on Friday evening, Saturday afternoon and evening; baptized two, and broke bread and had a good time. Our brethren are strong in the Lord, and patiently waiting for the appearing of Jesus. We expect, if time continues, to hold a tent meeting with the brethren in that place, as soon as the season will admit.

Yours waiting for redemption,

J. C. BYWATER.

Covington, N. Y., March 26th, 1849.

FROM BRO. J. LEWIS.

DEAR BRO. MARSH:—This is a time of deep peril, when men will not endure sound doctrine; but, glory to God, for the increasing evidence that soon, very soon, we shall be delivered. My faith is daily increasing as the signs of the times are portentous of the last and great battle of God Almighty. My whole soul says, Amen, come Lord Jesus, come quickly.

The cause in this place is increasing in interest as well as in numbers, and the Bible doctrine of life and death is gaining ground, notwithstanding the strong opposition from the peace and safety cryers, who say that all who believe in the destruction of the wicked and unconscious state of the dead are infidels.

J. LEWIS.

Williamsburg, N. Y., March 10, 1849.

Obituary.

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

DIED, of Scarlet Fever, in West Martinsburg, N. Y., JULIA ANN JAMERSON, daughter of John Jamerson, aged 24 years.

The deceased had been deprived of her sight at a very early age. She spent a few years in the institution for the blind at New York, where she made a good proficiency in her employments. On leaving the institution, she was presented with a copy of the New Testament, or portions of it, in raised letters, which she was much in the habit of reading.

When the doctrine of the Advent first began to be preached here, her mind underwent a very considerable change; and during the protracted labors of Bro. Bates and Wendell, one year ago, she dedicated herself to God; since which, she has given evidence of being actuated by the principles of the gospel of peace. Her parents cherish the hope, not that she has now the victory over death, nor that she now beholds, with unveiled eyes, the King of glory,—but that when the 7th trumpet sounds, the saying shall be brought to pass, that death is swallowed up in victory; and that when God shall come with a recompense, THEN the eyes of the blind shall be opened, the ears of the deaf shall be unstopped, the tongue of the dumb be unloosed, all their physical infirmities be removed, and these bodies, together with the face of the whole earth, be renewed forever.

D. KEELER.

Foreign News.

GREAT BATTLE IN INDIA.

A battle occurred on the left bank of the river Jhelum, between the army of the Punjab, under Lord Gough, and the Sikh forces under Rajah Shere Singh, a struggle in which the British forces have to deplore the loss of 93 officers and 2,500 men killed and wounded.

Four guns captured and four or five regiment colors taken by the enemy.

The struggle terminated in victory, which was disgraced by the flight of the Bengal Cavalry regiment, and the retreat, as yet scarcely satisfactorily explained, of two British Corps of Dragoons, a struggle, finally, which left the contending parties so weak and shattered that it was doubtful which had sustained the greatest injury from the conflict, and which yielded so few of the badges of triumph for the victors that their opponents took a new position and fired a salute in honor of its termination. Though masters of the field our laurels are drenched with blood, and it is the universal opinion that two more such victories would be virtual ruin.

RUSSIA.

The continental news will be read with more than ordinary interest, and is in fact of the highest importance. Perhaps the most striking feature is the march of the Imperial Guards of Russia from St. Petersburg. These men, numbering 52,000 strong, have not visited the capital since 1831. They have proceeded through Wilna, to the frontier, and will no doubt take such a position as to be able to keep in check the disaffected on the Prussian frontier, support the Imperialists in the Hungarian struggle, and assume such an attitude as shall plainly indicate the intention of the Czar to crush, as far as possible, any attempt to renew the scenes which were exhibited during the last year.

A Russian document has appeared, in which the Czar declares his resolution of adhering firmly to the treaties of 1815. He proclaims that any attempt to infringe them will be deemed by him a *casus belli*. The entrance of 10,000 troops into Austrian Transylvania only evinces the dis-

position of the Czar, who assuredly will not consent to every change in the territorial divisions of Italy, unless with the entire consent of Austria.

AUSTRIA AND HUNGARY.

The Austrian war in Hungary has proceeded with variable success in the south, the German population finding the insurgents carrying destruction in every quarter, called on the Russians who occupy Hermanstadt. Several serious battles have taken place, one in the neighborhood of Erian, lasting two days, with considerable slaughter. The imperialism seem to have had the advantage. Reports have been circulated that in one engagement Bism had both his legs shot off, but the last report is that he had left Transylvania for Hungary, as the insurgent troops amount to 140,000 men, split up in many divisions. It is difficult to foresee the result of the present war. Whilst Austria is pushing her armies into Hungary, she is not unmindful of Italian affairs. She has marched a body of troops into Ferrara, seized upon the city, and levied a fine upon the citizens of 200,000 crowns, which have been handed over to the Pope.

The revolution of Tuscany is complete. The republic has been proclaimed at Leghorn and Florence, and a central Italian republic has been formed in union to the Romans. The Grand Duke has protested against this revolution, and has entreated all the powers of Europe to refuse to recognize the new authority, which he declares to be a violation of the contract agreed to by all parts a last year, committed by a factious minority.

The Prince of Carino has been elected Vice President of the Republic of Rome.

The Pope after halting between abdication and soliciting foreign intervention, has now, it is said made an application to Austria, and it is confidently stated that Spain is about to send a division of 10,000 men to aid in restoring his Holiness.

Latest intelligence from Vienna is to the 1st inst. All in the capital agree in thinking that many such victories as the Austrians won at Erlau, would, ere long, bring the Magyars to the gates of Vienna.

ITALY.

The latest accounts from Italy state that the Roman ministry had communicated to the Assembly that a joint intervention of Austria, Spain, and Naples is announced. France had not decided what part to take. Piedmont was resolved to interfere in Tuscany, to hinder civil war and oppose the Austrian intervention. The relations of Sardinia and Austria add further difficulties to the general confusion which prevails from the foot of the Alps to the Mediterranean. At Turin all is in a distracted state, whilst Genoa seems ripe for some republican movement.

The elements of disorder were scarcely ever more abundant in Italy than at this moment. It is only the quiet attitude of France and the peaceful efforts of England which prevent these combustible materials from bursting into a flame.

Appointments, &c.

BRO. JONATHAN WILSON, on his Eastern tour, will preach as follows:
 Laona, April 1, Sabbath.
 Buffalo, April 3, evening.
 Lockport, April 8, Sabbath.
 Rochester, April 10, evening.

BRO. J. C. BETHWAH will preach to the brethren in the following places:
 Attica—Sunday, April 8, 10 A. M.
 Linden—or where the brethren may appoint—3 P. M., same day.
 Batavia—Sunday, April 15.
 Careyville—Monday evening, April 16.
 Danville—Sunday, April 22.

BRO. H. H. GROSS appoints to preach as follows:

West Troy, day-time Sunday, April 8.
 Albany, evenings April 8 & 10.
 Lodi, evening April 11.
 Cooperstown, April 12 to 15.
 Pitcher Springs, April 17 to 23. [Trust Bro. Chapman will arrange for meetings both day and evening, and attend.]
 Otselee Creek, April 23 & 25.
 Cazenovia, evening April 26.
 New York City, Sunday, April 29.

Letters will be inquired for at Albany, Cooperstown, and New York, as above. Hope to hold several protracted meetings in Saratoga Co. in May.

BRO. G. W. BURNHAM appoints to preach at the following places:

Le Roy, 1st Sabbath in April.
 Auburn, 2nd Sabbath in April.
 Antwerp, 3d Sabbath in April.
 Manlius, 4th Sabbath in April.

BRO. J. V. HIMES, accompanied by Bro. A. Hale and Geo. Needham, will preach as follows:

Rochester—April 1st to the 8th.
 Buffalo—April 12th, 13th, 14th and 15th.
 Lockport—April 19th, 20th, 21st and 22nd.
 Jamestown—April 26th, 27th, 28th and 29th.

The Lord willing, I will be with the brethren in Abington, Ct., the 2d Sabbath in April.

In North Scituate, R. I., the two last Sabbaths in April.
 L. BOUTELL.

Business Notices.

To Correspondents.

J. Salisbury—As we could not send the Hymn Book by mail, we have placed the balance to E. R. Pinney.

J. L. Downing—It has been regularly sent.—We hope you have received them before now; if not, let us know.

M. Clark—Pamphlets sent by mail to North Ashford, Ct., to which place your paper is changed.—You did not give the State, nor the P. O. to which your paper had been formerly sent; but as we happened to find, after searching through our books, that name on the Westford list, we supposed it to be the one, and have sent accordingly.

D. Churchill—The last we received was May 5th, which, with the present, pays to no 333.

O. Smith—We cannot tell. The publisher, in case the letter is properly sealed and directed.

D. Hewitt—Your last three, as credited on book, were received Aug. '47, July '48, and Nov. '48.—None in May. To no. 332.

P. Hough—The letter was received. We will inform Bro. B.

NEW FIT UP.—J. T. Vinal, \$1.00.
 FOR E. R. PINNEY.—J Salisbury .75, A Ford \$1.60, R C Bullard .63, S K Baldwin \$1, P White \$2.00.

ROCHESTER TENT.—A Ford \$1.00.
 TO SEND THE PAPER TO THE POOR.—B Irish \$2.

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LETTERS—Treat A Hall White J Barrell J Downing P Twitchell H P Sikes S E Griggs M Wood H Harris G W Brown E Shultz P Hough Turner S Z Marsh J C Bywater H L Bradley B Chandler W Rogers J A Perkins C M Shepard.

PAMPHLETS SENT.—D T Taylor 25, M Wheeler 12, E A Averill, W P Butler, L F Allen, J Glasgow, L B Brien, J Lewis 23, A E Babcock, W Hicks, Mrs Con Corner, J Salisbury, E Cross, M Clark, J Jocelyn 25, I E Hazen 12.

Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE,
 Or True Gospel Faith, concerning the Gathering of Jew- & Millennium—Personal Coming of Christ—Resurrection—Resurrection of the Faith—Kingdom of God—and of Time of the Second Advent of Christ.
 By Joseph May. Price 6 cts. per hundred; single, 6 cts.

THE PURPOSE OF GOD
 In Creating the World; his Plan for its Redemption from Sin and the Time for its Accomplishment.—By E. B. Pusey. Price, \$4 per hundred; 4 cts. single.

THE SON OF GOD,
 An Examination of the Divine Testimony concerning the Son of the Son of God. By Henry Drew. Misused of the Gospel. Price, 10 cts.

THE POWER OF KINDNESS.—NO. 1.
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ROCHESTER.—The Advent congregation meet in Lecture Buffalo-street, opposite the Eagle Tavern, three times each week and on Tuesday evening.
 BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware-street, three times each week. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren living in the city are invited to meet with us at any of our meetings.
 ALBANY.—Second Advent Meetings are held in the "New Advent Church," Bismarck's building, corner of State and Pearl-streets. Meetings three on Lord's day, and twice on Tuesday evening.
 SARATOGA.—The Church in Saratoga hold meetings in Dwight's Hall, on Sanford St., two doors from Bank every Lord's day and evening.

The Harbinger & Advocate
 IS PUBLISHED EVERY SATURDAY.

Office in Tallman Block, Buffalo Street, opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS.
 Single Copy—per volume of six months—in advance, \$1.00
 If not paid before the close of the volume...
 Five Copies—sent to one person, corner of State and Pearl-streets.
 Ten Copies—directed to one person.
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 All communications, orders, or remittances, for the "Harbinger and Advocate" must be addressed—Post Paid—to the Editor, Joseph H. Marsh, Rochester, N. Y.

ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 16.

ROCHESTER, N. Y.—SATURDAY, APRIL 7, 1849.

Whole Number 276.

Poetry.

TO-MORROW.

Proverbs xxvii. 2.

To-morrow! Mortal, boast not thou
Of time and tide that are not now!
But think, in one revolving day
How earthly things may pass away!

To-day—while hearts with rapture spring—
The youth and beauty's lip may cling;
To-morrow—and that lip of bliss
May sleep unconscious of his kiss.

To-day—the blooming spouse may press
Her husband in a fond embrace;
To-morrow—and the hands that pressed
May wildly strike her widowed breast.

To-day—the clasping babe may drain
The milk-stream from its mother's vein;
To-morrow—like a frozen rill,
That bosom current may be still.

To-day—thy merry heart may feast,
On herb and fruit, and bird and beast;
To-morrow—spite of all thy glee,
The hungry worm may feast on thee.

To-morrow! Mortal, boast not thou
Of time and tide that are not now!
But think, in one revolving day
That e'en thyself mayst pass away.

Original Articles.

For the Harbinger and Advocate.

WHAT IS TRUTH?

By J. B. COOKE.

This inquiry is, in our view, as natural to man as that which relates to daily food. The truth is to the mind, what food is to the appetite. When perverted, in either case, the pure aliment is exchanged for poison: alcohol is taken instead of water—error instead of truth.

Among the Jews and ancient philosophers, there were different theories of truth. Thus we find it now. Each sect answers according to its own theory of truth, whether Papal or Protestant. But the mind of the masses is still "like the troubled sea." All these theories fail to give repose, because they do not meet the want of the mind in the case. "Physicians of no value" are they all.

Then, turning to the great Teacher, we find a determinate answer, "Thy word [O God] is truth." It is not, then, a mere human embodiment of philanthropic or Christian sentiment, however ancient or comprehensive. It is not some misnamed "body of divinity," produced by a Pope or Protestant. The revealed mind of God, on all points, "is truth"! The Bible is the "body of divinity"—a body, or system of divine truth, which has life in it. It is instinct with life—eternal life, "to every one who believeth."

"What is truth?" Is the term understood?—The word "truth" signifies the agreement between a representation and that which it represents; or, the harmony between a statement and the fact to which the statement relates. Thus

understood, the Bible is the "truth." Its statements harmonize with all the great facts in our world's history. Man's character, condition, and relations, agree with Bible statement. It is true that some of its revelations stretch on into invisible, eternal realities, far beyond the reach of any of our faculties, save faith. It represents the Creator, the creature, this world and that which is to come, Jesus and the plan of salvation, as unfolded through successive "ages and dispensations"; and so far as we can fully test the truthfulness of our Lord's language, by comparing the subjects and objects of revelation, with the facts of history, the agreement is complete. This agreement extends to all the important relations of objects, as well as to the objects themselves.—Take an illustration from *precept, promise, and prophecy*.

I. God's word is "truth" in its precepts. The sum of divine precepts is "Thou shalt love the Lord thy God with all thy heart. . . and thy neighbor as thyself." This is "truth." It grows out of, and agrees with, the relations existing between those whom the precept embraces. God is supreme. We should regard him in his true character and relations. We cannot give him "the glory due to his name," cannot love or obey Him according to "truth," except we love him as the supreme "God over all, blessed forever"! God could not require less. We cannot accord to him more. Then the precept which expresses precisely this relation, and the obligation rising out of it, is "truth."

My neighbor's happiness is as dear to God, and important, as mine. He is in the same scale of being with me; therefore, when I love him as I do myself, I feel and act according to the relation I sustain to him. The precept requiring this is "truth." It agrees with the facts and relations which the divine precept embraces.

When it is demanded that, "husbands love their wives"—"wives submit to your own husbands in the Lord"—"children obey your parents," we find only a definite application of the great precept—the law of love—to the specified relation. (So, also, of the citizen and magistrate.) God's word is, then, "truth" in its precept.

II. "Thy word is truth," O Lord, in its promises.

Many will not mark the conditions or reserves expressed, with divine promise; hence they fail to see the full force of my subject, in its relation to the promises. But in a multitude of cases the illustration is as bright as a sunbeam. The promise that "the seed of the woman" should bruise the serpent's head, has for its verification, all the leading arrangements of Providence through every dispensation since. We only need the history of the future, to see and feel that the remaining fulfillment agrees with the promise. This we have, however, in prophecy, which is history in advance. The promise to Abraham, that he should have a son—the promise that his seed should sojourn in Egypt, and be delivered at the end of 400 years, agrees with the facts. So of Israel's whole history; therefore it must be true. Promises of good, and threatenings of evil, were

all verified by fact. The promises of God are "true bills." The great promise, related to Messiah's coming. His first advent has become an essential part of our world's history.

The more personal promises to David, to Hannah, and to Elijah, make the subject plain to the humblest capacity. "I have commanded the ravens to feed thee there." They in fact did just that things—"They brought him bread and flesh in the morning, and bread and flesh in the evening," near two years. Again; "the meal in the barrel wasted not, nor did the oil in the cruise fail"; but supplied the family a year. God is as good as his word. This the believer has "learned by experience." "He that asketh, receiveth."

III. The divine "word is truth" in its prophecies. The events agree with the prophetic representation.

Man does "surely die." In "the sweat of his face" he eats his "bread." "Thorns and thistles" the earth does "bring forth." The "sorrow and conception" of woman has been "greatly" multiplied. The "flood of waters" did "destroy all flesh"; but Noah did "find grace."—The Jews have been scattered to "the four winds of heaven." Jerusalem has been "trodden down of the Gentiles." The number of Gentile kingdoms has existed, in the order that is revealed,—"Babylon, Persia, Greece and Rome. The fourth kingdom has been 'divided'—the parts did 'not cleave one to another, even as iron is not mixed with clay." The priest king, or "little horn with eyes," has existed 1260 years; and "many" have, in this age, "run to and fro, and knowledge" has been "increased." "The vision" has been written out, and "the hour of his judgment" has been proclaimed—all, "as it is written" in the prophecies. This which was once mere prophecy, is now verified by history. The roots of the truth of prophecy have thus been growing down through the Jewish and the four great Gentile kingdoms—through the first advent, and the changes in the Christian church.—Now we look for the second advent, on the same principle, "according to the Scriptures."

The truthfulness of Scripture is thus established on an immutable basis. Its representations agree with the facts in the case. I remark—

1. That the scriptural representation of God—of his Son Jesus Christ—of man who was made a "living soul"—of his death—of the only way of "life and immortality" by "Jesus and the resurrection,"—is true. It accords with the facts. A different representation would be false.

2. We need only vary the form of the inquiry, and ask, relative to every doctrine and duty, "What saith the Scriptures!" When we get "the Scripture," we get "the truth."

3. On this "rule," which we apply to the question of Jesus' Messiahship, and the authenticity of the Bible, we prove the second advent to be certain and soon. Amen. The second advent will and must agree with the representation.

4. Those who deny our proof of the second advent by this method, take away the strongest evidence that Jesus is the Messiah, or the Bible divine. All stand or fall together.

For the Harbinger and Advocate.

EXPOSITION OF REVELATION 20th.

BY E. B. FISHER.
(Concluded.)

I will here notice an objection that may arise in the minds of some. Do you suppose the wicked can be deceived, after having been dead and raised again? Why not? They were deceived by Satan here, and died under the power of deception. Will they learn wisdom in the grave? The preacher says, Eccl. ix. 10, "There is no work, nor device, nor knowledge, nor wisdom, in the grave." Again, 5th verse: "The dead know not any thing." Hence, they will be raised under the power of the same deception, and can as easily be deceived then as now. Yes, more easily, for then all restraints will be removed, and, goaded on by despair, they will be fit subjects for any deception; especially those who died under the miserable delusion that they would be raised immortal. Why should they not fight? they cannot be killed; and supposing an opportunity is presented to afflict the saints, they will readily go up. I can more readily conceive how Satan can then deceive the wicked, than how he could have deceived and made such a dupe of Pharaoh as he did. God had, by Moses, wrought many wonders in Egypt before Pharaoh: and then when he thought he had the Israelites, lo, and behold, God opens a path through the Red Sea, walling up the waters on either hand, for their escape. Yet, in view of all this, Pharaoh and his host were led right into the trap God had set for them, and were destroyed. Now if you will explain the one case I will the other, for the objection is equally valid against both.

Verse 10th: "And the devil [mark, he is talking about the devil] that deceived them [the wicked] was cast into the lake of fire and brimstone, where the beast and the false prophet were cast [not are—see, xix, 20, which was at the commencement of the thousand years, and if we supply the ellipsis, it should be as above, "were cast,"] and shall be tormented day and night forever." This is the final destruction of him that hath the power of death—the last enemy of God and man. This is the full and final accomplishment of the promise made at the beginning, "The seed of the woman shall bruise the serpent's head."

Let us now compare this vision with the prophecies of which it is a fulfillment, and see if they harmonize. If I mistake not, Isa. xxiv. to xxvi. 15, is one of them. In the 24th chapter, the prophet, after speaking of the laying waste, breaking down, dissolving, &c., the earth to that degree "that it shall fall and not rise again," he adds (verse 21st), "And it shall come to pass in that day that he shall punish the host of the HIGH ONES THAT ARE ON HIGH." Who are this host of high ones on high? The prince of the power of the air and his angels. "And the kings of the earth [kings stand as representatives of the nations] upon the earth. And they shall be gathered together as prisoners are gathered in the pit [margin—dungeon], and shall be shut up in the prison [the grave], and [for many days shall they be visited.] [John gives the time, a thousand years.] Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Mark, now when Christ comes to establish his kingdom and reign in Mount Zion, &c., then the devil and his angels, and all the wicked, are shut up in the grave, with the promise of God that after "MANY DAYS" (which many days John says is a thousand years) "they shall be visited."

The 25th chapter, and xxvi. 1-12, carries us down through the many days, or thousand years; in which is brought to view the great feast, or

marriage supper of the Lamb: the veil spread over all nations removed—death swallowed up in victory—tears all wiped away—the rebuke of God's people taken away from off all the earth—the kingdom established,—while in this mountain the hand of the Lord rests—the song of triumph is sung, &c.

The 13th and 14th verses bring us to the visitation and final destruction of the wicked, after the "many days." "O Lord our God, other lords beside thee have had dominion over us." Who are these "other lords" who have ruled over the saints? The wicked, as Malachi says. Now (i. e., in this dispensation of sin) "the wicked are set up, and they that tempt God are even delivered." Yes, the wicked rule now, but then shall the righteous flourish. "But by thee only will we make mention of thy name. They [i. e., the wicked] are dead, THEY SHALL NOT LIVE; they are deceased, THEY SHALL NOT RISE: therefore hast thou visited them [when many days after Christ, at his coming, shuts them up in the grave and establishes his kingdom, which John says is a thousand years, then, after the thousand years, he will visit them], and destroy them, and make all their memory to perish." This declaration of the prophet is so explicit and plain as to exclude all hope of another resurrection, or future existence. For after this visitation and destruction, after the thousand years are expired, God declares they shall no more live again, nor have a resurrection. O how plain is the word of the Lord; and what a perfect harmony exists between John and Isaiah—the prophecy and its fulfillment. This agrees with other Scriptures as to the final disposition of the wicked.

Says the Psalmist (xxxvii. 9, 10), "Evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For [because] you are a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." 4 Verse 20: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; INTO SMOKE SHALL THEY CONSUME AWAY." See also verses 22, 28, 30, 38. Ps. xcii. 7: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that THEY SHALL BE DESTROYED FOREVER." See also Ps. ci. 8, civ. 35, cxlv. 20.

Prov. ii. 21, 22: "For the upright shall dwell in the land, and the perfect shall remain in it: but the wicked shall be cut off FROM THE EARTH, and the transgressors shall be ROOTED OUT OF IT." Obad. 16: "They [the heathen, or wicked] shall drink, and they shall swallow down, and they shall be as though they had not BEEN." We might multiply to almost any amount, testimony upon this point, but this must suffice.

With this interpretation, how beautiful and perfect the harmony of the entire vision with the scripture. How plain, how simple, and yet how sublime and godlike the vision; and the order of the events so perfectly natural as to leave no chance for doubt, transposition or inversion.

1st. Jesus descends from heaven to earth.

2d. Bind the devil (who had been previously cast down to earth—see Rev. xii. 9) for a thousand years.

3d. The resurrection of the saints.

4th. They reign with Christ a thousand years in the New Jerusalem.

5th. At the end of the millenium, the wicked are raised.

6th. At the same time, Satan is loosed out of his prison.

7th. He goes forth and deceives the wicked, with an idea they can have a battle.

8th. For this purpose, Satan leads the wicked up from the four quarters of the earth, around the camp of the saints of the beloved city.

9th. Fire comes down from God out of heaven and devours them.

10th. Satan is destroyed, by being cast into the lake of fire and brimstone, which is the second death.

Thus ends the vision. The last enemy is destroyed and forever. The finishing stroke of Omnipotence, for the restitution of all things is given; by which the last footprint of Sin—the last vestige of sin and iniquity—is eternally obliterated from the earth, and the immutability of Jehovah's promise in the garden verified—"The seed of the woman shall bruise the serpent's head." Yes, glory to God! "The basal stone of the corner is brought forth," and placed "with shoutings of Grace, grace unto it!"—And—

"Earth anew with robe of glory,
Doth rejoice in bill and vale."

Yes—the earth regenerated, and clad in robes more than Eden beauty, invites possession by the saints, for whom it was prepared from the foundation of the world. God's eternal purpose, the man in a holy state should inhabit the earth eternally, will now be fully and gloriously accomplished. Accordingly, the saints go forth and possess the goodly land—the land where milk and honey flows—the land by heaven's fairest sweet breezes fanned—the land where all things in the light of the glory of the Lord shine forth imperishable and eternal beauty and glory.—There they'll plant and eat, build and inhabit, and long enjoy the work of their hands—forever and ever. Amen. Yes,—

"There we'll engage the fields of pleasure,
Where joys quailing songs arise;
There enjoy our well stored treasure,
In the new earth, Paradise."

My brethren, does not this view of the subject look like truth? Is it not the truth? I leave you to judge.

May God of his infinite mercy lead us into all truth, and sanctify us through the truth, and give us a part in the first resurrection. Amen.

N. B. When I commenced this exposition, I supposed that all had done, and so I thought would give my opinion. But since I commenced several others have commenced writing also; and as there is likely to be a controversy upon the chapter, which has been referred to Bro. Cook and Chandler, I close with this vision, though I had purposed to examine the visions of the 22d, 23d, and of the new heavens and earth, and may yet do so at some future time, should the Lord permit, and time continue. But inasmuch as the subject of the judgment is already introduced as a point of controversy between others I close here. I designed simply a plain exposition of the chapter, for the consideration of the brethren. Some, I understand, who believe in the "thousand years past," have complained of the expression "wild theorists." I meant nothing bad by the expression, and although I consider their view extremely wild, yet it was unnecessary to express it. I regret the use of the term "wild," for my design was not to injure the feelings of any, but to benefit their souls. And surely you will not make me an offender for a word. Throw away the chaff and save the wheat. And may God bless the effort to the good of his people and the salvation of souls.

For the Harbinger and Advocate.

SANCTIFICATION.

BY E. B. FISHER.

BRO. MARSH:—I fully concur with the definition you have given, that sanctification is nothing more nor less than righteousness. And I wish now to inquire, if a man that keeps all the commandments of God, as enjoined and explained by Jesus Christ in the New Testament, is not a righteous man? I think he is. And if he does so,

keep all the commands of God, as enjoined by Jesus Christ, he is not a *righteous* man. If I am correct, I wish to know what we are to understand by the prayers of many who profess to be righteous, who pray thus: "O Lord, may we keep all thy commandments"—when God has commanded us to keep them; and Christ says, "If you love me, you will keep my commandments." Again: "O Lord, let us have thy spirit!"—when we are told, if any man has the spirit of Christ, he is none of his; and as many as are led by the Spirit of God, they are the sons of God. Again, when we hear them say, "O Lord, keep us faithful unto the end!"—when God has said if we will keep his commandments he will keep us, if we abide in him (which is by keeping his words). No power in heaven, earth, or hell, can separate us from the love of God. And again, when they say, "O Lord bless us to night: we claim thy blessing: thou hast promised to meet with two or three, who are met in thy name; and there are more than that number met here to-night." I wish to know what sort of a God they worship. Is it that God that is more willing to give good things to them that ask him, than earthly parents are to give bread to their children?—Is it that God that has said, "If you abide in me, and my words abide in you: you shall ask what you will, and it shall be done for you"?

No, no; it cannot be this God that they worship. It must be a lying God to whom they pray; for he does not keep his promises. After they have done all their duty (for it is presumed they would not come before), then they come to their God, and beg, and entreat, and plead, and tease him, day after day, night after night, and still go unsatisfied, and fail of getting the desired blessing!

O, Bro. Marsh, I wish some one who knows by blessed communion with God, the God of the Bible, the true God, would take hold of the great error that has, through the traditions of men, spread its blinding influence over the plainest teachings of the Old and New Testaments. Albany, N. Y.

For the Harbinger and Advocate.

AN EXHORTATION.

BY HORACE P. SIXES.

DEAR BRETHREN AND SISTERS:—O praise the Lord for his goodness towards us, the Advent brethren, that we have been led to see and embrace the truth—that we have been led to believe the teachings of our blessed Heavenly Father—amidst the scoffs, the jeers, the ridicule, of an ungodly world—in regard to the second coming of our glorious Redeemer! He has raised up father Miller, and hosts of others, to proclaim our Masters approach. He has caused us to throw off the shackles of tradition, prejudice, and sectarianism, which for years have been thrown around our minds, perhaps, and prevented us from having a right understanding of his precious word. Well may we exclaim, in view of this, "What hath God wrought!"

And now how great is the obligation resting upon us to obey all God's commands! We are required, not only to believe, but also to obey.—Says St. James, "Faith without works is dead." And can we think of such great love and kindness as our Heavenly Father has bestowed upon us, in thus leading us to see the truth, without feeling determined that, *cost what it may*, we will obey ALL his requirements, even the most minute! Has Jesus spilled his precious blood in vain for us? Will we crucify his wounds afresh? Are we, too, candidates for eternal life, and shall we think it too great a sacrifice—too crucifying to the flesh—to "purify" ourselves from every thing which, in the sight of God, who looks at

the heart, "defileth, or whatsoever worketh abomination, or maketh a lie"?

I seem to hear my brother exclaim, "No, no; far be these things from me." But does he "present his body a living sacrifice, holy and acceptable unto God, which is our reasonable service"? Or, does he sometimes do that which he knows (or should know) is not for the "glory of God," and thereby bring himself into condemnation? Is he as careful as he ought to be, to be sure that every act, however trifling, that he puts forth, is according to St. Paul's injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Does my brother live "sinning and repenting, yet not reforming"—confessing, but not entirely forsaking his sins? Suppose, dear brethren, that the blessed Savior should come, and find you living in this way!—Suppose he should come, and find you with a single sin upon your conscience unrepented of! I think there is no Bible evidence that there is to be any probation whatever, even a moment after the advent; but, on the contrary, I think there is evidence that those, and those only, who are sanctified to God—entirely consecrated to him—ready and waiting for Jesus, will be "caught up" suddenly, and without a moment's warning, "to meet the Lord in the air."

But if we are not found walking "with God," as did Enoch and Elijah, how are we prepared to be translated like them? "Tis plain we shall not be. No, dear brethren, we must overcome all sin—all our pride, even to the least degree of it—every thing like covetousness, loving our neighbor as ourselves—all selfishness of every description; and do all things with the single purpose to honor and praise our gracious Master. Then we have the promise (2 Cor. vi. 18), "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

If we are not thus pure and holy, it will do us little good that we have followed "the truth" for years, in the midst of so much opposition and contempt. A crown in God's everlasting kingdom cannot be purchased thus. No; we must overcome, as Jesus has given us an example.—The martyrs, together with the millions who have fallen asleep in Jesus, have "overcome"—we must, likewise. Do we need to be brought upon a death-bed, ere we should be fully given up to the will of God, and nothing besides his will? Probably this will not occur with many of us.—Yet we must: be as dead to the world—as fully given up to God—as we should (perhaps) be, if we were about entering the dark valley. We must be as completely crucified to all the customs of the world—willing to have the wicked, and moral persons, too, gaze with wonder and astonishment, while they behold our singularity. If we are in company with the wicked—those who do not wish to converse on any but worldly subjects—we must be content to remain in silence (unless we feel it our duty to have religious conversation with them), thereby being by them accounted "fools," though it is "for Christ's sake"; and rendering it apparent to them that our "conversation is in heaven." (See Phil. iii. 20.) We must be content to please our Savior, who looks at our motives, while we displease men, who look only at our actions, but cannot know our hearts. While engaged in our worldly avocations, we should have our minds continually staid on God, and perform our labor—*everything*, with a direct aim to please and honor him. In this state of mind we shall of course talk about business as little as is consistent. If our "treasure" is in heaven, our "hearts will be there also."—(Matt. vi. 21.)

If we must be thus holy, let us gird up ourselves anew to the conflict. Let us "not be weary in well-doing, for in due season we shall reap,

if we faint not." Let the Savior encourage us: he says, "Be of good cheer: I have overcome the world." Then we can overcome, also. Our corrupt inclinations may afford an opportunity for Satan to tempt us *seemingly* beyond endurance. His temptations may be fierce and "fiery," and almost without intermission; still, if we have living, active faith, he cannot overcome us. No, no; he that is stronger than the "strong man armed," will give support. The fiercest engineer of the enemy may be incessantly plied against us, but we shall always be victorious through "him that hath loved us."

"Ye fearful saints, fresh courage take,—
The clouds ye so much dread,
Are big with mercy, and shall break,
In blessing on your head."

Never before did saints live upon the earth under circumstances such as ours. While we expect not to die, but to be translated to meet the Savior, we are to occupy a pre-eminence above all the saints who have lived before us! We are to be the "first fruits unto God and the Lamb," and sing a new and peculiar song. (Rev. xiv. 3, 4.) O, then, is any self-denial too great to make for Jesus! any cross too heavy to bear after him? Well might Peter say, speaking, doubtless, especially to (2 Pet. iii. 18), "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—And in verse 11—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness!" How exceedingly pure and holy ye ought to be! Yes—*what manner of persons*—such as never lived before! "What, Peter, we are in *health*, and expect not to die." Ah, but if you look for such things as these, you must be holy. Saints before have never looked for such things in their day.

But there is enemy existing between saints and sinners: i. e., sinners do not love saints, and saints do not love sinners (with the love of complacency, though they do with that of benevolence). Gen. iii. 15. But how will this enmity be increased, when saints are holy—entirely consecrated, as the Bible says they must be, ere they can be translated! The wicked do not seem to desire the society of the righteous man; how will it be then (no doubt soon)? Isaiah answers this question (Is. 22): "A little one shall become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time."

Your brother in the Lord,
HORACE P. SIXES.
Three Rivers, Mass., March, 1840.

For the Harbinger & Advocate.

THE AUTHORIZED EXPOSITION

OF NEW TESTAMENT PROPHECIES OF THE SECOND ADVENT.

Having often referred to the published exposition of Matt. 24th by the Protestant Church, I feel a pleasure in giving an additional testimony to the historic accuracy of the statement, that the *only authorized* exposition of that, and other kindred scriptures, is in harmony with that which we, as Adventists, give.

The Rhenish Testament was published A. D. 1582, which is the authorized Catholic version, translated from the Latin Vulgate, in the 4th century. The heading given to Matt. 24th reads thus: "Christ foretells the destruction of the temple, with the signs that shall come before it, and before the last judgment—We must always watch." That over Mark 13th is as follows:—"Christ foretells the destruction of the temple, and the signs, that shall *forever* the day of judgment."

The English and American editions of the Bible, published by authority, agree in sentiment with the above. In their exposition of the epis-

tlea, they join this judgment with this second advent. This is our exposition!

We have the authority of the church, as well as the authority of the sacred text, to sustain our faith. As the "signs" have been given, we look for the grand and awful event. Amen.

J. B. C.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, April 7, 1849.

Speaking the truth, in love.—PAUL.

The meeting appointed by Bro. Himes, Hale, and Needham, in this City, is still in progress; a report of which may be given next week.

Bro. J. G. Hook, Concord, N. H., wishes to learn the address of Bro. H. S. Case and S. W. Rhoads, and would be glad to receive a line from them.

Bro. Stevenson is requested by Bro. J. C. Bywater to send the Chart to J. Marsh, Rochester, N. Y.

DIVISIONS AMONG CHRISTIANS.

(Continued.)

In our last week's article on this subject, we noticed some of the evil consequences of a division in faith among Christians; arising from a wilful or willing rejection of the truth. Our next object is to look at some of the sad consequences of a division produced by a departure from the truth; or the propagation of erroneous doctrines. The evils in both cases may be nearly or quite the same; yet for the purpose of showing to each class who make divisions the enormity of their sin, we notice each separately. On the propagation of erroneous doctrines, Paul says,

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx. 29, 30.

The work of division in this case is compared to the rending of a flock by devouring wolves. And the history of false doctrine in the church, painfully shows the fulfilment of this prediction. Many a once peaceful, united and holy church, has been deceived, divided and rent into party factions by the propagation of false doctrines; sometimes by ignorant, yet honest; and at other times by artful and designing men. The Savior said that offences would come, but pronounced a woe against those by whom they would come.

It is not unfrequently the case that the leaders or highest influences in the church are the propagators of error for the purpose of "drawing away disciples after them." But how, inquires one, can they do such a thing, when they are the strong sticklers for the established order of the church? They are the ones who strenuously contend for no departures from the usages of the body; for the introduction of no more doctrinal questions; and certainly such men cannot be considered as drawing away disciples after them. But pause a moment and think closely, and you will see your mistake. These are the very means by which they most successfully draw away disciples from the truth, from the Lord Jesus; after themselves, their party, policy, or measures. They first endeavor to make others believe that they have all the truth; that they occupy, in the divine appointment, a place in the church, as sacred as that filled by Abraham, Moses, the Prophets, the Apostles,

Luther and other Reformers; and that they come very near infallibility, in point of doctrine; and therefore are in the truth. Then they turn all the influence they can gain by such bold assumptions, to prevent the investigation of God's word on any doctrine not embraced in their creed; and to secure the co-operation of the disciples of Christ in their measures. In this way they draw away many disciples from Christ, after themselves; while others cleave to Christ and his word; and an unhappy division is the result. Brethren, once bound together in the sweet bonds of Christ, are not only divided, but thousands are made to believe that it is not right to search the Scriptures on all points of doctrine; and therefore are led to reject some portion of the truth of revelation, perhaps to their own destruction. Oh, how fearful is the work of making divisions contrary to the doctrine of Christ.

Again, Paul compares the effects of false doctrine in a church, to the eating of canker or gangrene, in the human body. 2 Tim. ii. 17. The figure is full of meaning. Though the gangrene may be small in its beginning, yet it will soon prove fatal, unless stopped in its course. So with false doctrine: it not unfrequently threatens to do but little or no harm; but, being suffered to progress, ultimately so affects the church as to produce serious evils, if it does not divide and destroy the body. "It increaseth to more ungodliness," until it not unfrequently ruins souls. Numerous examples in justification of this truth, might be named. They have been abundant in every age of the church, and exist now; among second advent believers.

Peter, in his second letter, second chapter, speaks freely of the pernicious tendency of erroneous doctrines. He says,

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And thro' covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lieth in wait, and their damnation slumbereth not. . . . The Lord knoweth how to . . . reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed; they are not afraid to speak evil of dignities. . . . But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption. . . . These are wells without water, clouds that are carried with a tempest; to whom the midst of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world, thro' the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning."

From this plain teaching and fearful threatening of the apostle, we see not how any one can even hope for salvation, who goes to a certain extent in the propagation of erroneous doctrine, or is fully brought under its pernicious influence. "The last state" of such is truly worse than the first; for they think they are servants of Christ, when they are the blind slaves of erroneous doctrines.

Speaking on the same subject, Jude says:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation: ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

"Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, did not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves!

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gaining say of Coc. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

"And Enoch also the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

"These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostle of our Lord Jesus Christ; how that they told ye there should be mockers in the last time, who should walk after their own ungodly lusts.

"These be they who separate themselves, sensual, having not the Spirit.

"But ye, beloved, building up yourselves on just most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; having even the garment spotted by the flesh."

Such language as this clearly shows that the inspired writers did not consider it of but little or no consequence what men preach or believe; as the loose theology of the present day teaches. No; but they made the propagation and embracing of erroneous doctrines a sin, which, if not repented of, would exclude the offender from the Kingdom of God. It is a high handed measure for erring sinners, to propagate, in the name of the Lord, a doc-

trine contrary to the word of the Lord; and which in its tendency divides God's people and acts them to contending with each other. We therefore earnestly entreat all not only to take heed what they do, but to beware how they hear, and what they believe and teach. You had far better have no faith than a pernicious, or a gangrene one; and you had better be silent than to propagate such a faith.

ENROLLING NAMES—DECLARATION, &c.

As a peace-maker, I wish to say, that I see no harm in the brethren giving their names as believers in Christ—located in the same place as honest Christians, in a time of deceivers and of scattering like this. We may hold fast the profession of our faith, surely. Who could honestly object to some such declaration as follows: "We as believers in the Savior, and looking for his speedy coming, do mutually profess to take the Bible as the word of God, and our only rule of faith and obedience, till the Lord comes." No Christian, I think, would object to such a confession. I would heartily confess it in any place and every place, and before the whole world, if I could. I also think that we ought to have church order according to the gospel.

S. EVERETT.

REMARKS ON THE ABOVE.

We think we appreciate Bro. Everett's desire to act as a "peace-maker." "Blessed are the peace-makers." We suppose however that peace should be made only in strict accordance with the will of the Prince of peace. This Bro. E. will admit.

We fully agree with Bro. E. that this is a time of "deceivers and of scattering" but we think that it is no more so than it was in New Testament times. And as that book gives no record of the early Christians enrolling their names under a "declaration" of sentiment, we conclude that such a step was unnecessary; and therefore it would be useless for us under like circumstances to do such a thing.

We not only "may" but should "hold fast the profession of our faith." But how? Not by subscribing our names to a profession of faith; for this the whole Christian world would have done; and, comparatively, there is now no faith on the earth. But it is by continuing to repose implicit confidence in God, who is "faithful that promised," (Heb. x. 23), and by "provoking one another unto love and good works: as not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Heb. x. 24, 25. This is the way the New Testament, as we understand it, teaches us to hold fast the profession of our faith.

The short "declaration," or covenant, or bond of church union, which Bro. E. has given, we could not subscribe to, as such; but as a matter of faith, we have long since professed it, and a great deal more; for we not only have professed to believe in "the Savior," but in God, the Spirit, and all the abstract doctrines of the Bible; and we make no distinctions in these doctrines, in making our profession. Neither do we think Bro. E. does; but we do say, fearless of all contradiction, that a written covenant, unless the entire Bible is written, does necessarily make a distinction; or it names some doctrines, and necessarily omits others.

The principle that would justify uninspired men to form a short confession of faith, or bond of union, would justify them in making one of any length. And the principle that would justify the making of one, would justify the creation of many. Hence, if it is right to adopt Bro. E.'s short "declaration," then all the sects have been right in making their different and conflicting declarations of faith.

If the Bible, which Bro. Everett's declaration recognizes as the "only rule of faith and obedience," prescribes such a "declaration," and demands our

"obedience" in subscribing to it, we will most cheerfully obey. But as the Bible nowhere gives such a declaration, nor authorizes any one to write anything like it; and calls upon us to pay "obedience" to nothing but its commandments; we cannot, therefore, put our name to any such declaration, or bond of church union.

Subscribing our names to such a declaration, or any other, or even the Bible itself, we think, is not the way the Lord has taught us to confess him "before the world;" if so, a great many very wicked folks now confess him; for they have subscribed their names to a much longer declaration than the one Bro. E. names.

The Lord's way is the best and only way of safety. And it makes baptism (instead of enrolling our name with the saints,) the public act in which we put on Christ, and confess him before the world.—And the way in which he has taught us to continue our public profession, is, by continuing to assemble with the people of God, do all his commandments, possess his Spirit, and especially in the act of eating the supper of the Lord. In this way, we think, we may make the good confession before the world, to the glory of God. If the Lord had wanted us to make or continue this profession, by subscribing our names, even to the Bible, he would have told us so; but as he has told us no such thing, we conclude he makes no such demand; and therefore we cannot enter into any such practice. And we earnestly entreat all others to shun the same things; and implicitly obey the word of the Lord; for "as many as walk according to this rule, peace be on them," Gal. vi. 16. We cannot "take the Bible as the only rule of faith and obedience," if we pay "obedience" to some other rule, if it be nothing more than a declaration as pure and apparently harmless as the one named by our good brother Everett.

NEW WORK.

FUTURE PUNISHMENT, BY H. H. DORNEY, Baptist Minister, England.

This work is now ready for delivery, having been re-printed in this country "By an Association of Gentlemen." In a most clear, kind, and convincing manner it demonstrates that the end of the wicked is destruction of being. It contains about 990 pages 12mo, neatly executed. Price, bound, 75 cts.; in paper covers, 60 cents. A liberal discount will be made to wholesale purchasers; but none can be made on those in paper covers, if ordered to be sent by mail, as we are compelled to pre-pay the postage, which is 12 cts per copy. This fact we were not aware of till we offered them at the Post Office. They can be had of the subscriber, 10 Chester St., Philadelphia, Pa.; of Elder Joseph Marsh, Rochester, N. Y.; and Dr. John Burdell, Dentist, No. 2, Union Place, New York City, by those who live in that vicinity.

Let the friends of the truth of no immortality to man except in, through, and by Jesus Christ, make no delay in scattering this work: it is mighty, thro' God, in pulling down the strong holds of superstition and bigotry, on the subject of which it treats. It is a feast indeed. Two copies will be sent, by mail, for one dollar current money free of expense.

GRO. STORRS.

THE ENLARGED SHEET.—A new fit up will cost not far from one hundred dollars. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred dollars; making the whole additional sum about seven hundred dollars.

By this statement it will be seen that it is only about One Hundred Dollars, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if one hundred paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

Bro. D. B. Eldred, Jackson, Mich., has a supply of the "Purpose of God," and "Bible Doctrine," our late publications, and other works, on hand.—Those who may find it convenient to do so, will apply to Bro. Eldred for these works.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 61 Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

Correspondence.

FROM BRO. S. EVERETT.

DEAR BRO. MARSH:—In this time of trial I think we ought to seek much wisdom from above. As reformers we need wisdom to distinguish between the great truths which constitute our hope and the points on which good men may differ.—The apostle speaks of questions of strife which are to be avoided. Certainly we ought to endeavor to keep the unity of the spirit in the bonds of peace. I think as a people we ought to be less tenacious of those sentiments we cherish as peculiarly our own, on particular points, than of those we hold in common with our brethren, such as the personal coming and kingdom of the Lord, its nearness, desirableness and glory, "the resurrection of life," and the everlasting punishment or destruction of the wicked, as expressed in plain Bible language. At the same time we must contend earnestly for the faith once delivered to the saints.

In the midst of the stir of these last days, our laborers ought to study the word daily themselves, and not preach second hand discourses. "Preach the word," is the apostle's charge to Timothy. A sermon, if it is but short, will feed the saints best fresh from the word. Some may excuse themselves for the want of time—let them excuse themselves from preaching also. Pastors who are located and supported, can find time to study. Travelling preachers can study; and those who are under the necessity of much labor with their hands can study the Scriptures if they are will-

ing to be laborious for God. Let God's ministers not faint. Their reward, if they endure to the end and continue faithful, will be great. In the mean time, let the brethren every where remember their faithful ministers in all good things. And the editors of our papers should be seasonably and punctually paid. I regret to see so much delinquency. I trust the brethren who hope soon to dwell with the righteous forever in the kingdom of God, will not fail to give to "every one their dues," and "live honestly in the sight of all men." Let us not forget that "the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Here is our hope—a blessed hope indeed—the grace of God, teaching its heavenly lessons, in this world, to prepare us for the glorious appearing of our Savior.

Brethren, let us *live out* these holy lessons; by the grace of God we can, and thus adorn the doctrine of God our Savior in all things. But let us take heed lest we fall in these days of temptation into some snare of the devil, and so come short of eternal life in the kingdom of God. Oh, brethren, let none of us become *contentious*, so as not to obey the truth. Let no young brother be allured by "the love of money, which is the root of all evil," and so lose the golden city and the heavenly "inheritance." Let us "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal"—that is, short-lived, soon to pass away; "but the things which are not seen are eternal," to be enjoyed forever. Let us continue to suffer the loss of all things for the excellency of the knowledge of Christ Jesus our Lord. This is an age of freethinking and infidelity. It comes us to think soberly, as well as freely—to think candidly, Scripturally, prayerfully—to watch and pray always, that we may escape the awful judgment of God and stand before the Son of man.

Let us seek more and more that we may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the *love of Christ*, which passeth knowledge, that we may be filled with *all the fullness of God*. I adore the mystery of the Father and the Son, but I have no desire to dispute on so exalted a theme. I trust we shall soon have the vision, and then we shall see as we are seen and know as we are known; then we shall be satisfied, yea, glorified, and most blessed forever. Amen. Till then let us be humble children, and think and speak as the oracles of God teach, and not add to or take from the sayings of God.

Dear brethren, suffer this word of exhortation from your unworthy brother in tribulation and in the blessed hope,
SAMUEL EVERETT.
North Leverett, Mass., March 11, 1849.

FROM BRO. R. HASKINS, JR.

DEAR BRO. MARSH:—I have had it in mind ever since I received the Harbinger, which has been from the time of its union with the Bible Advocate, to address you a few lines and remit your due from me for the same. I thank God for the intelligence and instruction I am weekly receiving through its pages.

I am glad to hear of its proposed enlargement, and for several reasons. One is, I am not able to take more than one paper, and feel the need of more knowledge of transpiring events than the Harbinger can consistently give with its present limited size. Another is, I have a family of small children who are fond of reading, but who do not

think of looking at the Harbinger, because there is no children's department. I think if it were enlarged there might be something written especially for children, every week, which would be as well or better, in my opinion, than to have a paper devoted entirely to children; for if it is made, as is proposed, a family paper, our children, by looking at their own department, will be likely to become interested in the paper, and other portions will attract their attention from time to time, which they would not come in contact with were it otherwise.

I wish I had something interesting to communicate in relation to the believers in this vicinity, who profess to be looking for the personal coming of their Lord; but alas! my heart is sick, my soul is pained at our present condition. Myself and family are under the necessity of going out of town to meet with those of like precious faith with ourselves. And as I frequent those places of assembly which were once sacred and holy, on account of the presence of Jehovah—assemblies, where, in '43 and '44, shouts of praises ascended to God, free and easy, from souls filled with faith and the Holy Ghost, I find a form, to be sure, and hear words, and many words of truth too; but, oh my soul! I am led to cry out, Where is the power! The meeting closes, and as I retire, my spirit says within me, Surely the glory has indeed departed. The sad effects of the work of the great enemy of all good is quite visible. He seems to be waxing very bold among them. It was only a whisper at first, something about order, conformity, custom, propriety, and the like; but he begins now to call loudly for organization—suggesting even that nothing else will save the flock. That as for this love that the Bible tells so much about, as being sufficient to bind Christians together, is nothing but a humbug, a delusion or fanaticism which is to be drenched above all things. They must have a pledge—a pledge—nothing else will do. So if all cannot fall down before this god, why, divide they must—for the devil must have a part of the flock at all hazards.

Well, I will not dwell upon the dark side of the picture any longer, for there is a bright side, yea, glory to God in the high:—! Although Satan may divide, perplex, scatter, and torment for a little season, he cannot destroy, no; there is one stronger than he, who is mighty to save.—There is a remnant also, who are called, who are chosen and faithful. They know the Shepherd's voice and will follow the Lamb whithersoever he goeth. Zion shall arise—yes; my faith is that ere long the days of her mourning will be ended. The tried and tempted followers of Jesus who remain, and are alive, will soon be quickened into life and immortality, while those who sleep in the dust of the earth, having died in the faith and hope of the resurrection, will come forth from their graves, to receive together their unfading and eternal crowns of glory.

My wife and sister, who are with me in the faith of soon seeing Jesus, join me in their prayers for you, that you may have heavenly wisdom and great grace to enable you to perform the responsible duties of your station to the best good of the scattered children and to the glory of our God.
ROBERT HASKINS, JR.
West Boylston, Mass., March 9th, 1849.

NOTE.—The suggestion of Bro. Haskins, relative to the enlarged sheet, is worthy of consideration, and will be remembered if we enlarge the sheet. The wants of our children should be remembered.—EDITOR.

FROM BRO. JOHN B. BROWN.

DEAR BRO. MARSH:—There are a few of the despised followers of Jesus in this place who are

joyful in the hope of soon seeing their coming King. We meet every Sunday evening at Bro. Jones Gleason's for prayer and conference, and often get a foretaste of the joys of the heavenly Canaan. We were greatly comforted by the timely preaching of Bro. J. C. Bywater, a short time since. May the blessings of heaven attend him with all the true Israel of God.

We read your paper with deep interest and want it enlarged very much.

Yours in joyful hope,

JOHN B. BROWN.
Sandford's Corners, N. Y., March 12, 1849.

FROM BRO. M. CORNELL.

DEAR BRO. MARSH:—Having a desire to let the brethren, scattered abroad, know what my eyes have seen and ears heard, I improve the present opportunity of speaking by written language.

Agreeably to appointment, I spoke on the subject of life and death, Feb. 4th, in the town of Webster, Mich. On the same day, I was taken sick, and continued growing worse, until Monday the 12th, when Bro. and Sr. Seymour came, and immediately provided means, and conveyed me to Ann Arbor, where I was left in the doctor's care. For two or three days, my case was hopeless; but after a thorough course of medicine, I recovered; and on Saturday of the same week, I was taken back to Webster.

During my lectures in this place, I was one evening ordered to take my seat, while endeavoring to speak the truth in meekness and fear. A Methodist man, by the name of Snider, on hearing my first lecture, said, "It is nothing more nor less than reading the Bible, and we can read that at home." Afterwards, in a prayer meeting, he stated that the views which I held were infidelity, and poisoning the minds of the youth; winds of doctrine, doctrine of devils, &c. Probably not aware that he was representing the reading of the Bible as infidelity, &c. After he resumed his seat, I arose, and quoted the words of Jesus (John xviii. 23), "If I have spoken evil, bear witness of that evil." &c. I requested forgiveness of the people, if I had been teaching infidelity, or any thing that would poison the minds of the youth. At this moment, Mr. Snider told me three times to take my seat. I appealed to the congregation whether I should speak for myself. It was granted; I continued speaking, and Mr. S. left the house. I have since learned that he has been tried by his church and expelled.—This same man said he had lived six years without committing a sin! and that he would not believe that the dead were unconscious, "if the Bible did teach it!"

On Monday, I pursued my journey 15 miles. (I had started on a visit to kindred friends, who I had not seen for many years.) I called at one Bro. Cushman's, and Bro. S. G. Clark met me in the door—an unexpected yet happy meeting.—He had an appointment that evening; I attended with him; and many were interested, and some believed.

Next day, Bro. Clark accompanied me to Jackson Village, where we found the brethren firm in the faith, "looking for and hasting upon the coming day." We remained with the brethren until Saturday, and then came to this place, where, to my great joy, I met my friends, whom I was seeking. My uncle had a long time been reading the Bible, with a desire to know and practice the truth; and had been considering the Universalist theory, but it did not harmonize the Bible. Bro. Clark spoke on the Sabbath, gave scriptural and verse, answered objections, and the crowd seemed to be made straight. We gave a course of lectures, and very many were interested, and some believed. But an appointment had been

made for a Universalist minister, Elder Hathaway, a man that supposed he well understood the Bible—one of the most intelligent men of that order. My uncle invited him to his house. I reasoned with him. But while I quoted from the Old Testament, he was obliged, in order to sustain his theory, to deny the truth of that book—said it was deistical. But before he commenced his discourse, he asked me for my Bible, and during his discourse, pronounced it a sacred book; chose his text in the Old book (Dan. vii. 28), and went on to assert, that the whole end of the matter was fulfilled at the destruction of Jerusalem; and during his remarks, referred to other testimony from the Old Testament!! He made many assertions without proving them, such as that Christ came spiritually at the destruction of Jerusalem, or about that time. In another discourse, he said the Savior always pronounced blessings, and never curses; also, that there were false Christs and prophets (in the plural), and earthquakes before that destruction; and that there would be probation after death. And, to cap the climax, he said that the earth was hundreds of thousands of years old before Adam was created; and as proof, said there was some kind of a beast found some hundred of feet in a solid rock, under the garden of Eden.

My uncle is satisfied with Universalism, after hearing a man preach a Universalist sermon from what he called a deistical book. After fair investigation, my uncle has come out decided upon the Bible view of the kingdom nigh at hand, no immortality in this life, unconscious state of the dead, &c., and wants more knowledge on these points. The lecturing in this place has produced a general reading of the Bible.

Bro. Clark is yet afflicted with the Bronchitis, so much so that it is with great difficulty that he lectures. The great cry is, and come and tell us of these things. Bro. and Sr. Seymour are traveling in one quarter, Bro. Hoyt in another, Bro. Drummond in another, also Bro. Curry, Bro. E. Miller, Bro. Clark, and myself. We have more calls than ten men could attend to. I hope some of the eastern brethren will come to our assistance. O come and help break the new ground. I know of but eight or nine who lecture upon the Advent, in this State. "Come over and help us."

I feel determined to press forward, and try to sound the alarm, and preach the word, although I often have to wade through opposition. May the Lord preserve us all unto his heavenly kingdom.

Yours, seeking for immortality,
MERRITT CORNELL.
Batavia, Mich., March 6, 1849.

FROM BRO. A. E. BABCOCK.

DEAR BRO. MARSH:—While we are here in this world of wickedness, beset on every hand with sin and sinners, it is cheering to hear from those of like confidence, that are scattered abroad over the earth. I have not the privilege of meeting with those that are not ashamed of the words of my Lord, and also love his appearing to give them eternal life in the kingdom of God; but I have not been wholly idle. I have been trying to lay the truths of the Bible before my fellow-men, when and where there was an opportunity presented, and I have good reason to think that it has made some impression, and to God be all the praise. I frequently meet with those that think differently, and an unfrequently revised.

There is one man in this town, a member of the Congregational church, that has embraced a part of our views, and I think will come into the whole truth. He wished me to give a few lectures in their house if it could be obtained. I consequently tried, but could not get it, from the

fact that they did not consider me orthodox; yet their house can be opened for a show! There was a good school-house opened and I gave three lectures, with good attention by those that they are pleased to call the "rough ones." Our Savior said, "Those that are well need not a physician but they that are sick." I shall continue my lectures as long as they will turn out to hear. I have other places where I hold meetings. Good attention is paid to the word, and I think good will result. Those that are looking for the return of the Nobleman, have every reason to live watchful at this present time, for soon the Lord will come, and great will be their reward—even everlasting life in the kingdom of God.

Your brother in tribulation, looking for immortality only through a resurrection from the dead.
A. E. BABCOCK.
Litchfield, Mich., March 9th, 1849.

FROM BRO. J. W. GOODWIN.

BRO. MARSH:—There are but few in this place who take an interest in perusing the Harbinger and Advocate, but I assure you I hail its weekly visits with delight. The truth for which it contends I believe to be God's truth. The sentiment, that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and you and your children eat it without injury to health or life? Oh no, say you. Neither will the sincerity of your belief save you from the consequence of error in religious faith. Right belief, truth, God's own truth, my brethren, is the only foundation on which our hopes can safely rest.

Yours, having no desire to go out, but to go permanently in, that what is mortal may be swallowed up of life.

J. W. GOODWIN.
Washington, Pa., March 15th, 1849.

P. S. There is a section of country through here that has never been visited by the Advent brethren, with the exception of two, viz: C. E. Gillet and one Crouch, and they were sufficient to dishonor any cause. The country from Buffalo to Cleveland, for fifty miles back, has not been explored yet; the people have not heard much upon the subject. If some competent lecturer should come here I think he could get a hearing. If any one should be travelling west by land, they should go about twenty miles from the lake. But let no one come unless he is of good report without, and can endure hardness as a good soldier of the cross.

J. W. G.

FROM BRO. D. CALKINS.

DEAR BRO. MARSH:—The labors of Bro. and Sr. Ongley here last fall, and of Bro. Bywater and Wendall since, have not all been in vain in the Lord. The truth spoken has proved the power of God in bringing one soul to see the necessity of repentance towards God and faith in the Lord Jesus Christ, in order to be saved from the second death; and one poor backslider has returned to his Father's house where there is bread enough and to spare, and are now rejoicing in the hope of soon seeing Jesus and being made like him.

Some few members of the nominal church profess to be believers in the doctrine of Christ's speedy coming, while the ministers oppose it as much as they can without injuring their popularity.

Your brother waiting for the kingdom,
D. CALKINS.
Marcellus, N. Y., March 19th, 1849.

FROM BRO. F. McWILLIAMS.

BRO. MARSH:—Will you call the attention of the brethren and sisters to Bro. Wm. Miller's lecture on the Vials, found in his book of lectures. I think if the history of last year's revolutions had been before him, when he penned that lecture, he could hardly have given a more correct account of it than he has done in his exposition of the Seventh Vial, though written, I suppose, some eleven or twelve years before.

I have compared your views on the Seventh Vial with Bro. Miller's, and an glad to see their harmony and the glorious evidence which they contain of the speedy coming of our King. All that is within me rejoices at the prospect. Oh let all the heralds continue with all diligence to proclaim the nearness of that long-looked-for day, which Abraham saw afar off, and was glad. Let every one of us carry out in our lives the purifying influence of such a blessed hope.

Yours in blissful expectation of soon entering the promised land.
F. McWILLIAMS.
Buffalo, N. Y., March 8th, 1849.

FROM BRO. P. ALLING.

DEAR BRO. MARSH:—I am pleased with the proposition of enlarging the Harbinger and Advocate. You may look to me for at least \$3.00 to apply on your free list, to aid forward the good undertaking.

The cause with us is decidedly on the gain.—Our meetings are deeply interesting; more so than at any other time for the past three or four years. The Lord is manifestly with us, and is inclining some precious souls to the truth, and to seek that preparation of heart and of life that shall enable them to stand before him accepted in the day of his appearing, for which we feel to praise his blessed and holy name. Pray for us, that these manifestations of his power and love may continue and increase.

Your brother, in hope of eternal life through Christ,
P. ALLING.
Norwalk, O., March 12, 1849.

THE PRIMITIVE CHRISTIANS.

The primitive Christians not only refused to be enlisted in the army, but when they embraced Christianity whilst already enlisted, they abandoned the profession at whatever cost. Marcellus was a centurion in the legion called Trajana. Whilst holding this commission, he became a Christian, and believing, in common with his fellow Christians, that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he had become a Christian, and that he would serve no longer. He was committed to prison; but he was still faithful to Christianity. "It is not lawful," said he, "for a Christian to bear arms for any earthly consideration;" and he was in consequence put to death. Almost immediately afterwards, Cassian, who was notary to the same legion, gave up his office.—He steadfastly maintained the sentiments of Marcellus, and like him was consigned to the executioner. Martin, of whom so much is said by Sulpicianus Severus, was bred to the profession of arms, which, on his acceptance of Christianity, he abandoned. To Julian, the apostate, the only reason that we find he gave for his conduct was this—"I am a Christian, and therefore I cannot fight." The answer of Tarraochus to Numerianus Maximus is in words nearly similar:—"I have led a military life, and am a Roman; and because I am a Christian, I have abandoned my profession of a soldier."—Dymond.

The best shield against slanderers, is to live so that none may believe them.

Original Poetry.

For the Harbinger and Advocate.

I have a Friend.

"If thou hast one real friend, count thyself happy."

I have a friend, a friend indeed,
Kind, gentle, good and true,
And he is, in this time of need,
My guide and support too.
Like 'ointment precious' is his name,—
But ah, I cannot speak his fame;
He's chief above earth's thousands ten,
More lovely far than the sons of men.

My matchless friend calls me his own,
When all forsake beside;
Friends, reputation, all have gone,
Yet still he doth provide.
Up to his rules I now must live,
And, like him, my worst foes forgive;
Forgive them, Father, I will pray,
At early dawn and close of day.

For thy 'best gift' grant me to show,
By every act of mine,
That pure affection warm doth glow,
To the Great Source Divine.
An 'only Son'! O precious boon!
My midnight brightened into noon,
When the command Faith recognized,
Which says, 'Arise and be baptized.'

Christ bore our sins upon the tree,
And rose to justify,
That God might be the believer free
From death, sin's penalty.
His voice shall rend the womb of earth,
And bid the righteous dead come forth;
The living saints then cherubed shall be,
And put on immortality.

Jesus my friend will come again,
And make this globe so clean;
And fertilize each hill and plain,
And clothe the bowers with green.
Then in the fresh and balmy grove,
Sweet birds will sing their notes of love;
And on the mead, with flowerets gay,
The harmless brutes will graze and play.

O what a tide of holy joy
Will flow among the blest,
When Death and Hades, Christ destroy,
And give his people rest.
Farewell then to sighing and sorrow,
Ever bright, no dread of to-morrow,
Glorious with love, sobly they'll raise
Anthems sweet to Immanuel's praise,

Say, burdened one, why dost thou mourn,
When the Deliverer's near!
Away the yoke of bondage spurn,
Christ's lightsome burden bear.
To God submit, his word obey,
And shun the paths that lead astray;
Then wisdom shall thy steps attend,
For Jesus is the pilgrim's friend.

JOHN MOFFATT.

Ellicott's Mills, Md.

Oh! unknowingly the tongue!
Touches on a chord so aching,
That a word or accent wrong,
Pains the heart almost to breaking;
Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed or turned aside
By a quiet voice of kindness.

Appointments, &c.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows:

- Rochester, April 10, evening.
- Victor, April 12, over the Sabbath.
- Cananadaga, April 17, 18, evenings.
- Seneca Falls, April 19, over the Sabbath.
- Auburn, April 20, over the Sabbath.

Bro. J. C. BYWATER will preach to the brethren in the following places:

- Attica—Sunday, April 8, 10 a. m.
- Linden—where the brethren may appoint,—3 p. m., same day.
- Batavia—Sunday, April 15.
- Careville—Monday evening, April 16.
- Danville—Sunday, April 22.
- Springwater—1st Sabbath in May, where the brethren may appoint.

Bro. H. H. GAUSS appoints to preach as follows:

- West Troy, day-time Sunday, April 8.
- Albany, evenings April 8 & 10.
- Lodi, evening April 11.
- Cooperstown, April 12 to 15.
- Pitcher Springs, April 17 to 22. [Trust Bro. Chapman will arrange for meetings both day and evening, and attend.]
- Oswego Creek, April 23 & 25.
- Cazenovia, evening April 26.
- New York City, Sunday, April 29.

Letters will be required for at Albany, Cooperstown, and New York, as above. Hope to hold several protracted meetings in Saratoga Co. in May.

Bro. G. W. BURNHAM appoints to preach at the following places:

- Victor, 2nd Sabbath in April.
- Auburn, 3rd Sabbath in April.
- Manlius, 4th Sabbath in April.
- Cranberry Creek, 5th Sabbath in April.
- Brockett's Bridge, 1st Sabbath in May.

Bro. J. V. HIMES, accompanied by Bro. A. Hale and Geo. Needham, will preach as follows:

- Buffalo—April 12th, 13th, 14th and 15th.
- Lockport—April 19th, 20th, 21st and 22nd.
- Jamestown—April 26th, 27th, 28th and 29th.

The Lord willing, I will be with the brethren in Abington, Ct., the 2d Sabbath in April.

In North Scituate, R. I., the two last Sabbaths in April. L. HOUTELL.

Business Notices.

To Correspondents.

Mrs. M. A. Atwood—Due to present No., \$2.50.
C. M. Shepard—We have none of the first five. Advent Herald is published at Boston, Mass., at \$2 a year. Address J. V. Himes.

A. Perkins—According to our books, you have paid to Whole No. 241—leaving a balance due, for 34 nos., \$1.

J. Jenkins—The money was never received.
H. L. Smith—Have none 'Grew on the Soul.'—What shall we do with the change?

Wm. Stewart—Bound books cannot be sent by mail. We have therefore credited the whole on Harbinger acc't. Right?

N. M. Catlin—Due on E. Bentley's acc't, 42 cts.
J. Reeve—According to our books, your previous remittances had paid beyond the close of the present volume,—to No. 329. We therefore placed the whole to the benefit of the poor. If, by mistake, we had credited you too much, please inform us.

We find a credit to Bro. Mathews of \$1.50 last Sept., which paid to no 156. E. Weldon, now sent. Our mistake.

Geo. B. Lawrence—Bro. Himes cannot visit you as you wish.

FOR E. R. PINNEY.—A friend, Pittsburg, \$1.00.

PAMPHLETS SENT.—Wm Crapo 50, by express; A Ford; R C Bullard.

Remittances for the Harbinger & Advocate.

S Saunders W A Merrill no 230 E Cross E C Richardson C C Tewksbury no 219 H Hitchcock F A Allen D Newton L Rawson no 322 L Durrant A McHinch S Starks R Penney I Atkins S C Clark J Newton W Stewart no 302 V R Mathews O Jennings no 317 J Griawold no 367 R Curtis—\$1 each.

S Capron M Tewksbury C V Coburn S Cole Miss Burdell A Penfield no 260 D S Russell—\$2 each. W Crapo J Mortimer J Vaneet—\$3 each. S H

Allen A Brown J Bodge L Hanson T & A Rodg L Hanson L Wood J H Jackson A North—75 cts. J Hooker 94 V Chapin 26 C House 61 56 C Saxe 25 C Holden 50 L Livermore 85 A Minkler \$1, 75 J Schut 50 D T Taylor 50 DDWight 50 MaslGHarrison \$1, 50 P Billings 37.

LETTERS—L Boutell S Myers R Cleveland E M Smith S Mason J Sawyer J Jenkins E W Bulp J Reeve M Curry P Cramer J Turner J Cook N M Catlin J Marsh G Storrs.

Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE, Or True Gospel Faith, concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—and Time of its Accomplishment. By E. E. FINEB. Price, \$4 per hundred; a single, 4 cts.

THE PURPOSE OF GOD In Creating the World; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. E. FINEB. Price, \$4 per hundred; a single, single.

THE SON OF GOD. An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Green, Minister of the Gospel. Price, 15 cts. cents.

THE POWER OF KINDNESS.—NO. 1. Illustrated by Examples. By G. Moseley, author of 'Practical Guide to Composition.' Price, 15 cts.

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

THE VOICE OF GOD: Or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1645. Also, some account of Pestilence, Famine, and the increase of the Company by T. M. FRELIC. Price, 15 cts.; \$2 per hundred.

QUESTIONS ON THE BOOK OF DANIEL. For the use of Bible Classes and Sunday Schools. Price, 12 cts.

ARE THE WICKED IMMORTAL? In Six Sermons. Also, Have the Dead Knowledge? By Geo. Storrs. Price, 15 cts.; \$1 per 100.

SECOND ADVENT LIBRARY. (New Series)

- No. I.—The Second Advent Introductory to the World's Jubilee.
- No. II.—The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming.
- No. III.—The Lord's Coming, a Grand Practical Doctrine.
- No. IV.—Classification of the Ages of the World.
- No. VII.—First Principles of the Second Advent Faith. Price, each 4 cts.; 27 1/2 per dozen; \$2.50 per 100.

- TRACTS ON PROPHECY.
- No. 1.—Looking Forward.
 - 2.—Present Dispensation—Its Course.
 - 3.—Present Dispensation—Its End.
 - 4.—What will Paul teach the Threes, Church or the Second Coming?
 - 5.—The Great Inaug.
 - No. 6.—If I Will that be Temp.
 - 7.—What will be the Sign of thy Coming?
 - 8.—The New Heavens and New Earth.
 - 9.—Christ our King.
 - 10.—Behold, He Cometh with Clouds.
- Price, 15 cts. per set; \$1 foreign sets.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HARBINGER (without music).—Price, 25 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Jarvis Hall, Buffalo street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

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 us.

ALBANY.—Second Advent Meetings are held in the 'Second Advent Chapel,' Blooms' buildings, corner of State and South Front streets. Meetings twice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Front.

SPRINGFIELD, MASS.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford St., two doors from Main St., every Lord's day and evening.

The Harbinger & Advocate.

IS PUBLISHED EVERY SATURDAY. Office in Talman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS. Single Copy—per volume of six months—in advance, \$1.25. If not paid before the close of the volume, \$1.50. Five Copies, directed to one person, \$5.00. Ten Copies, directed to one person, \$9.00. Free to those who are not able to pay.

For all communications, orders, or remittances, for the 'Harbinger and Advocate' should be addressed—Post Paid—to Elder JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 17.

ROCHESTER, N. Y.—SATURDAY, APRIL 14, 1849.

Whole Number 977.

Poetry.

PURE UNIVERSALISM.

Bliss, Christ at last will have you,
He so wrath on you will lower;
But his boundless love will save you
In your sin, by wondrous power.
It is able; it is able: pray no more.

Never pray for life eternal,
This you cannot fail to see;
With the vilest be fraternal,
Heaven the abode of all will be.
O, be joyful; O be joyful! heaven is thine.

Free for all of every nation,
Every language, color, clime;
None can die without salvation,
Though like Nero's be their crimes.
Welcome, Nero; welcome, Nero: heaven is thine.

Nero might have felt that quest
Never could his sin escape;
Now we know it is not heresy,
Nero was a child of grace.
Happy Nero! happy Nero! heaven 's thy place.

What a happy, motley party
Must in such a heaven convene;
Every man, whatever his heart be,
In that wondrous world is seen,
Tyrants, pirates, knaves and murderers: what a scene!

Tis this doctrine crucis our glory,
Stays the hand to murder driven;
Who would kill a man through envy,
Thou to send his soul to heaven!

Sing, sing, grace is all extended,
O'twill save a world from thrall;
Good and bad in one are blend—
Nero, Nero, Payne and Paul,
Happy mixture, saint and villain, saved are all.

Original Articles.

For the Harbinger and Advocate.

CHRONOLOGY—NO. 1.

BY D. T. T. J.

For the consideration of the thoughtful upon this highly interesting subject, and for the sake of those who are still anxious to deduce therefrom true dates, time, &c., I have set me down to pen a few thoughts and facts connected therewith. I refer entirely to human chronologies. By a recent investigation of their different writings and very unharmonious conclusions, I have arrived at the opinion that it is vain and fruitless to depend on them for any correct data. The history and miscalculations of the past four years, as well as their own discordant deductions, fully demonstrate the utter fallacy of so doing. There are four "decrees" recorded in the Bible, each and all of which have been taken by different persons, at different times, for the "commandment" referred to in Dan. ix. 26: the different dates assigned have also been chosen for the true. The first, by CYRUS, was issued, according to common chronology, B. C. 536. According to our first arrangement of time—i. e., terminating the 70 weeks at the "cutting off" of Messiah—this would bring the cross something like 45 years before our A. D. 1!

The second, by DARIUS, was given 519 B. C.

This would bring the cross about 28 years before the vulgar era!

The third, by ARTAXERXES, in 457 A. C. This according to A. D. 33 for the cross, and to 1843 for the end of the 2300 days. But after all the labor on this point, the passing of the time, and the non-appearance of the "consummation," has certainly proved the falsity of that position.

The fourth and last commandment, given by ARTAXERXES in the 20th year of his reign, went forth, according to the chronology in our Bibles, A. C. 445. This would bring the "cross" A. D. 45, and the "crown" in 1855.

It will be seen by computation, that there are 91 years between the distant points; and to crown the whole, we have been, and still are, taught, that it is impossible to correctly ascertain to which of the above commandments reference is made in Dan. ix. 26. "The wise shall understand," and with nearly one hundred years to range over! This is certainly the veriest extreme of "indefinite definiteness" that can be imagined; and is a virtual impeachment of Divine wisdom and goodness. One of the commandments must, and but one can, be the true. The prediction does not embrace a plurality of commandments, but one only—"THE COMMANDMENT." But which of the four does Gabriel mean? I answer, that if one thing can be made certain from the Bible, it is capable of indubitable demonstration, that the commandment given by Artaxerxes in the 20th year of his reign, as recorded by Nehemiah, is the true one. Upon a closer investigation of this point, I am surprised that any other should ever have been taken.

The first three "decrees" referred exclusively to the building of a temple or "house of the Lord" (see Book of Ezra), and that only. The true commandment embraced the "restoration and building of Jerusalem" itself, not a word being said about the "house of the Lord," this having been previously built. It includes the building of the "street and walls in troublous times," while the decree of the 7th of Artaxerxes says nothing about them. Please compare the prediction of Gabriel with Neh. i. 2, and onward. Notice the words "street," "walls," the "troublous times," the coincidence of phraseology, facts, &c., and you will not fail in coming to the conclusion that a mistake on this point is perfectly needless.

Says Bro. Litch, in his "Prophetic Expositions," pp. 135-6, "The marginal reading of Dan. ix. 24 shows the opinion of the translators to have been, that the decree of the twelfth year of Artaxerxes was the date of the seventy weeks. It is certain, also, that the commission or grant given to Nehemiah, to go up and build 'the city of his fathers' sepulchres,' agrees better with the prediction than any which preceded it. There is abundant evidence also in Neh. i. and ii., that Jerusalem was a heap of ruins up to the time of Nehemiah's going up to build it up and restore it. The wall also was built under Nehemiah, even in troublous times. From all these circumstances, I think the 20th year of Artaxerxes' reign to be the true date of the seventy

weeks, according to the opinion of King James translators."

Trusting in uninspired chronology, and by a certain twisting and screwing thereof, our honest brethren crowded back Artaxerxes 20th so as to make it correspond with the given date of Artaxerxes 7th, 457 B. C.; and then confiding in men again, they very erroneously proceeded to put the cross at the termination of the seventy weeks, bringing us to 1843. Vain reliance! And then notice the discrepancy between "Ptolemy's Canon" and "Rollin's Chronology." I had rather have my Bible, with its Divine chronology, and unmistakable points and dates, than all the proved incorrect date, and false deductions, of a thousand Rollins and Prideaux. Well, "the vision must seem to tarry," and as this is past, we will let it drop.

But the inquiry will arise, What year B. C. synchronizes with Artaxerxes 20th, the true date of "the commandment"? Here, again, if we depend on human chronologists, we are completely unplussed. Observe, for instance, the following:

According to "ROLLIN'S CHRONOLOGY," Artaxerxes' 20th year corresponds with 457 B. C.—This, with our previous arrangement of the 70 weeks, would bring us to 1843.

According to H. B. SWENCKRO, the 20th year of Artaxerxes would fall in the year 454 B. C.—This would bring us to 1846.

According to USHER, as quoted in Rollin, Artaxerxes' 20th year synchronizes with 452 B. C. This would bring us to 1848.

According to the "Ordo Saeculorum," compiled by H. BROWN, A. M., England, the 20th year of Artaxerxes fell in 446 B. C. This would carry us to 1851.

According to "PTOLEMY'S CANON," also the chronology in our Bibles, the 20th of Artaxerxes fell in 445 B. C. This would carry us to 1855.

According to JAHN, author of the "Hebrew Commonwealth," Artaxerxes' 20th came in 444 A. C. This would bring us to 1856.

According to PRIDEAUX, the 20th year of Artaxerxes' reign corresponds with 443 A. C. From that date, 280 years would bring us to 1857.

And according to T. R. BIRKS, the 20th of Artaxerxes fell in 404 A. C. From 404 A. C., 2300 years would carry us to A. D. 1896! And the reader will perceive, that by this last calculation, the crucifixion occurred in A. D. 80, about sixteen years after the destruction of Jerusalem!

Here we have another specimen of "indefinite definiteness," with 53 more years of disputed time to wander over! What a discrepancy! And what a grand chance for, and how pleasing to, Infidelity and Judaism! Upon which of these jarring chronologers shall we depend for the true year A. C. of Artaxerxes 20th?

The date of the crucifixion, also, is disputed by them. Dr. Hale contends that it occurred in A. D. 31 from the vulgar era. Others argue that it was in 32. Scaliger, Usher, Pearsons, Bacon, and others, contend that it was in A. D. 33; while Sir Isaac Newton argues that it was in A. D. 34.

Some make the Savior 33 years old at his death, others 37. "When doctors disagree, who shall decide?" Have we no counterfeit detector? no standard arbor? Are we not to understand "a prophecy bearing all the marks of chronological distinctness," with from half a century to a century of disputed time to sail over in order to find its true chronological seals? We have already followed these human chronologists until we are bewildered and nearly lost in the fog! I ask, again, which of them shall our faith rest upon? And if it rests upon either, does it not stand in the wisdom of man, and not in the word of God? But few of them harmonize with the Bible, and I had rather cast them all to the winds than give up the Divine chronology of inspiration. Let us turn from them to its mighty voice. We have relied upon the standard and most authentic of them, and they have failed us. Then to the Bible.

Falling within this dispensation, and at some point during the long range of years, God has placed a "seal" to make sure "the vision."—That seal is the Cross. From this era the light irradiates. Before and after it the years are numbered. Standing upon this prophetic eminence—this chronological light-house—we can gaze retrospectively and prospectively. We can roll back the symbolic days to their commencement, and forward to "THE CONSUMMATION." To disconnect the 490 and 2300 years, or make their dates otherwise than synchronal, with me is impossible; nor can I put the termination of the latter number in the past. And because I still think we have in the Bible an authentic and reliable source of information in regard to them, I feel to say with the sweet psalmist of Israel,—"Blessed be the Lord God from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord!" More anon.

Roussa Polat, N. Y.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. 1.

BY E. W. WELLS.

Most of those who have broken through the dark, thick mist of popular opinion, and got a sight at the perfect law of liberty, and have determined to build their faith on the word of God, and not on tradition, have, probably, ere this, learned that a church of God consists of a body of believers, united only by the "bond of love," and governed by the "new covenant" law of God,—and not bound together by man-made creeds, and governed by human laws. They also believe that God has called by its proper name all that he wishes us to believe or do; and that any faith or practice, which is not named in the "perfect law," is wrong; that when we go beyond, or fall short of, what God requires, in the revelation of his will to us, we are walking in our own ways, and not in his. And, having this knowledge, they discover that the sectarian denominations of Christendom are built upon a sandy foundation, and have "hewn out for themselves cisterns, broken cisterns, that can hold no water."

In adopting "creeds," or "articles of faith," other than what God had given them, they made themselves heretics, and brought in "damnable heresies," in order to "keep out heretics!"—This commenced with the Nicene Council, in the days of Constantine, and resulted in placing a man in the seat of God, and the doctrines of men in the place of the doctrines of the Bible. The practice has been continued to the present day, and the same effect has uniformly accompanied it. Among the Protestants, it has made the "serpent" of the church a lord, and kept the faith of men bound down to certain philosophical dog-

mas—constituting a rigid school to teach men how to "wrest the Scriptures" so as to make them agree with heathen philosophy. And this art has arrived to such a degree of perfection that, by them, the Bible is easily made to prove everything, and disprove the same. As there is but "one faith," they are necessarily all heretics but one denomination, and all others agree in pronouncing that one heretical; and then they all join, in chorus, in chanting the glories of Protestantism!—and this is the way of their own devising, "to keep the church pure, and keep out heretics"—or (to speak more rationally), to keep out truth. The latter they have done most effectually, as any one may know, who will take the Bible, and transcribe his *whole* faith, *verbatim*, from that alone, without filling it out with inferences.

Now, as I occasionally see or hear of a brother who "does not see it his duty to withdraw from the sect with which he has formerly united himself," notwithstanding he professes to see the corruption and error of sectarianism, and the very powerful influence that the nominal church of the present day exerts against the truth, and the awful darkness with which it has enshrouded the earth, my design in writing this, is, "to stir up their pure minds [as I hope] by way of remembrance," that the position they occupy is unscriptural, and worse than unprofitable. And I doubt not that the greater number of such stand ready and anxious to obey the truth when they hear its voice. As the Scriptures are such as "that the man of God may be perfect—thoroughly furnished unto all good works," they, unquestionably, "furnish" us with an obvious rule for action under all circumstances. And as God has so clearly revealed the corruption of the nominal church in the last day, it would be preposterous to suppose that he has given us no directions how to act in reference to them. In such a case we should necessarily be "children of darkness"; but, thanks be to God, he has not made it necessary for us to "walk in darkness."

But before proceeding to an examination of the scriptures bearing directly upon the subject under consideration, I will briefly notice the scripture signification of "the last days," as I shall have occasion to make use of it before I dismiss the subject. "The last days," if words are used as signs of ideas, necessarily signifies those days after which there are no more days; and whether it includes ten or ten thousand, it terminates only with "the last day," and must begin after more than half of all days is past. I am aware that "the last days," by some, has been applied to about the close of the Jewish dispensation.—Two things which I regard as error have led them to do this:—

1st. They have confounded "the latter days," "the last days," "these last days," etc., with THE LAST DAYS, "the two former expressions signifying the gospel dispensation, and the third being a proper expression in any age of the world in which the speaker or writer may chance to live.

2d. A misapprehension of the manner in which it is used in Isa. ii. 2, and its repetition in Micah iv. 1.

In Isaiah, it immediately follows this announcement: "The word that Isaiah son of Amoz saw concerning Judah and Jerusalem." For this reason it is supposed to apply, in some way, to the Jews; and that what "many people go and say" is to be true. But I am compelled to believe, from the context, that what they say is false; and that this chapter, exclusive of the first and last verses, is only an introduction or preliminary to "the burden of Judah and Jerusalem"; for the very next word after the first verse, is the copulative conjunction "and," showing a connection of another subject with it—"And [besides 'the

burden,' etc.] it shall come to pass in the last days," etc. I do not see that any other grammatical sense can be attached to it. So I conclude that by the last days, God means the last days. It will be seen that the mountain of the Lord's house is the corrupt apostate church of the last days; for it is said to be exalted above the hills, and all nations shall flow unto it—a Gentile church—and it is established in the top of the mountain; and from verse 10 to 17 it is said that the day of the Lord shall be upon all that are proud, lofty, haughty, lifted up, and upon all the high mountains, etc., and they shall be bowed down, and made low, and the Lord alone shall be exalted in that day. And they are "forsaken" because of what they "go and say"; because they are *soothsayers*, like the Philistines—verse 6th.

I will notice one place more where the superficial reader might misapprehend the signification of "the last days." It is in the record of the scene of the pouring out of God's Spirit on the day of Pentecost, (Acts ii.) Peter said:—"This is that which was spoken by the prophet Joel: And it shall come to pass in the last days," etc. It will be seen by reading what precedes that, that only one item in the prophecy was then literally fulfilled, giving us assurance that the remainder would be literally accomplished (as in truth it has been) down to "that great and notable day of the Lord"—most of which the present generation, only, has witnessed. But to return to the subject.

I will first present some of the general injunctions of the word of God, which require us to withhold our fellowship from the nominal church of the present day, if either the scriptures or our experience prove it apostate or corrupt.

Pa. i. 1: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." David says (Ps. xxvii. 1-6, and every believer ought to learn to pray the whole of this psalm, "in spirit and in truth"); Judge me, O Lord... examine me, O Lord, and probe me; try my reins and my heart. For thy loving kindness is before my eyes; and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked. I will wash my hands in innocency: so will I compass thy altar, O Lord." Jeremiah says (xv. 17, 19): "I sat not in the assembly of mockers [in the last days shall come mockers, walking after their own lusts, and saying, Where is the promise of his coming? 2 Pet. iii. 4]; therefore thus saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them [the vile] return unto thee; but return not thou unto them." 2 Cor. vi. 14-18: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel [i. e., one that believeth not] and what agreement hath the temple of God with idols? for ye are the temple of the living God... therefore, come out from among them and be ye separate, SAITH THE LORD, and touch not the unclean; and I will receive you, and will be a Father to you, and ye shall be my son and daughters, SAITH THE LORD ALMIGHTY."

It will be seen that the promise that God will be a Father to us, is made only on the condition that we throw off—or keep off, and "be not again entangled with them"—the yoke of unbelievers, and separate ourselves from them. And it will be seen by the writings of Paul, in Acts xx. 29, 30,

and 2 Tim. iii. 5, and others, that the unbelievers, against whom he most particularly warns us, are those who profess to be of the church of God, and have "a form of godliness." Col. ii. 20-22: "Wherefore, if ye be dead with Christ [in the figure of baptism—verse 12] from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men? Touch not, taste not, handle not; which all are to perish with the using." 1 Tim. vi. 3-5: "If any man consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy . . . from such withdraw thyself." Rom. xvi. 17, 18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have heard, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." 2 Cor. iii. 6, 14, 15: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word, signify that man by an epistle [margin], and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 1 Cor. v. 9, 11: "I wrote to you an epistle not to company with fornicators. But now I have written to you not to keep company, if any man that is called a brother be fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one no not to eat." Titus iii, 10: "A man that is a heretic, after the first and second admonition, reject." 2 John, 9-11: "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If any man come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

The foregoing scriptures which I have transcribed, seem to me to cover the whole ground of our duty respecting heretics, or unbelievers of truth, both as individuals and associated bodies.—And be it observed, that whatever is said of individuals, applies equally to associated bodies, which are composed of individuals. The greater the number associated in unbelief, the stronger is the demand on us "separate" ourselves from them, and "not to company with" them. All scripture is, of course, in accordance with the portion which I have cited; and I know not of a single precept, either in scripture or in reason, that makes it our duty, in any case, to associate ourselves with those who "hold the truth in unrighteousness," or with those who hold it not at all. It is an incontrovertible fact, that the word of God requires Christians to have no religious fellowship with any who either disbelieve or disobey it; and furthermore, no man who has had his mind enlightened on this subject, and still fellowships with such, can have favor with God; for, by that act alone, he becomes disobedient to the requirements of God, and forfeits all claim to his promises to the obedient. O, that men would act with strict reference to the revealed will of God, regardless of consequences,—without stopping to study expediency, and consulting their own fallible judgments, to see whether it is best to obey or not; but rather trust in God that his ways are right and perfect. Then would "the word of the Lord have free course and be glorified," and God be honored and salvation be made sure to those who acted thus.

Wm. H. T.

For the Harbinger and Advocate.
DOMESTIC TRIALS.

BY HORACE P. BEECH.

"A man's foes shall be they of his own household."—Matt. x. 36.

The Christian is one who has given up all for Christ. Even his nearest relations, if they do not love Christ with all their hearts, are no longer his nearest friends. Says Christ, "He that doeth the will of my Heavenly Father, the same is my brother, and sister, and mother." And again: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Those whom Jesus has "chosen out of the world," are generally connected in the domestic relation, either as father, mother, husband, wife, son, daughter, brother, or sister; but they have chosen God for their father, Jesus Christ for their elder brother, and those who "love our Lord Jesus Christ in sincerity," for their other brethren and sisters.

And it is true, that those who are connected with you by the tender ties of nature—who would have been your warmest friends, if you had still followed the world—will hate you; will become your bitter enemies! Yes, it is true, dreadful as it seems! They hate that which you love. Their treasure is here on this earth; yours is in heaven. Their conversation is on earth (i. e., about the things of earth); yours is in heaven. They are all alive to the scenes of time and sense; you are dead to them. They strive to please men, and gain their good opinion; you endeavor to please God, and have his approbation.

The enmity pronounced by God (Gen. iii. 16) still exists, and exists, too, in the family relation. All who have not taken Christ's yoke upon them, and given up all to him, whatever may be their profession, hate those who have; and it requires only faithfulness on the part of the Christian (i. e., that he be not hypocritical, or compromising,) to bring out that hatred. "How can two walk together, except they be agreed?" Talk to an unregenerate man about the love of Christ, the joys of heaven, or even the coming of the Savior,—he does not wish to hear it, unless already under conviction for sin. He may bear with it once, or twice, or thrice; but if you are continually talking on things of this kind, and refuse to converse with him on any other subject (except duty calls), and thereby show that your heart is entirely absorbed in the contemplation of heavenly things, and that you have no interest in any thing else (in and of itself), will he love you?—say, will he not feel the bitterest enmity and hatred towards you? Suppose, then, that you are a husband, a wife, a brother, a sister, and consequently much in his or her society, will not this hatred be proportionally increased! Yes, indeed! The Savior, who knew full well the opposition of the unregenerate to the regenerate heart, says, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

Christian, is it thus with you! Though your trials may seem almost beyond endurance, yet "rejoice and be exceeding glad; for great is your reward in heaven." You are thus being qualified to be a companion to that innumerable throng who shall "have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—While your natural friends hate you, the blessed Savior—the Lord of glory—loves you. Angels love you—saints love you. Glorious exchange! In a little time—a very little time—you will be released from this scene of suffering, and be prepared to receive a "far more exceeding and eternal weight of glory." 'Tis but a moment that you will have to suffer here, compared to your eternal reward; and O how light your sufferings

are compared with that reward! Imagine yourself standing on the plains of glory, one million of years hence, and gazing on your present situation! Do you not cry out with Paul, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us!"

Brimfield, Mass., March 20, 1840.

For the Harbinger and Advocate.
"WILLINGLY IGNORANT."

BY H. P. BEECH.

I have felt very anxious for my friends, according to the flesh; all of whom are opposed to the truth as it is in Jesus. A day or two since, while more than usually anxious about them, I was led to contemplate the influence under which they are,—several of them being members of the Congregational Church (so called Church), and seeming to regard the minister of that Church almost as infallible, and his teachings as true, of course.

I clearly saw that if his influence could be broken, there would be hopes that some of them might see the truth. I therefore resolved to have a public discussion with him, if possible,—and relying upon God for strength, to show my friends, and this community, the truth, concerning that all-important doctrine which he opposes.

Accordingly, the next day, I went and proceeded to have with him a public discussion on the subject of the Advent. But he treated my proposal with contempt, saying, "I would sooner thrust my head into the fire," than hold such discussion. He said nobody would come to hear but a parcel of noisy boys, &c. I replied, "If you refuse to discuss with me, I shall make that use of your refusal which I think the cause of God requires."

I then went to the Methodist minister, and asked him the same question as above. But he seemed intently engaged, and appeared scarcely to notice me. Having spoken to him twice, and failed to gain his attention, I at length asked him: "Do you, then, refuse to discuss with me?" He replied, "I don't wish to have any discussion." "What," said I, "not if it will elicit truth?" I then repeated the exhortation of Jude, "Contend earnestly for the faith which was once delivered unto the saints." But he again replied, "I don't wish to have any discussion at all." I then told him, as I did the minister preceding.—i. e., "If you refuse to discuss with me, I shall make that use of your refusal which I think the cause of God requires."

How forcibly do the words of our Savior to the scribes and Pharisees, in Matt. xxiii. 13, apply to such watchmen as these! "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in." They willfully shut their own eyes, and prevent multitudes of others from seeing the truth! They are leading hundreds and thousands to eternal perdition.—Are they not scorners in high places? Alas! alas! this guilty world is close to her end, and the mass of the Christian world is led by such men as these! Are they not blind leaders of the blind, all of whom shall fall into the ditch together? Oh, surely, it is time to cry out with a voice like thunder, against such unfaithful watchmen; as Luther did against the Pope; for the great and terrible day of the Lord is near—"is near, and hasteth greatly."

North Wiltshire, Mass., Apr. 4, 1840.

Since life's best joys consist in peace and ease, And though but few can serve, yet all may please, O let th' ungentle spirit learn from hence, A small unkindness is a great offence.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, April 14, 1849.

Speaking the truth, in love.—Paul.

TRAVELING AGENT.—Elder Jonathan Wilson will act as agent for the 'Harbinger and Advocate,' at the various places of his sojourn on his tour East. Friends who wish to subscribe or forward remittances can do so by the hands of Bro. W.

INFORMATION WANTED.—Dr. Z. B. left New Bedford last July to sell his medicines, and has not been heard from. Information may be communicated to Mr. Benjamin Irish, New Bedford, Mass.

☞ We have been so engaged in the business connected with our recent meeting, as to be unable to prepare a report of it. We hope to do it next week.

☞ Bro. Jonathan Wilson, on his Eastern tour, agreeably to appointment preached in this City last Tuesday evening. It was a rich treat to the humble Christian.

TURNED UNTO FABLES.—No. VI.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall begin to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—3 Tim. iv. 4.

The pious Mr. Fletcher, in speaking of the Truth, makes the following remarks:—"Be cast into the furnace of affliction or persecution with two companions, rather than bow with thousands to the most celebrated image of error. If your two companions forsake you, do not forsake the truth. If she is driven out of the professing church, follow her to the wilderness; and, if need be, to the den of lions; there the God of Daniel will be with you: for God will stand by the truth, and she will prevail at last.—Buy her therefore at any rate; buy her, though you should give your last mite of wealth, and your last scrap of reputation for her. And sell her not, tho' you should gain the whole world by the unhappy bargain."

This noble expression of sentiment we have previously published; but it is of such intrinsic worth, and is so well adapted to the case in hand, that we give it again. Had the church been actuated by these sterling principles, she would not have been where we now behold her, turned away from the truth unto fables. But so it is; and it is our duty to point out her condition, in the light of truth; that some may see their departure from the truth, flee from their danger, and be saved; and others be timely warned against following her pernicious ways. We will therefore notice—

5. *The Atonement.* To show how widely the church has departed from the glorious truth of the atonement, we will first give the faith of the church on this subject; and then present the Bible view of it. In defining the doctrine of atonement the Enc. of Rel. Knowl. says:

"In a word, atonement is the price paid for the redemption of the church. . . . God had a mind to make a very illustrious display both of his justice and of his grace among mankind; in those accounts he would not pardon without a satisfaction . . . therefore he appointed his own Son to satisfy for the breach of the law, by becoming a proper sacrifice or expiation or atonement. . . . The divine Being having received such ample satisfaction for sin by the sufferings of his own Son, can honorably forgive his creature man, who was the transgressor."

The Methodist Discipline, and the creeds of some of the other leading sects, we believe, teach that, by this atonement, full satisfaction was made for all the sins of the world, "original and actual."

On this view of the atonement we remark, (1) That it lays the foundation of the erroneous doctrine of Universalism: for, if "ample satisfaction" has been made to God, for all the sins of the world, original and actual; then, if God be just, he will punish no one; consequently, in his goodness, he will save all.

(2) It destroys the glorious doctrine of salvation by grace; for if a "price," to the "ample satisfaction of God," is paid for sin; then God does not forgive sin: what one is paid for, he does not give.

(3) It represents God as acting unjustly; first, by teaching that he punished his own beloved innocent Son, instead of guilty man; and second, by representing God as being "amply satisfied; and then saying that he will not save man without his giving his heart, and all he is and has, to God.

(4) It removes a powerful incentive to repentance and a godly life; by teaching the sinner, whom God commands to repent and be holy, that his salvation is purchased; and that he is to be saved through the merits of Christ. If so, the conclusion is just, that a life of faith, obedience and holiness is useless.

Let us turn away from this mistaken view of the atonement, to the pure doctrine as we find it presented in the Bible. We will first turn to the Levitical law. There we find Atonement to mean, to Cleanse, or to Reconcile.

Atonement for a Woman.

Lev. xii. 6-8: "And when the days of her purifying are fulfilled for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest; who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering; and the priest shall make an atonement for her, and she shall be clean.

The object of the atonement in this case, it is clear, was to cleanse the woman.

Atonement for a Leper.

Lev. xiv. 1-32: We insert verses 28-32: "And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering. And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord. This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing."

Here it is clear, again, that the design of the atonement was to cleanse, from the plague of the leprosy.

Atonement for a House.

Lev. xiv. 34-53. Read the whole chapter. We will, however, give the following three verses:—"And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times; and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet; but he shall let go the living bird out of the city into the open fields, and make

an atonement for the house, and it shall be clean." "As in the foregoing cases, so in this, the object of the atonement was to cleanse, or to make clean.

Atonement for the Holy Place, Tabernacle, Altar, Priests and Congregation.

Lev. xvi. Here, again, we request that the whole chapter be read. We will, however, make a few quotations from it.

"Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation, when he goeth to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and shall make an atonement for it; and he shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat," &c.—xvi. 15-30.

"And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you to cleanse you, that you may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute forever. And the priest whom he shall appoint, and whom he shall consecrate to minister in the priest's office in his father's stead shall make the atonement, and shall put on the linen clothes, even the holy garments; and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation."—39-53.

In every case to which we have referred, it is clearly expressed that the design of the atonement was to cleanse, with one exception. That exception (if it may be called one) is the 20th verse of the last chapter quoted. There the atonement is called "reconciling the holy place."

The light which the New Testament sheds on this highly important subject, must be given in our next number.

DIVISIONS AMONG CHRISTIANS.

(Continued.)

Our next object in this investigation is, to show why Christians are divided in faith. The following remarks by the editor of the Northern Christian Advocate, one of the organs of the Episcopal Methodist Church, have such a direct bearing on this important matter, that we give them. Speaking under the heading of "OPINIONS NOT FAITH," the editor says:—

Let it be understood then, that the Bible is the only object of faith. We are to believe the word of God, and that only. His word was given, that it might be believed; not that opinions might be deduced from it. It is not an oracle to be interpreted, but an oracle to be credited; it does not ask solu-

tions, but assent; it is not a mystery to be explained, but an explanation to be heeded. Here has been the grand mistake. Instead of receiving the word of God and resting in that only, men have received his word, and then gone on to institute various hypotheses, and prove them by citations from Scripture. These hypotheses, once proved to the satisfaction of those who instituted them, have thenceforth been thrust into the world as dogmas of the Christian faith; not indeed as the veritable words of Scripture, but as embodying the sense of Scripture, and therefore possessed of equal obligation.—This has been the process of creed-making from time immemorial. The orthodox and the heterodox have alike adopted this method of fabrication. Both have instituted what propositions they pleased, and supported them by whatever Scriptures they could. Now the question is, was there any propriety or safety in thus leaving the infallible word for a fallible word—the word of God for the word of man? Can we exchange the inspired for the uninspired, with safety? One thing is certain, if the heretic had not left the word of God for his own opinions, he would have been no heretic. If he had believed the inspired word, and nothing but the inspired word, though his faith might have been weak, yet it would not have been erroneous. But when once, after the common fashion, he set himself to frame opinions and support them by the Bible, he was out upon the wide sea of speculation, with full liberty to adopt any opinions which he could prove to his own satisfaction. This forsaking the rock of inspiration for the sands of human opinion, is the prolific source of heresy. It is leaving infinite wisdom for the dim light of our own understanding.

The Bible has been styled the *rule of faith*. It were better to call it the *faith*. It is not merely a rule by which we are to determine what to believe, but it is the very thing we are to believe. God speaks, and faith is the belief of what he says.—Faith is not an opinion of what he speaks, unless it be with reference simply to the truth or falsity of what is spoken. Faith is credence, not speculation. It is reliance upon Divine veracity, not the comprehension of all which that veracity may utter. The word of God, believed beyond a doubt, is all the faith and all the opinion we need. If we understand his word fully, it is well; but if we do not thus understand it, our obligation to believe is not diminished, so long as we have sufficient evidence that it is the word of God. Our understanding of his word will vary while our understandings vary; but our belief will be the same, while it credits implicitly the same word. Hence we make a distinction between faith and opinion; faith being the estimate we place upon God's word as to its truthfulness, and opinion merely the sense we suppose it to communicate.

On this ground we can have charity for many individuals who have evidently fallen into error.—Their error is one of interpretation only. They believe the same Bible that others do, and believe it as implicitly, but have become the victims of erroneous interpretation. Their faith—their belief of God, is true, though some of their speculative opinions are false. When false opinions in religion arise not from involuntary causes, or when they become so great as to subvert the word of God, they are justly styled heresies. But to make all difference of opinion heresy, is to exclude all thought from the principles of faith. Each must be allowed to think for himself, and is responsible for the conformity of his opinions to Scripture. We may insist that every one shall believe the Scripture, but not that every one shall understand it precisely in the same manner. We have but one Bible to believe, and therefore, can have but one faith; but there are many

understandings, and may therefore be many opinions.

The only question now to be considered, is the propriety of incorporating these opinions with the inspired word. By so doing, the heretic has fallen; he has wrested the Scriptures to his own destruction—he has overthrown the faith by false glosses. Had he confined himself to believing—had he been contented with what was unmistakably plain—had he indulged no presumptuous desire to solve the mysteries of revelation, he would have injured neither himself nor others. Is there not something radically dangerous in speculation? Does it not tend to make void the commandments of God?—Though all may think, and every man must form opinions for himself, yet it should be done with the most profound humility, and with the utmost caution. When the conclusion is attained, let it be regarded as the fallible act of a finite mind. Let opinion be opinion, and Scripture be Scripture. Never let them approach each other in point of authority, for in this respect there must be always an infinite distance between them.

Interpretation, if not wholly excluded, must be conducted with great and careful solicitude, and when most successful it will be only as the chaff to the wheat, the terrestrial to the celestial, the human to the Divine. The Bible is a Divine explanation, and men can make it no plainer than God has made it. What is mystery will remain mystery; what is understood is self-explained—self-illustrated. We may get light from the Bible, but we can bring none to it. It knows nothing of our opinions, and our opinions know nothing of infinite depths. We come to it to learn, wholly to learn; we come to be taught of infinite wisdom, but are capable of teaching nothing. We are capable only of believing; we can believe all, though we may not be able to understand but a part.

When the Infinite speaks, let the finite bear and believe, but let them not take from or add to His word—let them not presumptuously introduce their opinions, as if they were, or could be, of any authority.

BRO. GRO. NEEDHAM.—Our readers will remember that Bro. Needham, in consequence of having been represented by us, as actuated by a wrong spirit, while conducting the controversy on Anniversary Conferences, not only felt aggrieved but declined writing any more for the Harbinger, considering himself virtually shut out of its pages, by a certain editorial article. Having had a personal interview with Bro. Needham, and learning from him that it was *principles, not men*, that he designed to investigate and oppose; and that he intended to bear with a heavy hand only on what he deemed an erroneous sentiment, or wrong principle,—we are therefore free to recall what we published about his possessing a wrong spirit. And further, we freely admit, we should not have alluded to it, without specifying wherein we thought him wrong. This we unintentionally omitted. Our principle is, that a complaint should never be preferred against any one, without distinctly naming the cause.

Bro. Needham having heard this declaration read, authorizes us to say that it is satisfactory to him.

THE ENLARGED SHEET.—A new set up will cost not far from one hundred dollars. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred dollars; making the whole additional sum about seven hundred dollars.

By this statement it will be seen that it is only about One Hundred Dollars, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if five hundred paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

"MILLENNIAL HARP."—Bro. Himes informs us that he has newly arranged the Harp, and added quite a number of new hymns, with a view to a new and complete edition. The objectionable phraseology also, will be so altered, that all will be satisfied. It cannot be got out under several months. We shall give notice, when out, and also have them for sale at this office.

THE NEW TESTAMENT, By Prof. Whiting.—This new translation, we learn from Bro. Himes, will be out in June. We shall receive a quantity as soon as published. It promises to be an important work; our brethren will no doubt obtain a copy.

FUTHER PENNSYLVANIA, by H. H. DOBNET, Baptist Minister, England.

This work is now ready for delivery, having been re-printed in this country "By an Association of Gentlemen." In a most clear, kind, and convincing manner it demonstrates that the end of the wicked is destruction of being. It contains about 290 pages 12 mo, neatly executed. Price, bound, 75 cts.; in paper covers, 50 cents. A liberal discount will be made to wholesale purchasers; but none can be made on those in paper covers, if ordered to be sent by mail, as we are compelled to pre-pay the postage, which is 12½ cents per copy. This fact we were not aware of till we offered them at the Post Office. They can be had of the subscriber, 10 Chester St., Philadelphia, Pa.; of Elder Joseph Marsh, Rochester, N. Y.; and Dr. John Burdell, Dentist, No. 2, Union Place, New York City, by those who live in that vicinity.

Let the friends of the truth of no immortality to man except in, through, and by Jesus Christ, make no delay in scattering this work: it is mighty, thro' God, in pulling down the strong holds of superstition and bigotry, on the subject of which it treats. It is a feast indeed. Two copies will be sent, by mail, for one dollar current money free of expense.

Geo. Storrs.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 30 Cents per dozen, or \$4 per hundred; single copy, 6¢ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good. Send us your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

Correspondence.

FROM BRO. M. BATCHELOR.

BRO. MARSH:—I send a few lines on a passage of Scripture that I have often seen quoted, but it seems to me that the true sense of the text is not generally brought out. The text is 1 Tim. vi. 15, 16. Paul sets forth Jesus as the blessed and only potentate, King of kings and Lord of lords; if their right to reign was tested, Jesus only would appear to have right to reign as universal monarch. It appears to me that at the time of his coming this will be the prevailing spirit of the kings of earth; each will be aspiring for universal dominion; and while they are thus striving for the mastery Jesus will appear, and show who is "that blessed and only Potentate, the King of kings and Lord of lords."

The kings of the earth who have striven for the mastery have all died, up to this generation, and their dominion has gone into the hand of others, or while they lived have seen their kingdoms ruled by others; but when "the times of the Gentiles" are out they will be thrown into confusion—"thrones shall be cast down," their strength destroyed and anarchy prevail. (Hag. ii. 22.) They will be prepared for universal conflict, and at last they will come into collision with this "blessed and only potentate," (Rev. xix. 11 to the end of the chapter). He will overcome them, for he is King of kings and Lord of lords. Then "the kingdom shall be the Lord's." (Obad. 21; Ezek. xxi. 27.) It is his right by creation. (Col. i. 18.) By right of birth. (Luke i. 32.) By right of purchase. (Eph. i. 14.) It will be his by right of conquest. (Daniel. ii. 44.) His right is owned and sanctioned by the Ancient of days. (Dan. vii. 13, 14.) Here his right is publicly declared. Then will be shown which of all the kings, lords, and potentates "hath immortality." The Father is immortal; angels are immortal. (Luke xx. 36.) "Neither can the children of the resurrection die any more, for they are equal to the angels." Then I conceive the comparison is with the potentates of earth; when Jesus takes the kingdom he will show, not only who hath right to reign, but also that he alone, of all kings, hath immortality. When Jesus takes the kingdom, where are those that claimed the dominion? (Isa. xxv. 12.) They shall not be found; they "shall be nothing;" none will be left to dispute the right of Jesus to reign. The worm and the fire have preyed upon them; they are no more. (Mal. iv. 1; Rev. xix. 21.)

We see, 1st. Jesus is the true and the proper king of earth.

2d. When his time is up all obstructions will be removed to make way with him. Every mountain shall become a plain. The true heirs have been kept out of their inheritance for a long time; but when the time is up, mercy to them and truth demands the removal of those who have spoiled the land. (Rev. xi. 18; Isa. lviii. 7.)

3d. The time is up as far as we can reckon time, so that we may expect the great events which will usher in the glorious morn of Zion's glory, and the destruction of God's enemies.

4th. The events of the past year show, beyond a doubt, that we are right in our calculations—to me it *is* to doubt.

5th. None will have "immortality," but as they derive it from Jesus, in patient continuance in well doing. (Rom. ii. 9.)

6th. They that have not "life" from Christ must "die" by be "burned up as chaff," and "no place found" for them." (Dan. ii. 35.) This does not mean "everlasting life" in misery. God does not trifle with men. It is a "second death" without a resurrection. This will be the decision of the judgment. The law must be executed, and the law says "death," and death it will be!

7th. The true course to be pursued by all, is to secure "eternal life" in Christ now. Soon it will be too late; for soon the parable in Luke xix. 15, 27, will be fulfilled.

I am as ever yours in hope of immortality at the appearing of the King of kings,

MATTHEW BATCHELOR.

Pownal, Vt., March 22d, 1849.

FALL OF THE POPE.

The "FORTY-TWO MONTHS" reign of the beast, i. e. the *Papal power*, was understood by the writer of this in 1844 and '45, to continue until 1848. This view was printed at Buffalo in a paper dated 1st month, A. D. 1845. (As I have the paper now in hand, I will give an extract from it):

"Now to find the proper date of the first rising up of this papal power, we will let the Bishops of Rome themselves give the history: *Gregory the Great*, in the chronological table of the Popes of Rome, is set down as the first Pope of Rome. But *John the Faster*, of Constantinople, a prelate distinguished for his authority, who, in a council held at Constantinople, in the year 589, assumed the title of *Universal Bishop*, which was confirmed to him by the council." (See *Jones' History of the Christian Church*.) Pelagius II., then Bishop of Rome, called this act of *John's* "an execrable, profane, and diabolical procedure."

But *Gregory the Great*, who succeeded Pelagius II., as Bishop of Rome, wrote a long letter to the emperor Maurice, at Constantinople in consequence of *John* the patriarch of that city, assuming the name of "Universal Bishop" in which he admits that this title had been offered before to the Bishops of Rome, in honor of St. Peter, "but none of them (the Bishops of Rome) either assumed or consented to use it." "But far from Christians be this *blasphemous name*, by which all honor is taken from all other priests, while it is foolishly arrogated by me." In another letter to the emperor, *Gregory* says: "And, therefore, I am bold to say, that whoever adopts or affects the title of *UNIVERSAL BISHOP*, has the pride and character of Antichrist, and is, in some manner, his *forerunner*." We have then, these two witnesses, Pelagius II. and *Gregory the Great*, two Bishops of Rome, to show that *John* of Constantinople, was the first who assumed and was confirmed *UNIVERSAL BISHOP*, Pope, or head of all the churches. *Jones' History* says this in 589. Now we will add "forty-two months," each day for a year, as reckoned in prophecy—thirty days to the month, according to Jewish reckoning: Thirty times forty-two is 1260—then add 589 as above, for the rise of the "beast," and we have A. D. 1848."

The above view, which was published in 1845, is now found to be correct as respects the temporal power of the Pope.

Daniel the prophet "understood by books—the seventy years is the desolation of Jerusalem."—Dan. ix. 2. Now let the proud unbeliever, the Deist, the Atheist, or any other gentleman, stand up and say, the humble Christian cannot tell anything beforehand by his little despised book, called the Bible! We say that we are no prophets, but would say to the Atheist and Deist, you would find excellent food and good entertainment in searching the Scriptures as for hid treasures.

"Watch ye, therefore, and pray always," and not only believe, but "know ye, that the kingdom of God is nigh at hand."—Luke xxi. 31.

B. CLARK.

Alden, N. Y., March 20, 1849.

FROM BRO. H. HARRIS.

DEAR BRO. MARSH:—As to our moral prospects, in this part of our Lord's vineyard, (I am

* Had power to make war 42 months. (See margin, if we except "one of his horns, as it were wounded to death" by Boas-parte, yet healed again temporarily.

pained to say), all appears dark, and a solemn gloom seems to overshadow the moral atmosphere as portentous of some sublime event which is soon to burst upon the world, and is it not that the King of kings and Lord of lords is now, this moment about to make his descent into this world, where he once came to bind up the broken-hearted and set the captive free—was despised of them for whose benefit he came, set at naught and put to death! O what a scene will then be presented when the great Immanuel, the Judge of the whole earth, shall appear, taking vengeance on his enemies! They will look whither to fly or conceal themselves, but no concealment will be found! They must stand the test of scrutiny;—guilt and shame must weigh them down; destruction is their immediate doom. The scene that will then be presented, will be awfully sublime beyond the reach of human conception. O that we may be fully prepared, with our robes made white in the blood of the Lamb!

It pains my soul to see how opposed to the truth many are, especially those calling themselves ambassadors for Christ. The advent doctrine is denounced as heretical, and, in its tendency, worse than the writings of Thomas Payne or Voltaire. Thus I recently heard a Baptist preacher publicly denounce our advent periodicals—all of which brings to my mind the scenes that passed at the first advent of the blessed Jesus into this world. The human family are now, in my humble opinion, in the same condition as then, which admonishes me that the great event is near at hand. My prayer is, Come quickly, Lord Jesus!

I am in the bonds of Christian affection your brother in Christ,
HIRSH HARRIS.
Locks Corners, Mich., March 26, 1849.

Selected.

[The following article we copy from an old work, entitled "The Independent Whig," published in England A. D. 1721, which has been placed in our hands by the kindness of a brother in Buffalo. We may make other valuable extracts from this ancient work, as opportunity offers.—EDITOR.]

ANCIENT HEATHENISM AND MODERN PRIESTCRAFT.

As Extremes meet in a Point, and Corruption in terrestrial Bodies is the next State from Perfection; so all the Commands and Denunciations of Heaven have not been able to keep the Christian Priesthood, in most Countries, from running headlong into the Superstitions and Follies of the *Gentile* Idolators. By a strange Sort of Fatality they have jumped in the same Thoughts, and played over and over again the same Tricks; in sum, that if we but make small Allowances for the constant Alterations of Time, and such as must necessarily result from different Languages and Fashions, the present *Romish* Churches might be easily mistaken for Heathen Temples, and the Services performed in them for *Pagan* Worship.

The Devil, as subtle and cunning as he is represented to be, with all the Assistance of corrupt Priests, has not been able to find out a new Device, but has ever danced the *Hay*, and made his Rounds within the same Circle. The same Arts and Stratagems have been always made use of to seduce and delude Mankind; the same Advantages taken of their Weaknesses and Passions, and in all Times equally applied to destroy true Religion, advance the Priesthood, and make the honest and industrious, but unthinking, part of the World, the Prey and Property of Hypocrites and Impostors.

The All-powerful, All-wise, and All-merciful God himself, is too often represented like the

Heathen Deities, to be revengful, cruel, capricious, impotent, vain, fond of Commendation and Flattery; and, in Effect, subject to all the other Passions and Imperfections of the weakest Man: His Being, which is boundless as Extension, and which the whole World cannot contain, is pretended to be confined to single Structures, and narrow Edifices built with Hands; nay, to Parts of those Edifices; where he is supposed to be pleased and gratified, like frail Mortals, with costly Furniture, gilded Roofs, engraven and polished Marble, fine Carving, and other curious, tho' baubling Workmanship of Mechanics and Artificers.

I confess I am not wise enough to find out any essential Difference between the present and the old Romish Worship: They both dedicate their Temples to dead Men and Women, whom the Papists call Saints, and the Pagans called Demi-Gods and Goddesses: The Pagan Forms of *Hecus Pocu*, which they called Consecrations, were intended to conjure and call down their Deities to inhabit personally their Temples, their Images, and Idols: The Popish Priests consecrate their Churches for the same Purpose, namely, to obtain the more immediate Presence of the Deity: Like the old Romans, too, they erect Altars in their Temples, where they worship Saints with Supplications, Tears, antick and distorted Faces and Gestures, Music, and Ceremonies, and tender Offerings and Oblations to them; and, like the others, often make Processions, Cavalcades, and Shews in their Honour; and sometimes go in Pilgrimages to them, to obtain their Favour.

The Popish Priests have prophaned the plain and simple Direction of our Saviour to his Disciples, for commemorating the Benefits which we have received by his Death, by turning it into an old Roman Sacrifice: Amongst them, the Pipers and Harpers were the Fore-runners of the Shew; and before the modern Sacrifice, the Organs strike up a tune: There the Priests went up to the Altar in a white Garment free from Spots (being an Emblem of Innocence); in new Rome, the Priest wears a white Surplice: The Heathen Priest turned about to the East, being the Region of the Rising Sun, and bowed; the Popish Priest does the same: The Horns of the Beast sacrificed were marked with Gold, and his Blood received in Golden and Silver Vessels; here the pretended Christian Sacrifice of the real Body and Blood of Christ, is poured into the same costly Cups, or laid upon as rich Plates and Dishes. The old Roman Altar was raised, by several Steps, above the Floor of their Temples; so is the present. The Priest, amongst them, made a crooked Line with his Knife from the Head to the Tail of the Victim; the Popish Priest plays Tricks of *Legerdemain* with his Fingers over the Elements. Lastly, when the Beast was consecrated and killed, the Heathen Priests regaled themselves upon what was left, after their Gods were served; the Romish Priests made it prophaned for any Layman to drink of the consecrated Wine, or for any one even to eat the Bread but the Communicants.

The old Romans had different Orders of Priests, with different and distinct Offices and Revenues; the High Priest, the *Luperci*, the *Augurs*, the *Haruspices*, the *Pontifices*, the *Flamines*, *Salii*, *Feciales*, the *Dumoviri*, *Decemviri*, *Quindemviri*, the Keepers of the *Sybilline Books*, the *Corvantes*, &c. The present Romans (besides the several Sorts which are in Use and Fashion amongst us) have a *Pope*, *Cardinals*, *Dominicans*, *Franciscans*, *Jesuits*, *Carmelites*, *Benedictines*, *Franciscans*, *Capuchins*, *Cistercians*, *Observantines*, *Augustines*, *Servites*, &c. In Imitation also of the Vestal Virgins, in old Rome, they have founded several Orders of Nuns, who take a Vow of Chastity, for the Breach of which they are immured, as the others were buried alive: And

as they had a right to deliver from the Hands of Justice, any Malefactors whom they casually met in their Walks; so the present Romish Priests claim and exercise an equal Right to protect all Criminals who can fly to them for Protection, which is borrowed from that of the old Roman Asylums.

The old Romans had their *Dies fastos & nefastos*, their Fasts and Feasts, their *Sacrificia*, their *Epula's*, their *Feria's*, in Honour of their Gods and Demi-Gods; the present Romans also make Distinctions of Days a great Part of their Religion; they, too, have their *Dies fastos & nefastos*, their stated Fasts and Feasts in Honour of their Saints, or to commemorate and condole past Misfortunes, or rejoice over signal Successes; and some of their Feasts, and particularly their Carnivals, exceed in Lewdness and Propriety the *Bacchanalia* of the Ancients.

The Heathens had their *Deus tutelares*, to whom the Defence of certain Countries were committed; and their *Deos Praxides*, who had the Safe-guard of particular Cities: The Papists have Saints who supply the same offices. Artificers and Professions have also their particular Saints who preside over them; Scholars have their Saint *Nicholas*, and Saint *Gregory*; Painters *St. Luke*; as Soldiers and Lovers had formerly their *Mars*, and *Venus*: Diseases, too, have their Saints to cure them; as the *Pox*, *St. Roque*; the Falling-Evil, *St. Cornelius*; the Tooth-ach, *St. Apollin*: And even Beasts and Cattle have theirs; *St. Loy* is the Horse-leech, and *St. Anthony* the Swine-herd.

As the Heathen Priests would suffer none to come into their Sanctuaries but themselves; neither will the Popish Priests permit any Layman to come within the Rails of the Altar, and prophaned with unhallowed Feet that holy Place. As the Ancients obliged all who were initiated into their Mysteries to confess, under the most severe Denunciations, all the Secrets of their past Lives, by which Means they were so much in their Power, that they never afterward durst blab out what they saw, nor give the least Opposition to their designs; so the Romish Priests trust their Mysteries only to the *vere adepti*, (their trusty Associates) and have made the same Use of Confession, (the Loss of which is sorely lamented by others;) for they oblige, under the Penalty of Damnation, all their Volaries to confess not only their private Sins, but secret Thoughts, as well as every thing else they know of other Peoples, which may any way regard the Interests of their Order; and to have Possession and fast Hold of all Families, and become acquainted with all the Designs, which may ever thwart their Pride; and consequently have secured their own Domination, and the People's Misery, beyond almost a Possibility of Redress.

Lastly, As the Heathen Priests sacrificed Gods to *Bacchus*, for browsing his Vines; and Men to *Pluto* and *Proserpine*, and other angry Deities, to appease their Wrath, and avert Evils from themselves; so the Popish Priests sacrifice and devote their Enemies, under the Names of *Heretics* and *Schismatics*, to the Infernal Fiend: And as those Idolators were allowed to know when was the most proper Time to make their Sacrifices to their Deities, and what Victims would be most acceptable to them, as being presumed to understand best the Minds of their provoked Gods; so the present Ones are in Possession of the sole Judgment of what is Heresy, and of sacrificing by that: Means whom they please to their Ambition and Revenge; which equally subjects the unhappy Lally to them.

They have also imitated the Heathens in making every human Foible and Imbecility, as well as every common and uncommon Appearance in Nature, contribute to their Interests.

The Preacher's Farewell.

By request.

I'm on my way to Cassan,
I bid this world farewell;
Come on, my fellow travellers,
In spite of earth or hell.
Though Satan's army rages,
And all his host combine,
The Scriptures doth engage us
The strength of love divine.

I'll blow the silver trumpet,
On all the world I call;
For Christ has me commissioned,
To say he died for all.
Come try his grace and prove him,
You shall the gift obtain;
He will not send you empty,
Nor let you come in vain.

But if you want a witness,
We have one just at hand,
Who lately has experienced
The glories of the land.
It comes in copious showers
Our bodies can't contain;
It fills our ransomed powers
And soon we'll drink again.

The glories of that happy place
I've oft times felt before;
But what I feel is just a taste,
Which makes me long for more.
Had I the pinnac of a dove,
I'd fly and be at rest;
Then would I soar to worlds on high,
And dwell among the blest.

O, could I gain my heavenly home,
And ne'er return again,
I would not think that season long
Till I had suffered pain.
The sons of Zion marching home,
Along the heavenly street—
Then would I hail them as they come,
And fall at Jesus' feet.

My soul, look up and see him smile,
He now the blessing sends,
And I am thinking all the while,
When will my journey end.
The time methinks will not be long
Till he shall come again;
Then will we join the heavenly throng,
And in his Kingdom reign.

Says Faith, Look yonder, see the crown
Laid up in heaven above.
Says Hope, It shortly shall be mine.
I long to wear 't, says Love.
Desire cries out, What 's that my crown 't
Unto that place I'll see.
I cannot bear a longer stay,
My rest I fain would see.

But stay, says Patience, wait awhile,
The crown 's for them that fight;
The prize for them that run the race,
By faith, and not by sight.
Thus Faith doth take a pleasing view;
Hope waits; Love sits and sings;
Desire flutters to be gone;
But Patience claps her wings.

If every pain and care we feel,
Could burn upon our brow,
How many hearts would move to heal,
That strive to crush us now.

The almost Christian is a most unhappy man,
having religion enough to make the world hate
him, and not enough to make God love him.—
Countess of Warwick.

The true measure of loving God is to love him
without measure.—Ibid.

By how much the more Christ made himself
vile for us, by so much the more precious he
should be to us.—Ibid.

Foreign News.

ITALY.

At Rome, every preparation is being made for the expected war with Austria. On the 27th of February, the Assembly voted the abolition of the Holy Office. The temporal power of the Pope is at an end. By order of the present Roman Government, it is stated, the prisons of the Holy Office, as the Inquisition was blasphemously called, has been visited and the prisoners liberated. In a gloomy dungeon was found a wretched bishop of Egypt, condemned under Pope Leo XII.; he had nearly lost the use of his legs from long incarceration. Two nuns were among the prisoners; they were removed to a charitable institution.

The Paris papers of the latest dates contain the following startling information, about which it is hoped there is some mistake:—

"In the Convent of Spello, an official letter from the Court at Gaeta to the Superior, has been lately discovered. The following are some passages of this appeal to the massacre: 'The Liberals, the Jacobins, the Carbonari, and the Republicans, are people of like kind; they wish to destroy religion and its ministers. In our turn, we must dispense the remains of all this race.—Continue to embrace with your zeal those of your order and the inhabitants of the country. Advise them not to fail at the sacred rendezvous which will be announced to them by the sound of the alarm-bell, and then let each one, without pity, bury his steel in the breasts of the profaners of our holy religion. Bid them repeat their vows to exterminate our enemies, not excepting their children, in order to avoid the revenge which they might hereafter attempt upon us. In a word, prepare all, so that when we raise the cry of re-action, it may be repeated everywhere without fear.'"

IRELAND

The West and South of Ireland seems to be in a deplorable condition. Several frightful murders are reported. The cholera is committing extensive ravages. In Limerick, to compensate for their sad and distressing visitation, the farmers have commenced tilling the ground, and the potato is again planted to a greater extent.—The attachment of the Irish to their precarious mode of subsistence, cannot be easily eradicated.

HUNGARY.

The Hungarian war proceeds with unrelenting fury. The Magyars have adopted a guerrilla warfare, and Prince Windisgratz no longer taking the field, but remaining at Buda, showing that the war has only just commenced.

HOLLAND.

The King of Holland has been moved from the scene of impending strife on the Continent, having expired on the 17th ult. His son, now King William III., was in London at the time, but immediately proceeded to his dominion, where probably he has peaceably ascended the throne.

He that takes up Christ's cross handsomely, shall find it a burden as wings to a bird or sails to a ship.—Countess of Warwick.

Who would not starve a lute to feed a saint!—Ibid.

God chastises whom he loves, but he loves not to chastise.—Ib.

The same fire that softens the wax, hardens the clay.

Humility makes us acceptable to God, whose communication is with the humble: without this foundation, our whole spiritual building falls to the ground.

Appointments, &c.

GENERAL MEETING.—In compliance with the wishes of the brethren in the vicinity, we appoint to hold a meeting at Middlebury, Elkhart Co., Ind., ten miles south-west from White Pigeon, Mich.—to commence on Thursday, the 24th of May, and continue over the following Lord's day. We hope for a general collection from Northern Indiana and Southern Michigan. E. MILLER, Jr.

PROPOSED DISCUSSION.—A public discussion of the leading doctrines of the Second Advent of Christ, is appointed to commence in Cobourg, C.W. Saturday, April 21, between Thomas Hanns, Student of Victoria College, and Bro. J. Stevenson.—Bro. J. B. Cook is also expected to attend.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows: Canandaigua, April 17, 18, evenings. Seneca Falls, April 19, over the Sabbath. Auburn, April 26, over the Sabbath. Herkimer, May 6, Sabbath. West Troy, May 13, Sabbath. Pownal, Vt., May 20, Sabbath. Shelburne Falls, May 27, Sabbath.

Bro. H. H. GROSS appoints to preach as follows: Pitcher Springs, April 17 to 23. [Trust Bro. Chapman will arrange for meetings both day and evening, and attend.] Otselee Creek, April 23 & 25. Cazenovia, evening April 26. New York City, Sunday, April 29.

Letters will be inquired for at Albany, Cooperstown, and New York, as above. Hope to hold several protracted meetings in Saratoga Co. in May.

Bro. J. C. BYWATER will preach to the brethren in the following places: Batavia—Sunday, April 16. Careyville—Monday evening, April 16. Danaville—Sunday, April 22. Springwater—1st Sabbath in May, where the brethren may appoint.

Bro. G. W. BURNHAM appoints to preach at the following places: Auburn, 3d Sabbath in April. Manlius, 4th Sabbath in April. Cranberry Creek, 5th Sabbath in April. Brockport's Bridge, 1st Sabbath in May.

The Lord willing, I will be with the brethren in Abington, Ct., the 2d Sabbath in April. In North Scituate, R. I., the two last Sabbaths in April. L. BOUTWELL.

Providence permitting, Bro. H. HRYES will preach at Manlius, Sabbath, April 15th. Auburn, Sabbath, April 22nd.

Business Notices.

To Correspondents.

R. W. Wells—The dollar for T. F. was received and acknowledged.

L. Jones—Your various remittances, according to our books, stand as follows: \$1, 0.50, 0.50, \$1.20, \$1, your last, \$1; total, \$7, which pays to No. 263. If any mistake, it will be rectified.

A. Anthony—Paid to No. 335.

J. Turner—We have received on Advocate acct of J. Gladding, 75 cts; and of B. Tilloy 60 cts.—Please collect and retain on Harbinger acct this sum, and inform us of whom, that we may give credit.

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POST-OFFICE ADDRESS.—Elder W. H. Dow, So. Reading, Vt.

PAMPHLETS SENT.—D. NEWTON 12, A Minkler, J Hemenway 12.

FOR E. R. PINNEY.—Miss M. Whitcomb, \$1.

Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE, Or The Gospel Faith, concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Revolution of the Earth—Judgment of God—Time of the Second Advent of Christ. By Joseph Marsh. Price \$2 per hundred; 5 cts. single.

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. Pinney. Price, \$4 per hundred; 5 cts. single.

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An Examination of the Divine Testimony concerning the Character of the son of God. By Henry Geer, Minister of the Gospel. Price, 12 1-2 cts.

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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Irving Hall, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

ROFALO.—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 without a card.

ALBANY.—Second Advent Meetings are held in the "Second Advent Chapel," Bionni's building, corner of State and Fourth streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. For Entrance on State, and also on Pearl-st.

SCHENECTADY, Mass.—The Church in Springfield hold their meetings in Dwight's Hall, on Pearl-st., two doors from Main St., every Lord's day and evening.

The Harbinger & Advocate

10 PUBLISHED EVERY SATURDAY. Office in Talman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS. Single Copy—per volume of six months—in advance, \$2.75. If not paid before the close of the volume, \$3.00. Five Copies, direct to one person, \$12.00. Ten Copies, direct to one person, \$22.00. Price to those who are not able to pay. Free to those who are not able to pay.

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ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 18.

ROCHESTER, N. Y.—SATURDAY, APRIL 21, 1849.

Whole Number 278.

Original Poetry.

For the Harbinger and Advocate.

HEIR OF THE KINGDOM.

BY E. J. BRANCH.

Heir of the kingdom, O, why art thou sleeping?
Why dost thou slumber, when is sight the best home?
Awake thee, arouse thee, and gird on thine armor,—
Speed, speed, for the mountains are hurrying on.

Heir of the kingdom, why dost thou linger?
And why weary grow, when in sight of the prize?
Up and adorn thee, the bridegroom makes ready,—
O, haste to receive him, descending the skies.

Earth's mighty nations, in strife and commotion,
Are trembling with terror, and filled with dismay;
Just in the sound of his chestnut's loud rumbling:
Heir of the kingdom, no longer delay.

Stay not, O, stay not, for earth's vain allurement—
Wealth, honors, friendships, are passing away;
Break the strong fetters the foe hath bound o'er thee,
Heir of the kingdom, away, O, away.

Keep the eye single, the head upward lifted—
Watch for the glory of earth's coming King;
Soon o'er the mountain top morn will be breaking:
Heir of the kingdom, rejoice ye, and sing!

Hartford, Ct.

Original Articles.

[NOTE.—The following articles were written many months ago for the "Advocate." One has been published with necessary changes in the space occupied, altogether, in direct reply, of course, I have had no undue advantage, in this case. Now, they are given from a conviction of duty. They furnish the leading points which this portion of truth contains, in brief. They are not far-fetched, but essential parts of this Scripture, which some altogether overlook. They are replete with everlasting interests, and should be allowed to shine out, in all their original radiance.—A. A. C.]

For the Harbinger and Advocate.

THE MILLENNIAL REIGN OF THE SAINTS.—NO. II.

BY J. B. COOK.

(REVELATION XX. 4, 6.)

Having shown (in No. I.) that "the first resurrection" involves a second, as really as the second death involves a first death, or as the second advent involves a first advent; having shown, also, that there is no period appointed to intervene between this first and second resurrection, but that this 1000 years (six times repeated, as if to secure attention and inspire faith)—that this period agrees with the acknowledged typical character of the days of the week, and will be the natural antetype of the seventh and last—that this is the Lord's great day, or "day of the Lord"—that "the day of the Lord is as a thousand years," according to the apostolic and primitive church, and the faith of the apostolic and primitive church,—having thus incidentally shown that our version of Rev. xx. 4-8 agrees with that on which the primitive church founded their faith and built their hopes, let me now proceed to notice some peculiarly important statements which constitute the essential parts of this portion of Holy Scripture.

Note 1st. There is no part of inspiration guarded with such dreadful denunciations, or enforced

with such solemn sanctions and glowing promises, as is "the prophecy of this book."

Note 2d. To those who "add to," or "take from the sayings of the prophecy of this book," God will "add the plagues," or take from him "his part out of the book of life." If any are bold enough to do both, they must incur the accumulated curse of losing "their part in the book of life," and enduring "the plagues which are written in this book!"

These things being premised, let us notice the grand truths which tower aloft like Alpine mountain peaks, in this and other harmonious scriptures. They are so prominent, and so essential, and so incorporated with the heavenly whole, that we cannot evade them, but by transposing, adding to, and taking from, the sayings of the prophecy of this book."

I. There is no room for this "reign" of the saints till after the first six seals and trumpets,—with their scenes of earthquake, pestilence, and famine—their "fire, and smoke, and brimstone,"—have passed; and because—

II. The "reign" of these "blessed and holy" ones, is as distinct from their sufferings and death, as the "reign" of Jesus is distinct from his sufferings and death. The "reign" being "blessed" and "with Christ"—cannot be made to mean suffering to martyrdom under the beastly government (which reigned over them), being as unblest as the devil and wicked men could make them, and all this away from Christ! To do thus, we must "take" away "from the sayings of this prophecy" their only plain meaning, and then adding to it something which the terms never can teach!

Let no one take out this "reign"—this being "blessed" "with Christ"; for—

III. There are three states revealed with regard to Christ: 1. "Without Christ"; this is nature. 2. "In Christ"; this is grace. 3. "With Christ"; this is glory. To "reign with Christ," is to enjoy heavenly blessedness. These "holy" ones are "blessed"—they "reign with Christ."

IV. They reign forever and ever; but this includes a thousand years, while "the rest of the dead" remain "dead"! I take our version as correct till proved to be incorrect. (It was so understood by the ancient church as we understand it; yes, from the apostolic age to the apostacy. The proof may be given at another time. The proof is on one side.)

V. This "reign" during one thousand years is in "the city." That this is not old Jerusalem is clear, because that was "in bondage"—doomed to desolation till the consummation (Dan. ix. 27). Then, as there is no other "city" where God will dwell with his reigning saints, than the New Jerusalem, this "city" must be the heavenly city; and because—

VI. The city, for which "the heirs of promise" look, does not appear on earth till after "the end" of Babylon—the cleansing of the sanctuary—the pouring of that "which is determined" on the Desolator. Dan. vii. 19, ix. 17, vii. 27; Matt. xiii. 38, 43; Rev. xi. 17, xix. 1-10, xxii. 12, 14; Isa. lxx. 18, 19.

Such is the fact, however we poor mortals may mistake or misapply it. As this "city which hath foundations" cannot be occupied by the saints on earth till after the cleansing of "the sanctuary," it follows that the prophecy of Hag. ii. 22, Heb. xii. 22-28, must be fulfilled before that "city of the living God" can come to earth. This "overthrow of the throne of kingdoms"—this "shaking of the heavens and the earth"—will be "the time of God's wrath." It will be "as it was in the days of Noah." The earth will be desolated.

Now, as this "reign" is in "the city"—as the city cannot come till after the destruction of Rome and antichristian nations, it is clear that "the great battle," Rev. xvi. 14, is a part of the means to "destroy them that destroy the earth"—a part of "the seven vials of the wrath of God" on a guilty world: All which must precede this promised "reign" in "the beloved city."

Only don't "take from this prophecy"—this "BETWOXEN CITY"—and you must let it come in after the actual binding of Satan, so that he can "deceive the nations no more, till the thousand years are fulfilled."

VII. These enemies of God, "Gog and Magog," do not rage when this "reign" begins—they do not encircle "the city" during the thousand years. There is now no such "camp of the saints," nor has there ever been (except in type, in the days of David, Solomon, &c.); therefore, the whole prophecy relates to the future. God's saints, victorious over the beast, his image,—his mark and the number of his name must then "live," "reign with Christ," and be "blessed" for a thousand years—while "the rest of the dead" do not live "again," or else this part "of this prophecy" utterly fails of a fulfillment.

To assume that the people of God "reigned," while they groaned and died under the iron heel of "the man of sin"—that they have reigned "with Christ," while they have been martyred in his absence—that they have been in "the beloved city, the camp of the saints," before any such city appears—that Satan has been bound, in figure, for a thousand years, while he has, in fact, been at large, deceiving the nations—that "the rest of the dead" can now be raised, Satan loosed, and Gog and Magog gathered round "the beloved city, the camp of the saints," before there is any such place, and before there has been any such gathering of God's people,—is to confound all distinction in language. Such an exposition reverses all the leading statements of this prophecy, which "the faithful witness" so solemnly affirms to be true. "These sayings are faithful and true"! They are not deceitful and false.

Let me, then, protest, in the name of the coming One, against transposing, adding to, or taking from, "the words of this prophecy," Rev. x. 1-8. No one can do it, I humbly conceive, without first suspecting its truthfulness, or making it subordinate to other prophecies, which are deemed more determinate, or more intelligible. I object to saying in the "beloved disciple," "Stand aside, till we make out the case from other witnesses, and then you may speak only in harmony

with what they are supposed to say. My language will apply to no one who does not practically do this. It is, at least, right to bring out "these true sayings of God," to guard against any such tendency. The danger is great. Let us, then, "take heed to" ourselves in this weighty matter. "It is for our life."

We must, in hearty, deny that the "beheaded" saints are ever to live, be "blessed," and "reign with Christ a thousand years," or else believe this is yet future. We must spiritualize "the beloved city, the camp of the saints," the being "with Christ," and the "blessed" reign,—or else believe, as did the early church, in the fulfillment of this after "the first resurrection." The prophecy contains these things; they have never been literally "fulfilled," as other parts of "the prophecy of this book" have been; hence, I humbly conceive, they must be in the future.

New Bedford, Mass.

For the Harbinger and Advocate.

CHRONOLOGY—No. II.

BY T. T. J.

In continuing these disquisitions on the time of the Lord's coming, it may be proper to remark here, that I firmly believe the day of twenty-four hours, and the hour of sixty minutes, in which he will appear, will never be known beforehand. Reasons for thus believing have been often given by others. Neither do I fix upon any week, month, or season of the year, for his coming; although there is nothing said in the Bible against our knowing them. But I do contend that the millennium, the age, the generation, and probably the Savior's august apocalypse, is revealed in the Holy Word. Whether we are to have previous knowledge of this last specified measure of time, however, is the question at issue,—and if we obtain a knowledge of this, it will not be by the aid of jarring human chronologers, the best of whom have failed us, but by a sole reliance upon the Bible, assisted by undisputed astronomical facts, and eclipses, the certainty and occurrence of which can, by calculation, as well be demonstrated two thousand years subsequent to, as six months before, their transpiration: taking it for granted that the time since the crucifixion has been kept correct, or nearly so.

Unless I greatly err, I am not aware that a dispute or variation of 4 years, concerning the true A. D. 1, materially affects any given point of time before or after that era. For instance, supposing 450 A. C. and 1850 A. D. were added, 4 years disputed time should neither be added to, nor subtracted from, the whole amount, it being neither lost nor gained on that, but on the years before and after vulgar A. D. 1. Were Christ born 4 years previous to our vulgar era, the 4 years should be cut off from the years u. c. and added on to the years after, not changing their era of commencement, but simply diminishing their number. On the other hand, did his birth occur 3 years after our vulgar era, the 3 years are cut off from the A. D. and added to the years B. C., crowding the true era 3 years in upon the vulgar, but not altering any date before or after that era. One word here about disputed time. An eclipse marked the death of Herod, connected with whose death was the birth of Christ. (See Matt. 1st ch.) A visible eclipse of the moon occurred March 1, A. C. 4; another Jan. 8th, B. C. 1; another May 3d, A. D. 3. The first one has been taken for the true era, but the sequel may prove the last one to be the true one; and if there is any disputed time about the birth of Christ, methinks it should be the 6 or 7 years that fall between the two mentioned eclipses, instead of only 4; and this, ending the 69 weeks at Christ's baptism, would, instead of making '47 the extreme, bring the termination of the grand number somewhere between

1843 and 1850, or 1851 at the most; the eclipse May 3d, A. D. 3, doubtless being the latest possible date to which we can extend the birth of Christ.

But can we ascertain from the Bible the age of the Savior at his crucifixion? I think we can prove to a certainty that he was 32, or, what is very probable, 33½ years old when he was "cut off"; but, that he was 37 years of age, as was formerly supposed, cannot be proved.

We know, 1st. That he was "about 30 years old" at his baptism. See Luke iii. 21-23. 2d. That from his baptism to his death he attended three, and perhaps four, yearly passovers,—the last one the night of his betrayal. See John ii, 13, v. 1, vi. 4, and xiii. 1.

The Bible argument for proving that he was "cut off" in his 34th year, rests on the supposition that he was just 30 at his baptism, which undoubtedly occurred in the fall; that he attended just 4 passovers, being "cut off" at the 4th, and that he was crucified exactly in the middle of a prophetic week, or 7 years, which commenced at his baptism.

The Bible argument for proving that he was "cut off" in his 33d year, is based on the supposition that he was not quite 30 at his baptism (Luke says he "began to be about thirty"), that he was not "cut off" exactly in the middle of the week, or 7 years (some rendering it "in a part of the week"), and that he did not attend but 3 passovers, it being doubtful whether the "feast" mentioned in John v. 1 was a passover. It would certainly not be good logic to argue that because the "passover" was sometimes called "a feast of the Jews" (see John vi. 4), that every feast of the Jews was a passover. The Jews had other feasts beside their passovers. And then the narrative of John carefully read, would seem to show that this "A. C." occurred too soon after the first passover, and too near the one in John vi. 4, to be a passover. Again, if the 69 weeks ended at Christ's baptism, and in the fall, to make his ministry 3½ years, his baptism must have occurred six months before his first passover in A. D. 31, in the spring, and it was not until after this passover, and "after John was put in prison," which was still later, that Jesus said, "the time is fulfilled," which if the 69 weeks ended at his baptism, brings his first announcement of the fact from six to eight months afterwards! On the whole, it is certain from the gospels, that Christ was crucified either in the 33d or 34th year of his age; and it will be enough for my purpose to say, that he was "cut off" in A. D. 33. I shall not stand about months or parts of a year.

It will be seen that the plain, common sense, logical and scriptural deductions are, that the spring of the true A. D. 33 is the earliest, and that of the true A. D. 34 is the latest to which we can possibly extend the "cutting off" of Messiah. This is Divine Chronology. Here we have the "SEAL," and from it we can roll backward and forward the solemn prophetic years.

I would here remark, in connection, that if the eclipse B. C. 4, marked the birth of Christ, then his crucifixion occurred in 29 or 30, vulgar era. If the eclipse B. C. 1 marked his birth, it occurred in 32 or 33; and if the eclipse of A. D. 3 was the true one, the crucifixion would come in about 36 or 37 of the vulgar era.

Let us now proceed to investigate another very important and much disputed question, i. e., At the expiration of what number of prophetic weeks, "from the going forth of the commandment," was "Messiah cut off"? On this question but four positions can possibly be taken, viz:

I. Messiah was "cut off" exactly at the expiration of the 70 weeks.

II. That he was "cut off" neither precisely at the expiration of the 70 weeks, nor of the 69,—but at some point during the 70th.

III. That he was "cut off" exactly at the end of 69½ weeks.

IV. That the crucifixion occurred precisely at the end of the 69 weeks.

The first position, although chosen by perhaps a majority of commentators, and generally adopted by our brethren in '43, has proved to be erroneous,—and is certainly wanting in argument to sustain it. And as this arrangement has, in all its minutia, been spread out before the minds of community a thousand times, I shall not repeat upon it here more than by saying, that if it had been correct, the Lord would have appeared before now.

The second position, although adopted by some, is somewhat untenable. It, with the first, is lacking in facts and New Testament evidence to sustain it—also in that definiteness which the prophecy warrants. I would however remark, that by it were definiteness in accomplishment disregarded, the cross could be crowded back to within one month of the end of the 69 weeks, terminating the 2300 years, still in the future.

The third position has the opinion of many eminent men to sustain it, some Bible argument, and much inference. It was the position taken upon which many fell and took strong ground after the passing of '44. By it the 69 weeks were made to end at the baptism, and the 69½ at the cutting off of Messiah: the 70 extending 3½ years, or half a week, beyond, to the conversion of the Gentile Cornelius. By this arrangement, 1847 full years from the birth of Christ the vision would end, and bring the long, long absent Lord, and the everlasting year of jubilee; and it did indeed seem to be a wonder that 1847 and 1848 should roll by, and we not witness his welcome return. But, alas, those years are gone, and we have consoled and confirmed ourselves with startling intervening events, and the unchangeable admonition, "If the vision tarry, wait for it."

If the 70 weeks and 2300 years are connected, then this arrangement of the time is correct only on that ground that the latter period is expired, or that 1847 full years from the birth of Christ are not ended. And although Bro. Litch has taken the first ground, and endeavors to sustain it, it would appear that the events of 1848, although wonderful, are not of sufficient magnitude to mark the termination of those years.—The event occurring at their end is "the consummation." The word occurs but once in the Bible. Its definition by Webster is, "The finishing, the perfecting, the end of the world!"

But if we take the latter ground, we must take the eclipse which occurred in May A. D. 3 for the one that marked the death of Herod and birth of Christ; and as his birth preceded Herod's death, 1847 full years must expire the coming fall, and in the spring of 1850, at the farthest. Thus, were this third position infallible, the farthest possible extension of the royal number and delay of "the end" is but about one year in the future.—Solemn thought! But it will soon be tested.

The fourth and last position, that Messiah was "cut off" exactly at the expiration of the 69 weeks, was taken by Dr. Wm. Lloyd, also by Dr. Thomas Coke (see *Prid. Con.*, also *Coke's Comment.*), and others.

My next No. will contain the arguments bro't forward to sustain it. "He that hath ears to hear, let him hear!" Upon the result of this latter arrangement many are taking strong ground, and not without some reason. To it we may come at last. Meanwhile let us all "search the Scriptures."

ROUSE POINT, N. Y.

Learn to overcome yourself in all things, for the love of your Creator, and then you shall be able to attain to divine knowledge.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. II.

BY L. W. WELLS.

But, besides the texts that have been quoted (which are of general application), God, by the inspiration of his Holy Spirit, has furnished us with a concise, though complete, description of the professed church of the present day, with directions how to act in reference to it; and, being specially adapted to our day, it requires special heed from us. It is found in 2 Tim. 3d and 4th chapters. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." He then proceeds to speak of their acts—ever learning and never able to come to a knowledge of the truth—they resist the truth—men of corrupt mind—*reprobate concerning the faith*,—and speaks of the sufficiency of the Scriptures for wisdom "unto salvation," and for furnishing the man of God unto "all good works";—and continues (in ch. iv.), "I charge thee therefore [i. e., because of the foregoing considerations], before the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, *preach the word*; . . . for the time will come [in the last days, ch. iii.] when they [see 3d cl.] will not *endure sound doctrine*; but after their lusts shall they *heap to themselves teachers, having itching ears*; and they shall turn away their ears from the truth, and shall be turned unto fables."

Now let us analyze this scripture a little.—These things were to be in the last days. Sufficient has been said as general remarks on "the last days," in a former part of this article; and from which we conclude, that inspiration, in the use of these words, expresses exactly the idea that they signify in the minds of men, for whose edification they were written. But whether this expression does invariably signify those days after which there are no more days, or not, it is evident that those words in the text under consideration have that signification; for, in the 9th verse of the 3d chapter, it is said, "They shall proceed no further." That we now occupy that portion of time, every faithful prophetic student well knows. He knows that no honest man, who has had his mind called to the subject, can doubt.—He knows that "we have a sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place [the future], until the day dawn." (2 Pet. i. 19)—that this "word" is the light of the path of the just (Ps. cxix. 105),—and that "the path of the just is as a shining light, that shineth more and more unto the perfect day" (Prov. iv. 18);—and that this "sure word"—this unerring "light"—gives "sure" tokens of the judgment at hand. This doctrine is certain, because it is the word of God. The mighty men of earth feel its power and shun it; so that among them all, not one Goliath can be found who feels competent to stand before even the stripling David, who goes forth in the strength of the Lord, and proclaims the hour of his judgment at hand. Occasionally one of them, clad in sacerdotal robes, takes refuge behind the "sacred desk," guarded strong by sectarianism, and hurls a few missiles of ridicule,—that handy and talismanic conqueror of the human mind—at the matter-of-fact preacher of "the word." But no rational opposition to the doctrine is attempted; because nothing but pride and worldly-mindedness can be found to oppose it. If it were as eas-

ily to get men, who have "a form of godliness," to believe the plainest declarations of the word of God, as it is to prove from that word that these are emphatically the last days, the whole world would have been all awake long ago to this crowning truth of revelation, and would have heard and heeded the message of the "messenger having the everlasting gospel to preach, saying, with a loud voice, Fear God and give glory to him, because the hour of his judgment is come." (Rev. xiv. 6, 7.) And this could be done were it not for sectarianism. But more on this in another place.

"Perilous times shall come, for men shall be lovers of their own selves," etc. The corrupt sentiments and doctrines of men, "having the form of godliness," in the last days, Paul gives us to understand, will have such a wide spread influence over the world as to place all men in peril of being corrupted thereby; for he says "men," which includes not only a few, nor even many, but the mass of mankind who have "a form of godliness." It is a general expression, from which there may be a few exceptions. This agrees with several other references, in scripture, to the same time. "As it was in the days of Noah, and of Lot," etc. "Nevertheless, when the Son of man cometh, shall he find faith on the earth." "Because iniquity shall abound, the love of many [the greater number—Campbell's translation] shall wax cold; but he that endureth to the end [the end of the world] was that he was speaking about, shall be saved." "All tribes of the earth shall wail because of him."

From reading Rev. vi. 15-17 alone, aside from all other scripture, we should suppose that there were no exceptions from the above general remarks. All this corruption which Paul speaks of, is in that which professes to be the church of God; for they have "a form of godliness"; besides, they are such as pretending to love the truth, and are always trying to learn the truth—in their own way, in accordance with the "doctrines of men," of course; for Jesus says, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." (John viii. 31, 32.) But "this sort" are "ever learning, and never able to come to a knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these resist the truth: men of corrupt minds: *reprobate concerning the faith*."

Now notice how completely and clearly this is fulfilled by the sects of these days. Protestantism, when it first arose, was a unit; and after a few years, when it had fairly shaken off the yoke of papacy, and just got ready to begin, without restraint, to learn the truth, which for ages had been hidden from the world by papal domination,—then it was they began to "hew them out broken cisterns"; they drew up certain theories in creed form, and required men to subscribe thereto, on pain of being cast off as heretics. I will not undertake to say, that this step was not taken with honest motives; but I do say, boldly, that it was more disastrous to the church than the plague of 1665 was to the inhabitants of London. It was a long, long step in apostasy; and when men once step out of the path of truth into ways of their own step, they are quite liable to wander far away into the labyrinth of error, until they lose sight of all truth, and perish in their own corruption.

Thus it was that this first adventurous step of protestants opened and prepared the way for others; and it was not long before others learned a new theory, and, in imitation of the example already set, they had a new creed. Thus there came a *division*—each party being heretics according to the creed of the other: and so they were, in reality; for they had pruned the word of God down to a mere stump, and undertook to

stand on that; and that being so mutilated as to destroy its identity, it was extremely uncertain whether they stood on the right stump or not.—So there soon came a *sub-division*, and another, and another, and so on, until there are now from four to seven hundred different sects, with different creeds—all Protestants! And still the division goes on. Every little while a new sect is born, and clothed with a new creed! Is not here an undeniable demonstration that they are "ever learning" some new theory! And at this same rate, when will they ever be "able to come to the knowledge of the truth!"—that is, provided there is not more than from 400 to 700 different truths opposite one to another! And "as the magicians withstood Moses, so do these resist" all that is not popular and found in their creeds.

Again; if they are not "*reprobate concerning the faith*," what sect among the hundreds has got "the faith"? I leave them to settle this among themselves—denying, at the same time, that any of them have,—which I shall endeavor to show hereinafter. As hopeless and deplorable as their condition is, Paul says, after all this, that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

It would be injustice to the worthy Reformers and early Protestants, to neglect here to state the fact, that when it was proposed to the "Westminster Assembly" that the members of that body should subscribe to the answers of the "shorter catechism," the proposition was rejected as an "unwarrantable imposition." Amen to that decision. So far, I am a primitive Protestant. But Protestantism is not now what it was then, by a heaven-wide difference. In the language of Rev. Charles Beecher, "Three hundred and twenty-five years were necessary to produce the Nicene [Catholic] creed; but it took one Protestant denomination only forty years to turn what their own Assembly scolded as an unwarrantable imposition into an iron rule. This shows the rapid movement of Protestant apostasy. At this rate, how long before the ultimatum! . . . The Nicene creed was as good as our creeds, and the Nicene Fathers as holy men; but they ended in a prohibition of the Bible." I will finish his sentence for him, by saying, So have the Protestant denominations, in less than half the time, as completely prohibited the doctrines of the Bible by their creeds, and only suffer the Bible to be used in moulded-over fragments to putty up the crevices in their creeds,—carefully discriminating between what may be found in the Bible and what must not be found, on pain of being cast out as heretics. Thus have they constructed a complete and formidable engine with which to "resist the truth." To be sure, the machinery attached to it works with frightful disorder and confusion, but the propelling power works steadily and surely to the end of making men "*reprobate concerning the faith*."

E. MIRA, N. Y.

FROM BRO. J. T. MORLEY.

DEAR BRO. MARSH:—I wish to say to the readers of your paper, that I am still looking for the better country. My hope and trust is in God, that he will fulfill all his promises. Time rolls on; and this seems an evidence to many, that it will continue to do so. But the day of the Lord is near; it is near and hasteth greatly. The shifts, changes and overturns in the world, are evidently but so many preparatory steps to the final consummation. Brethren and sisters, may we all be awake and alive to the realities of the great day, which must so soon come. May we live prayerful, quiet, sober lives, so that when our Savior comes, we may not be ashamed before him.

Your brother in hope,

JOHN T. MORLEY.

West Almond, N. Y., March 17th, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, April 21, 1849.

Speaking the truth, in love.—PAUL.

The Enlarged Sheet.

We have decided, the Lord willing, to enlarge our sheet at the commencement of the next volume, in the latter part of June. The cause appears to demand it. Our brethren generally, in almost every quarter of the land, call loudly for it; and many have already pledged their support, in the way of donations, &c. We have, therefore, every encouragement to believe we shall be sustained in the measure. We shall thus be enabled to present our readers with a much greater variety of valuable matter, original and selected, with but little additional expense.

The price of the enlarged sheet will be One Dollar per Volume of 26 numbers; or Two Dollars a Year.

Let those who may wish to aid in the enterprise, by paying up old accounts—by sending remittances for new subscriptions—by obtaining new subscribers—or by donations to aid in sending the paper to the poor,—do so as soon as they can. We hope to see a promptness in this case worthy of the good cause in which we labor.

Delinquents.

This is the last number we shall send to those who are owing for two or more volumes of the *HARBINGER*; unless they shall order it again, accompanying the order with a remittance, or a declaration of their inability. We hope they will square up their accounts, and commence anew—paying in advance for the next volume. Will you try and do it? We need our dues to aid in carrying forward the good work before us.

If any mistakes occur, in striking off the names of subscribers who have notified us of their intention to pay, or otherwise, they will cheerfully be rectified.

THE RECENT MEETING IN ROCHESTER.

At this meeting Bro. Himes, Needham, Hale, Bywater, Cook, Burnham, Stocking and Lyon, were present. Fifteen discourses were delivered by the first three, and one by Bro. Lyon. Several of these discourses were on the evidences of the near advent of the Lord; showing conclusively that the great day of his coming is nigh, even at the door. We hope, by this exhibition of truth, that some may have been so convinced that the end of all things is near, as to be induced to make the preparation necessary to meet it in peace.

Bro. Lyon is a Congregational minister who has recently come into the faith of the near advent of Christ. He resides in Le Roy. He is making preparation to devote his whole time to the proclamation of this glorious message, the everlasting gospel; and wished us to say to the saints scattered abroad, that he is ready to supply, as far as possible, any call for his services. We hope that effectual doors for doing good may be opened for Bro. Lyon, and that the brethren will remember him in this time of his trial, which we learn is very severe.—The Lord make him a blessing to many at this eleventh hour of the harvest.

Bro. J. Stevenson, from Cobourg, C. W., with his Chart, arrived in time to have it put up on the last day of the meeting. We have not given it a sufficient examination to describe it in full. We will say, however, that it is *sixty feet long*, and about three feet wide; and spans the different dispensa-

tions from the creation to the close of the seven thousand years of the world's history. It is designed to go with the Big Tent; and will do much in aiding the speaker to make the great prophetic vision plain, to those who may desire to understand it.

A goodly number of brethren from the surrounding country, came in during the meeting. Some of them were early in the cause, while others have but recently found peace in believing and obeying the Lord. All seemed to be grounded in the truth, and rejoicing in hope.

Some embarrassment seemed to be thrown over the meeting in consequence of the unpleasant feelings existing on account of the well-known differences among us, especially between the conductors of our papers. A praiseworthy effort, however, was made by some of the ministering brethren, and others, present, to have those differences adjusted.—We ardently pray that their labors may not prove to have been in vain. We are not at liberty to speak further on this matter now. We can, however, assure all that no effort or sacrifice of ours, compatible with our profession as a *Christian and servant of Christ*, shall be wanting to effect this desirable object; viz: *union as Christians, in spirit, in labor*, if not fully agreed in sentiment. For this we have long prayed, and still feel to pray, and hope others will bear the same case in their prayers daily to the throne of grace.

TURNED UNTO FABLES.—No. VII.

"For the time will come when they will not endure sound doctrine; but when their own lusts shall beguile them to themselves teachers, and shall be turned unto fables."—2 Tim. iv. 3, 4.

In our remarks on this subject last week, we clearly showed that, according to its meaning in the Old Testament, the design of the atonement was, to *cleanse or reconcile*. We will now enquire for its meaning or object as taught in the New Testament.

Heb. ix. & x. In these chapters Paul contrasts the efficacy of the Law and Gospel atonements.—Read the entire argument. We will notice some of its most important points. Speaking of the Levitical atonement, in chap. ix. 9, he says; "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." That is, the atonement under the Law could not purify or cleanse the conscience; it served only to purify the flesh, as the following texts clearly prove. (v. 13.) "For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifyeth to the purifying of the flesh." (x. 4.); "For it is not possible that the blood of bulls and goats should take away sins."

The force of the argument is—the Levitical atonement could not cleanse, perfect, and save: this work could be effected only by virtue of the Gospel atonement.

This, we think, no one will dispute. Very well; we will then inquire for Paul's meaning of the Gospel atonement. He evidently understood, as already shown, that the design of the atonement under the Law was to cleanse, purify, or reconcile man to his God. And that he attached no different meaning to the Gospel atonement, only that it was more efficacious, is evident from the following considerations.

It uses the same terms, viz: cleanse, purify, purge, &c., when speaking of the design of both atonements. We have already shown that this is the case in reference to the first. We will now give a few examples relating to the second, the Gospel atonement.

"How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without

spot to God, purge your conscience from dead works to serve the living God." Heb. ix. 14.

"It was therefore, necessary that the patrons of the things in the heavens [under the law] should be purified with these [Jewish sacrifices], but the heavenly [under the gospel] things themselves [must be purified] with better sacrifices than these," viz: Christ himself. Verse 23.

"For it is not possible that the blood of bull and of goats should take away sins. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." x. 4-7.

"By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." Verse 10.

"For by one offering he hath perfected forever them that are sanctified." Heb. 14.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh, and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled [purified] from an evil conscience, and our bodies washed with pure water." Verses 19-22.

It does seem clear to us from the above texts and their connection, that the design of the atonement was to cleanse or sanctify. No one can reasonably controvert this view of the subject.

That the design of the atonement was to cleanse, purify, justify, or reconcile man to God, is further evident from Rom. v. 1-11. We will give a part of what Paul says here.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being justified by his blood, we shall be saved from wrath through him; for if when we were enemies, we were reconciled to God by the death of his Son, how much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have received the atonement," or, as the margin reads, "reconciliation."

Hence it is clear that the nature and design of the atonement is to cleanse, justify, or reconcile men to God.

That this view is correct, is abundantly evident from 2 Cor. v. 14-21.

"For the love of Christ constraineth us, because we thus judge, if one died for all then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore, henceforth know we no man after the flesh; yes, tho' we have known Christ after the flesh, yet, now know we him no more. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things have become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation; now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him,"

Similar testimony to a much greater extent might be given; but enough has been presented to settle the question beyond all successful controversy, that the nature and design of the atonement is, to cleanse, justly, or reconcile man to God. And further, that the *life, death, resurrection, ascension, intercession, and entire ministry, word and spirit*, of Christ, constitute the atonement; or the means God uses to reconcile or atone man to himself. Atonement signifies *at-one-ment*, at one, or reconciliation, as may be seen by consulting Rom. v. 10, 11. Here, atonement, the only time it occurs in the New Testament, is synonymous with reconciliation. Hence, it is clear that the atonement was designed to *purify, cleanse, or reconcile* man to God, and not God to man, as the Methodist Discipline, and the creeds of the sects, teach.

The orthodox churches hold that the atonement was designed to affect God, and not man; to pay God a price; to appease his wrath; to satisfy his justice; to make him propitious; and reconcile the Father unto us." And the poet sings,

"My God is reconciled."

But, as we have shown, the Scriptures abundantly prove that Christ was the gift of God's love; that he died to *atone or reconcile* man to God. And now the earnest entreaty of heaven and all the good on earth is, "As though God did beseech you by us, we pray you in Christ's stead, *be ye reconciled* [or, atoned] to God." 2 Cor. v. 20.

Wide, indeed, has been the departure of the church from the truth; and fearfully deep has been her plunge into error, in reference to the doctrine of the atonement. And perhaps no one step of her great apostasy has been fraught with more evil consequences than this. And in view of it and its kindred errors; no wonder that Paul in beholding it with a prophetic eye, should say, in the language of our text, "They shall turn away their ears from the truth, and shall be turned unto fables."

DIVISIONS AMONG CHRISTIANS.

(Concluded.)

In conclusion, we propose to give a solution of the very important question: *Why do Christians differ in their faith?* We think this sore evil has not sprung so much from corruption of heart as from ignorance of the head. All have acknowledged the Bible to be the Book of God; but they have followed different *principles of exegesis*, it trying to understand it, which has led them to different conclusions; and, consequently, to divisions in faith.

Giving the plain word of the Lord an *allegorical or mystical* signification, we think is the chief cause of the divisions of which we speak. This evil began to show itself in the "vain philosophy," and "mystery of iniquity," which began to work, in the days of the apostles. It was more fully developed about the middle of the third century, by Origen and his adherents. Dr. Mosheim says,

"The Christian doctors who had applied themselves to the study of letters and philosophy, abandoned the frequented paths, and struck out into the *devious wilds of fancy*. Origen was at the head of this speculative tribe. . . . Having entertained a notion that it was extremely difficult, if not impossible to defend every thing contained in the sacred writings, from the cavils of heretics and infidels, so long as they were explained *literally*, he had recourse to the fecundity of a lively imagination, and maintained that the Scriptures were to be interpreted in the same *allegorical manner* that the Platonists explain the history of the Gods. Origen says: 'The source of many evils lies in adhering to the *literal or external* part of Scripture. Those who do so shall not attain to the kingdom of God. Let us, therefore, seek after the spirit and the substantial

fruit of the word, which are *hidden and mysterious*."

This principle of "vain philosophy," which leads to a departure from a *literal* interpretation of the word of God, "into the *devious wilds of fancy*" and mysticism is seen in its perfection in the dark mysteries of the Catholic church. "Mystery" is a prominent trait of the character of that anti-Christian body.

Though the Protestant sects have protested against many of the corrupt doctrines and practices of the Catholic church, yet they have not departed from her *allegorical and mystical* principle of interpreting the *literal* word of the Lord. There has been no *reformation on this most important point*. But the same allegorical principles have been adopted and carried out, by every sect, until we find them where they now are, divided in faith, and lost in the "devious wilds of fancy," whither their *allegorical, mystical, or neological* principles of interpreting the plain word of the Lord have led them.

Here, we believe, is the grand cause of all the divisions, in faith, among Christians. It is following the *allegorical or mystical*, instead of the *LITERAL* principle of interpretation of the plain word of the Lord. To make the matter plain, we will give a few specimens:

The coming of Christ, by Dr. Beecher, is explained to mean the increase of knowledge in the arts and sciences, and the general prevalence of Christianity. Many of the most popular expositors among the sects, with the Universalists agree, that the second coming of Christ took place at the destruction of Jerusalem. The resurrection is made to mean a moral change from sin to holiness. The cleansing, making new the earth, and filling it with the glory of God, is made to mean the conversion of the world. The destruction of the Man of Sin, and the dashing in pieces of the wicked nations, at the appearing of Christ, is called their conversion to Christianity.—To a word, there is scarcely a plain doctrine of the Bible that is now taught to mean, what its most plain and common sense language imports. The literal word is supposed to be shrouded in mystery, to have an outside and inside, a literal and spiritual or hidden, meaning. And each expositor, sect, and leader of a party, considers himself duly authorized and qualified to bring to light that *hidden meaning*; and each being guided by his own fancy, as a matter of course, as many different meanings are attached to the word of God as there are different fancies engaged in interpreting it.

Had the church adhered to the *literal principle* of interpreting the word of God, or had she continued to *believe* that God means what he says, this sore evil of numerous divisions in faith would have been avoided, and the church at this day would have been **ONE IN FAITH**; and that faith would have been the true faith.

But, if a departure from the literal principle of exegesis is the general cause of a division in faith, it may be asked, Why then do those differ who profess to follow that principle? It is possible they, or some of them, are only in part guided by that principle. Or, instead of basing their faith on the *first, or primary* import of terms, it may be made to rest on their *secondary, or accommodated* meaning. To illustrate:

A. and B. agree to receive the literal import of the Bible. For a while they are perfectly agreed in their understanding of it. But at length they find that terms, which represent its respective doctrines, have different meanings. In some cases, the parties agree that the *first, or primary*, use of the word shall decide its import; but, in others, A. will not abide by this rule. He is unwilling to predicate his faith on the plain common sense meaning of words in their **FIRST, OR PRIMARY**, use; but contends

for their *secondary, or accommodated*, import. B. objects, and cannot see why A. is not virtually carrying out the *allegorical* principle. Each being tenacious of his principles, a division in faith is the necessary result.

According to this view of the matter, it is very apparent why Christians divide in faith. They are unwilling to admit, that *God means just what he says*; or they wish to interpret *first or primary* terms by those which are *metaphorically, parabolically, or figuratively* spoken, or used in a *secondary or accommodated* sense. Would all possess the confidence of Abraham, and *believe God*; or of Paul, who said, "I believe God, that it shall be even as it *was told me*" (Acta xxvii. 25); and would they be guided by the *first or primary* import of terms, and fully abandon the *allegorical or mystical* principle of interpretation, and strictly follow the *literal*,—they would soon come to the *unity of the faith*. It could not be otherwise. They would then be in the light, and if we walk in the light as he is in the light, we have fellowship one with another.' 1 John i. 7. Divisions among Christians, then, are the fruit of *darkness*, and in direct opposition to one of the most sacred principles of the Gospel of Christ. Oh, how fearfully hazardous, then, is the work of *anscriptural* divisions! Beware how you engage in or countenance such a work; it may prove your eternal ruin!

"Preach the word; *all of it, and no more*, as a matter of Christian faith. Believe it, in its length, breadth, height, and depth. It is none too high nor low, nor broad, for the wants of perishing mortals and the glory of God. Take God at his word, and act accordingly, and you will be justified by him; and united in faith, hope, and works with all who do the same. He will take care of such under all their trials, and give them a part in his kingdom at last; while the *unbelieving*, with other wicked characters, will be forever shut out! O, then, *believe! BELIEVE! BELIEVE!* God!!!"

THE MILLENNIUM.—An article from Bro. Cook on this disputed question will be found in this number. He has concluded not to reply to Bro. Chandler, nor, directly, to any one of an opposite sentiment; but, to present what he considers to be the truth. Bro. Chandler, therefore, will be no more entitled to a reply than another.

Though we consider the position of Bro. Cook invulnerable; yet we are perfectly willing that the other side should have a fair hearing. Should any competent writer be disposed to reply, we will grant him equal space in our columns.

Truth, and not the mastery, we trust, is the object of all. That we may more readily arrive at a knowledge of it, we recommend, as Bro. Cook has made a number of *clear and strong points*, that whoever may reply shall strictly confine himself to those points. Let *irrelevant* questions, and a *rambling* controversy, be avoided; they serve only to bewilder. He who shall most strictly comply with this counsel, will be considered first in his claims to reply to Bro. Cook.

These remarks are not made to invite a reply to Bro. C. (for we hope no one will see cause to differ, in the main); but to give the assurance to all that we are willing to act impartially in the matter.

OBJECTIONABLE TITLES.—A good brother makes objection to our arranging a catalogue of doctrines, some of which are held sacred by some of our brethren, under the captions, "The Great Apostasy," "Turned Unto Fables." He thought it necessary placed all who hold to any one of those doctrines among apostates and those who have turned unto

Correspondence.

FROM BRO. L. BOUTELL.

fables. He therefore thought that we had better avoid the use of such titles, in such cases.

We thank our brother for the suggestion, and shall in future keep our eye specially to it; and, as far as duty will admit, avoid, in this and all other cases, giving offense, to Jew or Greek, or any member of the church of God.

We may have erred in this matter, in reference to the titles above named, but we do not now care that we have. For we have spoken not of individuals, but of associated bodies, and of a fallen church, which certainly has apostatized; and all must admit that her apostasy is great. Hence, it was perfectly right, as we conceive, to call it the great apostasy. And so, in reference to being turned unto fables. It is predicted that, in the last days, the Church would "turn away from the truth, unto fables;" hence, in tracing the fulfillment of this prophecy, we can conceive of no more appropriate heading than we have given; or, rather, than Paul has given.

We do not, for an honest difference of opinion, class any one among apostates: a man may hold to many errors in doctrine, and yet not have turned away from the truth unto fables. Neither, on the other hand, do we wish to turn aside from the plain path of duty, for fear of coming in contact with his sentiments. In such cases, our eye is not on individuals, but on the great truths and facts, which belong to this degenerate age. If our brethren, who differ from us, would view the matter in this light, we think they would see no cause for complaint, but rather, commend our course.

Bro. J. B. Cook spent the last Sabbath with us and preached the word in his usually edifying and comforting manner. He expects to spend the coming Sabbath with us, and then return to the field of his labors in New Bedford, and surrounding country.

TO CORRESPONDENTS.—A. P.—We think the investigation of the question is not called for now; and beside you have not looked at it "in the light of the plain and literal word of the Lord," as we requested. There is no end to human reasonings, on controverted points. Our opinions should submitively bow to the word of the Lord.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 61 Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets: and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

BRO. MARSH:—It is with heart-felt gratitude to God that I see he is reviving his children.—Thank the Lord, there is power in this gospel to save all who will believe. The long-suffering of our God is salvation; and in many places I visit I find quite an interesting state of things. Instead of turning infidels, those looking for redemption at Christ's coming, are believing him and his word more than ever before. I have just returned from Lynn, where, a few months ago, only a few faithful could be found to come out to the prayer-meeting; but the Lord has been with them, and the reclaiming and regenerating power of the gospel has been felt, and some have yielded themselves servants to obey the living God, and are rejoicing in hope of that glory soon to be realized. Now the prayer-meeting is fully attended by those who love to call on the Lord. Praise be the Lord, that any will be saved while mercy lingers. God bless the little flock, and help them to endure a little longer, and the kingdom is theirs. Amen.

In the name of Jesus we are able to go up and possess the goodly land. The Lord is indeed with his people, so we will rejoice.

In haste, L. BOUTELL.
Grotton, Mass., March 23d, 1849.

FROM SISTER S. CAPRON.

MY DEAR BRO. MARSH:—I have had the privilege of reading your paper for some time, and esteem it a great privilege, and have thought it would be still better to hear some of the able preachers of the gospel, if permitted to do so.—May it not be duty for some minister to come into this part of our new State? There is a general settlement here, and many of the inhabitants are from the eastern States. We have had no Advent preaching, except two or three discourses by Bro. N. A. Hitchcock. I do not know of any that believe the Advent doctrine in this place, except myself, wife, and one other person, yet I think there would be considerable attention to the subject if preached here.

We are from Vermont, and had considerable acquaintance with the Christian brethren there. My house was a home for the ministers and brethren passing that way. We moved to Ohio in the Spring of 1835, where we remained till the Fall of 1843, when we removed to this place.

I experienced religion in 1817, and upon examining the Scriptures was much surprised not to find the doctrines so commonly believed (the immortality of the soul, the trinity, and endless misery) not contained therein. We should be pleased to have a preacher come here, if one should feel it his duty, although it might bring some reproach.

EUREKA CAPRON.

The above brief sketch was written by my husband the 9th of March, and laid aside unfinished. That night he was taken sick, and died a short but painful illness of five days, he died, on the morning of the 15th, in the hope of a glorious resurrection. He was a firm believer in the speedy coming of his Lord and Savior, and left to his friends every evidence that he was prepared to render up his account in peace. He was 62 years old.

I still wish to have the Harbinger continued to me, as that, together with the Scriptures, is a source of great consolation to me. I wish to be considered among Christ's children, and share an interest in their prayers.

Yours in the bonds of Christ's love.

SARAH CAPRON.
Hartland, Wis., March, 1849.

FROM BRO. J. BROWE.

DEAR BRO. MARSH:—The truths and principles of the gospel, I trust, have taken deep root in many hearts in this place, and we are looking with deep interest at the fulfillment of the word of the Lord, in the casting down of the thrones of the nations, the downfall of Babylon and the operations of the unclean spirits. The Nobleman will soon return, destroy his enemies, set up his kingdom and reward his saints. O hail, happy day! Even so, come Lord Jesus. Amen.

Yours in the blessed hope,

J. Browe.

Newark, N. J., March 19th, 1849.

FROM BRO. M. CURRY.

DEAR BRO. MARSH:—I have commenced a new field of labor in Jackson county, Mich., where I wish to be addressed. I have taken up my residence, probably, until the Lord shall come. I yet have quite poor health. I labor with my hands, and am also able to preach the good tidings of the kingdom night at hand. I have been preaching some for the last ten years, and I think God's word is a fountain of truth. I once thought when I was preaching among the Christians, that they had about all of the truth that the Bible contained. I now think they have yet, as a general thing, to learn much, especially about this world's history, the manner of its end, &c. &c.: also the kingdom and the second advent. I now think I can sympathize with you, for as soon as I embraced the Lord's coming, as taught in the Bible, they began to treat me with coolness, yet they can't dodge the plain truth on the subject; therefore, they are just like the Jews, who, when they could not refute the Lord's argument, began to stone him.

I rejoice in view of the speedy coming of the Lord. I like to preach it, though I suffer much bodily affliction. I have now settled in a new place, but the common sinner listens to the truth, candidly; but O how unwelcome the message of the Lord's coming is, to those who profess religion!

Yours, in lively expectation of soon seeing better times,

MANNING CURRY.

Waterloo, Mich., March 23d, 1849.

FROM SISTER H. L. BARLOW.

BRO. MARSH:—It is but a short time since I commenced taking your paper, yet I feel it my duty and privilege to express to you my unfeigned thanks for the comfort and consolation it affords. I read the Harbinger with increasing delight, because it talks of a subject which is very interesting to me. It reminds me of the coming of my blessed Savior, and of the promises he has left on record for us, and the necessity of a speedy preparation for his coming and kingdom. Praise God, the day is near—its coming is sure and rapid—its heralds are not to be mistaken. God's children will then be freed from this discordant world.

The humble path my Savior walked,
My feet with joy shall tread,
Although the frowns and scorns he bore,
Should still upon my head.

Your sister looking for Jesus,

HANNAH L. BARLOW.

Northeast, N. Y., Apr. 4, 1849.

GEORGIA, Vt., March 19, 1849.

DEAR BRO. MARSH:—Some attention has been paid to the subject of religion here this winter. The work commenced among the unconverted, and a goodly number think they have found the Savior. I think could some faithful brother come here, he might be of some benefit to this people.

We request Bro. Dudley of Moretown, N. Y., to come this way. Yours, &c.

ISRAEL JOCELYN.

GLOVERSVILLE, N. Y., March 21, 1849.

BRO. MARSH:—Truth never appeared more precious to me than now, nor was I ever more sensible of the blindness of the infatuated multitude. I feel to thank my heavenly Father, that he has, as I believe, kept you for a witness to publish the truth, fearless of friends or foes.—May his grace still be sufficient to keep you unto the end. Yours truly,

WESSON MOSHER.

Foreign News.

ITALY.

The War in Italy.—The actual outbreak of hostilities in Lombardy was not yet occurred, but that the war will be speedily resumed may now be regarded as certain. Charles Albert is bent on prosecuting his quarrel with Austria. To the remonstrances of English and French Embassadors, who sought to divert him from his purpose, he replied by upbraiding them for arresting the career of his arms last summer, by counseling him to submit to a mediation, which was now charged to him as treason. They had not interfered when Austria broke the armistice; present sacrifices were more onerous than war; and he would rather his crown would be shivered with cannon-balls than that he should be hooted in the streets. Accordingly the armistice was declared at an end on the 12th, at Milan; and next day it was announced at Turin. At midnight the King took his departure for the army, in the uniform of a Savoyard colonel—for he assumes no command, and is present only to inspire the troops with confidence. On the morning of the 14th, all the troops in garrison at Turin took their departure, and their posts were occupied by the national guard. Charles Albert and Marshal Radetzki have the honor to begin the conflict: that they will end it, is exceedingly improbable.—When and how the matter will terminate, is a problem that defies all solution. Central Italy will probably become eventually the seat of the war. The estates of the clergy, the revenues of the religious houses, and the treasures of the Vatican, will be taken without scruple to defray the expenses of defending the country, despite the anathemas that may be thundered from Gaeta.

The Roman Republic.—The Romans are getting on finely. Several additional decrees of great importance have been passed by the Constituent Assembly. The Assembly have abolished all privileged distinctions, suppressed the ecclesiastical tribunals, and established at Rome a Court of Appeal and a Court of Cassation. The Assembly also voted by acclamation a project of law for the abolition of the Inquisition; and, following the example of Paris, where a column stands on the sight of the Bastille, they resolved to erect a pillar on the spot where the Holy Office stands.

We formerly stated that the Assembly had appropriated to the purposes of the State, all ecclesiastical property, reserving only so much as might defray the due celebration of public worship.—Against that decree, the Pope, as might have been anticipated, has protested. The Austrian Government has addressed a note to France, explanatory of its views respecting the condition of the Pope, and the steps to be taken for restoring him to that temporal authority which the Catholic powers hold to be essential to his spiritual independence. The distinct proposition of Austria is, that an armed intervention be undertaken on land by the Austrian and Neapolitan forces, supported by a French squadron at sea.

Address to the European Powers.—The Minister of Foreign Affairs has published an address to the European Powers, justifying the proceedings of the Roman Republicans. It concludes as follows: "As long as the Pope showed himself the friend of Italian independence, the Roman people stood by the Pope; but, when he deserted that cause, his temporal sovereignty was repudiated. We have at least done one glorious act: we have destroyed the temporal dominion of the Popes."

Preparations for War.—The correspondent of the Daily News, writing from Rome on the 4th ult., says: "Every activity is displayed in the War Department; and, come what may, it will be no child's work to put down this revolution. There are 13,000 men here with muskets in their hands; there are about 15,000 more armed men in Tuscany; and any intervention that takes place must not be under a force of 40,000 regular troops to be kept here for an indefinite period."

A French expedition of 12,000 men was ready to sail immediately, should the Austrians set foot in the Pontifical States.

The Alba of Florence, of the 17th ult., states that a courier has left Genoa with a despatch to the Tuscan Ministry from the Piedmontese Government, demanding a contingent of 20,000 men and 100,000 scudi for the Italian army. The same courier is afterwards proved to Rome, and demand of the Roman Republic a contingent of double the above one.

The Genoa Gazette, of the 19th ult., states that the Austrians have evacuated the Vallo d'Intelvi. It is stated that Tuscan troops are marching toward Paulo on the Modenese territory. The Modenese troops have abandoned Castelnuovo. Gen. Haynau has burned the small town of Loreo, at the mouth of the Adidge, containing about 3,500 inhabitants, on pretence of their having aided deserters to reach Venice in their boats.

Naples.—The King of Naples, acting on the advice of the French and English mediators, has sent his *minutano* to Sicily. The Sicilians have definitely rejected the *ultimatum*. What will be done, remains to be seen.

Intervention for the Pope.—The advices by the Canada do not seem to show much progress in the matter of the intervention for the restoration of the Pope. The leading Catholic powers appear to have enough to do for themselves.

AUSTRIA.

A New Constitution.—The young Emperor has given a new Constitution to his subjects, which astonishes all Europe. Of all the revolutions that have occurred during this revolutionary age, that which would be effected by this scheme of political regeneration, if practically realized, would be the most extraordinary and the most extreme. PLO NONO, SULTAN ABDUL MEJID, and the Frankfort Parliament are all outdone by the Austrian Kaiser. It is difficult to conceive of its being really intended to serve more than a temporary purpose. The complete equality of all religious confessions, the independence of every church and society in the management of its own property and affairs, and the extension of popular education in the national language of the minority, are, indeed, new things to Austria, conceded by a Government which is, at this moment, carrying on a cruel and vindictive war against its Hungarian subjects, and threatening to crush the cause of constitutional liberty in Italy. It is one of the strangest anomalies of the revolutionary era.

The latest accounts from Hungary, abundantly proved that the Imperialists were not making much headway against the Magyars, as success had lately crowned the arms of the latter, and the Austrians had several times been beaten with considerable loss.

The proposal to appoint the King of Prussia Emperor of Germany, was rejected by the Frankfort Parliament on the 21st of March. This unexpected decision caused great excitement, and would, it was feared, lead to unpleasant consequences between Prussia and Austria.

The Republic of Palermo had rejected the constitution and proposals made by the King of Naples. The French and British fleets were about to withdraw, and the Sicilians were preparing for the hostilities which would immediately ensue.—The King of Naples would, with great difficulty, keep his throne, as a formidable insurrection was about breaking out in Calabria, and the Neapolitans themselves were unquiet.

All the efforts of the Governments of France and Great Britain to renew the armistice between Sardinia and Austria had failed. Hostilities would therefore recommence, and be carried on with greater vigor on both sides.

In Vienna it would appear that the tide of popularity has turned against Windischgratz, who is violently attacked in the Government journals for his conduct of the Hungarian campaign. In the same quarter, the movements of Russia are occasioning great uneasiness. The Russian forces are still accumulating in the Danubian Provinces, and Turkey appears to be preparing to fight for them, before suffering their final loss.

There appears no doubt of the fact, that Russia demanded from Turkey a passage for her ships through the Bosphorus and the Dardanelles into the Adriatic, with a threat of forcing a passage in case of refusal. Thus does the shadow of the great Northern power begin to be cast distantly athwart Western Europe, and we should not be surprised though it should be found that the preparations in the harbor of Toulon had more reference to Russia than to Italian intervention.

GERMANY.

We learn from the German papers that the excitement in the Parliamentary circles at Frankfort is still increasing; and that it is said Austria intended the ruin of Germany, and that the Prussian and Saxish members have declared that they will not henceforward sit with the Austrians in one and the same Parliament, or stoop to obey laws which these Austrians participate in making, while their own country defies the authority and the laws of the Frankfort Parliament.

TURKEY.

A Cabinet Council has been held by the Sultan. The Austrian Envoy advocated the claims of Russia. A term of forty days has been given to the Sultan to consider whether or not he will allow the Russian fleet to pass through the Black Sea to Naples.

The correspondent of the *Deutsche Allgemeine Zeitung* presumes that the permission will be given, and that the Sultan will be induced to agree to the continued occupation of the Danubian principalities by the Russian troops.

STILL LATER.

Since the above was in type, the steamer Europa has arrived, bringing the following startling intelligence from the continent of Europe:—

Three successive battles have been fought between Charles Albert and the Austrians. The last two on the plains of Vercelli, decided the fate of Sardinia. Radetzki at the head of 50,000 men overwhelmed the Piedmontese, who were in more than equal force and fought with terrible obstinacy, driving them to the mountains. Charles Albert abdicated the throne in favor of his son, Victor Emanuel, and a flag of truce being sent to the Austrian tents, Marshal Radetzki immediately acceded to an armistice. The new king pledged himself to conclude a treaty of peace and disband ten military companies of Hungarians, Poles

and Lombardines. The Austrians, who had Turin opened to them, magnanimously refused to take advantages which might have provoked the susceptibility of France.

Thus in a brief fortnight Charles Albert has been conquered, and is now an abdicated King and an exile in Madrid or Lisbon.

The consequences of this important battle are scarcely yet developed in the different parts of Italy. Modena, Tuscany and Rome, will probably change their views now, that all hopes from Piedmont are at an end. It is generally believed that the Pope will be able to come to Rome.

The French and English intervention in Sicily has failed. On the 28th there was one unanimous cry of war from the whole population.—The Parliament of Palermo voted unanimously that they would not condescend to enter into further negotiations, but that on Thursday the 28th, at noon, all hostilities should be recommenced.

The enthusiasm of the population at Palermo is described as exceeding all bounds. The members of the highest Noblesse of both sexes are working in the trenches.

Of the Hungarian war very little authentic is known, except that it rages fiercely. Ben having gained advantage over a body of Russians, but soon found himself overwhelmed with their numbers. There seems no probable termination of this bloody struggle, carried on by both parties in the most barbarous manner.

The Frankfort Parliament has finally elected the King of Prussia Emperor of Germany.

For the Harbinger and Advocate.

Thirsting for God.

BY MISS M. WHITCOMB.

"My soul thirsteth for God, for the living God: when shall I come and appear before God?"—THE PSALMIST.

I long to drink salvation's cup,
From sin and sorrow free—
To be with Jesus ever blest,
And spend eternity.

I long to range those blissful fields,
Where flowers immortal bloom,
And pluck the fruit from life's fair tree—
A pilgrim then at home.

I long to view that city fair,
Its streets of purest gold,
Transparent glass, itself outshines,
How wondrous to behold.

I long to see its pearly gates
Wide open flung for me,
To enter with the happy throng,
My Jesus' face to see.

I long to hear th' archangel's trump,
The dead to life awake,
Jesus, the risen Savior, then
A recompense to make.

I long to see the captive hosts
From death's strong bonds made free,
Exulting in eternal love,
And life, and liberty.

I long to see the shining ones,
Jehovah's own decree,
Commissioned to the gathering scene—
To make the exiles free.

I long to hear the welcome voice,
Ye weary sorrowing ones,
I bid ye to a heavenly feast,
And an eternal home.

No more shall sin or death distress,
No cares of earth perplex,
No sorrow shall invade those bounds,
Nor tempests ever vex.

No gloom or murmuring there can come—
Our tears be wiped away
By God, our heavenly Father's hand,
In that eternal day.

Appointments, &c.

Bro. H. H. GROSS gives notice that he will fulfil the following appointments:

- Syracuse, April 27.
- Oswego, April 29 to May 2.
- Liverpool, May 3 and 4.
- Auburn, May 6.
- New York Conference, May 8 to 11.
- Middletown, Sar. Co., May 13 to 15.
- Jamesville, Sar. Co., May 16 to 20.

Providence permitting, Bro. INGRAMS will be with me at Middletown and Jamesville. Also, Bro. I. appoints to preach at

- Albany, April 22.
- Esperance, April 24 to 27.
- West Troy, April 29.

My Post Office address is uniformly New York City (residence No. 149 Attorney St.)—but letters will be inquired for at places where I appoint, as above.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows:

- Auburn, April 26, over the Sabbath.
- Herkimer, May 6, Sabbath.
- West Troy, May 13, Sabbath.
- Powall, Vt., May 20, Sabbath.
- Shelburne Falls, May 27, Sabbath.
- Albany, May 16, Tuesday evening.
- Vernon, Vt., Sabbath, June 3.

Bro. J. C. BYWATER appoints to preach in the following places:

- Dansville—Sunday, April 22.
- Rochester—Friday evening, April 26.
- Ogden, near Bro. Bowen's—Saturday evening, April 27. Will Bro. B. give notice!
- Buffalo—last Sabbath in April.
- Springwater—1st Sabbath in May, where the brethren may appoint.
- Rochester—2nd Sabbath in May.

Bro. and Sr. OSWALT, if the Lord will, will meet with the brethren in

- Van Buren, April 29.
- Manlius, May 6.
- Homer, May 10.
- Ithaca, May 13.
- Martin's Hill, May 20.
- Centreville, May 27.

Bro. J. B. COOK, the Lord willing, designs to preach in

- Auburn, Monday evening, April 23.
- Liverpool, Tuesday evening, April 24.
- Troy, Wednesday eve., April 25.

Bro. G. W. BURNHAM appoints to preach at the following places:

- Manlius, 4th Sabbath in April.
- Cranberry Creek, 5th Sabbath in April.
- Brockett's Bridge, 1st Sabbath in May.

Business Notices.

To Correspondents.

L. JACKSON—The dollar sent by Bro. Bliss last August was received and credited. There are other L. Js. on our books.

B. TILLEY—Balance due on J. N. G. \$1,50; on D. R. 50 cts.

A. N. SEYMOUR—Have none, and probably shall not have any.

Remittances for the Harbinger & Advocate.

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FOR E. R. PINNEY.—S Porter, 87 cents.

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Book Notices, &c.

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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 evening. Brethren wishing the city are invited to meet with them.

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The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.

Office in Talman Block, Buffalo Street, opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS. Single Copy—per volume of six months—\$1.75. If not paid before the close of the volume... 1.00 Five Copies, directed to one person... 3.00 Ten Copies, directed to one person... 5.00 Free to those who are able to pay.

IF all communications, orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post Paid—to Elder JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 19.

ROCHESTER, N. Y.—SATURDAY, APRIL 28, 1849.

Whole Number 279.

Original Poetry.

For the Harbinger and Advocate.

CHRIST'S LOVE.

BY JOHN HOFFATT, SEN'R.

"Ute him that loved us, and washed us from our sins in his own blood."—St. John.

When first the hallow'd flame of love
Was kindled in my breast,
I prized Thy sacred name above
All that I once loved best:
And when all earthly joy had flown,
O then thou ruled my heart none.

Years have rolled past, yet thy good hand
Sustained me night and day,
As it sustained the pilgrim band,
Who trod the good old way,
And died in hope of joys to come,
In the New Earth, the saint's "sweet home."

I see thee not, but yet receive
Fresh tokens of thy love;
And joy the more, as I believe
That thou wilt soon remove
The veil that hides thee from our sight,
And beam forth in thy glory bright.

O, what poor pleasure then will run
Thro' all the rammed race!
They'll brighter shine than yonder sun,
Replete with every grace,—
And clad with robes of dazzling white,
Emblem of purity and light.

O, boundless love! gaze and adore,
"Thy sovereign, rich and free;
Its beauteous and deep ocean can explore—
He died for love to me.
Thou God can all my sins forgive:
Yes, I shall see his face and live.

Why prize the fleeting things of earth,
Dear wanderers from the fold?
Even now his lovely smiles are worth
More than earthly stores of gold—
White God invites thee from above,
O kiss the accept of his love.

Keel and accept his proffered grace,
When mercy bendeth down,
For soon, ah, soon the rebel eye
Must die beneath his frown:
Even now they muster for the fray,
Of God Almighty's dreadful day.

Ellislet's Mills, Md.

Original Articles.

For the Harbinger and Advocate.

ON THE LOVE OF CHRIST.

BY HENRY OSW.

"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should henceforth live, not unto themselves, but unto him who died for them, and rose again." Here, dear brethren, is exhibited, by the inspired apostle, the genuine effect of the love of Christ in the redeemed soul. Here is that grateful, holy principle, which the Holy Spirit imparts in the renovating of the mind, emanating appropriately in the fruits of holiness, attesting that our end is everlasting life.

Without this vital principle of willing, habitu-

al consecration of ourselves, our time, and our all, to Him who has loved us and given himself for us, our profession and our hope are vain.—How many, alas, are doomed to meet a woful disappointment in the day of the coming of the Son of man! How many professors will then cry, "Lord, Lord, open unto us," who will be plunged into agony and despair by the announcement of the impartial Judge, "I never knew you"! In the day which shall try every man's work, how many, who have been admired for their apparent piety, will be stript of their disguise, and stand condemned for seeking their own glory, and not the honor of Jesus Christ! How many, who have been extolled for their eloquence, will, for the same selfishness, meet the very condemnation they have in the pulpit denounced on others for their sins! Let us solemnly consider the question, "Who will be able to stand," when he appeareth!

How reasonable, and O how blessed, dear brethren, is the conclusion, that we ought to live, not unto ourselves, but unto Him who "was delivered for our offences, and raised again for our justification." Who can conceive of that ~~infinite~~ exceeding, and eternal weight of glory, which awaits us as the fruit of the love of Christ, manifested in his descent from the ineffable glory and felicity in the bosom of the Father,—in his deep humiliation, and voluntary servitude, and protracted sufferings,—in his dying agonies, and in his enduring the withdrawing of the cheering light of God's countenance? O, brethren, what is the consecration of a life of a few transitory years, when compared with such love? Shall even this be withheld? Shall this brief period be marked with the ingratitude of coldness of affection, slothfulness in our blessed Master's service, and inordinate attachment to the things which are to perish with the using?

Moreover, what folly is to be compared with that of marring our future bliss, diminishing the riches of eternity, and depriving ourselves of a more abundant entrance into the everlasting kingdom, by our present indolence, covetousness, and sensuality! Why do we not *see* more abundantly, that we may *reap* also abundantly? The love of Christ, however, should be the vital, powerful, constraining motive. Gratitude to Him, who, though he was rich, for our sakes became poor, that we, through his poverty, might be rich,—gratitude to our Father in heaven, "for his unspeakable gift,"—should bind us to the never-ceasing service, and to the cross of a dying Savior.

Philadelphia, Pa.

There is nothing, said Plato, so delightful as the hearing, or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

If you can live free from want, and have where withal to do good, care for no more, the rest is vanity.

For the Harbinger and Advocate.

THE MILLENNIAL REIGN OF THE SAINTS.—NO. III.

BY J. B. COOK.

(REVELATION XX. 4, 6.)

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. XX. 4, 6.

Having shown clearly in my former numbers that there is no revealed period between "the first" and final resurrection, save this thousand years,—having settled it that this thousand years of blessed reign with Christ cannot be made to suit either of the six thousand which have about passed, the conclusion is inevitable, that it must be the *seventh* thousand—the antitype of the Sabbath. It must be the great "day of the Lord," which is, in duration, "as a thousand years."—Feb. iv. 9; 2 Pet. iii. 8, 10.

Furthermore, this reign in bliss is "with Christ"—it is *after* "the first resurrection." In verse 9, they are found within "the beloved city, the camp of the saints." Now as we have no shadow of proof that any such resurrection has ever taken place,—as we do know that there has not such "city" or "camp of the saints,"—it is impossible that there ever can be such a camp till the resurrection (the saints being scattered to the four winds till then).—It follows, necessarily, that except we "take away" all these ideas from "the words of this prophecy," and "add to" something to supply their place, we are compelled to the conclusion, that the whole is yet *false*!

Let us advance to other points, till we see "the root of the matter."

1. This *life* and "reign" is affirmed of them that "were beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast, neither his image," &c.

Note, this includes those who had not worshipped "the image" of the beast. The brethren admit and teach that this "image" was not known till in modern times! If so, then this company must include modern *swartys* and confessors, as well as the ancient. But as they have not lived or "reigned a thousand years," they must yet be thus honored, or this prophecy utterly fails of a fulfillment. Surely this is plain.

Note again, the tense or time is not present, but past. The beheading—not worshipping the beast, nor his image,—is not presented as a progressive scene in the present tense. No; at the point where the Revelator stands in vision, the beheading, or martyrdom, is past. Now, from this point, the scene changes. Those who have been beheaded, &c., are seen to live and reign with Christ a thousand years. In verse 6th, the reign and the being priests is in the *future tense*. This scene of glory begins at "the first resurrection," and extends into the future. "They shall be priests of God and of Christ, and they shall reign with him a thousand years." Let that be!

If. The terms cannot be made to indicate a mere blissful era, during which there may be a succession of worthies, who shall have ecclesiastical and regal power to exercise in the name of

Christ: no, indeed. They—these very persons—“lived and reigned.” They—not somebody else—they, themselves, “lived and reigned a thousand years.” Please, dear reader, don’t “take” that essential part “from the words of this prophecy”; if you do not, you must believe it to be future. Nothing like this has occurred in the history of the church of Christ.

III. The remnant, in verse 5th, are affirmed to be “dead.” “The rest of the dead lived not again till the thousand years were finished.”—The word for “dead” is *nekros*, and can no more be confounded with *martyros*, than with *angelos* or *diabolos*—angel or devil.

If that positively stated truth is not taken away, and another idea added to “this prophecy,” then this remnant must be the remainder of “the dead.” The pious dead—those who had been “beheaded,” and had “not worshipped the beast, neither his image,” &c.,—lived in “the first resurrection,” and reigned with Christ a thousand years. “But the rest of the dead lived not again till the thousand years were finished.” So it reads!

IV. “The rest,” or remnant, cannot mean martyrs exclusively, because the majority of the company previously introduced—that is, four classes out of six (full two-thirds, when reckoned as classes)—are not martyrs. They are those who have “not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands.”

Then it should be borne in mind, that the word “dead” does not mean martyrs. It does primarily and positively mean “the dead.” “The rest of the dead lived not again until the thousand years were finished.”

V. Our translation is but a natural expression of the ~~greek text~~ *greek text*—it does in verse 5 “lived not again until the thousand years were finished.” One word is the simple term for “lived”—the other is a compound term, signifying “lived again,” with a negative appended. It is correctly rendered “lived not again.”

The evidence that our translators found the compound term in the Greek, is furnished by their exact expression of the idea which it conveys. Furthermore, that very term is still found in our commonly received Greek text. This is proof enough for faith.

VI. There can be nothing in what is here said of the order of events against other parts of Scripture. Let me explain my meaning. 2 Thess. i. 5-8 names the advent of Christ. Jesus is robed with fire. He executes judgment with a stroke. But no one is bold enough to deny the expanded vision of this time of the “wrath of God,” Rev. xv. and xvi. Shall poor, puny mortals, insist that Jehovah shall give the details of each event every time the event is named! This would be arrogance with a witness.

Again; Jesus speaks of the trumpet’s sounding—Paul names “the last trump”; but the Revelator has an expanded view of seven,—the whole series! Now, is one against the other? Is an expansion of truth a contradiction?

Yet again; the apostle of the Gentiles tells the church that the Lord cannot come till after “the great apostasy”; but he does not give any clue to the time of the duration of that “Man of Sin.” The beloved Disciple, however, was enlightened to foretell the time, and “seat,” and circumstances, of that power. Rev. xiii.; 2 Thess. ii. 1-8. Is one, therefore, against the other? No, by no means. Yet in all these, and other instances, the Revelator is against Jesus and his apostles in precisely the same way that Rev. xx. 4, 6, is against them. In each case, the more extended and elevated view given us in the book of Revelation, is only needful to fill up and fill out the prophetic chart. I can conceive of nothing more irra-

tional than to suppose that the TIME AND ORDER OF EVENTS in Revelation is contradictory to the more limited view given in the preceding prophecies. On this principle, the New Testament is a contradiction to the Old. The New should all be discarded, or transposed till it is small enough to lie within the compass of the Old!—How strange! I must loose my present reason and religion too, before I can admit such a principle. I believe in the inspiration of Rev. xx., as much as I do in Matt. xiii. or xxiv. It is all one Divine, harmonious, gradually unfolding whole. Amen!

New Bedford, Mass.

For the Harbinger and Advocate.

CHRONOLOGY—No. III.

BY D. T. COLE.

The careful reader has doubtless observed, that, taking the widest latitude, all the disputed time there can possibly be concerning the true era of the birth of Christ, is the 6 or 7 years that fall in between the eclipse of B. C. 4, and that of A. D. 3; and although in former articles it was allowed that the latter eclipse might be the one that marked the birth of Christ in its connection with the death of Herod, yet this was done to give the result of the “third position,” on the cutting off of Messiah, the fullest possible appearance of correctness: but, for many reasons, some of which will be found in Bro. Hale’s Harmony of Prophetic Chronology, issued in ‘46, I am strongly inclined to the opinion that our vulgar era, is a *hunc retro*. Let this point, however, be examined, and no one’s *ipse dixit* be taken for proof. It will be seen, also, from these articles, that although chronologers differ fifty-three years in relation to the 20th of Antiochus, at which point the ~~various periods assigned backwards from the cross, there need not be but 7 years of disputed time relative to the true era a. c. in which his 20th fell, and the commencement went forth.~~ If Christ was crucified in 33, and at the end of 70 weeks or 490, Antiochus’ 20th fell in a. c. 457. If at the end of 69½ weeks, his 20th came in a. c. 453; and if at the end of the 69 weeks, his 20th fell in a. c. 450. There can be no other periods for the cutting off of Messiah obtained from Gabriel’s instructions relative to the 70 weeks, and consequently no other dates for “the vision.”

Let us now proceed to examine the “fourth position,” earnestly invoking the aid of the “spirit of truth.” Please read again Dan. ix. 24-27, closely analyzing every sentence. Verse 24th teaches that the 70 weeks were “cut off” (true rendering) from the long “vision,” to be fulfilled in relation to the Jews and their city. With but one exception, the locality of the predicted events is confined to earth. The “anointing of the Most Holy,” or Holy Place (literally, Sanctum Sanctuorum, or “Holy of Holies”), was a heavenly work, and undoubtedly referred to the consecration by “Christ our High Priest” of “heaven itself,” at his ascension, as the place of his intercession and atonement. It is a place that is anointed, not a person; and there is therefore not a shadow of argument to prove the anointing of Christ by the Holy Ghost at his baptism a fulfillment of this prophecy, or that the 69 weeks ended then.

The 25th verse teaches that it would be 69 weeks “from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince.” Here is a question. To what event, during the life of Messiah, this period was to extend, it is not stated. We are not directly informed whether it would end at his birth, his baptism, or his crucifixion. It is contended that his baptism, and public manifestation as Messiah, should necessarily mark its termina-

tion. This I pronounce a mere inference—an assumption.

Again, it is asserted, that as Christ, Messiah, and Anointed, are synonymous terms, he was not truly “the Messiah” until his heavenly anointing. This, also, is incorrect. He was the Christ, or Messiah, at his birth. See Matt. ii. 24. He was the “Lord’s Christ,” or Messiah, when but eight days old. See Luke ii. 26. Notice again the prophecy. It is not said “unto the MESSIAH,” but “unto the MESSIAH THE PRINCE.” The time was to reach not only to his MESSIAHSHIP, but also to his PRINCEDOM. It is clear, that although not publicly announced as “the Messiah” until his baptism and after, yet he was “the Messiah” from his birth forever afterwards: but not “Messiah the Prince” till his resurrection and ascension. Acts v. 31: “Him hath God exalted with his right hand to be a PRINCE!” He became “the Messiah the Prince” then, not at his birth nor baptism, but at his death, resurrection, and “exaltation.” This argument may not appear sound at first, but it is certain, that although the Prophets declared he should be “the PRINCE of [new] covenant,” called the PRINCE of peace, &c., the New Testament does not recognize nor call “the Messiah” “a PRINCE”—“the PRINCE of the kings of the earth”—until his ascension to his Father’s throne; neither did he triumph as a PRINCE over Death and Hell until then.—The marginal reading of Acts iii. 15 is “Author of life.”

Thus, while it is not plainly stated to what events in the life of Jesus the 69 weeks would extend, yet the inference is as strong that they reached to his death and exaltation, as that they ended at his baptism and commencement of his ministry: the two former events being equally synchronous as the two latter. The time for the Cross is here strongly shadowed forth. The testimony, however, is but inferential, and were it not for the following verses we should still be in the dark, and wanting positive testimony in regard to what event was to mark the termination of the 69 weeks. Before leaving this verse, I would remark, I think it can be proved that Messiah, as an “exalted Prince” and “King of glory,” made his first glorious entrance into the upper “sanctuary” on the morning of his resurrection.

The testimony, also, drawn from the second sentence of verse 27, to establish the cutting off of Messiah, is but inferential. This is doubtless a prophecy of actual accomplishments, not virtual ones! The Jewish sacrifices and oblations which virtually ceased at the Cross, did not actually or literally cease until afterwards. More on this point hereafter.

The true period for the Cross is obtained from verse 28, in connection with the whole prophecy. In nine cases out of ten, where God reveals the accomplishment of an event “after” a given number of days, weeks, or years, he invariably means at their expiration.

A half a score of texts could be produced, but “in the mouth of two or three witnesses let every word be established.” Luke ii. 26: “After three days they found him”—i. e., at the end of three days. Have I any authority to say that it was two, or three, or even one day after the “three,” that the youthful Messiah, already a Doctor of Divinity, was found? None at all.—Rev. xi. 11: “And after three days and an half”—i. e., at the expiration of, &c. The same rule that could make these four or five years, could with equal propriety make them ten! The “days” of course understood to be symbolic. Rev. xx. 2, 3, Satan is bound for a millennium, “and after that [i. e., after the thousand years] he must be loosed a little season.” How long after!—Produce evidence that it means even five years after, and by the same rule and upon the same

authority I will prove it means five hundred!—And this would destroy divine testimony, and prove that God does not mean what he says! But verse 7 settles the point: "And when the thousand years are expired, Satan shall be loosed out of his prison."

And now apply the rule to Dan ix. 26: "And after three score and two weeks [with the seven] shall Messiah be cut off"—i. e., at the expiration of 89 weeks. Most assuredly, if there is any meaning in language, and any evidence of its meaning to be obtained from similar phraseology, it is demonstrated that this is the true period for the Cross. It is certain—it is conclusive. Hitherto sustained by an erroneous deduction from verse 27, we have uniformly pushed the Cross a half a week and a whole week beyond! If God had meant after 70 weeks, or after 69½, would he not have said so? He says "after 69," and if he does not mean what he says, who shall decide what he does mean? I should suppose the fact, that as often as we have trusted in the decisions of human nature, so often we have been mistaken, bringing upon us undeserved scorn and reproach, would lead us hereafter to confide in the revealed decisions of Jehovah! May God help us!

But it will be asked, Do not the subsequent instructions of Gabriel, as recorded in verse 27, mar and disprove this arrangement? I answer, A correct and harmonious understanding of this verse will not destroy the above arrangement, but will perfect and establish it. I have for some time been of opinion that our present translation of said verse is decidedly incorrect. It introduces agents where none are found in the original, making an egregious blunder in relation to the accomplishment of God's wrath on the "desolator" of the "city and sanctuary." For instance, the word "he," three times repeated in the verse, correctly parsed, would certainly refer, in every instance, to the same agent for its antecedent.—As it reads, the same agent who was to "confirm the covenant," was to "cause the sacrifice and oblation to cease," and also "make it desolate"; consequently, that agent is "the DESOLATOR" (see margin), who, if it is "the Messiah," is to have something "poured upon" him, and "be broken without hand," at the consummation!—This would be absurd, and yet our present version leads us to this irresistible conclusion. On the contrary, if we make the ROMAN "PAINCE," introduced in verse 26, the antecedent of the thrice repeated pronoun "he," we make Rome the confirmer of the "new covenant" made by Christ with his people! This conclusion is of equal absurdity with the former. Verse 26, the whole of the eighth chapter, and all history, make Rome the actual "desolator," while verse 27 makes "Messiah" the desolator, and teaches his destruction in the end!!

But leaving this for the present, to be harmoniously corrected in its order, let us take up the first clause of the verse. By comparing Dr. Hale's, Prof. Whiting's, and the present version, the true ideas, as near as they can be gathered, are these: "And he [the Messiah] shall confirm the [new] covenant with [or for] many [of the Jews] during one [the 70th] week." And this week of confirmation must come after the Cross. But I must defer its consideration to a future No., which will conclude these articles. "Judge of nothing before the time," but wait till ye hear the end thereof. And in the interim let us endeavor to ascertain when the "old covenant" was abolished, and when the "new covenant" began (see Heb. x. 9, and ix. 16); and also what it is to confirm a covenant, and when it is confirmed.—See Gen. xvii. and xxii., with Heb. vi. 13-20.

ROBERTS POINT, N. Y.

He that dissembles with God, is not to be trusted by man.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. III.

BY E. W. WELLS.

"They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and be turned unto fables." I shall confine myself here chiefly to a brief review of such doctrines as are held and endured by nearly all Christian denominations (so called), Roman Catholics included; comparing them with truth: "Thy word is truth." And for brevity, and for lack of a better name, I will call such, Popular Doctrines.

Pop. Doctrines. God made a body of the dust of the ground, and inserted in it an immortal soul, which is the man proper.

Bible. "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. "The first man Adam was made a living soul." 1 Cor. xv. 45.

Pop. Doctrine. The soul is immortal, and cannot die.

Bible. "The soul that sinneth, it shall die."—Ezek. xviii. 4, 20.

Pop. Doctrines. When a man is dead, he is more alive than when he was living, and knows more than all the world living.

Bible. "The dead know not any thing, neither have they any more a reward, for the memory of them is forgotten; also their love, and their hatred, and their envy, is now perished. There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. ix. 5, 6, 10. "He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Man dieth and wasteth away; yea, man stirreth up the ground, and returneth to it. As the waters fall from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised from their sleep." Job xiv. 2, 10-12. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi. 4. "Thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind thy back; for the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. xxxviii. 17-19. "In death there is no remembrance of Thee: in the grave whoso shall give thee thanks?" Ps. vi. 5; see also lxxxviii. 10-12, where death is called "the land of forgetfulness." "The dead praise not the Lord, neither any that go down into silence." Ps. cv. 17.

Thus, the popular doctrine of a conscious state of the dead is fairly overthrown, together with all others dependent upon it,—such as rewards and punishments awarded at death—salvation without the resurrection—death (the last enemy that shall be destroyed, 1 Cor. xv. 26), being the Christian's friend, etc. It also furnishes God's definition of the first, or temporal death; which, popular doctrine says, is a separation of the body and soul; but which God has most clearly defined thus: "Of the tree of the knowledge of good and evil thou shalt not eat of it; in the day that thou eatest thereof [Heb.] dying thou shalt die." Gen. ii. 17. Adam disobeyed, and when God pronounced the sentence of death—"dying thou shalt die"—it was in these words: "Because thou hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return." This was said to Adam who "became

a living soul." He now became a dying soul, immortal soulism to the contrary, notwithstanding. "That which befallth the sons of men befallth beasts; even one thing befallth them: as the one dieth, so dieth the other; yea, they have all one breath [or spirit, which is the same word in the original]. . . . All go unto one place: all are of the dust, and all turn to dust again." Eccl. iii. 19, 20.

This leaves the Christian's hope in the resurrection; and there is no promise short of that. Jesus says, "Ye shall be rewarded at the resurrection of the just!"—"Behold I come, and my reward is with me." Paul argues (1 Cor. xv.), that if the dead rise not, "your faith is vain"—that if in this life only we have hope, "we are of all men most miserable." "If [says he] I have fought with beasts at Ephesus, what advantage it me if the dead rise not? let us eat and drink, for to-morrow we die." And he tells us (Heb. xi.) that the patriarchs and prophets, and all the holy men and women of old, suffered affliction, and kept the faith (that they might go to heaven at death 1 no), "that they might obtain a better resurrection." They died, but Paul says they "received not the promise." The resurrection he calls "the hope of the promise made to the fathers." Acts xviii. 6-8.

Popular doctrine says that "the second death" is separation from God, and being shut up in eternal misery. But, in the meantime, they have two or three other deaths, besides the first and second deaths; so that death means almost any thing—even endless life,—and this, too, while they acknowledge that "the second death" is the final death. Paul says (Heb. ix. 27), "It is appointed unto men ONCE to die, but after this the judgment;" at which time comes "the SECOND death." Further comment is unnecessary.—"Death," "die," and "dead," are frequently, in a metaphor, applied to states that resemble them; thus a common saying is, "I am dead." I were to stop to prove that there is but one number before the second. But—

What is the second death, according to the word of God? It has been shown that the first death—or that which is "appointed unto men once to die," before the judgment—is a state that results in the return of the once "living soul" to dust, and the perishing of its thoughts; and I think it will be found an easy task to show that death is death—one and the same thing—whether it be the first or the second. It cannot be denied that death is the penalty of God's law.—"The soul that sinneth, it shall die." "But if the wicked turn from his wicked ways, he shall not die: he shall live." "The wages of sin is death." "Sin, when it is finished, bringeth forth death," etc. "Incline thine ear and come unto me: hear, and thy soul shall live." Isa. lv. 3.—"God will redeem my soul from the power of the grave." Ps. xlix. 15. This is the penalty; and the proviso, purchased by the blood of the Son of God, "that whosoever believeth on him might not perish, but have eternal life."

Death, then, is the portion of the wicked, be it what it may; and from the following things, which are said to be the portion of the wicked, God's definition of "death" may be derived:—Destruction—destruction—perdition.—Ps. ix. 5, xxxvii. 38, lii. 5, lv. 23, cxlii. 7, cxlv. 20; Prov. x. 29; Isa. i. 28, x. 25; 2 Thess. i. 9, ii. 8; 1 Cor. iii. 17; 2 Pet. ii. 13. Deceased, and shall not rise—dead, and shall not live.—Isa. xxvi. 1, 14. Sleep a perpetual sleep, and not wake.—Jer. li. 57. Be silent in the grave—in darkness.—Ps. xxxi. 17, 18; 1 Sam. ii. 9.—Ps. xlix. 14 (margin, perish), xxxvii. 20; Isa. ii. 28, xxxii. 20; Ps. li. 13, lxxi. 13, civ. 35. Melt away—pass away.—Ps. lviii. 7, 8, cxii. 10. Cut down and withered like grass.—Ps. xxxvii. 2. Isa. li. 12. Shall be dissolved.—Ps. lxxv. 3. Cut off,

Pa. xxxvii. 9, 22, 23, 34, 35; Isa. xxix. 20.—Perish out—rooted out of the earth, which the meek shall inherit.—Pa. x. 16, xii. 10, lii. 5; Prov. ii. 22, x. 30. Their soul ceaseth forever.—Pa. xlix. 7-9. Are but for a moment—they abide not.—Pa. xii. 19, alix. 12. Shall be like dross (Heb., margin, "causest to cease") like dross.—Pa. cxix. 119. Drowned in destruction and perdition.—1 Tim. vi. 9. Shall be no more.—Prov. x. 25; Pa. civ. 35. Shall not be—nor their place.—Pa. xxxvii. 10, lix. 13. Shall be as nothing—a thing of nought.—Isa. xxix. 20, xli. 11, 12. Shall be as though they had not been.—Obad. 16. Their name put out forever.—Pa. ix. 5; Prov. x. 7. Their memory cease.—Pa. xxxiv. 16; Isa. xxvi. 14. Be burned up.—Pa. xxi. 9, xxvii. 3; Mal. iv. 1-3; Matt. iii. 12, xlii. 30. Shall not see life—nor light.—John iii. 36; Pa. xxi. 19. The ultimatum of all this God calls "DEATH." (Ezek. xviii. 4, 20, 32, xxxiii. 17; Rom. v. and vi. 10, 21-23; Jas. i. 15, v. 20; 1 John v. 16; Rev. ii. 11, xx. 6, 14)—and the whole is graphically set forth in Mal. iv. 1-3—the closing up of the Old Testament: "Behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 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."

The texts referred to above ought to be carefully read with their contexts, in order to see the force of the subjects named. If any one will read them so, it seems to me that, if they are

have any meaning, they will see clearly that death is death—that "the soul that sinneth, it shall die," "like the beasts that perish"; and that the doctrine of natural inherent immortality of "mortal man," independent of the death and resurrection of him who gave himself a ransom for us, that whoever believeth on him might not perish, but have everlasting life,—together with all doctrines founded upon it, is a "fable," unless it is positively asserted in the Bible that man has immortality thus. The only time that "immortal" occurs in the Bible is in 1 Tim. iv. 17, and is applied to God. "Immortality" occurs four times only, and as follows: "Seek for immortality,"—Rom. ii. 7. "This mortal must put on immortality" at the resurrection.—1 Cor. xv. 53. "God only hath immortality,"—1 Tim. vi. 16. Jesus brought "life and immortality to light" by the gospel.—2 Tim. i. 10. Amen. Let us "seek for immortality" through him.

EMMA, M. Y.

FUTURE PUNISHMENT, BY H. H. DONNET, Baptist Minister, England.

This work is now ready for delivery, having been re-printed in this country "By an Association of Gentlemen." In a most clear, kind, and convincing manner it demonstrates that the end of the wicked is destruction of being. It contains about 290 pages 12mo, neatly executed. Price, bound, 75 cents; in paper covers, 50 cents. A liberal discount will be made to wholesale purchasers; and none can be made on those in paper covers, if ordered to be sent by mail, as we are compelled to pre-pay the postage, which is 12½ cents per copy. This fact we were not aware of till we offered them at the Post Office. They can be had of the subscriber, 16 Chester St., Philadelphia, Pa.; of Elder Joseph Marsh, Rochester, N. Y.; and Dr. John Burdell, Denton, No. 2, Union Place, New York City, by those who live in that vicinity.

Let the friends of the truth of no immortality to man except in, through, and by Jesus Christ, make no delay in scattering this work: it is mighty, thro'

God, in pulling down the strong holds of superstition and bigotry, on the subject of which it treats. It is a feast indeed. Two copies will be sent, by mail, for one dollar current money free of expense.

GEO. STORRS.

The Harbinger & Advocate.

ELIJAH JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, April 28, 1849.

Speaking the truth, in love.—PAUL.

The Enlarged Sheet.

We have decided, the Lord willing, to enlarge our sheet at the commencement of the next volume, in the latter part of June. The cause appears to demand it. Our brethren generally, in almost every quarter of the land, call loudly for it; and many have already pledged their support, in the way of donations, &c. We have, therefore, every encouragement to believe we shall be sustained in the measure. We shall thus be enabled to present our readers with a much greater variety of valuable matter, original and selected, with but little additional expense.

The price of the enlarged sheet will be One Dollar per Volume of 26 numbers; or Two Dollars a Year.

Let those who may wish to aid in the enterprise, by paying up old accounts—by sending remittances for new subscriptions—by obtaining new subscribers—or by donations to aid in sending the paper to the poor,—do so as soon as they can. We hope to see a promptness in this case worthy of the good cause in which we labor.

THE STORM IS GATHERING.

The world has been rejoicing in a political calm, since the angry winds of political strife were bound, by the Allied Powers in A. D. 1815. During which time, the sealing angel has been performing his peaceful and most glorious work. As the great mess reject his heavenly message, and but few are being sealed; the political heavens begin again to be agitated—the dark cloud of war once skirts the European horizon—the angry lightning's flash and the dread thunder's roar, are seen and heard in the gathering and fearful storm, which threatens every moment to burst, in its mighty strength and devastating fury, upon the Roman world. The day of God's last controversy with the nations has already dawned! The Great Day of the Battle of God Almighty will soon begin! And the time of trouble, out of which God will deliver his people, will soon come.

There can be no mistake in this conclusion; for the word of God clearly teaches these things; and those who give earnest heed to it, as unto a light that shineth in a dark place, very well know whereof we affirm. They understand that this waking up of the nations, has its place in the sure word of prophecy; and that, according to the unfulfilling predictions of that word, this is their last rally, their last gathering for mortal conflict, before their destruction by the Lord of lords and King of kings, at his second coming. The next political calm this world will witness, will be under the righteous reign of King Jesus!

Speaking of the political condition of the old world, the seat of prophecy, the Foreign Correspondent of the Philadelphia North American, under date of London, March 9th, 1849, says:

"All Europe is in a disturbed state, Germany is unsettled, and anxious for a new government. Austria is sending troops to Italy, and at the same time is marching large armies in Hungary. The Hunga-

rians are defeating the Austrians, or driving them back into their own territory. A Prussian-German army will soon march to the frontiers of Switzerland, to demand Neuchâtel. The Swiss remain in armed neutrality. Poland is watching narrowly the course of passing events. Spain is distracted by a civil war, and is preparing troops for Pio Nino! Portugal is bankrupt, and offers her aid to the Pope. Italy is threatened with a great army to reinstate the Pontiff. The Provisional Government is weak, having no money or faithful adherents. Transylvania is disturbed by a Russian army. Turkey is menaced by the Czar, who threatens to force a passage into the Mediterranean through the Bosphorus and out of the Dardanelles, in spite of the remonstrances of the Sublime Porte. Turkey is preparing a large army to meet the Russians in Wallachia and Servia. In India a desperate war is raging between the British and the natives, and one terrible battle, in which the former lost her best officers and thousands of men, has alarmed the British Government, whilst the desertion or retreat of British troops in the heat of battle, has tarnished the fame of British valor. Lord Gough is suddenly succeeded by Sir Charles Napier!

This is certainly an alarming picture. One shudders, in reading over the full detail of the late foreign news, at the almost certain prospect of a general war in Europe. Never was there so much to be taken general war ever read as there is now in the foreign details. But in order to show more fully in detail some of the movements, we copy from the above correspondence the following extract:

"The blame of the terrible loss which the British troops sustained is attributed to Lord Gough's incompetence and rashness! A large number of the aristocracy and nobility lost members of their families in the great battle. Shere Singh, now flushed with victory, will no doubt again attack the British. He has about fifty thousand men, well disciplined and well armed, and he occupies an excellent position. Lord Gough has only about twenty thousand men. Several battles may be fought long before Sir Charles Napier arrives on the ground.—With a reduced and disheartened army, even the courageous Napier will not be able to regain what Gough has lost. The recent accounts from India have been read in England with the most painful feelings.

"Every one who has watched the movements of Russia for a few years past will at once be able to account for the appearance of her troops in Transylvania, and her demand for a passage into the Mediterranean. Deep and crafty as she is, her ultimate designs are known to be the possession of Constantinople. Hence the alarm of the Sultan of the Sublime Porte. He knows that Russia intends eventually to take Turkey as she did Poland, and he has therefore sent troops towards Wallachia and Servia, and he will send 100,000 men thither, if Russia sends a similar force. The Sultan will be supported by England, France and Belgium, for these States will protest against the entrance of a Russian army into Waladavia and Transylvania, as it would be an invasion of the public law of Europe. Germany, too, will protest against such a step. But Russia, bold, cunning and avaricious, pretends she is merely going to assist Austria and Italy; under this pretence she has offered aid to Austria in Hungary; under this pretence she has offered to reinstate the Pope, and has actually loaned him six millions of scudi! But the Czar, is cunning—his eye is on Constantinople. All the European Powers know it, and they will combine together to oppose his schemes. The recent movements of Russia have caused considerable anxiety in several States, and the very rapid and extraordinary revolutions of the

last twelve months have prepared every nation against the encroachments of their powerful Northern neighbor. The present year will show some singular or remarkable advances on the part of the Emperor of Russia."

Since the above was written, the storm of war has burst with fearful destruction upon the Piedmontese; in which the Austrians were victorious; Charles Albert has been defeated, and obliged to abdicate his throne and flee his country. What next will take place in the bloody drama, we will not predict. It is enough for us to know that the work has commenced, and will soon end in the coming of the Lord to 'destroy them who destroy the earth,' and to set up his peaceful kingdom under the whole heavens. Be ready for the glorious event.

A WORD TO YOUR FREE SUBSCRIBERS.

DEAR BRETHREN—I am perhaps the least able to pay, of any who read the HARBINGER; but have intended, the long time, the first dollar I got, to send it to Bro. Marsh. Yet, when I did get it, the pressing wants of my sick family would seem to forbid so doing.

It passed on in this way, until I read Bro. Finney's article in the HARBINGER, for Feb. 17th, recommending all to lay aside a little on the first day of the week, for benevolent purposes. I resolved to adopt the measure; did so; and, now, have got one dollar to send to Bro. Marsh. I intend to pursue this course what time I live, as the Lord shall prosper me.

I would recommend all to read the article above referred to; and let us try to relieve Bro. Marsh, in some little degree, from all embarrassment, in his labor of love.

Do not think of getting a dollar at once, in this way; but lay aside a little every week. In this way, we shall lose nothing; miss nothing; but gain the approbation of our Heavenly Father. Our blessed Lord commended the poor widow, for casting two mites into the treasury; and will be not command us for paying our honest dues?

Your brother, soon expecting to meet you in the New Heavens and New Earth,

NATHAN RICHARDSON.

LEADS, N. Y., April 12, 1848.

A MISTAKE.—Speaking of the Church in Rochester, the Herald for April 21st terms it "the Church recently organized there." A church, or congregation, was gathered by Bro. Himes and others, we think, in '43—since which, the Word has been preached, the ordinances administered, and deacons, at different times, have been appointed. Some were appointed "recently,"—but no organization, according to its common understanding, has ever taken place among us. Please correct the mistake.

"DORNEY ON FUTURE PUNISHMENT."—This new, valuable, and deeply interesting work, can be had, by friends in New England, at Geo. T. Adams' Hat and Cap Store, 87 Hanover Street, Boston; and of E. M. Bates, Lowell, Mass., Chapel St., one door above Elm. The "Six Sermons," also, and our other works, may be had at the same places.

Geo. STORRS.

"TWO-HORNED BEAST."—The recent defeat, abdication, and flight of Charles Albert, King of Sardinia, explodes the theory, that he was destined to be the Two-horned Beast, of Rev. xiii., as some have supposed.

Bro. J. B. COOK closed his labors with us for the present, last Sabbath. It was a good day; many were made to rejoice while listening to the clear and weighty truths he presented. His labors have been a blessing to the cause of truth in this city. He returns to his home, and field of labor, with the warm fellowship of many of the saints here, and their good wishes for his future usefulness and happiness.

ADJUSTMENT OF DIFFERENCES.

For certain reasons, not necessary to give, the following report, by request of certain brethren who made it, has been delayed in its publication until now.

We had long felt that an effort, at least, should be made to settle the difficulties existing between the conductors of the Herald and the Harbinger; and so expressed our feelings, in a private note, some time since, to Bro. Himes. We embraced the first favorable opportunity, on his arrival in this City, to urge the necessity of the accomplishment of a work so desirable. Bro. Himes expressed a willingness to do what was right, in the case. Being, however, unable to come to an agreement, we submitted the matter to our brethren, simply for their counsel. A number of elders and brethren met, and advised us to refer it to a committee of five brethren, who after hearing the statements of the parties, should give such counsel as they might deem proper; leaving the parties to follow the counsel, or otherwise, according to their own convictions of duty.

The five brethren were mutually chosen, viz:—Geo. A. Avery, E. R. Pinney, J. C. Bywater, G. W. Burnham, and G. Needham; who, after patiently listening to the statements of the parties, presented the following Report:

REPORT OF THE COMMITTEE OF INVESTIGATION.

The committee appointed by mutual consent, to investigate the causes of difference between Bro. Himes and Marsh, report as follows:

1. That, in the judgment of the committee, the first item, viz. (Bro. Himes alleges that he started in the advocacy of what he calls "the great Advent question," in connection with Bro. Miller, in a given course; that he has pursued that course, and has never turned aside,) has been sustained.

2. That item second, viz. ("That Bro. Marsh came into the cause, and co-operated with him for a time; and that afterward he ceased,) the committee think has not been sustained fully. Bro. Marsh not having ceased to advocate the Advent faith.

On this part of the item, ("and introduced other questions which tended to strife,") the committee are unanimous, that in themselves, there is nothing in the questions that tends to strife, but they have been a matter of strife.

3. That item third, viz. (That he does "not complain of Bro. Marsh for exercising his liberty of believing and promulgating his faith for himself, but for the invidious manner in which he and his correspondents have conducted the controversy,") has been sustained.

4. That item fourth, viz. (That he "has never assailed Bro. Marsh, or others, for their honest faith,") has been sustained.

5. That item fifth, viz. ("and that he has only lifted up his hand in self-defence,") has been sustained.—Bro. Needham.

Brethren Avery, Pinney, Bywater, Burnham; that while Bro. Himes has aimed at self-defence, he has transcended the bounds.

Bro. Marsh complains.—In regard to his complaints, the committee report—

1. That item first, viz. ("That Bro. Himes has in his defence, been very severe; so much so, that he has wounded Bro. Marsh and the cause,") has been sustained.

2 and 3. Items second and third, viz. ("That Bro. Himes has erected his standard and drawn his circle," but Bro. Marsh "would not be bound to any human standard,—that he had departed from that standard on the question of life and death; that he acted under the apostolic commission, 'teaching all things whatsoever I have commanded you,') the committee report, that the contrast is unequalled for, and unsustained. The rest is admitted by the parties and committee.

4. Item fourth, viz. ("That in following this commission, Bro. Himes has taken offence; and instead of acting as a father to counsel and investigate, he has met him with severity and abuse.") Committee report, that Bro. Himes did treat Bro. Marsh as a brother, in counselling and entreating him; but sub-

sequently, with great and unwarrantable severity.

In accordance with the above investigation, and the decision therein, the committee beg leave to suggest to the respective parties:

1. That we think, that if the papers conducted by them are to be heralds of the Advent, like journals devoted to the subject of Temperance, or Abolition, the great burden of their communications should be in harmony with that object, viz. the message of the angel in the fourteenth of Revelation, "The hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters;" which message brought and united us together in the above work.

2. The committee beg leave to say, that they think the introduction of questions foreign to the object, by Bro. Marsh, after Bro. Himes had repeatedly besought him to refrain, and the rejection of the same under the circumstances has been the occasion not only of acrimonious feelings, but it was uncalled for; and that it has tended to stir up and perpetuate strife; and we recommend, that while he studies to pursue such a course on his part as will ensure peace, we would not have him yield his conscientious convictions of duty.

3. The committee beg leave further to say, that they think Bro. Himes, in his replies, has not manifested that Christian forbearance which he station before the public demands, but has been too severe; and that this has tended to widen the breach between brethren, and wound the cause. And we further suggest, that, hereafter, if reviled, he revile not again; but attack directly, or by insinuation, he allow those who do it to glory in their folly also.

SUGGESTIONS FOR CONSIDERATION.

Your committee suggest as a basis of future action, that having identified ourselves with the "Advent cause," and desiring its advancement, and knowing the importance of unity of purpose, and concert of action; in order thereto, especially in our organs of communication—the Advent papers—we would humbly suggest the following as a basis of action to those conducting them:

1. That they adopt as their motto of action,— "In essentials, unity; in non-essentials, liberty; in all things, charity."

2. That all other subjects be considered as subordinate, and not to be insisted upon to the hindrance and detriment of the great work of preparing men for the judgment. *Adm.*—This is not intended as a limitation of faith, or liberty to proclaim that faith; but simply the holding in abeyance those subordinate matters of faith, so as not to destroy unity of action on the great and primary subject of the Lord's coming, on the principle, that to enjoy associated rights, we must sacrifice individual rights.

3. That while brethren be allowed freely to express their views on all questions, yet controversies to be avoided, as much as possible, on all subordinate questions, and entirely on those calculated to gender strife.

4. That we cease finding fault with each other, and strive to excel in doing good.

5. That all personalities, all severe and uncharitable expressions, be avoided, that we may labor together in love.

6. Finally, instead of expending our strength and energies against each other in useless controversies, on points that gender strife, and distract the cause, let us unite with all our power against the common enemy, and for the propagation of the great truth, "The Lord is coming soon to judge the world.—Prepare! prepare!"

Geo. A. AVERY, Chair.

G. NEEDHAM, Sec'y.

Rochester, April 11th, 1849.

REMARKS ON THE ABOVE.

The term "invidious," in Bro. Himes' third specification, conveys a wrong idea. He repeatedly affirmed that he did not complain of a wrong spirit, but of the manner in which the controversy had been conducted. Two of the committee, since the meeting, have told us that by the use of the word it was not the design of the committee to charge us with having been actuated by a wrong spirit; but that the manner and circumstances under which the controversy has been conducted, "has been the occasion of acrimonious feelings," as their second

suggestion says. Had that specification said "imprudent," instead of "invidious" manner, we think it would have expressed the feelings of Bro. Himes and the committee; to which we might not have demurred; for we have learned that it is possible to be actuated by the purest motive, and at the same time, err in judgment. For this, however, we have only regret, not condemnation.

We agree with the committee, that the appearing of Christ and his kingdom, is the crowning truth of the Bible. It has been so held by us, and we hope, will be unto the end. "Unity of action," is desirable, but can never be long preserved on any other principle than *believing and obeying the truth*; "subordinate" as well as "crowning truth." The entire system of truth is perfect as a great whole; and all its parts are necessary. Discord, and collision of faith and action, arise only when some one or more of the truths of the great and harmonious whole are held in "abeyance," disbelieved, rejected, or errors added. In matters of *faith and practice*, let the parties concerned, as disciples of Christ, believe and obey the Bible, and union of action will be the happy result. But if we depart therefrom, and introduce *doctrines or measures* which it does not teach, division will be the consequence.

As to the fact of investigation producing strife, we remark, that *Truth* has always produced strife, and always will, while *Error* exists; and the very fact that strife is one of the results of investigation, is evidence that Truth is not understood, and, therefore, should be judiciously investigated, that people may understand, be purified, and saved by it.

We return our thanks to the committee for the counsel they have given; and hope much good may be the result. Whatever injuries may have been done to us, we freely forgive, as we hope to be forgiven for any wrong we may have done.

As our correspondents will see that the chief cause of complaint against them is, that the "maner" in which controversy has been conducted, "has tended to stir up strife,"—we hope, therefore, that all occasion for this complaint in future will be taken away. Let not an unkind word, or insinuation, escape from your pens. We do not, however, wish any one to be in the least restricted in the *free and full* investigation of any Bible doctrine; but we do entreat all, in their investigations, to "SPEAK THE TRUTH IN LOVE," that you may aid in healing past difficulties, in consummating a union among us that will be for the glory of God, and in bringing before this benighted age THE TRUTH as it is in Jesus. The Lord direct in this important matter.

TO CORRESPONDENTS.

A. H.—By a moment's reflection we think you will see that, if Christ was crucified on Thursday, the next First Day, or Sunday, would be, not the third, but the fourth day. The day of his crucifixion should be counted. He was doubtless crucified on Friday.

H. L. Bradley—Though your reasons for renouncing the theory which places the thousand years of Rev. xx. in the past, are conclusive; yet, according to our former arrangements, to have this subject submitted, for the present, to two competent brethren, we think it advisable not to publish them now. At another time, if thought advisable, they may be published.

J. R.—The fact that there is "one faith," as Paul says, is conclusive evidence that he was not sent to preach a different gospel from that preached by Peter. The one having the "gospel of the circumcision," and the other the "gospel of the uncircumcision" committed unto him, only shows that one was

sent to preach the gospel to the circumcised Jews, while the other was sent to preach the *same* gospel to the uncircumcised Gentiles. To suppose that baptism is not binding upon Gentile converts, is in direct opposition to not a few of the plain commands of the New Testament. Though Paul (perhaps on account of his small stature) was not sent to baptize, yet he did baptize some—and uniformly teaches the ordinance, in his epistles.

Z. M.—The "handbill" you have sent is full of fundamental errors. The Kingdom of God is to be set up on *this earth*. No such kingdom exists on the earth; consequently, it is not yet set up. In "the days of these kings," does not necessarily mean that the kingdom shall be fully set up during the existence of these kings; but the work preparatory to setting it up will commence in their days; or, in their days the stone will smite and grind to powder the image. We are doubtless very near the time when this mighty and terrific work will be accomplished, and the Kingdom of God be set up under the whole heavens. The smiting we think will be not a gradual but an instantaneous work.

J. G.—We spent some time in trying to prepare it for the press, but could not without transcribing it; this we had not time to do. This we think was stated at the time. If we remember correctly, the sentiment was good.

TURNED UNTO FABLES.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall swap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

The articles from Bro. Wells, which we are publishing, seem to supercede, in part at least, the necessity of our saying more on this subject, now we say at another time. We will say however, from a careful examination of the matter, that no prophecy has been more literally fulfilled than the one under consideration.—The church has, in *all* the fundamental doctrines of the Bible, "turned away from the truth, and is turned unto fables," or false doctrines. The last days, therefore, have come, and the Lord will soon appear to give a crown of righteousness, to all who resist error, abide in the truth, and love his appearing.

These highly important truths should be suitably impressed on the minds of the saints, in these perilous times; for it is only by faith, not in Fables, but in the *Truth*, that they can stand.

Bro. Taylor's views on the seventy weeks, we do not yet see to be correct. We may give our light on them when Bro. T. is heard. The *time* of the Lord's coming is a Bible doctrine, and should be investigated,—and may be understood by the wise," as it is revealed in the Bible. Let the subject be examined with an unprejudiced mind, and carefully.

THE ATONEMENT.—We shall soon commence the publication of a series of very valuable articles on this subject, from Bro. E. Miller, jr. A crowd of matter previously received, has caused their delay, and the delay also of several other communications.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel.—The Millennium.—Personal Coming of Christ.—Resurrection.—Renovation of the Earth.—Kingdom of God.—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth. The work contains 64 pages, and is offered at the

low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6¢ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay for the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

Correspondence.

THE ANGEL OF REV. I. V. 6, 7.

HIS WORK AND ITS RELATIONS.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.— saying, with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

I. Who or what is this angel?

It is believed to be the agency which God has chosen to make this proclamation. My reason is this: The commission to preach the gospel "to all nations for the obedience of faith," was given to the Apostles and their successors. (Mat. xxviii. 19, 20; Mark xvi. 15, 16.) This divine commission extends to "all the world." It is in duration commensurate with the Gospel age: Lo, I am with you always, till the end of the world."

In the conversion of Cornelius, we have an illustration of this truth. He told the Centurion to "send men to Joppa and call for Simon." Why did not this angel tell the story of Getsemane, and Calvary, and the coming Kingdom? He had just come from Jesus, blazing with the light of truth! He was glowing with the radiance of "the glory of God, as it shines in the face of Jesus"!! Yet he, as in duty bound, fulfilled his own commission. That was to encourage Cornelius, and point him to Peter, who had the Gospel to preach. God well knows his own instituted ministry. The living Epistle must take the written Epistle, and bear it with human sympathies to the human heart; consequently, I conclude that the angel of this text is but the agency employed in giving this proclamation of "the everlasting Gospel"—the Gospel of the everlasting age, just about opening on our enraptured vision!

It is true that there may be, probably must be, a real angel—a celestial being, giving rise, direction and progress to this mighty spiritual movement, which John, in vision, saw. The ground for this idea is found in the record given by Daniel, the prophet, of the angels of the nations, or Prince of Persia, of Grecia, and his "people." Also, in the teachings of Jesus: "Their angels in heaven do always behold the face of my Father, which is in Heaven." If political revolutions, and even our Lord's "little ones," are superintended by angels, surely there is no incongruity in supposing that a ministering angel directs this "everlasting Gospel." Yet the visible, outward agency, is human. (Mat. xviii. 10: Rev. i. 1: xix. 10: Heb. i. 14.)

II. His work. His work is to make this proclamation. This, for the time, is to occupy his thoughts, and employ his energies. Such is the work.

It is not to contravene, or contend with, the other angels. It is not to slight or disregard the fundamental truths of Holy Scripture. God's

"wages are equal"—His angels, harmonious. This absorbing message seems to be a *concentration of revealed truth, on those who live under impending judgment!* It is given with power—the utterance is distinct: "Fear God, and give glory to Him." It is Gospel, or God's spell, or good speech. It is good news of forgiveness for sinful men—of immortality for mortal men!

III. His relations. He is not altogether isolate. He does not fill the whole field of vision, till the judgment, as some might suppose. *Three others* stand out, with like prominence, in the foreground of these visions of the terrible splendor of the opening scenes of the "day of God!" They "firm concord hold." Neither drowns or rises off the message of the other: together they warn the world of its coming doom. Whether we see the detailed relations of each to the other is not material; but the fact is, they are *all there*, amid the intense activities and awful solemnities of approaching judgment. Angels, men and devils are all *aster*; but nothing hinders this angel. This one does not bind, or annul, the proclamation of the others. They must all fly, and cry, and fulfil their full commission. Amos!

The relations of this message to other truths must also be harmonious. God and his creation, the gospel, man, glory fears and worship, and the judgment, all lend their revealed light—all are grouped into one heavenly harmony, to give solidity, and solemnity, and power to this angel's address. Human views dilute the message, and unnerve the messenger. Divine views of these subjects, and their relations, give *strength to the messenger and weight to his message.*

Thus we find an *essay, natural, comprehensive view of this angel—his work and its relations!* "Truth" if not "stranger," is yet stronger, "than fiction"! It will bring a richer return here, and "at the resurrection of the just." J. B. C.

FROM BRO. G. DILLABAUGH.

DEAR BRO. MARSH:—My heart was made glad to hear that Bro. Pinney is coming out of the "furnace," and will soon be able to enter the field, and sound the glorious proclamation of our soon coming King. My sympathy for him is none the less for having never seen his face in the flesh; for I love all who love the whole truth and are faithful to my Master. I feel too that I am a way-worn pilgrim, journeying to that land where "the inhabitants shall not say I am sick—to Jerusalem," which "thine eye shall see a quiet habitation, a tabernacle which shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers and streams." O, bless the Lord for such a prospect as this. My heart swells with rapture in view of so glorious a home, an eternal inheritance! There we shall see the King in his beauty, walk with Him in white, sit down with Him on his throne. There, with our iniquity forgiven, shall we dwell safely forever. O, bless the Lord for the cheering prospect of soon entering the goodly land. With what rapid flight will the sublime scenery of the glorious future pass the active mind; with what grandeur will the coming of Christ appear with all his shining host.

We oft fancy ourselves in the new earth, enjoying all the fullness of glory; gazing o'er its delightful landscapes. We look east, west, north and south; clasp our hands, bearing palms, and then break forth in rapturous strains—All, all is mine! The eye now beholds the King! We had heard of glory, but now we see it! We look at the King, then at the redeemed company, and realize the meaning of that Scripture which saith, "when He shall appear we shall be like

him!" We then remember that it is written—"then shall the righteous shine forth as the sun in the kingdom of their Father." These are they who have lived godly in Christ Jesus, suffered persecution, but were not forsaken of the King of kings.

While suffering persecution, but not forsaken of God, or of his true children, we often exclaim, who shall separate us from the love of Christ! Shall tribulation or persecution! No, King eternal; to thee we cling. When our foes are clearly shown to be those of our own friends; when we have to endure the trials of false brethren; when the roaring billows of cruel persecution arise, from this and from that unthought of quarter; when it would seem as though the next dash of the wave would sink forever, bow and stern of our tried vessel, it is then the sweet strain from the prophecy of Isaiah will settle down like the sunbeams of glory in the almost fainting mind—"O, thou afflicted, tossed with tempest and not comforted; behold I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones; and all thy children shall be taught of the Lord; and thy great shall be the peace of thy children. In righteousness shall they be established." No weapon that is formed against thee shall prosper. When we feel confident that we have done nothing to transgress the holy law of God or of good order, how mildly can we bear to have hurled from us our reputation.

O, ye persecutors of the children of God, and of the second appearing of Jesus Christ, hearken diligently to the voice of the Prophet—"Seek ye the Lord while he may be found; call ye upon him while he is near, (even at the doors,) for his salvation is near to come." Praise the Lord all ye his saints for the cheering prospects that soon, very soon, the mighty God will gather all his saints together, those who have made a covenant with him by sacrifice—Psa. 1.

I remain yours, in hope of soon emigrating to the land of Palestine, with all the redeemed family. GEO. DILLABAUGH.

P. S. No doubt you would like to know how the Advent cause is prospering in Canada West. I must speak the truth as far as my knowledge extends. There is a death-like slumber stealing over the minds of the greatest number, and some are so soundly asleep that they are unconscious of what is taking place. The faithful laborers, who are living what they profess, are few, and the lambs are left without a shepherd, to be devoured by the "greedy dogs, which can never have enough—sleeping, lying down, loving to slumber." O, ye unfaithful watchmen, where are you? And you backsliders, why will you die! And you professors, follow close the directions of the chart, or you will land in an unsafe harbor. G. D.

Kingston, C. W., March, 1849.

FROM BRO. L. CARNCROSS.

DEAR BRO. MARSH:—The weekly visits of the "Harbinger and Advocate" are very acceptable to me in these times of "peril." There are but a few in this vicinity who have sympathy for the doctrine of the second speedy coming of Christ. The cry of peace and safety has succeeded in bringing them into a profound sleep, with but few exceptions.

Bro. Wendell has held a series of meetings here, which were well attended, and good I believe done. Some who were strong believers in a temporal millennium confessed that they had given that up; and others who opposed the doctrine, confessed publicly that it was the truth of God. The evidence is so clear I cannot see how

it could be rejected by any one; but it seems that some would not believe, though an angel from heaven or one from the dead should declare it. But the time is at hand when they shall see and be ashamed at their envy at God's people.

Yours, in expectation of eternal life, through Jesus Christ our Lord. LEWIS CARNCROSS. Plainville, N. Y. April 2, 1849.

FROM SISTER E. L. A. HEMENWAY.

DEAR BRO. MARSH:—I have just had a rich feast—yes, a feast of fat things, meat in due season—while perusing the last number of the Harbinger. Blessed be God, the truth, the present truth, is sweeter to my taste than the honey comb. The more I get, the better I love it. Well, praise the good Lord. We are almost home. I do believe it with all my heart, and while I believe I rejoice; yes, and will rejoice, as we draw near home. As my trials increase, so my love to God increases. Never, no never, did the character of our blessed Lord appear so lovely to me as at the present time. How true, "God is love." O, may our hearts be filled with love to God, his truth and his dear children.

The Lord help us to be god-like, that we may at last be received into his peaceful and blessed kingdom, is the prayer of your unworthy sister.

EMILY L. A. HEMENWAY. Concord, Mass., March 29, 1849.

FAMILIAR SPIRITS.

DEAR BRO. MARSH:—What is it about the "rapping spirit"? We, in these parts, are somewhat curious to know more about its operations. Is it still extending its operations? and what is the opinion of community concerning it, &c. I Metniks it bears its character and origin on its front. Alas, we are in "perilous times"! May God preserve his flock in this "dark and dreary day," and speedily gather them to their heavenly home. Amen. Yours,

D. T. TAYLOR, JR. Rouses Point, March 26th, 1849.

☞ We believe the delusion is still spreading, not only in the city, but surrounding country. And we hear it said that a sect will be formed, who will be guided by its diabolical influence. Go not after them, for their ways lead down to death. EDITOR.

FROM BRO. H. DODGE.

DEAR BRO. MARSH:—The Church of Christ in this place still remains steadfast in the faith of the blessed gospel of the Kingdom. We have had much to encounter, and at present are not without trials; but the God of Daniel has been and still is with us, and will conduct us to the end.

Bro. Macomber is still with us, holding forth the faithful word, but contemplates leaving soon for a more extensive field of labor. We hope, however, that he will not leave us until some one of God's ministers will take his place. Our prayer is that God may send us one to dispense the word unto us.

Yours, most affectionately, HIRAM DODGE. Newshoreham, R. I., March 20, 1849.

NINMONS & ROADS, Ohio.

Two families of Adventists here, living near together, hold meetings, and are blessed of the Lord. Bro. Lyons, of Marysville, sometimes preaches to us, and we are glad to hear him; but he lives thirty miles distant, and in bad weather cannot visit us often. We wish any of the Lord's ministering servants coming to this region to visit us. JAMES MARSH.

Obituary.

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

DIED, in Copenhagen, N. Y., of Consumption, Sister ELLIS, wife of Reuben Ellis, aged 26 years.

For the information of her friends, and those who were instrumental, under God, in the conversion of this sister, it may be interesting to say, that she died a happy Christian, in full confidence of a resurrection "out from among the dead," and of life everlasting.

Although an habitual attendant on the so called orthodox preaching of these days, she was rather confirmed in, than persuaded of, the errors of Universalism, which she had imbibed. Fortunately, she attended the lectures of Bro. Pinney while in this place, in the fall of '46, when she became persuaded that her hope was like a spider's web, and that life and immortality were only to be obtained by a continuance in well-doing. She renounced her errors, believed and confessed the truth. So deeply was she impressed with the dangerous consequences of her former teaching, and the important and soul-cheering doctrines of a speedy personal appearing of this same Jesus, and the rising from the dead, that she requested, though her husband and friends were unbelievers, to have the truth of God faithfully presented on the occasion of her funeral, and those who were reproached for Christ and the truth's sake, to attend wholly to the duties of her burial; that in so doing, though she was dead, yet she might speak. D. KEELER.

Copenhagen, April 9th, 1849.

God's WILL.—God's will ought to determine mine, and not mine pretend to determine the will of God. The question is put, Whose will shall be done? That petition in the Lord's prayer was made for this very case and season: "Thy will be done on earth, as it is in heaven." To quarrel with providence, is to charge God foolishly. It is as much as to say that God governs the rest of the world well enough, but not in this particular. He orders all affairs well but mine. When others die, and other husbands mourn the beloved, the suitable, and the amiable creature gone, or when other widows weep in secret, and are left alone, then the lesson is, ALL MUST DIE; and submission is preached up as wisdom—our best wisdom, as well as duty. "Behold, thou hast instructed many; but now it comes upon thee, and thou faintest; it toucheth thee, and thou art troubled." (Job iv. 3, 5.) It touches thee to the quick, and you find the lessons you taught to others not so easy to learn yourself.

Justinian said that the insufficiency of human prudence, magnifies the all-sufficiency of Divine Providence.

Appointments, &c.

MEETING AT TYRONE, MICH.—Bro. E. Miller, Jr., proposing to pass through Central Michigan in June, to visit the brethren in those parts, I appoint a meeting to be held at Tyrone, Livingston Co., to commence on Thursday, the 14th of June, at 5 o'clock, P. M., and continue over Lord's Day, at which we hope to see a general collection of brethren in that region. MARYITT CORNELL.

PROTRACTED MEETING.—Bro. B. Spaulding proposes to commence a protracted meeting at Graf-ton, Vt., Saturday, May 5th. If the brethren in adjoining towns desire the labors of Bro. S., they are requested to inform him at this meeting, and he will try and comply with their request.

Bro. H. Heyes (d. v.) will preach in
Utica, Sabbath, May 13th.
West Troy, Sabbath, May 20th.

GENERAL MEETING.—In compliance with the wishes of the brethren in the vicinity, we appoint to hold a meeting at Middlebury, Elkhart Co., Ind., ten miles south-west from White Pigeon, Mich.—to commence on Thursday, the 24th of May, and continue over the following Lord's day. We hope for a general collection from Northern Indiana and Southern Michigan. E. MILLER, jr.

Bro. H. H. Gross gives notice that he will fulfil the following appointments:

Oswego,	April 29 to May 2.
Liverpool,	May 3 and 4.
Auburn,	May 6.
New York Conference,	May 8 to 11.
Middletown, Sar. Co.,	May 13 to 15.
Jamestown, Sar. Co.,	May 16 to 20.

Providence permitting, Bro. INOMIR will be with me at Middletown and Jamestown.

My Post Office address is uniformly New York City (residence No. 149 Attorney St.)—but letters will be inquired for at places where I appoint, as above. M. H. O.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows:

Herkimer,	May 6, Sabbath.
West Troy,	May 13, Sabbath.
Pownal, Vt.,	May 20, Sabbath.
Shelburne Falls,	May 27, Sabbath.
Albany,	May 16, Tuesday evening.
Vernon, Vt.,	Sabbath, June 3.

Bro. J. C. BYWATER appoints to preach in the following places:

Buffalo—last Sabbath in April.
Springwater—1st Sabbath in May, where the brethren may appoint.
Rochester—2nd Sabbath in May.

Bro. and Sr. OSOLEY, if the Lord will, meet with the brethren in

Van Buren,	April 29.
Manlius,	May 6.
Homert,	May 10.
Utica,	May 13.
Martin's Hill,	May 20.
Centreville,	May 27.

Bro. G. W. BURNHAM appoints to preach at the following places:

Cranberry Creek, 5th Sabbath in April.
Brockett's Bridge, 1st Sabbath in May.

Business Notices.

To Correspondents.

Geo. Smith—We will gladly send them in a package addressed to you, or any other, if it will be convenient and agreeable to the rest. In that case, the account for the whole will be with him to whom they are sent, who must take the responsibility of collecting, &c. Please inform.

Thomas Smith—The "Bible Doctrine" can be had in Hartford of Wm. Rogers. We have no agent for them at present, in Boston, but shall make arrangements soon, and give notice. I. C.'s and I. K.'s credit all right.

J. L. Stout—The acknowledgement, in the paper, by mistake, was to you; but the credit on book was, as directed, to Z. G. We make mistakes, sometimes, in the published acknowledgments, but seldom on our books.

P. Alling—We would like to see the book. Please send one, and charge the price to me, and oblige.

J. W. Roberts—The \$2 for the enlarged sheet never came to hand. Your last dollar, with the order for books, was received, credited, and books sent. You have paid to No. 317.

A. Tinkelpaugh—Your paper has been regularly sent to M. Piggah, as ordered.

Remittances for the Harbinger & Advocate.

J. Wilcox N A Daniels J T Cornell W Allen no
364 W Moore J Kendall S C Knowlton H Baker
W Blanchard B Wheelock E Wetmore A Tinkelpaugh no 251 G Hendry I Varney J B Larabee
no 342 H S Case—11. G M Woods M H Rich J
Chapin S Sweet J Gibson E Downs L Fox—75c.

A Elliott J S Kenney J S Wood—50c. J Godfrey
\$2, H Martin \$1,80, A Raudall \$3, H Robbins
\$1,7, S Weice \$4,50, D W Rice 25c, S Spaulding \$1.

LETTERS—C S Stout T Smith G Needham P Livingston E S Robbins G Stone L M Britton W Dutton
J D Taylor P Alling C T Catlin F A Williams
J B Cook E Miller Jr J W Roberts M Grant.

BOOKS SENT.—H Bingham 13, A N Seymour 8,
S Mason 8, T Smith 13, J Gibson, M Martin, Wm
Allen, P Livingston 14, D L Stanford 100.

Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE,
Or True Gospel Faith, concerning the Gathering of Israel—The
Millennium—Personal Coming of Christ—Resurrection—
Restoration of the Earth—Kingdom of God—and
Time of the Second Advent of Christ.
By Joseph Marsh. Price 84 per
hundred; single, 6 cents.

THE PURPOSE OF GOD
In Creating the World—In Redemption from the Curse,
and the Time for its Accomplishment, by E. R. Pinney.
Price, 64 per hundred, 8 cents; single, 8.

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An Examination of the Divine Testimony concerning the Charac-
ter of the Son of God. By Henry Green, Minister of
the Gospel. Price, 15 cents.

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On the Universal Spread and Expected Triumphs of Roman Ca-
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second Coming?
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No. 6.—If I Will that he Tarry
I Will I Can.
7.—What shall be the Sign
of his Coming?
8.—The New Heavens and
New Earth.
9.—Christ our King.
10.—Behold, he Cometh with
Clouds!
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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Irving Hall,
Buffalo-street, opposite the Eagle Tavern, three times on Sunday,
and on Tuesday evening, at five o'clock, with strict attention.

BUFFALO.—The Advent Church in Buffalo meet for worship at
their chapel on Delaware-street, third house from corner of Huron street.
Meetings three times on Sunday, and on Tuesday and Thursday
evenings. Brethren are invited to attend with strict attention.

ALBANY.—Second Advent Meetings are held in the "Second
Advent Chapel," Blount's building, corner of State and South
Broadway. Meetings three times on Lord's day, and Tuesday and
Thursday evenings. Entrance on State, and also on Park-st.

SPRINGFIELD, MASS.—The Church in Springfield hold their meet-
ings in Dwight's Hall, on Sanford St., two doors from Main St.,
every Lord's day and evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.

Office in Talcott Block, Buffalo Street,
Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS.

Single Copy—per volume of six months—in advance, \$6.11
Five Copies, if not paid before the close of the volume, 1.00
Five Copies, directed to one person, 2.50
Ten Copies, directed to one person, 4.00
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binger and Advocate" should be addressed—Post Paid—to Elder
JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 20.

ROCHESTER, N. Y.—SATURDAY, MAY 5, 1849.

Whole Number 250.

Poetry.

Milton on the Loss of his Sight.

(FROM THE SECOND EDITION OF MILTON'S WORKS.)

I am old and blind!
Men point at me as smitten by God's frowns;
Afflicted and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not, that I no longer see;
Fool, old, and helpless, I the more believe,
Father supreme! to thee.

O merciful One!
When men are farthest, then thou art most near;
When friends pass by, thy weakness to absolve,
Thy charity I bear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling-place—
And there is no more night.

On my bended knees,
I recognize thy power, clearly shown;
My vision thou hast dimm'd, that I may see
Thyself, thyself alone.

I have sought to fear;
This darkness is the shadow of thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in the radiance from thy stellar land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When arcs from Paradise refresh my brow,
The earth in darkness lies.

In a purer climate,
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine!
Within my bosom glow unearthly fire
Lit by no skill of mine.

Original Articles.

For the Harbinger and Advocate.

THE MILLENNIAL REIGN OF THE SAINTS.—NO. IV.

BY J. S. COOK.

(REVELATION XX. 4. &.)

"Blessed and holy is he that hath part in the first resurrection: as such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. xx. 4. &.

Having shown that the unequivocal language of "the words of this prophecy" does teach a "reign with Christ"—that this cannot be made to mean *suffering and dying in his absence*—having shown that this vision embraces "the resurrection" of these blessed and holy ones before this reign; that they are seen in "the beloved city" at the close of the 1000 years; that the word "dead" is not the proper word used to de-

note martyrs; that our translation is a correct and natural expression of the truth taught in our commonly received Greek text, I had begun to show that the Bible is a gradually unfolding Revelation of God's great plan of providence and grace.

In Gen. iii. 15, we have the great comprehensive parent promise, of which the covenant with Noah, Abraham, David and Christ is but the natural and necessary development. At first it was in one sentence—"the seed of the woman shall bruise the serpent's head." At last it is expanded into the destruction of "death," "the devil," "his works," and a New Heavens and New Earth—with no more curse; "all things new," and filled and flooded with the glory of God and the Lamb.

The prophets are in advance of the law—the gospels are in advance of the prophets—the epistles are in advance of the gospels, (so far, I mean, as the doctrines of grace and the order of the church is concerned), and the last book called "the Revelation of Jesus Christ," presents the crowning consummation of the divinely perfect whole. It is the key stone of the whole arch. It fills out and caps and crowns and completes the holy whole.

Thus God has advanced. Thus he has unfolded his one all perfect plan. Who then shall approach God? Who question the wisdom of his procedure? Who shall make the last, the fullest, the most solemnly sanctioned part of Scripture, subordinate to other and preparatory parts! "Who art thou, O man, that repliest against God?" It is the coming One who speaks. He says: "These are the true sayings of God"—"these sayings are faithful and true"—if any man add to these things (the words of the sayings of the prophecy of this book), God shall add to him the plagues—"if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." On this most overwhelming declaration of our approaching Judge, I remark

I. So far from suspecting "the words of this prophecy," as being subordinate to "the parables" of the gospels—so far from feeling that these are "the words" of John, which should not be listened to till we have made out our "theory" from the teachings of Paul and Jesus, I hear these words from Jesus Christ as directly as the sermon on the mount! Mark! I am not impeaching or impairing the testimony of the evangelists, but my whole being cries out against any assault on the veracity of this last, fullest, and most solemnly sworn "revelation of Jesus Christ."

If this book is what it purports to be, then it can no more be against the teachings in the gospels, than Jesus can deny himself or prove himself an impostor. If Matthew, Mark and Luke record the true sayings of Jesus Christ—if the beloved disciple, also, records "the true sayings" of Him who was and is, the coming One, then they are alike divines. We be to me when I break up or lose faith in the word, and suggest suspicions of either of such important parts. "The

words of this prophecy" are only a part, an essential part of "the revelation of Jesus Christ."

II. "I Jesus testify," most solemnly, that "if any man take away from the words of this prophecy, God will take away his part out of the book of life, and out of the holy city, and the things written in this book."—Rev. xxii. 19. My previous reference to this text, will not suffice for my present purpose. Some one is bound to raise a warning voice, on this point, lest, through our negligence, others should lose "their part" in the "beloved city, the camp of the saints"—"their part in the book of life." If there had been no danger of this, the awful warning would have been given by our Lord himself. If there be danger, that danger should be pointed out, at a time like this. Many seem unaware that their interest in the holy city and the book of life, is suspended on their not taking away from, or adding to, "the words of the prophecy of this book!" Such is the fact.

It is true, I am as nothing in this matter; but my Master is "all in all"—the Alpha and Omega of this book. His warning bears the weight of his own great name. Beware then, brethren, beware! You had better bare your breast to the lightning's bolt than incur the doom of treating "this book" with irreverence or disregard. "If no murderer hath eternal life abiding in him," then, for the same reason, we must believe that our "part in the book of life" is gone, if we add to, or take from, "the words of this prophecy." Both are recorded by the same pen (1 John iii. 15; Rev. xxii. 18, 19); but the last is direct from Jesus; and guarded as "by cherubim and a flaming sword."

III. As I have been supposed to have said or done something which would tend to weaken faith in this book, or tend to make it subordinate to other parts of Scripture, I feel bound to say, that I regret having given, unconsciously, any ground for such a supposition. Had I done so, I should be bound deeply to repent; but I am not conscious of ever having said or done any such thing. Still, as I doubtless gave rise, though unintentionally, to such an idea, it becomes me to assure all of my firm faith in this book, as given specially by "Jesus Christ," and make what amends I can. Whatever I said to suggest such thoughts, must have been misunderstood and misapplied; for I would as soon assail the throne of God, as disparage "this prophecy."

IV. The testimony of history to this portion of truth is full of importance.

The full weight of all history, to which I have access, is on the side of a literal interpretation of this portion of "the words of this prophecy."—The faith we cherish—the faith taught in the plain letter of this text—was the prevailing faith of the primitive, apostolic church. It continued to be the faith of the church, till it was overcome by "the influx of worldly prosperity and the influence of great names. Origen, Augustine, and Jerome, successively arrayed themselves against it." They arrayed themselves against it, on the principle that many now array themselves against the second advent of Christ. Bush, Gibbon,

Duffell, and every body who gives the history.

V. From all the evidence I have, it would be as safe to take the seven trumpets, the seven vials, the fall of Babylon, and the battle of Armageddon, out of "the words of the prophecy of this book," as to take away the first resurrection, the reign with Christ, and the beloved city! But no one, as it reads, can have part in the things "written in this book," without taking the thousand years.

The thousand years reign is, I conceive, no more against the saints' eternal triumph, than our present life of faith is against the promised immortality. The upper step of the stairs is not the spacious chambers of Omnipotence. The antitypical sabbath is not against everlasting joy! How plain!

New Bedford, Mass.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. IV.

BY E. W. WELLS.

Popular doctrine teaches that the saints' "inheritance" is located in some remote part of God's universe, and called heaven. Some are so wild as to locate it "beyond the bounds of time and space!" Wildness bewildered!

The Bible doctrine of the inheritance of the just runs thus: "God said to Abram, All the land which thou seest, to these will I give it, and to thy seed forever. . . Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee." Gen. xiii. 14-17. Paul says, "The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith, . . . that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is father of us all." Rom. iv. 13-16. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. "By faith he sojourned in the land of promise, as in a strange country; for he looked for a city which hath foundations, whose maker and builder is God;" (new Jerusalem, which is above,—Gal. iv. 26; and which will come down on the new earth, from God, out of heaven,—Rev. xxi. 2, 10.) And his seed, which was so many as the stars of the sky in multitude, and as the sand by the sea shore, indubitable, all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth. Heb. xi. 9-13. Stephen says, God gave him (Abraham) none inheritance in it; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him. Acts vi. 5. Now will Abraham, and all his children by faith, receive the promise! Not if the popular theory be correct. But the Bible says: "Evildoers shall be cut off, but those that wait upon the Lord they shall inherit the earth; for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be.—But the meek shall inherit the earth, and delight themselves in the abundance of peace. The righteous shall inherit the land, and dwell in it forever. Wait upon the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off of thou shalt see it [the land]." Ps. xxxvii. 9-11, 29, 34. "The kingdom 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." Dan. vii. 27.—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. "Such as are

blessed of him shall inherit the earth." Ps. xxxvii. 22. "The upright shall dwell in the land, and the perfect shall remain in it: but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 21, 22. "The righteous shall never be removed; and the wicked shall not inhabit the earth." Prov. x. 30. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which 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. 41-43. "And we shall reign on the earth." Rev. v. 10. "New heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13; Isa. lxxv. 17; Rev. xxi. 1, 27. "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. xi. 31. See, also, Matt. v. 5; Mic. iv. 8, compared with Gen. i. 26; Ps. vii. 6-8; Heb. ii. 8; 1 Cor. xv. 25-28; Matt. xxv. 34; Dan. vii. 27, and Ilev. xi. 15.

I had designed to notice, with considerable perspicuity, several other points of popular doctrine, but my limits will not well permit,—so I will barely hint at a few more for the present, and leave the honest inquirer after truth to help himself to the precious morsels of God's truth, such as the mass of professed Christians "will not endure."

I would like to establish the clearly revealed facts that the Son of God is not his own Father; that "he is the beginning of the creation of God;" "the first-born of every creature;" "the brightness of God's glory and the express image of his person;" that he was begotten by the Father; sent by the Father; came out from the Father; poured out his soul unto death; made his soul an offering for our sins; that his soul was left in hell (hades) three days; that he rose from the dead, and ascended to the Father, and sits on his right hand to make intercession (not with himself, but with the Father) for us; that he is mediator between God and man, and many other things; and also show why he was called God. I will only say it was because Moses was called God; and the judges were called Gods; and many men were called Gods; and the angels were called Gods; and it is said of Christ, O God, thy God hath anointed thee with the oil of gladness above thy fellows; (i. e. thy fellow Gods.) Being made so much better than the angels [who are called Gods,—compare Heb. i. 6, with Ps. xcvi. 7] as he hath by inheritance obtained a more excellent name than they. Heb. i. 4, 9. "God" is used as a title of distinction,—see Ex. vii. 1, and xxii. 28; Ps. lxxxvii. 7; John x. 34, 35; Heb. i. 6, with Ps. xcvi. 7; 1 Cor. xvii. 5, 6. But because of the humility and obedience of Jesus, God hath highly exalted him and given him a name which is above every name. Phil. ii. 8, 9. What was the name that God gave him? 1 Ans. "This is my beloved Son." This "name" ranked him with or made him "equal with God." John v. 18, 19; Phil. ii. 6. Being the Son did not make him the Father but equal with him, inasmuch as the son always partakes of the nature of the Father. But as the Father is in authority above the Son, so Jesus says, "My Father is greater than I;" and I do nothing of myself; but as the Father hath taught me, I speak these things—and as the Father gave me commandment, even so I do. John viii. 28; iv. 28, 31.

A candid study of the gospel by John will, or ought to, convince any one that Jesus Christ is not "the only, very and eternal God;" for John wrote his history of Christ "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John xx. 31. So there is evidently some importance attached to believing that Jesus

is what he is. But as my object here is not to show the use of Bible doctrine, but only what it is, I will dismiss the subject for the present.

Popular doctrine makes God an immateriality, without form, body or parts, filling the immensity of space with his immediate personal presence, without any locality. But the Bible says that God made man after his own image and likeness (Gen. i. 26,) that Moses saw his "parts," (Gen. xxxiii. 22, 23,) and Jesus taught us to pray, Our Father who art in heaven. It is a well established principle in philosophy, that no two things can occupy the same place at the same time; therefore, if "the immediate personal presence of God filled the immensity of space," it would crowd out every thing else. But all things else are not crowded out: hence it is self-evident that this home-made Scripture is untrue. That his knowledge and power extend through all extent, is evident from Ps. cxxxix. 1-12. Yet it is equally true that Adam and Eve hid themselves from the [personal] presence of the Lord, (Gen. iii. 8); that Cain went out from the presence of the Lord, (Gen. iv. 15, 16); that Satan went forth from the presence of the Lord, (Job i. 12); and that Jesus came out from him and ascended to him. If to say that "God is immaterial," is not to deny his existence as a living, essential, independent, self-controlling being, or as anything more than a mere principle like attraction, which is dependent upon matter for its existence, then I am ignorant of what constitutes the difference between nothing and something. Self-evident truths need no extraneous revelation; and all Scripture account of the nature of God is at variance with popular doctrine.

Elmira, N. Y.

For the Harbinger and Advocate.

CHRONOLOGY.—No. III.

BY E. W. WELLS.

In repeating upon the week of confirmation, the following grounds will be taken:

First, The covenant refers to the "new," Messianic, or gospel covenant, and not to the "old;" or Mosaic.

Second, The prophecy and the New Testament places the week of its confirmation after the cross.

I am not aware of the first ground being a subject of dispute. The second will be disputed on the ground, that as Christ preached 34 years before the cross, it would stretch confirmation week to ten years or more. I answer, the preaching of Jesus Christ and the eighty-two ordained disciples, previous to the crucifixion, was of a special character,—being a proclamation of "the kingdom at hand," and a proffer of it to "Israel;"—and which, after the entrance of the Savior into Jerusalem in kingly capacity, and his formal rejection by the Jewish Sanhedrim (see Matt. xxi. 42, 43), a few days before his death, was never repeated, but utterly ceased. The commission given after his death was entirely different. All Bible students, especially Adventists, will understand this. All will admit that the "old covenant" of the law was in full force until the death of Christ. He came not to destroy the law, but to fulfill it. He was circumcised the eighth day, and thus became a minister of the circumcision; and when one came and was healed, he bade him go to the priest with his offering, according to Moses. He partook of the passover, yearly, up to his crucifixion,—and although gradually undermining the whole ceremonial ritual by his ministry, he did not "blot out the hand writing of ordinances which was against us, taking them out of the way," until he nailed "them to the cross." His death "was made the end of the law," and by it "he took away the first [covenant] that he might establish the second."

God had promised, by the mouth of his prophets, to "make a new covenant" with his people, and accordingly appoints his Son as his grand agent in accomplishing the work. He "gave him to be a covenant to the people." He is called "the Prince and Messenger of the covenant." He was the great TESTATOR. The "old covenant" continuing good until his death, he then abolishes it, and makes his new will, covenant, or testament, which must be "confirmed" first to Israel, "beginning at Jerusalem." (See Acts ii. 26, xiii. 46.) The apostles and disciples were his "chosen witnesses." It did not exist, or was not in force, until his death. "For where a testament is (or exists), there must also, of necessity, be the death of the testator. For a testament (will, or covenant,) is of force after men are dead: otherwise it is of no strength at all while the testator liveth." If confirmed before the cross, did he not confirm a non-existent! A thing of no force—no strength! Could the "new covenant" exist parallel with the "old," or both be in force at the same time! Has it not been proved a thousand times that the proclamation before the cross was entirely different from the one after it! So diverse indeed, that to make the week of confirmation uniform, it must all of it fall before the cross, or all after it! And if all before the cross, how confirm that which did not exist until the Testator died on the cross? To talk about confirming a thing before it is in force, or exists, is as improper as to speak of sailing in a vessel before it is built! To confirm, is to settle, to make sure or certain, to establish, to put past doubt by new ties, new solemnities or evidence, additional proof, &c. It is not said in the gospels nor epistles, in so many words, that Jesus the Messiah confirmed the "new covenant" before his death! It was born at the cross, and the seals were broken at his resurrection. Now it is in full power, and the great TESTATOR, unlike all human testators, lives to "confirm" it, in company with his attestates, the apostles.

Hear the word of the Lord, Heb. ii. 3: "How shall we escape, if we neglect so great salvation [or covenant]; which at the first began to be confirmed unto us [Hebrews] by them that heard him"—i. e., "his witnesses." Read also verse 4th. When was this done to the Hebrews, or Jews (for it was to them he was writing)? Mark xvi. 15-20: In verse 15 we have the commission, and in the next verse the covenant repeated again; then follows the tokens, or "signs," by which it was to be "confirmed." Although the commission was, "preach to every creature," yet we find that up to the time of "Peter's vision," and after, they had preached to none but Jews only. (See Acts xi. 19.) In verse 19, the ascension of Messiah is spoken of. Verse 20: "And [then] they went forth, and preached everywhere [among the Jews], the Lord [Messiah] working with them, and confirming the word [gospel], or "covenant," with signs following. Amen!"

A covenant must be made and be in force before it can be confirmed. The "covenant with Noah and all flesh" was first made and then confirmed by the exhibition of its "token," the rainbow; the appearance of which, prior to this, no historian, sacred or profane, has proved. See Genesis, chapter ix. And the Abramic covenant when made was confirmed first by circumcision, and then more than a century after "by an oath." See book of Gen., also Heb. vi. 13-20. I might enlarge upon this subject to an indefinite length, but let this suffice. In our former investigations on time, the above points have been too much overlooked. I think we are under the necessity of putting the "one week" of confirmation after the cross; and if we do so, the

cutting off of Messiah must mark the termination of the 69 weeks!

I must add a few more thoughts. First, let it be remembered that human testaments are not proven, attested, or confirmed, until the death of the maker: neither are they good, being subject until that time to alteration. Again, the "new covenant" is inwoven with the dispensation of the Spirit, which was to accompany the confirmation to the end, and "write God's laws upon the mind and heart." See Heb. viii. 10, x. 15, 16; 2 Cor. iii. 3, &c. The Holy Ghost was not poured out until the day of Pentecost—50 days after the cross. The "new covenant," like the great scheme of human redemption, waits to be perfected at the second appearing of Jesus. The one week may have extended to about the time of Peter's vision, which, according to the chronology of our Bibles, was A. D. 41; but if this date can be proved too late, it may have ended when the great apostle said to the Jews, "Lo, we turn to the Gentiles," which although marked A. D. 45, if Peter's vision can be proved to have been in 37 or 38, must have occurred about A. D. 40 or 41.

We will now proceed to the investigation of the second clause of verse 27, referring to the cessation of the Jewish "sacrifice and oblation." From an examination of the different translations of this passage, given by Prideaux, Dr. Hales, Prof. Whiting, and many others, and from the nature of the prophecy, I am of opinion it does not so much specify a point at which they were to cease, by which a definite time for the crucifixion can be inferred, as it does a period, or space of time, viz., one half of a prophetic week of 7 years, during which various causes should be in operation which would result in either the virtual or actual abolition of said sacrifices at its close. Dr. Hales' translation, by the omission of the word "he," specifies a point in accomplishing this work. He also omits this word through the whole verse, which omission is doubtless correct. In the elucidation of this subject, much of course would depend upon a correct translation of the phrase "the week." If the original reads thus, it would naturally refer to the seventieth, or "one week," last mentioned, though even this, from the punctuation, might be doubted. If it should read "a week," as the first sentence can, "a covenant," it could refer to any other week besides the "one." Some have quoted it thus, and from the nature and scope of the whole prophecy I am inclined to think it should read, "And in a half of a week," &c. But who was to be the agent in causing the sacrifices to cease? I answer, if a virtual cessation is meant, it must have been "the Messiah,"—but if an actual cessation was intended, the agent must be the Romans; and therefore two views have obtained on this prediction which I will present and leave the reader to judge of the merits of each.—[Concluded next week.]

ROBERTS, N. Y.

For the Harbinger and Advocate.

THE INHERITANCE OF THE SAINTS.

BY BENJAMIN CLARK.

While so much is said in these last days concerning the riches of California, I would call the attention of my brethren and sisters to the inheritance of the saints in light.

1. They shall have part in the first resurrection, or,
2. They shall be changed in a moment, in the twinkling of an eye. This corruptible must put on incorruption, and this mortal must put on immortality.
3. They shall have a body fashioned like unto Christ's glorious body. As we have borne the image of the earthy, we shall also bear the im-

age of the heavenly. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is.

4. We shall inherit everlasting life. For Christ saith, I give unto them eternal life, and they shall never perish. Neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection. And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.

5. We shall be clothed with the garments of salvation—with white raiment—fine linen, clean and white (for clean linen is the righteousness of saints)—clothed with white robes. Those who have washed their robes, and made them white in the blood of the Lamb, shall shine forth as the sun in the kingdom of their Father—shall receive a crown of glory that fadeth not away.

6. Shall see God. They shall see his face, and his name shall be in their foreheads: shall see as they are seen, and know as they are known.

7. Shall hear joy and gladness. Shall hear every creature praise God and the Lamb.

8. Shall have a new name, even Christ's new name.

9. Shall walk with Christ in white. Shall walk in the light of the holy city—the New Jerusalem that cometh down from God out of heaven—prepared as a bride adorned for her husband.

10. Shall eat and drink with Christ at his table in his kingdom. For he will give them to eat of the tree of life, which is in the midst of the paradise of God. Yea, the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

11. Shall sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

12. Shall speak with a loud voice, saying, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. Shall be made unto our God kings and priests: and we shall reign on the earth. The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. The kingdom 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 (margin, rulers) shall serve and obey him.

14. Shall inherit the earth (the new earth).—For the promise that he should be heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith. Now they which are of faith, the same are the children of Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. And if children, then heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together.

15. Shall inherit a city which hath foundations, whose builder and maker is God. They desire a better country, that is, an heavenly. Therefore God is not ashamed to be called their God, for he hath prepared for them a city: the city of the living God, the heavenly Jerusalem. The walls of it were of Jasper, and the city was pure gold, like unto clear glass.

16. We shall inherit a house not made with hands. For we know that if our earthly house of this tabernacle were dissolved, we have a build-

ing of God, an house not made with hands, eternal in the heavens.

17. The Lord is our inheritance: he shall choose our inheritance for us. He hath promised that he that overcometh shall inherit all things, and I will be his God, and he shall be my son.

18. Those therefore which have believed were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Dear brethren and sisters in the faith, let us look at the things which are not seen. I have named a few of the items of the inheritance promised to the saints: but what pen can describe what tongue can speak the riches of his grace through Christ Jesus? Well might the apostle say (1 Pet. iii. 5), "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Alden, Este Co., N. Y.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, May 4, 1849.

Speaking the truth, in love.—PAUL.

[A friend has kindly sent us a No. of the "Western Episcopalian," published at Gambier, O., in which we find the first No. of a series of articles, proposed to be published by Mr. Winthrop on the "Second Coming and Kingdom of our Lord," in answer to a correspondent who appears to have entertained views different from those advocated by Mr. W. The evidences presented by the learned author, in the article before us, are unanswerable; and too good to withhold from our readers.—Ed.]

THE SECOND COMING AND KINGDOM OF OUR LORD.

BY EDWARD WINTHROP,
RECTOR OF ST. PAUL'S CHURCH, BOWLING, OHIO.

No. I.—An Argument from 2 Thess. ii. 8.

For the present we shall confine our remarks to a critical examination of 2 Thess. ii. 8, a passage which, when fairly interpreted according to the context and the usage of the Sacred Writers, is of itself sufficient to prove the fact (we claim it to be a fact, a revealed Scriptural fact, and not a mere theory)—the fact of the premillennial advent of our Lord.

The passage occurs in the following connection: "Now we beseech you, brethren, concerning THE COMING (Gr. *huper tes parousias*) of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is instantly impending." (Gr. *enesteeken*, which Wahl, in his very valuable Lexicon of the New Testament, renders *insto, imminet, proximo instans*, Vol. i., p. 543. Leipsic ed. 1829.)

"Let no man deceive you by any means: for that day shall not come, except there come first THE APARTY (Gr. *he apostasia*), and that MAN OF SIN be revealed, the Son of Perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself as he is God.—Remember ye not that when I was yet with you, I told you these things? And now ye know what

bindereth (Gr. *to katechon*) that he might be revealed in his time. For the mystery of iniquity (Gr. *tes anomias*—the iniquity or lawlessness) doth already work: only he who now bindereth (Gr. *ho katechon*) will hinder, until he be taken out of the way."

"And then shall that LAWLESS ONE (Gr. *ho anomos*) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Literally, by the epiphany or appearance of his presence (Gr. *te epiphancia tes parousias hautou*). 2 Thess. ii. 8.

It is to this last verse, and more particularly to the words *epiphancia* and *parousia*, that we would invite the attention of your readers.

The Greek word *epiphancia*, which our translators have rendered *brightness*, but which, in all the other passages in the New Testament, they have rendered *appearing*, is found only in six places in the New Testament, one of which is that now under consideration. Setting this aside for the present, it is admitted that in all the other five it denotes a *VISIBLE APPEARING*, and it is so explained by Wahl and Bretschneider in their respective Lexicons, who assign this meaning to the word in all the places where it occurs in the New Testament, and expressly include the passage which we propose to investigate; and though German Lexicographers may be entitled to little weight in regard to their opinions as to the truth of Scriptural doctrines, they are of high authority on the grammatical import of words.

Let us now examine the six places in the New Testament which contain the word *epiphancia*.

In 2 Tim. i. 10, the reference is to the *visible and personal appearing* of Christ at his first advent.—"But is now made manifest by the appearing (Gr. *dias tes epiphancias*) of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

The word *epiphancia*, *epiphany*, has the same meaning, to wit, that of a *visible appearing*, in the four following passages, but in these it refers not to the first, but to the second coming of our Lord.

1 Tim. vi. 14: "Until the appearing (Gr. *tes epiphancias*) of our Lord Jesus Christ."

2 Tim. iv. 1: "The Lord Jesus Christ who shall judge the quick and the dead at his appearing (Gr. *epiphancion*) and his kingdom."

2 Tim. iv. 8: "Them also that love his appearing (Gr. *epiphancion*)."

Titus ii. 13: "Looking for that blessed hope and the glorious appearing (Gr. *epiphancia*) of the great God and our Savior Jesus Christ."

No one who examines the context can doubt that in these four passages the reference is to the visible and personal manifestation of Christ at his second advent.

In regard to the grammatical import of this word *epiphancia*, Wahl says that it means "an appearing, and is used in the New Testament in 2 Tim. i. 10, in speaking of the advent of Jesus upon this earth; and in 2 Thess. ii. 8, 1 Tim. vi. 14, 2 Tim. iv. 1-3, Titus ii. 13, of his future glorious return." All orthodox Christians believe that the appearing of Christ at his first and second advent is a visible and personal appearing; and Wahl evidently attaches this import to the language of the apostle, and when he defines the Greek word *epiphancia* by the Latin word *apparitio*, he clearly means a *visible appearing*, and not an *invisible appearing*. He says—"epiphancia apparitio, dicitur in N. T. de adventu Jesu in his terris 2 Tim. i. 10; et de eodem reditu olim futuro, 2 Thess. ii. 8, 1 Tim. vi. 14, 2 Tim. iv. 1, 8, Titus ii. 13. Sæpius non legitur in N. T." Wahl's Lexicon of the New Testament, vol. i., p. 615. Leipsic ed. 1829.

To the same effect Bretschneider says that this word "*epiphancia* is used in the New Testament in

the writings of Paul concerning the *splendid appearing and future advent* in which Christ, who is now concealed from our view in the heavens, shall appear coming in clouds to administer judgment, 2 Thess. ii. 8, 1 Tim. vi. 14, 2 Tim. iv. 1, 8, Titus ii. 13; and concerning his appearing in the world, which has already taken place, namely, when he was born, 2 Tim. i. 10," in other words, his first advent.—"Epiphancia in N. T. de apparitione splendida Christi legitur in scriptis Pauli, et de adventu futuro, ubi Christus, nunc in coelis latens, apparebit nubibus vectus ad judicium habendum, 2 Thess. ii. 8, 1 Tim. vi. 14, 2 Tim. iv. 1, 8, Titus ii. 13; et de ejus apparitione in mundo jam facta, quum nasceretur, 2 Tim. i. 10." Bretschneider's Lexicon of the New Testament, vol. i., pp. 480, 481. Leipsic ed. 1829.

These, including the one under consideration (2 Thess. ii. 8), are all the places where the word occurs in the New Testament. Not a solitary passage can be adduced from the inspired writers where it refers to anything but a visible and personal appearing, either at his first or his second advent.—This is the uniform meaning according to the invariable usage of Scripture in every place besides the one which we are now examining. To assume that it does not have this meaning in 2 Thess. ii. 8 also, when there is no warrant for a departure from the said uniform meaning, either in the known nature of the subject or in connection and context, or in the usage of the sacred writers in any other passage where this word occurs, is a mere begging of the question. So far from there being any such warrant in the connection and context, it will be seen, when we examine the word *parousia* (personal presence or coming), that the evidence from the context is all the other way, and requires that we should give to the word *epiphancia* (*epiphany* or *appearing*) the same meaning here which it has everywhere else.—(To be Continued.)

"DIVISIONS AMONG CHRISTIANS"

DEAR BRO. MARSH:—I have read with interest the articles on this important subject, and beg leave to present a few remarks for consideration.

The memorable and affecting prayer of our blessed Lord, for the union of his disciples, recorded in the seventeenth of John, ought deeply to impress the mind of every member of the ransomed family, and excite a holy fear of maintaining any principle or practice which is inconsistent with an object so precious to the heart of the Savior. In that prayer, he recognized, as the subjects of his redeeming love, all who believe on his Name. "There is one body." Who constitute this one body? Who are the members of it? All who believe on the Lord Jesus "with the heart unto righteousness." All who thus believe the record which God has given of his Son, viz. that He "has given us eternal life, and this life is in his Son." To all these, the imperative command is given to "keep the unity of the spirit in the bond of peace." This holy bond of faith and love unites the "babes," the "young men," and the "fathers," the "weak" and the "strong." These are bound by the King's commandment to receive one another, not because their weakness of faith or diversity of views, in relation to some revealed truths, are of no importance, but because "God has received" them "in the beloved." Is not the due consideration of this one glorious truth, sufficient to confound and annihilate, that evil demon of sectarianism, which alas! has so long severed the body of Christ?

I notice the reference to "the divisions that have been produced by the introduction of the Advent doctrine into the churches of these last days." In view of this division, it is asked, "Is a division in

faith justifiable? i. e. Is a division in faith, respecting the advent doctrine, justifiable? Such is the manifest import of the question in the connection in which it stands. The answer is, "It cannot be: for it is by *faith* that we are justified." The import of this appears to be, that we cannot be justified before God unless we believe the advent doctrine as it has been introduced "into the churches of these last days."

I plead no justification for either *willful* unbelief or disobedience; willful unbelief is willful disobedience, for this is God's commandment, that we "believe on his Son whom he hath sent." Neither do I doubt that there are some *nominal* Christians who have willfully rejected the truth respecting the second advent of our blessed Lord. I believe also that many real Christians have been prejudiced, and, by an unwarrantable confidence in the opinion of others, have been deterred from that impartial and diligent examination of the word of the Lord, which is their duty and privilege. But so far from believing that accordance with our views of the *personal* millennial reign of Christ is essential to justifying faith, I consider some Christians as giving more evidence of such faith who understand the reign of Christ to be *spiritual* only, than some real Christians who believe it to be *personal*. We have, I conceive, no more scriptural authority to make a correct understanding of the millennial reign essential to justification before God, than we have to make a correct understanding of the doctrine of personal election, or immersion, or the ordinance of the Lord's supper essential to our justification.

The imperative command to receive "him that is weak (erroneous) in the faith," includes the true disciple of Christ who is in error respecting the personal reign. A diversity of opinion on this subject is no just or adequate cause of division. It is the want of forbearing love, rather than difference of opinion, which causes division and strife. I know many excellent, spiritually-minded Christians, who sincerely believe that the doctrine of the personal millennial reign of Christ is opposed to God's revealed truth. Far be it that we should class such persons with the willful rejectors of the truth.

The persons referred to, Matt. xxi. 32, 23, John v. 38, 34, however "learned and reputedly pious," were, as is stated, "unbelievers." They did not believe either John or the Messiah. They loved the praise of men more than the praise and honor of God. Can we say this in truth of all who do not assent to our views of a personal reign? Certainly not. Who then are blame-worthy in case of division of true Christians? I answer, those who will not obey the divine law to receive the weak, or erroneous, or ignorant, who are in the true faith of the Lord Jesus. We who believe in the personal reign consider our brethren who differ from us as weak, or without knowledge, on this point. So also they consider us. The command to receive, or fellowship, is binding on both classes. On those who disobey it, the charge falls, of having "caused divisions," whether it be they who hold the truth on the subject of the millennium or those who do not.

It is true indeed that our advocacy of what we believe to be the glorious truth on this, and on some other subjects, is sometimes met, not only with a zeal which is not according to knowledge, but with a spirit which is far from accordance with the meekness and gentleness of Christ. This however will not justify us in classing the friends of Jesus with his enemies. Can we affirm that we ourselves are entirely pure in this matter? If we are overtaken with this fault, let us endeavor to restore one another in the spirit of meekness, considering that we are all liable to temptation.

United in the spirit of forbearing love, we shall

be far better qualified to instruct one another in the truth as it is in Jesus. If the wise and perfectly holy Savior bears with our ignorance and perverseness, how ought we to bear with one another? Soon will his gracious prayer be answered. All his redeemed family shall be one even as he and the Father are one.

HENRY GAWW.

Philadelphia, Pa.

A WORD TO BRO. GREW.

We think the difference between us, in this case, if any, is not wide. If we understand Bro. GAWW, he holds, with us, that those who cause a division among Christians, by a willing or willful rejection of the truth, cannot be justified before God. As this class embraces a great majority of professed Christians of this age, as they have of all ages, our remarks have been chiefly confined to them. The class of which Bro. Grew speaks, viz. the "weak in the faith," yet honest and holy, has ever been small; but perhaps not too small to be brought into the account in this investigation. Such, however, we think seldom, if ever, cause divisions: they feel too unworthy themselves to judge others unworthy their fellowship. They have no disposition to reject the truth, but possess a willingness to receive it as far as they are capable of understanding it.—Their hearts are right, but their mind weak and clouded. God, doubtless, accepts such; and, certainly, we should. But the other class have a heart to reject the truth, and cannot, therefore, if for no other reason, be Christians.

The *faith* by which any one ever has been, or ever will be justified, is "the *faith* once delivered to the saints;" especially to Abraham. The eleventh of Hebrews clearly shows that this faith looked for "the better resurrection,"—"a better country, even an heavenly,"—and for "a city whose builder and maker is God." This is the advent faith, which the men of this age have rejected: they cannot, therefore, be justified before God; for it is said in reference to this very faith,—"Without faith it is impossible to please him."

We know of no non-essentials, in God's word.—It is a book of divine *essentials*: the willing or willful rejection of which, or a part, either of *faith* or *works*, will disqualify the transgressor for the Kingdom of God. So we understand the plain word of the Lord; we therefore warn all to *believe* and obey it, in all things. "Blessed are they that do his commandments."

Information Wanted.

A brother, of Shrewsbury, Vt., sends a dollar, and wishes us to forward the Harbinger to him. Will he please give us his name? It was not in the letter.

Martin Bacon, some time since, forwarded one dollar for books, to be sent to his address; but did not give his address, and the post-mark was so dim it could not be made out. Will he let us know where to send them?

Rhoda Howard, under date "Malta (no State given), March 18," sends \$2 to be credited to her, and wishes to know how far it pays. As we find neither the name nor the office on our books, we can neither give credit nor tell how far it pays—until we receive further directions.

P. R. Foster, wishes her paper changed to East Bethany (State not given); but does not tell us what Post-office it is to be changed from. Until informed of that, we should be sending two papers, —one to E. Bethany; the other, a dead loss, to the former address, until such time as the Postmaster saw fit to inform us it is not taken up; and we have frequently sent six months before the Postmaster gave us the information.

If our correspondents would be particular to give

plain and distinct directions, in their business matters with the Harbinger, they would save us much expense, and the time and labor of hunting through a wilderness of several thousand names, to find out what they could just as well have told us themselves.

THE QUESTION AT ISSUE.

Our opponents, now, no longer dispute our views of Prophetic Chronology, but admit, not only that it may be understood, but also, that it clearly indicates the speedy commencement of the universal reign of Christ in the world. Thus such men as Dr. Beecher, Dowling, and the most popular expositors of prophecy, in the different sects, now teach. The same sentiments were recently expressed, in a discourse delivered by one of the ministers of this city, against our views of the kingdom.

The speaker admitted that prophecy clearly foretells the complete establishment of the Kingdom of God in the earth; that it may be understood; and that the time for the Reign of Christ to commence is just at hand. Hence, there is now no dispute on these important points. In this respect, the battle has been fought, and the victory won; and those who once were strongly opposed to the idea of knowing anything about the time for the commencement of the Millennium, or who put it far in the future, have been constrained to take common ground with us, in the faith that the time for that event to transpire is now at the door.

The question now at issue, is, What will be the nature of the Reign of Christ, which the prophecies clearly prove, will soon commence? We readily and most confidently answer, a *literal*, or *personal* reign, over a real, literal kingdom, established on the literal, new earth, under the literal new heavens. This view is abundantly sustained by the most literal, common-sense reading of the entire Bible. We must, therefore, be right. But our opponents answer, that this reign will be *spiritual*, and universally extend, over the whole earth. This was the position of the speaker referred to above. But his evidences, like all that we have ever seen adduced to sustain this position, were mere *inferences*, unlawfully drawn from metaphysical, parabolical or figurative, and isolated texts. His foundation, therefore, is a sandy one; and the superstructure built upon it must fall.

According to the testimony even of the most decided opponents of our blessed hope, the day is very near, when this last, this most important, question, viz. What will be the nature of the event looked for? shall be forever settled. Those who are now in the wrong, will then yield the point; not, however, to the force of argument, as they have been compelled to do on the question of Time, but, to the power of fearful, living facts: such as The opening skies and flashing glory of the coming Savior! The loud blast of the trumpet of God! The heavenly shouts of descending angels! The shaking and quaking of the earth! The rolling together of the burning heavens! The opening of the graves of the just! The ascension of all the redeemed to meet the Lord of glory! And the wailing of the wicked at their lost condition! These events will soon show the deception of those who are now looking for the speedy conversion of the world, and commencement of their fancied millennium, or spiritual reign of Christ over the whole earth.

ADJUSTMENT OF DIFFERENCES.—Bro. Himes informs us that he thinks our "modification" of the term "invidious," in the report of the committee, is "incorrect." He says that he "accepted" that report, "without modification;" that he shall "act on the principles recommended by the committee in good faith, and co-operate with all who act

in accordance with them;" and asks, "Do you accept the original report?"

We most heartily respond, that we do fully "accept the original report," with an ardent desire to co-operate with Bro. Himes, and all others who shall "act in accordance" with its free and equitable principles; and with the understanding that "invidious," in Bro. H.'s third specification, does not impugn our *spirit or motive*; for in this we feel justified.

But if, as the report says, our "manner" has been "invidious," or, in other words, "has tended to stir up and perpetuate strife," we very much regret it; and, if any feelings may have been thereby wounded, or the cause of truth injured, we humbly ask forgiveness of God and our brethren; and hope in future that we and our correspondents may have so much of that wisdom which is from above, that in the investigation or proclamation of the truth, we may not only *design* to do well, but, in all things, do well, much better than we hitherto have done.

Bro. Lyon, from Le Roy, spoke to us thrice last Sabbath. The saints were much comforted and edified under his ministry.

E. Miller jr., O. R. L. Crosier, and others, will be heard as soon as other matter previously received, is disposed of. The evil of such delays we hope in a measure will be removed, when we get the enlarged sheet.

Bro. E. R. Pinney is so far restored to health as to be able to return to his home (only visiting the City occasionally to see his physician), and hopes soon to be in the field again. His address is now Seneca Falls, N. Y.

The Enlarged Sheet.

We have decided, the Lord willing, to enlarge our sheet at the commencement of the next volume, in the latter part of June. The cause appears to demand it. Our brethren generally, in almost every quarter of the land, call loudly for it; and many have already pledged their support, in the way of donations, &c. We have, therefore, every encouragement to believe we shall be sustained in the measure. We shall thus be enabled to present our readers with a much greater variety of valuable matter, original and selected, with but little additional expense.

The price of the enlarged sheet will be One Dollar per Volume of 26 numbers; or Two Dollars a Year. Let those who may wish to aid in the enterprise, by paying up old accounts—by sending remittances for new subscriptions—by obtaining new subscribers—or by donations to aid in sending the paper to the poor,—do so as soon as they can. We hope to see a promptness in this case worthy of the good cause in which we labor.

THE BIBLE DOCTRINE, OR TRUTH GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Restoration—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 80 Cents per dozen, or 84 per hundred; single copy, 62 Cents.

To be covetous of applause, discovers a slender merit; and self-conceit is the ordinary attendant of ignorance.

Correspondence.

FROM BRO. S. S. BREWER.

DEAR BRO. MARSH:—I am still locking, with increased anxiety, for the consummation of our hope. While the haughty of the earth sigh, our hope swells big with the anticipation of Immortality and Eternal Life. The Lord of Hosts is rapidly developing his purpose; staining the pride of human glory, and bringing into contempt the honorable of the earth.

O, what a day—what a point of time, we live in! How we rush on! Still Time runs away, his impetuous current never changing; onward, still hurrying, he flies, as if conscious of approximating his terminus, and anxious to roll back in the arms of the student of prophecy, his last expiring groan, the Requiem of old terror-stricken Earth—"Time shall be no more!"

Dear reader, how rapidly you are verging to that moment, when the last prayer will be heard; and the Spirit, for the last time, strive with thy heart! Are you ready?

Deep muttering tones of fiery wrath
Come booming from afar;
Earth's legions now are on the path
For Armageddon war.

These are the moments of awful expectation; in which we should stand robed and prepared for the marriage feast of the Lamb. Pray for thy brother. You have my prayers.

The little church is gradually rising from her late trials, and God is blessing us with a sweet heavenly spirit of Christian union. Amen!

S. S. BREWER.

Baltimore, Md., April 25, 1849.

FROM BRO. J. SEARS.

DEAR BRO. MARSH:—We feel that we cannot do without the Harbinger. Its communications are as cold water to the thirsty soul. We are among the disappointed ones that the Lord, even the "same Jesus" who ascended from Mount Olivet, has not in like manner come again, and set up his everlasting Kingdom in power and glory in the renovated earth. We look for no better state of things in the moral world, until that grand, crowning event. We still find many of the learned and great fondly cherishing the hope of a temporal millennium. One of great popularity, an old acquaintance, lately expressed in conversation his hope of witnessing its commencement. In which, though there would be many wicked, they would be so overawed and put to silence, that not a word of opposition would be uttered, nor a vestige of effort made against the saints, till all at once, towards the last, the mightiest efforts of hell and wicked men, would be exerted to regain ascendancy, in the midst of which the Lord would come to annihilate this world, and shake his children to their heavenly home. Methinks it must be something very different from the popular religion of the present day, to have such an overawing and silencing influence on a wicked world as is thus contemplated. Will a system cherishing slaveholding, murderous war and sectarianism ever produce such an effect?

Among the perversions of the present age, there is perhaps none greater than that of the Bible doctrine of Charity. If this principle requires us to think and speak favorably of sins practiced under the profession of piety, then what are we to think of Christ's expressions to and of those professing all the piety of the world in his day—nay, of God himself, when the days of Ezekiel he charges his nominally beloved, holy and peculiar people, with committing more than double the abominations of Sodom and Samaria, and of being more corrupt than

they, in all their ways. See Ezekiel 16th chapter. Surely that holy Bible principle, which rejoiceth not in iniquity, but rejoiceth in the truth, will not only have no fellowship with the unfruitful works of darkness, but rather reprove them.

I feel increasing anxiety and distress, that apparent providential circumstances should so long, so much, put me aside from the ministry. I had fondly hoped, with all my embarrassments, long before this, if all time continued, so to have been able to arrange my pecuniary matters and domestic affairs, as to be on the walls of Zion, sounding the trumpet of alarm to the wicked, and of joy and a jubilee of glorious deliverance to the waiting saints. My heart is pained in view of the greatness of the fields already to the harvest, and the fewness of the laborers to gather the fruit unto life eternal. Trusting in God to open the way, I feel to say, Here am I, send me.

We have but few immediately near us, who sympathize with us, in strong hope of the speedy coming of our heavenly King. Mrs. S. and myself are strong in the faith, and our daily prayer is, that God will hasten, in its time, the glorious fulfilment of prophecy, in making the kingdoms of this world become the kingdoms of our Lord and of his Christ, that He may reign forever.—It is our present prayer that God may sustain you, in advocating Bible doctrine.

Yours waiting the coming of the precious Savior,

JOHN SEARS.

Lake Zurich, Ill., April 8th, 1849.

FROM BRO. E. R. PINNEY.

BRO. MARSH:—Please inform my brethren and friends that God has so far blessed the means for removing my cancer as to make it unnecessary to see my physician oftener than once in ten or twelve days; and having effected an arrangement with the Rail Road Company for a half pay ticket, I am enabled to go home and board at less expense than to remain here. Correspondents will therefore address me as formerly, Seneca Falls, Seneca Co., N. Y. And I would take this occasion to repeat my gratitude to my brethren for their sympathy manifested to me and my family, during my severe and protracted illness.—May God bless you abundantly for your kindness to me. I trust soon to be entirely free from my cancer, and be permitted again to enter the field.

Yours, dear brethren, waiting for JESUS,

E. R. PINNEY.

Rochester, May 3, 1849.

FROM BRO. H. L. SMITH.

BRO. MARSH:—We are instructed to remember them who are our teachers, and who "have spoken unto us the words of God;" and the same Scripture says, "Whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, to-day and forever." We remember, with gratitude to God, our beloved Brn. Himes, Hale and Needham. Their labor among us was one "of love," and increased our "patience of hope in our Lord Jesus Christ." So far as there was any prejudice existing among the brethren here, it has been removed; also, in the community, nearly all who attended and heard candidly, that we have heard from, confess the same thing. No brethren have more fully and faithfully instructed, warned, and built us up on our most holy faith, of the glorious doctrine of the second appearing of our Lord, as our "Redeemer," "our life," and our glorified "King." We cannot speak of an increase of members, but feel none the less encouraged. We are not striving to "make a fair show in the flesh," but to enter into the kingdom of God, and to "stand before the Son of man" at his coming. Our prayers go with our dear brethren, that they may be strength-

ened to continue and to "hold forth the word of life," that we may *all increase* and abound in love, one toward another, and toward all men, that we may be followers of God, as Jesus children, and walk, not in dissimulation and envy, but in love, even as Christ hath loved us and given himself for us: in honor preferring one another, giving all glory to Him that made heaven and earth and the fountains of waters.

B. n. Mansfield and Wendell were also with us. Bro. Geo. W. Burnham preached the word last Lord's day, and is still with us, in the sweet fellowship of the precious gospel of God. How dear to our heart are these, and all our brethren that have, within the last two years, labored among us. We are glad to learn that Bro. Pinney was well enough to attend the meeting at Seneca Falls. May grace, mercy and peace be multiplied unto us, until, at the appearing of the Chief Shepherd, we shall, through his great love, receive a crown of glory that fadeth not away, is the prayer of

Yours waiting for Christ,

H. L. SMITH.

Auburn, N. Y., April 17th, 1849.

FROM SISTER B. GOULD.

DEAR BRO. MARSH:—The Advent Harbinger is still a welcome messenger to us, and we shall ever feel it a pleasure to contribute for the support of it as long as it so fearlessly maintains the cause of truth. Truth alone can make us free, (not fables.) Our Savior prayed that his disciples might be sanctified through the truth, that they all might be one, even as he and his Father are one. Now it appears we are not all sanctified through the truth. If we were, we should all be of one heart and one mind, and all speak the same things; whereas we see contention, divisions and every evil work. Why is it so? The reason is plain. The time has come when the church will not endure sound doctrine, but they have turned away from the truth unto fables; have become lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof. They are ever learning and never able to come to the knowledge of the truth, because they have rejected the truth, and the Lord is sending them strong delusion that they may believe a lie, that they all may be damned who receive not the truth, but have pleasure in unrighteousness. It is a fearful thing to reject God's word, and say, as many do, that it is of little consequence what we believe, provided we are but Christians; that it makes no difference when the Lord will come—if we are only prepared for death, that is enough. It is hard for me to understand how any one can be a Christian and reject the plain teaching of the Bible. I awfully fear that such persons, when the Lord shall come, will be prepared for death; (not a death that never dies), one that will destroy both soul and body in the lake of fire that never shall be quenched.

Your sister seeking for immortality,

BETSEY GOULD.

Erying, Mass., April 7th, 1849.

FROM BRO. I. BAYLEY.

DEAR BRO. MARSH:—There are a few brethren in Cincinnati that feel like lifting up their heads, knowing that their redemption draweth nigh. We have had very interesting meetings of late, and four have went forward in baptism. Two of them did not before profess religion. We have held meetings every evening, and many new ones are coming in, from time to time, and listen to the truth with much interest. I left Cincinnati March 26th, and am now travelling and proclaiming the coming of the Lord. I spent last Sabbath in Bronson, and spoke to the brethren there three times, and had a good time. I

find great joy and peace in giving meat in due season

Yours looking for speedy redemption,
ISAAC BAYLEY.
Clarkfield Hollow, O., April 3d, 1849.

Foreign News.

THE ROMAN STATES.

Systematic Assassinations.—In the sitting of the Roman Constituent Assembly of the 27th ult., the Minister of War informed that body of the several military measures that had been adopted by the Government. Every citizen of from 18 to 36 years of age was declared a soldier, and whoever wished to exempt himself from military service must pay a fine to facilitate his being replaced by a substitute. Troops were on their way to the Po, and the national guards of the provinces had undertaken the service of the carabiniers, that the latter might join the army.

The following letter, published in the Globe, a few days ago, the editor of which vouches for its correctness, gives a sad picture of the state of society:

"The condition of the Roman States presents an almost unparalleled picture of anarchy, terror, and confusion. In Ancona, the capital of the Marches, the population, 30,000 in number, is ruled by about twenty ruffians of the lowest order—porters, wine sellers, &c.—who are leading members of the Circolo del Popolo, and arrogate to themselves executive authority in addition to the direction of affairs. Any person rendering himself obnoxious to this body is doomed to certain death; and a word in disapproval of the Republican fraternity carries out its own decrees, and commits murder in the most public situations within sight and hearing of the Corpo de Guardia, with perfect impunity."

The Bologna Gazette, of the 3d instans, states that all communication is interrupted between the Neapolitan and the Roman States.

The Ticino Gazette, of the 7th instans, states from Rome of the 31st inst., that the courier of Naples had not arrived on that day; and that intelligence had been received of the legion of Garibaldi having entered the kingdom of Naples and commenced hostilities.

RUSSIA AND TURKEY.

Despatches have been received at Constantino-ple from Bucharest, which state that Gen. Mouravieff had arrived in the Principalities with 24,000 men, and another Russian officer had advanced upon Ibraila, and begun building barracks for his troops in the neighborhood of that city.—We are also informed that the Russians, had introduced gun-boats into the Danube in direct violation of the treaty of Adrianople. It would appear that Russia is, in the most open manner, strengthening her position in the Danubian provinces, while Turkey on the other hand, is making preparations to maintain her authority.

NAPLES AND SICILY.

Preparations for War.—The Liberta of Naples, states from Palermo that great preparations for war are going on there.

The Sicilian army is to amount to 49,000 men. An ordnance manufactory is established at Palermo, which furnishes ten twelve pounders per month. Large French ordnance are placed to defend the port. Gen. Mieroslawski commands the Valley Catania.

Troibrend had been named Marshall of Sicily. The fortifications around Palermo are actively carried on. Ditches, parapets, mines, and barricades are constructed under the direction of the military engineers. Forty thousand persons of all rank, peasants as well as nobles, men as well as women, are at work there.

AUSTRIA.

The Vienna journals contradict the rumors of Gen. Bem's defeat by the Russians, and the flight of his troops into Wallachia. It appears, on the contrary, that the Austrian General Puchner, surrounded by a hostile population, and hard pressed by the Magyar irregular force, has thought proper to resign his command, and place himself under the protection of the Russians in Wallachia.

General Bem was almost undisturbed in the possession of the whole of Transylvania, and preparing to take Konstradt, the last city in that kingdom, which is still held by the Austrian and Russian troops.

AUSTRIAN ITALY.

Destruction of the Town of Brescia.—Slaughterers of the Inhabitants.—After a siege of eight days, Brescia, or rather the ruin of what was once Brescia, is in the possession of the Austrians. The town was bombarded for six hours, and the streets were carried at the point of the bayonet, and the inhabitants driven into the houses, where they were burned alive.

SARDINIA.

Hard Fighting in Genoa.—The expectations of an insurrection at Genoa have been fulfilled and that city has fallen into the hands of the mob. Letters both by way of Turin and Marseilles give the most melancholy account of the situation of the place.

SPAIN.

The Paris Constitutional states, on the authority of a letter from Perpignan, that a sanguinary battle had taken place in Catalonia between the royalist chief Pons "Dep Del Olli," and Cabrera, in which the two generals were killed. Other accounts say that Cabrera, who had been wounded in the action, took refuge in a cavern, where he was discovered and put to death by the Miqueletes.

CANADA.

A law has recently been passed in Canada, indemnifying the losses sustained in the rebellion, which took place in the upper province a few years since. It appears that one party (the loyalists, we believe they are called,) have been so warmly opposed to this measure, that, on it becoming a law, they burned the Parliament House, and committed other acts of violence, clearly indicating a settled determination to suppress the obnoxious measure, if in no other way, by physical force. Some lives are reported to have been lost in the affray. The excitement, we understand, was very great, and spreading in the two provinces.

STARVATION IN IRELAND.

FRIGHTFUL SCENES IN MAYO.—THE DEAD LYING FOR DAYS UNBURIED ON THE PUBLIC WAYS!! —To Poulet Scrope, Esq.—Maryland, Newport, co. Mayo, 26th March, 1849.—Sir: Your name conveys to the hearts of the Irish poor a ray of hope. I take the liberty, on their behalf, in this district, to call your attention to the following facts:—

The recent victory (†) in India, and loss of life, have caused much sensation, because the victims wore red coats, were paid a shilling per day, and knew the use of arms. Here, alas! numbers die daily, and no notice is taken of the vast curd that is rushing into eternity by the most painful of all deaths, STARVATION.

Last week a man named Thomas Kelly lay for nights on the mail road leading from Newport to Achill, where he died of starvation, and remained exposed a prey to the dogs, from Wednesday to Saturday!!

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 21.

ROCHESTER, N. Y.—SATURDAY, MAY 12, 1849.

Whole Number 231.

Original Poetry.

For the Harbinger and Advocate.

THE GROANS OF NATURE.

Romans viii. 22.

The whole creation groaneth
And travaileth in pain,
Awaiting the returning
Of Jesus Christ, to reign.

Old ocean's mighty billows
Are foaming at the mouth;
Her deep internal throbbings
Are felt from north to south.

She heaves, and throws, and bellows,
And stialeteth every nerve;
While storms that sweep her surface,
Raise mountains in a curve.

Dead fires beneath her bosom
Of agitate her breast,
And send the groaning surges
"Carreering east and west."

The solid earth is shaking,
Her mountains in a flame,
Whose rocks and snow-cind summits
Are hurled to the plain.

And oft from out her bowels—
Where many thousands dwell
Upon her verdant surface—
Ascends the flames of hell.

Whole cities are absorbed
By her internal strife,
A moment of her struggle
Takes thousands out of life.

Her stresses of hot corruption,
Poured in a mighty flood,
Envelop towns and country,
The wicked and the good.

And with the earth is groaning
Each creature and each man;
And will, until the Savior
Shall consummate his plan,—

His plan of restitution—
To purify the earth,
And give the seed of Adam
A new immortal birth.

C. T. CATLIN.

Original Articles.

For the Harbinger and Advocate.

THE GOSPEL OF ISAIAH.

DEATH, ITS PARENTAGE, CHARACTER, COMPANY,
AND END.

BY J. W. COOK.

"Near the word of the Lord, ye scornful men, that rule this people, which is in Jerusalem; because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment, also, will I lay to the line, . . . Your covetousness which ye have hated shall be despised, and your agreement with hell shall not stand. Therefore be ye not mockers, lest your hands be made strong." Isa. lviii. 11-14, 16, 18.

The sin of drunkenness is characterized and condemned, verses 1-4. God promises to be the strength, safety and glory, of the truly pious,

verse 6. The people are told how graciously Jehovah had taught them, by his prophets, as a father teaches his children "little by little," often repeating it. But as it was given in something like rhyme, they profanely repeated the prophet's words (*Tsau latrau, kau lakau*). It was made their drunken song, verse 13.

Then our text is an address to the Jewish rulers. Abaz, king of Judah, had hired Tiglath-pileser, king of Assyria, to aid his army, against Rezin, king of Damascus, in Syria. But the expected aid never came. When men turn from God and his "sure foundation" (his promise in Christ), they only sink, in character and condition.

Abaz got a pattern of an idol's altar from Damascus, and plunged himself and Jerusalem into idolatry. 2 Chron. xxviii. 20, 24; 2 Kings xvi. 10, 18. Beside, the Philistines had been desolating the south of Judah, while the Syrians had invaded the north. "The overflowing scourge" of vice and war was rolling over the land, yet they felt secure. They "made lies their refuge." By a false treaty with the Assyrian king, they hoped to obtain their end, and then break their bargain, and let him go. They made "falsehood their covering"—in false idolatrous doctrine, they "hid" themselves. *Kau* gave them false views of "death and hell."

In strong contrast with their "covenant with death," God brings forward his "promise of life"—the only "sure foundation" for faith or hope. This promise of God is the promise of the new and everlasting covenant. It "lay in Zion" like an immovable rock, which nothing could displace. His promise was, that "the sceptre should not depart from Judah . . . till Shiloh come." "He that believeth" in God's faithfulness, "will not make haste," but be composed, and expect a fulfillment, in spite of all the power of the Philistines, and other invaders.

The living promise of God, which "lay in Zion," is everlasting "rock"; but the covenant made by Jewish rulers, with the heathen and their idolatry, would leave them to "death" and destruction—"death and hell." This was re-assured to them, verses 17, 18. God determined to sweep away their "refuge of lies"; for as they were like the heathen, in doctrine and character, God would treat them as he did the Philistines "in Perazim," and the Canaanites "in Gibeon." Josh. x. 10; 2 Sam. v. 20. They had entered into "covenant" by sacrificing to demons. This brought them into close sympathy with the satanic, idolatrous view of "death"—into "fellowship" with the tempter's first great "falsehood." Gen. iii. The rulers of the "world lying in the wicked One," have, down to this day, entered into this fellowship with "hell"—this "covenant with death." Not that they have done this in a formal way, as did "the scornful rulers" in Jerusalem, by "sacrificing to devils." 1 Cor. x. 20.—But the false, philosophic, heathen view of "death and hades," they do hold. They deny the literal, original, Bible statement, that death reduces "man" to dust. "The man proper," according to their "covenant," or arrangement, neither

dies, nor can have "a resurrection to life."

A few, in this age, are bringing out God's "covenant of everlasting life"; but many would fain make it as idle, or "infidel," as the drunkard's song. "Death is made their gate to endless joy." "Hell" is, at least, *one half Paradise*; so that they are secure, at all events, *without* "a resurrection"! Their dead are somehow "capable," and "conscious," even those whom they acknowledge *not* to be immortal!

It is neither rational, nor right, that I should be required to stop and trace out the varied degrees of light and shade between the different classes who hold these unscriptural views. My object is to expose the *lighter* and darker shades of those views, which are expressed by "the scornful rulers" of idolatrous Israel, and apostate Christendom. Let us note some sober facts—some solemn truths.

I. The source of "death and hell" is clearly revealed.

It is *sin*. The source of sin, among men, is Satan. We can no more easily find the source of "grace" and "life" in God, than we can find the source of sin and death in "the devil." Rom. v. 12; Gen. ii. and iii.

If personified, Death is the eldest son of Satan, which he beget by Sin. *His character is just like that of "his father the Devil."* J. h. viii.—

His work is in perfect keeping with his character; it is only and altogether, with those in "covenant," delusive and destructive. As it was with impious Israel, so it will be with all, in like circumstances. Therefore, it is our duty to expose his hideous deformity—his infernal origin, character, work and end, by every ray of truth in God's "promise of life." *He is an enemy*—"the last enemy" that assails the saints. 1 Cor. xv.—His dominion is commensurate with that of the Devil. He never builds up; but always destroys, sooner or later, as revealed in our text. Rom. vi. 21-23. *His "end is destruction."* Heb. ii. 14; 1 John iii. 8; Gen. iii. 15. Hell, or *scheol*, is, primarily and truly, the "hole, hollow or grave"—the place of the dead. The Devil, death and hell, are the satanic trio. They are essentially associated.

II. Those whom God represents in "covenant with death," give it altogether another aspect.—They will not see, distinctly, that its source is Satan; if they see, "they see as if they saw not." They make death a *good*, if not their best friend; and exalt it into that kind of association with Jesus, that he has, in fact, with the Devil!!! Every Bible fact, and positive statement, forbids all fellowship between death and "the Prince of life." Enoch and Elijah "did not see death" in their "way" to "life." Jesus got "the victory" *OVER DEATH*, by the resurrection. Death was the "enemy" to be avoided or conquered, else they had never "entered into the future life."

But popular preaching, like ancient philosophy, makes death God's grand releasing officer—the master of ceremonies—to introduce the good into Paradise, and the society of the blessed—the presence of God! Surely, this has not been seen. The world has been deluded by its

usurping sovereign. Death is united to the Devil, as life is to God Almighty! Let them both have their own proper colors. Let both appear in their own proper colors, character, course and end.

If death is put in company with Christ, it degrades him, or exalts death unduly, and tends to deceive and destroy the unwary. Surely, if death is "the way" to "life," then the resurrection cannot be! But one "way" is needed; but one is revealed, or possible. If death, under Jesus, leads to life, then the resurrection does not! Whose classes make death as essential to entering "the Paradise of God," as conversion. To a multitude, it is made, under Christ, to do the work up so fully and so well, as entirely to dispense with gospel grace and the resurrection.—As Christ's testimony (John iii. 5) is treated as the Devil treated God's truth, we should cry out against this, "and spare not."

Again; great things are done to adorn death, and delude the multitude into an undue estimation of "his child of Sin and Satan. The most venerable preachers—the most fashionable undertakers, and popular sermons, with each other to invest death with a delusive charm. Its infernal origin, company and character, are awfully loudly kept out of view, by many, as if it were a sin to "give the truth of a certain sound," on this subject. Eloquence, wealth, taste, pomp, and music, martial and sacred, are combined to set forth, in beauty, this eldest born of the chief of hell! No more could be done, by most, than is done, to secrete Satan, who lurks behind the scene! The sexton lays out the ground, and plants it with flowers and evergreens, as if to remind the surviving of the flowers that bloom, and the evergreens that grow, perennial, in the Paradise to which the departed have risen! The undertaker employs velvet, and satin, and lace, no hogony, and silver, and gold, as if about to build a chariot, in which some Elijah might ascend to glory and to God! (This is not objecting to the proprieties of the funeral service, but stating the popular tendencies of these repulchral shows.)

The preacher gathers all the grand and heavenly visions of future glory, and then suspends them in beautiful visions and clusters around the corpse, the coffin, the tomb! The resurrection glories are borrowed, and made to enshrine the king of terrors! The "crown of life" is wrested from the hands of Jesus, and placed in the power of this product of the Devil! "Salvation"—Messiah's consummated work, at his second coming (Heb. ix. 28), is dissociated from its scriptural connection, and connected inseparably with the consummated curse, which follows sin and Satan's sway! The glories of "the restitution" of all things, "to be accomplished when Jehovah shall again "send Jesus," (Acts iii. 21) are all brought and made to encircle the dead, the hearse, and the grave!

All do not go to the same length; but who dare lift up their voice against it, even when they see the dishonor attempted on our Lord's Satan's "lie" in Eden, was but a circumstance, to this series of meditated, stereotyped falsehoods and frauds, which are perpetrated and sanctioned, under the mask of our holy religion! No language can adequately express "the exceeding sinfulness" of this sin. It reverses all the revelations of the gospel touching a future life.

The overwhelming motives to be "reconciled to God," and his great salvation by Jesus Christ, are adroitly converted into so many motives to be "reconciled to die!" We may be "reconciled to God" and Jesus, and thus approving his plan of mercy, we may cheerfully submit "to die," in hope of a resurrection! But no one can be "reconciled to die" without approving of its cause! Can I be reconciled to the murder of my father, without approving of the murderer!

As murder comes from a murderer, so death comes from the Devil; and I am no more "reconciled" to one than the other. It takes a great sinner to approve of sin, or its origin, or object, or end. Jas. i. 15.

III. The administration of the Devil is "falsehood" and sin, "death and destruction." But the administration of Jesus is "grace and truth," "life and salvation"! They are as distinct as Christ is from Belial, or heaven from hell. The Old administration is based on falsehood, maintained by fraud, and designed to deceive and destroy. The New administration is based on truth, maintained by righteousness, and designed to bless and save! As certainly as it comes into "power," it will crush this "covenant with death"—break up this "agreement" with hell—and throw both and all into the final fires of "the great day." Rev. xx. 14. Let us all wash our hands from all participation in it, and be "ready" to welcome the New Administration! It is now to be expected. Rev. xi. 15, 18; Col. iii. 4; 1 Cor. v. 50-54. See our text.

In conclusion, let me say, in a word,—

1. "Be ye not muckers, lest your bands be made strong." Verse 22.

2. If this great truth, of this great text, goes against any one, let him stand aside! There are "corner stones" which God has laid in Zion—"the sure foundation" of faith and hope—for the future, must have room. It must be seen by those who have eyes to see!

3. All the opposing, popular notions of life in death, tend to "death and hell"—all "covenant with death shall be disannulled: the agreement with hell shall not stand." Amen.

4. It would be as just to tack Devil on to Jesus, as his oldest son; but neither should be associated with Him, who is to "destroy" both Death and the Devil. Heb. ii. 14. Let Death keep his own company, and go to his proper doom. Then, *the y, savior of life*—the resurrection to life—will stand out in their proper association, with our Lord Jesus Christ. Isaiah is the evangelical prophet. This is his evangelism.—See chap. xxxviii. 9-19.

Rochester, N. Y.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. V.

BY E. W. WELLS.

I cannot stop to consider what the Holy Ghost, or Spirit, is; but will only notice its office work. Popular doctrine teaches that it goes out separate from, and independent of, the written revelation of God, and teaches, and strives with, the disobedient and the backslidden. But Jesus promised it only to those who believe on him, and love him, and keep his commandments, "whom [the Spirit, says he] the world cannot receive, because it seeth him not, neither knoweth him." But it was to guide those who love and obey him into all truth (his word is truth,—John xvii. 17); for he shall not speak of himself: but whatsoever he shall hear that shall he speak,—John vii. 38, 39, xiv. 15-17, xvi. 7-13. Peter, also, made obedience to all the requirement of the Gospel necessary before the gift of the Holy Ghost should be bestowed.—Acts ii. 38.

Popular doctrine teaches that nothing can be known about the times of the second advent of our Lord and its concomitant events. But the Lord, in love and goodness to his humble, hated, and persecuted children, has given them a chart of all time, by which they may, at any time, "know the signs of the times," and what important events will next follow; for in that chart is contained no less than eight or ten series of consecutive events, which end with the judgment, coming of the Lord, etc. Now if a man believes such a

chart to be true, how in the name of reason can he help knowing something about the time, if he looks at it! And if he does not look, how will the Lord regard him for setting at naught his counsel, and laying aside as of no consequence that which the great God has sent his messengers from heaven to convey, and taxed his prophets to write, for our instruction. He cannot be a friend who treats a message thus. Therefore we conclude that every true friend of God, who has had his attention called to this item of God's chart of time, does know something about the matter there laid down. If these abstract prophecies of events were all that the Bible contains of evidence that we may and ought to know near the time of the end, he would be blasphemously Heaven-daring who professed to believe God and yet denied or repudiated this evidence. Some of those prophecies are so simple and clear that no greater knowledge of history is requisite to discover their application than every person, who cares about knowing any thing useful, possesses.

Take Dan. ii. 31-45, for instance. All such persons know that Medo-Persia succeeded Babylon, Grecia succeeded Medo-Persia, and Rome succeeded Grecia,—and Rome has been divided; and that the text says, "In the days of these kings shall the God of heaven set up an everlasting kingdom," etc., and that we are now living in the days of these kings. So, likewise, of the vision of the 8th chapter. The names of all the kingdoms symbolized are given, except that of the third—the "little horn." And nothing can be clearer than that the little horn symbolized Rome, if there was no more evidence of it than that Rome did succeed the divided Grecian kingdom, and was the only one that ever bore the description of the prophet as to its greatness; for of the three symbols, it is said, the ram became great, the he goat waxed very great, and the little horn waxed EXCEEDING GREAT.

All that is said of the little horn, which waxed greater than Medo-Persia or Grecia, has been fulfilled by Rome, Pagan and Papal,—mostly in the latter character. This power has had the time allotted to it in Daniel's prophecy; and he says it "shall be broken without hand," which ends the vision of symbols, which is said to reach to "the end," "the consummation," etc. See, also, the prophecy of the 7th chapter, containing the same outlines of prophetic history of the two just noticed. It explains itself, and needs no comment.

These are the outlines of prophetic history.—More particular prophecy, which is abundant, gives us more particular knowledge of the time of the consummation. The book of Revelation, also, contains many clear and interesting prophecies, which trace events, with great perspicuity, down to the same point where all the consecutive prophecies terminate; for God finishes the work he begins, whether men will stoop so low (as to observe it or not.

So, in the 24th chapter of Matthew, Jesus carries us along through three trains of events to the end. The first, beginning with the "many" false Christs which arise after the destruction of Jerusalem (only one or two at most arose before that), and ending with the 14th verse. Then beginning again with the siege of Jerusalem, passing through the papal persecutions, and ending with the 28th verse. Then beginning back at the time when that tribulation was shortened "for the elect's sake," passing through a prediction of signs to precede his coming (all of which have been fulfilled), and ending with the 30th verse.

This is a brief glance at a few of the most general prophecies containing instruction about the time of the end. Then the fact that the present dispensation, or age, was to continue six thousand years, was strongly shadowed forth in the typical law, by the sabbaths of days, and of weeks,

and years. This, Paul speaks of (Heb. vi. 4-11); and Peter, speaking of the same things, says one day is with the Lord as a thousand years (2 Pet. iii. 8); and this has been the faith of the church, Jewish and Gentile, in all ages. And besides all this, God has given several prophetic numbers, beginning with different events and ending with the judgment and resurrection. See Daniel 8th, 9th, and 12th chapters, which point us to the definite time of these events, leaving nothing but a little possible inaccuracy in chronology to prevent an accurate knowledge of the precise time. Why are there some who do not understand these things? The only plausible answer is, because they will not. They had rather sip at the intoxicating ingredients of the "golden cup" of the "mother of harlots" (Rev. xvii. 2-5), by which "the inhabitants of the earth have been drunk," and cannot see the simplest things as they are. The fact that such things are contained in the revelation of God to man, is sufficient to convince any honest mind that they ought to be understood. But God has still more carefully guarded this point, and thus made the condemnation of those who despise this knowledge much greater.

The question was asked (Dan. 12th ch.), How long shall it be to the end of these wonders—including the resurrection of the just—and the answer was given under solemn oath, that it shall be a certain length of time, and that "the wise shall understand." Jesus foretold the signs of his coming, and commanded, "When ye see all these things come to pass, then know that it is nigh, even at the doors." Paul says (1 Tim. vi. 14, 15), Keep this commandment without spot, until the appearing of our Lord Jesus Christ, which in his times he shall show. Peter says (1 Pet. i. 11, 12), The prophets searched diligently what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand of the sufferings of Christ and the glory that should follow. When the fulness of the time [the 60 weeks] was come, God sent forth his Son (Gal. iv. 4), that in the dispensation of the fulness of times [the 2300 days] he might gather in one, all things in Christ: both which are in heaven, and which are on earth.—Eph. i. 10. "The day of the Lord so cometh as a thief in the night: for when they shall say peace and safety [as recorded in Isa. ii], then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape [Paul says, this "yourselves know perfectly"; and where did they or we learn it but from Isaiah!] but ye, brethren, are not in darkness that the day should overtake you as a thief." 1 Thess. v. 1-5.

If the Jewish Church was rejected because they "knew not the time of their visitation," what will be the fate of the Gentiles, if they are overtaken in the same fault? especially when it is understood that the light of prophecy is many times greater now than then. For it is written, "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. ii. 18. "Thy word is a lamp to my feet, and a light to my path." Ps. cxix. 105. And this "light," Peter says (2 Pet. i. 19), is the sure word of prophecy. But, aside from this notification of holy writ, nothing is more apparent than this fact; for we have all the light that they had, besides all the additional light of prophecies then unfulfilled.—And as the prophecies gradually near the perfect day, they become more and more minute and particular, and more and more concentrated—stream after stream flowing into the great channel, and all pouring their confluent flood into the great day of the Lord. And in addition to all this, as the prophetic events near the end, they begin to be nearly all measured by time, which

It is so used in 1 Cor. xvi. 17, where the coming of the Lord is appointed as a milestone by which to reckon the days of his personal presence at his second advent to judge the quick and the dead and

far as this desire and this expectation are taken away, so far will that hope be weakened. The man who desires or expects but little or nothing, will have but little or no hope. But if he desires and expects much, his hope will be strong, lively, purifying and joyful.

Well, what effect does the great and popular religious teaching of this age have upon this blessed hope? It *weakens and kills it!* How? By destroying its object; and as a matter of course, when that is removed, desire and expectation cease, and hope dies.

But how does the popular teaching of this age do this work? strike this fatal blow at the very vitals of the living hope of the Christian? We answer, by opposing the true object of hope. It holds out as an object of hope, the translation of the soul at death, from the body to a state of immortality and glory, in a heaven beyond the skies. So far as this doctrine is believed, so far is the *desire destroyed* for the coming of the Lord to raise the saints to immortality and glory, and prepare them an everlasting home on the New Earth. The teaching of this age has taken away nearly all desire and relish from the christian world for these things. They do not *desire* the coming of the Lord, the resurrection, the renovation of the earth, and setting up of the literal kingdom of God under the whole heavens. In a word, they do not desire what the gospel holds out as the true and only object of the Christian's hope. Consequently, *desire*, one of the ingredients of that hope, is taken away.

Expectation, the other ingredient of this hope, is also destroyed by the same kind of teaching; and not only by presentation of the same errors that destroy desire, but by a direct opposition to the truth. We are told that the Lord will not come personally soon, if ever; that the resurrection, if one ever shall take place, will not be the resurrection of the real person; and that the earth will never become the abode of the glorified saints and territory of the everlasting kingdom of God. The great mass believe this kind of teaching; consequently, have no *expectation* that the events which constitute the objects of the Christian's hope will ever take place. Hence, the two fundamental principles of this hope are effectually destroyed by the popular teaching of this age; and, as a necessary consequence, hope, true gospel saving hope, in the church, as a general remark, has died.

This lamentable state of things has been brought about, and perpetuated by the popular teaching of the church. They have been zealous to *inspire* a saving, living hope in the people, but unfortunately they have destroyed that hope, and created a false one. Like the deceived Jews, they have had 'a zeal of God, but not according to knowledge.' Their zeal for God has been commendable, but their knowledge defective. Consequently, the more zeal they have had, the more harm they have done in propagating error, opposing the truth, and destroying the true hope of the Christian. Do you want your hope to *die*: listen to the popular teaching of the day.— Do you wish it to *live*, and be as an anchor to the soul, sure and steadfast: turn away from this kind of instruction and listen to the preaching of the pure gospel of Christ.

"More Sure Word of Prophecy."

According to the common understanding of 2 Pet. ch. 1, 9, some words of prophecy are more *sure* than others; and which is not the fact: for all divinely inspired prophecy is equally sure and true. The rendering of the text by Macknight, makes the matter plain: "So we have the prophetic word more firm," saith: The meaning we conceive to be this: God had promised, by patriarchs and prophets, that the saints

persecuted children, has given them a chart of all time, by which they may, at any time, "know the signs of the times," and what important event will next follow; for in that chart is contained no less than eight or ten series of consecutive events, which end with the judgment, coming of the Lord, etc. Now if a man believes such a

should be glorified and reign in glory with the glorified Savior on the renewed earth.—The transfiguration on the Mount, and the appearance of Moses and Elias, was a miniature representation of that long promised glorious reign; or, more correctly, were presented to "confirm the covenant," or word of promise, or make "more firm" the "prophetic word," concerning the promised restitution.

TURNUED UNTO FABLES.

Protestants are unanimous in their decision that the Roman Catholics have turned unto fables; and that the doctrine of transubstantiation holds a very prominent place among those fables. But in giving this verdict, no one considers that he is condemning Martin Luther, because he held to the fable of transubstantiation. They think concerning him as they should of every other honest lover of truth, viz. that a man may entertain some erroneous views, and yet not be turned unto fables. The prominent object of the man is the attainment and dissemination of the truth, carrying with him some few fables.

So we view the matter: we consider that the great body of the church, of all sects, has turned unto fables, as the word of God clearly predicts would be the case in the last days. But we hold that there may be some few yet in those churches, and many that have left them, who, like Luther, may still hold to some errors, but at the same time are lifting up their voices against the corruptions of the times, and fearlessly proclaiming the great and glorious truths which God designed should be held up before this generation,—such we think are not turned unto fables, but, like Luther, with some errors, have turned unto the truth.

Again, Protestants do not refrain from exposing what they consider the fables of the Romish Church, transubstantiation not excepted, for fear of representing Luther as an apostate or turned unto fables. They consider that the cause of Protestantism demands that the exposure be made, though, in so doing, some of the sentiments of Luther, its worthy founder, might be detected as spurious.

So we have felt while speaking of the "great apostasy," and of the church being "turned unto fables;" we have considered that the precious down-trodden cause of truth demanded that the corruptions of the church should be exposed, notwithstanding some of our brethren might hold to some of those corruptions. But in doing this we have not considered them as ranked among those who have turned unto fables, any more than we consider Luther there when we speak against transubstantiation, and other errors of the Catholic church. If we should never speak against an error, because some of our brethren hold to it, we should find, we think, but very few errors that it would do to oppose. We all have more or less of them; and the only way, that we can see, to get along and do our duty, and still be united as brethren, is, for each to think, believe, speak and publish what the Sacred Word may seem to him to dictate; avoiding, as much as possible, wounding his dissenting brother's feelings; being at the same time guarded against taking umbrage himself. "Forbearing one another in love," is a good counsel of Paul, in cases of this character.—May we all heed it.

New Hymn Book.

ESOUED ALVANT HIZM Book: a Choice Selection for Conference, Tent and Camp Meetings, and for Private and Family Worship. Compiled by P. A. Smith. Rochester, N. Y.

This neat little book, which has just been laid off our table, commands itself to the attention of our brethren, not only from its compactness of size and cheapness, but, for another feature, which has long

been a desideratum in our books of sacred worship,—we mean, its freedom from all objectionable phraseology. In this respect, we think, it will be very acceptable to all classes of our brethren. It comprises not only a variety of the most soul-stirring hymns in common use among us, with many new and excellent effusions of our own poets, but also some beautiful selections we do not recollect to have seen before in any work of the kind.

Price, \$1 per dozen; single copy, 12½ cents.—48 pages.

It can be had at this office, or of the compiler, Rochester, N. Y.

All orders for them should enclose the remittance post paid.

Our foreign news in this number is full of interest, to the Bible student. The "spirits of devils" (Rev. xvi. 14) are rapidly doing their work. In the midst of which, the Lord will "come as a thief." (verse 15.) "Blessed is he that watcheth."

THE SECOND COMING AND KINGDOM OF OUR LORD.

BY EDWARD WESTBROOK,
RECTOR OF ST. PAUL'S CHURCH, BOWDOLE, MD.

No. 1.—An Argument from 2 Thess. ii. 8.—Continued.

The second coming of our Lord in power and great glory, in the sense of a visible and personal advent, has always been a cardinal doctrine in the faith of the church universal, and is inserted as such both in the apostles' and in the Nicene creed. Is there any thing intrinsically absurd in the application of this word epiphany or appearing to that event? Certainly not; for it is confessedly so applied in four other passages. Will it be said that we must here depart from the invariable usage of Scripture in regard to this word, because it is a known fact that the future advent of Christ is not premillennial? That is the point at issue; and it must not be assumed in an argument on the true grammatical import of words. If language is capable of having a clear and definite meaning; and if the Scriptures are to be interpreted according to their plain grammatical signification, and not according to the changeful and diversified opinions of men, we may consider it as a settled point that in 2 Thess. ii. 8, the word epiphany refers to a visible and personal appearing; and as Paul spoke of that appearing as a future event, it must be the second coming of our Lord in power and great glory. This was from the earliest times the hope of the Apostolic Church.

But this argument, which would be irrefragable from the uniform usage of the sacred writers respecting the word epiphany, epiphany or appearing, and which our translators have here rendered "brightness," is greatly corroborated by the addition of the word *parousia*, presence or coming; so that this double expression, THE EPIPHANY OF HIS PRESENCE, is perhaps as strong a phrase as could be found to denote the fact of one's appearing or being made manifest to the eyes of a spectator, as actually and personally and visibly present; and in the passage before us clearly refers to the glorious appearing of Christ at his second advent. So strong and so emphatic a phrase as the epiphany of his presence, if it could be done by any form of speech whatever, would cut off the possibility of evasion.

We proceed, therefore, in the next place to examine the word *parousia*, presence or coming.—That this word may mean a personal presence or coming, is clear from the usage of the sacred writers, and that it does mean this in 2 Thess. ii. 8 is evident from the context.

It is so used in 1 Cor. xvi. 17, where the coming of Stephanus and Fortunatus and Achaicus is spoken of; in 2 Cor. vii. 6, 7, where the coming of

Titus is mentioned; and in 2 Cor. x. 10; and Philipians ii. 12, where the personal presence of St. Paul is referred to.

It is so used in 2 Cor. xv. 23, in 1 Thess. iii. 13, and in 1 Thess. iv. 15, where the personal coming of Christ is spoken of in connection with the resurrection of the saints. See also 1 Thess. ii. 19; 2 Pet. iii. 4, 12; 2 Pet. i. 16; 1 Thess. v. 23; 2 Thess. ii. 1, 8, 9; Jas. v. 7; 1 John ii. 28; Matt. xxiv. 3, 27, 37, 29. These are all the places where the word *parousia* occurs in the New Testament. In not a single passage where this word is applied to the Savior; can it be shown to mean anything but his personal presence or coming. But whether that be so or not, the context clearly proves that it can have but one meaning here, and that is the meaning just mentioned.

Bretschneider refers the word *parousia*, in this passage (2 Thess. ii. 2), to "the advent of Christ from heaven to administer judgment."—"de adventu Christi e celo ad iudicium habendum." Lexicon, vol. ii., p. 341. Wahl, in like manner, to "the future advent of Jesus the Messiah, to enter gloriously upon his kingdom,"—"adventus Jesu Messiae ad regnum suum gloriose inaugurandum futurum."—Lexicon, vol. ii., p. 269.

Our opponents will admit that the word is thus used in many of the above passages, and among the rest in the first verse of the chapter before us.

"Now we beseech you, brethren, concerning this coming (Gr. *huper tes parousias*) of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is instantly impending." (Gr. *enelkeni, i. e. proxime instans.*)

Here the word *parousia* is acknowledged by all to refer to the personal presence of Christ at his coming in the great day. Is it credible that in verse 8th, Paul, without any intimation of a change in the meaning, should use the word in an entirely different sense when speaking of the same subject; and that too in a sense admitted to be contrary to the general usage? We think not.

The Thessalonians had been greatly alarmed respecting this personal presence or coming (*parousia*) of Jesus in the great day. Paul tells them that they must not be soon shaken in mind or be troubled, as though that day were instantly impending. He then says that before the coming of Christ the apostacy and certain other events must take place. Antichrist must first come, and after the domination of this Lawless One or Man of Sin has prevailed for some time, that then the coming of Christ will take place for the destruction of Antichrist.

Is it not evident that the only future coming of the Lord respecting which Paul was here speaking, and which had excited the apprehensions of the Thessalonians, and upon which he discoursed to them at large in both these epistles, was the personal and visible coming of Jesus in the great and glorious day of his second advent! Most assuredly. No one with the evidence now before him, unless his mind be preoccupied by some other view, can have a doubt that such, in the passage before us, is the true import of St. Paul's language. The only reason for not adhering to the plain meaning of this passage, as supported by the context, and the usage of the sacred writers, and the well known circumstances of the church at Thessalonica, is, that if it be admitted that the word *epiphany* means here, as it does every where else, a visible appearing, and *parousia* a personal presence, as the context evidently requires, and that the double phrase *Epiphany of his presence* refers to the visible appearing of the Lord in the day of his personal presence at his second advent to judge the quick and the dead and

to establish his kingdom (compare 2 Tim. iv. 1)—we say that the only reason for not adhering to this plain and unquestionable meaning, is, that if our opponents admit that such is the true import of St. Paul's language, they must admit also by unavoidable inference, that this inspired apostle reveals the fact that there will be a premillennial personal advent of the Lord in power and great glory, for the destruction of Antichrist and the ushering in of the millennial reign—a fact which seems to them to conflict with some of their general principles, and which they do not know how to reconcile with certain other views which they have adopted.

We have thus shown that the remarkable phrase "the Epiphany or visible appearing of his personal presence," which our English translators have rendered "the brightness of his coming,"—a phrase in which St. Paul's mind seemed to be laboring for one of the strongest expressions that he could find to convey the idea which filled and absorbed his soul—refers to the second personal coming of our Lord Jesus Christ when he will be manifested to the eye of a wondering universe.

But this coming, the apostle says, is to result in the destruction of Antichrist, and therefore precedes it; but the destruction of Antichrist, as is evident from the general tenor of prophecy, and especially from the nineteenth and twentieth chapters of the Revelation of St. John, and as indeed is universally admitted, precedes the millennium; and therefore the second coming of Christ is premillennial. Or thus: the second coming of Christ is before the destruction of Antichrist; but the destruction of Antichrist is before the millennium; much more, therefore, is the second coming of Christ before the millennium.

We have thus demonstrated the premillennial advent of our Lord, not from a laborious and protracted investigation of the four hundred and fifteen symbols of which your correspondent seems to have such a nervous dread, but by a short and simple argument from a single passage of scripture grammatically interpreted—an argument which any Bible student can understand—an argument not from a symbolical but an unsymbolical prediction occurring in a short letter written to the Thessalonian Christians by an apostle under inspiration of the Holy Ghost—and because dictated by the Spirit of God, a prediction also containing truth without any mixture of error. We are always safe when we are on the ground of the plain statements of the Bible, and interpret them fairly; but in making deductions from general principles we are liable to err either in the premises or conclusions, or in both. We have as yet adduced but a small part of the evidence contained in the oracles of God, but it is incontrovertible. It is only one passage out of a vast multitude which establish the same doctrine. It is only one pillar in our edifice: but it is strong enough to sustain the entire weight of the building.

In our next number we shall endeavor to obviate the difficulties and answer the objections of your correspondent. But whether we shall succeed in doing so or not, the plain testimony of the truth as it is in Jesus will remain the same. The coming of Christ, begun in his first advent and terminated in his second, is the grand centre to which all the lines of prophecy converge: for the spirit of the prophesying is the witnessing for Jesus. This is a highly useful and practical subject, as we shall show hereafter. It is a great and glorious theme. The Bible is full of it: and we pray God to enable us to do it some measure of justice, that this part of the truth as it is in Jesus may not suffer from our mode of handling it. May the Lord give us humility to sit with a teachable disposition at the feet of Jesus and learn of him. May the Lord open the eyes of our understanding and give us spiritual discernment

to perceive the truth, and grace to receive it in our hearts in the love of it, and wisdom rightly to communicate it to others, that his name may be glorified, his cause advanced, his kingdom hastened, the number of his elect accomplished, and the mystical Bride in all her beautiful symmetry made ready for the marriage.

The Enlarged Sheet.

We have decided, the Lord willing, to enlarge our sheet at the commencement of the next volume, in the latter part of June. The cause appears to demand it. Our brethren generally, in almost every quarter of the land, call loudly for it; and many have already pledged their support, in the way of donations, &c. We have, therefore, every encouragement to believe we shall be sustained in the measure. We shall thus be enabled to present our readers with a much greater variety of valuable matter, original and selected, with but little additional expense.

The price of the enlarged sheet will be One Dollar per Volume of 26 numbers; or Two Dollars a Year. Let those who may wish to aid in the enterprise, by paying up old accounts—by sending remittances for new subscriptions—by obtaining new subscribers—or by donations to aid in sending the paper to the poor,—do so as soon as they can. We hope to see a promptness in this case worthy of the good cause in which we labor.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the souls in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6½ Cents.

Foreign News.

FRANCE.

In the National Assembly on Monday, the President of the Council of Ministers made a communication relative to the intervention of France in Italy.

He stated in substance that the "centre coup" of the victories gained by the Austrians over the Piedmontese would be felt throughout the whole of Central Italy, that the cries appeared to be imminent in the Roman States, and that France would not remain indifferent to such a state of things.

He added, the protection of natives of France resident in Italy, the necessity of maintaining the legitimate influence which France no longer possessed in Italy, and the desire which the French Government felt to contribute towards obtaining for the Roman people a good government, based upon liberal institutions, rendered it a duty to the cabinet to make use of the liberty which the Assembly has granted to it by its vote of the 20th of March, to occupy temporarily part of the territory of the Peninsula.

It appears, from the accounts from Paris, that the government had determined to send an army of 14,000 to Rome to assist the Pope, Gen. L'Oudinot to command. The President of the Council says, that care will be taken to secure a free and liberal government to the Roman people.

ITALY.

Italy is still in indescribable confusion. The

Republicans have been put down in Genoa, after having had the command of that beautiful city for nine days. In Tuscany, there has been a general rising in favor of the Grand Duke: and the man who was recently Dictator, is now the prisoner. The landing of the French at Civita Vecchia will doubtless put an end to the Roman Republic, and be followed by the restoration of the Pope.

Venice is besieged by the Austrians, by sea and land, and must surrender.

SICILY.

In Sicily the struggle has commenced with dreadful ferocity, and a desperate battle took place on the Good Friday, between the Neapolitans and the Swiss troops and the people of Catania, which continued all night, and ended in the defeat of the Catanians. A great number of them were killed, and the city was afterwards sacked and plundered.

The terror caused by this defeat, has caused the city of Syracuse to surrender without resistance.

Palermo is now the only place of much strength in the hands of the Sicilians. A desperate resistance is expected there, but with very little chance of success. Information has been received by the Oberon steamer, that on its leaving Catania on Saturday evening, the city was in flames in three places; the most beautiful edifices were in ruins, and the renowned Library and Museum of Natural History entirely destroyed. Latest accounts from Florence leave no reason to doubt that the Grand Duke of Tuscany has returned to his capital. It is reported that the revolutionary Government of Leghorn has been overturned by the people themselves, as that of Florence has been before it.

DENMARK AND GERMANY.

On the 18th the Danish Minister of War published the following order of the day: Kings and Sovereigns are daily sending troops into the Duchies, to second the efforts of the rebels against the legitimate sovereign. The combats which daily take place against superior forces produce only an effusion of blood without decisive results. The army has, in consequence, received orders to quit the Sudewil, and return to the Island of Alsen, to wait there the moment when it will be possible to attack the enemy man to man. The Danish entrenchments next Dupej had been attacked and carried by the Saxon and Bavarian troops, and the loss of the Germans in this affair is calculated at from 150 to 200 men. Several additional captures have been made by the Danish vessels, and it is stated that German emigrant ships will not be exempted.

INDIA.

The details of the battle of Goojrat confirm the report by the India. Mail of the 17th March, of the victory gained by Lord Gough. The British captured 53 of the 59 guns which the Sikhs brought into action, together with all their camp, magazines, ammunition, &c. The loss on the part of the British was five officers and 92 men killed. The war of the Punjab is considered at an end.

ROME.

PREPARATIONS FOR WAR.

Letters from Rome state that 9,000 guns have been received, which have been manufactured in France for the Republican Government. By order of the Triumvir, every citizen is bound to sell his arms to the Government within four days. Count Coudrouchi has been arrested at Rome.—The buildings of the Inquisition have been changed into lodgings for the poor. On the 3d about 1,800 Neapolitans, with half a battery, and protected by three gun-boats, on Lake Frodi, attacked the fort of the Epiaffio, belonging to the Romans, but soon retired.

The Republican troops on the Neapolitan frontiers are to be concentrated at Terni, under the orders of Gen. Ferrari. They are said to amount to about 40,000 men.

THE INTERVENTION AND ITS TERMS.

Letters from Florence of the 10th inst., state that a French steamer from Gaeta had landed the Secretary of the French Legation at Rome at Civita Vecchia, and that he had immediately left for the capital. He was said to be the bearer of the ultimatum of the foreign powers for the re-establishment of the Pope. It appears that a simultaneous movement has been arranged between the powers; the French were to occupy Civita Vecchia and Ancona; the Austrians, Ferrara; the Neapolitans, the frontier. On the arrival of the steamer from Gaeta, another steamer was immediately despatched to Toulon with orders, it was said, to embark the expeditionary force.—Civita Vecchia was being fortified.

The *Postino* of Rome states that the following are some of the terms imposed by France and England on the Pope as the conditions on which they will aid his return to Rome. A general armistice, a complete secular Government, inviolability of political liberty, abolition of the holy office and ecclesiastical tribunals except in the matter of the Clergy, and the suppression of proprietary religious orders.

SECRETS OF THE INQUISITION.

The correspondent of the *Daily News* describes a visit he had paid to the many small, dark, and damp dungeons of the Inquisition. The building is out of the beaten track, being in a sort of cul de sac behind St. Peter's. The dungeons and all their apparatus, are to be thrown open to the inspection of the public, and will furnish a sight not likely to recommend priestly rule to the people. The correspondent says: The officer in charge led me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults deeper still, and which immediately brought to my mind the prisons of the Doge under the canal of the Bridge of Sighs at Venice, only that here there was a surprising horror.

I saw imbedded in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only just begun; the period of their insertion in this spot must have been more than a century and a half. From another vault full of skulls and scattered human remains there was a shaft about four feet square ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of rooms destined for one of the officials.—The object of this shaft could admit of but one surmise.—The ground of the vault was made up of decayed animal matter, a lump of which held imbedded in it a long silken lock of hair, as I found by personal examination it was shovelled up from below. But that is not all; there are ten large subterranean lime kilns, if I may so call them, shaped like a beehive in masonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground-floor in the immediate vicinity of the very mysterious shaft above mentioned. [It must be remembered that of late the power of the Holy Inquisition, even in Rome, was greatly fallen from its former high estate.]

RUSSIA AND TURKEY.

We have received the following information: It is understood that the Emperor of Russia, having ascertained that the military preparations going forward in the Turkish empire were undertaken at instigation of Sir Stratford Canning, acting under orders from London, despatched on the

28th of March his Aide-de-Camp, Gen. Grabbe, to Constantinople, with an ultimatum which requires the immediate cessation of warlike preparations in Turkey, as well as the recall of the Ottoman troops assembled on the Danube. It further requires the Porte's acquiescence in the Occupation of the Principalities of Wallachia and Moldavia by Russia, during her good pleasure.

Failing the acceptance of these terms by the Divan, the Russian Minister is to quit Constantinople, and the Autocrat's troops, which are ready in Transylvania, are to advance on Constantinople turning (not crossing) the Bilcan. The Russian fleet from Sevastopol is to lend its co-operation.

The Cologne Gazette publishes a letter from Jassy, of the 26th ult., which states that the relations between the Russians and the Turks were becoming every day more hostile. The Turks appeared to expect a war. According to a letter from Constantinople, in the Augsburg Gazette, the population of Turkey were presenting themselves to the recruiting officers with unaccustomed zeal, there being districts which offered to supply double the contingent demanded. At Bucharest there were, almost every day, collisions between the Russians and Turkish soldiers and the animosity even extended to the superior officers.

On the other hand, the Russians were arming with vigor. Their forces in the Danubian principalities amount to 87,000 men, and a Vienna paper says that the Russian minister had demanded from the Porte that the period fixed for the evacuation of the principalities by the Russians should be prorogued to the 1st of May.

A ukase of the Emperor of Russia, dated the 31st ult., orders the ordinary levy of troops for 1849 in the western government. The operation is to be terminated by 13th June. Eight men are to be taken in every 1,000 inhabitants. The Ukase says that the Emperor has resolved, on account of present circumstances, to maintain a large portion of the army on a war footing.

The Independence Belge, of the 16th inst., says:—

"The advices from the East depict the relations between Russia and the Porte as extremely precarious. The Turkish Government is taking measures to re-assure the population. Great activity is visible in the arsenals and garrisons."—*London Times*.

Correspondence.

FROM BRO. A. N. SEYMOUR.

DEAR BRO. MARSH:—Through the abundant grace of God, we continue unto this present, rejoicing in the ever glorious hope of eternal salvation through Jesus Christ, and witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. We are not careful to build upon the prejudices, theories, or creeds, of the now existing ecclesiastical bodies. We consider them wide from the mark, standing on a baseless fabric, and soon will experience the awful indignation which shall convulse the universe. We choose to base our faith upon infallible evidence, the word of God, written by holy men, as they were moved by the Holy Ghost. This is our only guide, our safe rallying point, in this hour of trial and temptation which has come upon the world. This is the test; all others are worthless and vain.—One mark of a true Christian is, a perfect willingness to do his Master's will. "If ye love me, keep my commandments, and my Father will love you." "Ye are my friends, if ye do whatsoever I command you." How precious, in the sight of every obedient disciple, are these ex-

pressions of our Lord. The people who occupy this position are not contented with their present attainments; they are ever seeking to become more and more assimilated into the likeness of Christ, and do not wish to live by bread alone, but by every word of God. Consequently their minds are open to investigation, and eager to explore the wide field of Revelation at all times; and the question with them is, "What is truth?" It matters not from whence it comes, if it is only truth. Give us the truth, is the cry; for by it we are purified, consecrated, and qualified, for the duties devolving upon us in this life, and the eternal realities of a coming judgment, and future glory in the kingdom of God.

I rejoice, exceedingly, that there are some, whose voices cannot be silenced by popular influence or the secular press. They dare speak out frankly and candidly and expose the sophisms of sectarianism. It does seem to me that these sectarian combinations are doing more to destroy souls than all other evils combined; for, while we preach the good news of the restitution and reign of our absent Lord, and advance nothing but what is manifestly sustained by the Bible, and at the same time give them the opportunity to point out any errors that may be set forth in our meeting, they choose to oppose behind our back, or when we get out of town, and thus cry peace and safety, and my Lord delayeth his coming, in an effectual manner. Oh, may the truth so affect their hearts and judgments, as to open their eyes to their blindness and folly, that they may no longer wreat the Scriptures to their own destruction.

We have just returned from a journey of nearly one hundred and fifty miles. We labored in six or eight places, where much interest was manifested; and the good seed has fallen into some good and honest hearts, we trust, that will bring forth fruit to the glory of God. Our dear Bro. and Sr. Curry, who embraced the faith more than a year since, are grounded in the blessed hope of the speedy restitution of all things promised, and are sounding the alarm, and giving both saint and sinner a portion of meat in due season. The Lord bless them and preserve them blameless till the day of redemption. O, how it fills our hearts with joy to greet those of like precious faith, who have been brought to see the truth through our instrumentality. They frequently receive us, while tears of joy gush from their eyes, and bid us a hearty welcome to their hospitable dwellings. And while I consider their peculiar situation, surrounded by a scoffing world and opposing church, who are ever eager to destroy, if possible, the last vestige of their blessed hope, my earnest prayer is, Lord, preserve them, in all safety, till Chr at shall come to be glorified in his saints and admired in all them that believe. Amen, even so, come, Lord Jesus, and come quickly.

Yours watching, waiting and loving Christ's appearing,
ALVA N. SEYMOUR.
Troy, Mich., April 10th, 1849.

FROM BRO. J. WILSON.

DEAR BRO. MARSH:—From your place I went to Victor, where I found the brethren in a very good state of feeling. Owing to the inclemency of the weather, I took a violent, hoarse cold, and have scarce been able to speak freely since, and it is yet fastened on my lungs. Otherwise, I have had an agreeable visit.

From Victor I went to Seneca Falls. Here I had an excellent time with the brethren, and staid one week. While at this place, I read Bro. H—'s account of the meetings at Seneca Falls, where they seemed to find it very "smoky" and "foggy." I never had a better visit there than now: neither "smoke" nor "fog." So I concluded, that what "smoke" there was, must have

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 22.

ROCHESTER, N. Y.—SATURDAY, MAY 19, 1849.

Whole Number 229.

Original Poetry.

For the Harbinger and Advocate.

MY HOPE.

BY LUCISA J. BEACH.

I'm looking for a glorious Home,
In a country bright and fair;
Where the dreaded curse is never known;
Nor sin shall enter there.
No foot of wicked man shall pass
O'er all earth's fair domain;
But the weary one shall find repose
From sorrow, care, and pain.

I'm looking for a Kingdom!—
Though the sons of earth have told
That a glorious song of freedom
Shall be sung by all the world.
But the Kingdom has been promised
To its true and rightful Heir;
And on its throne King Jesus
Shall the royal scepter bear.

I'm looking for a City:
Ah! methinks I see it now,
And the heavenly cloud of glory,
That resteth o'er its brow;
Its open gates, inviting
To life's fair chrysalis stream,—
O, 'tis not the dust that knows of brightling;
O, 'tis not an empty dream.

I'm looking for the Coming One,
In glory and in pomp;
To call the sleeping from their beds
With the angel's mighty trump;
To give the saints eternal rest;
To save from death and sin;
To consummate my blessed hope.
Come, Savior, come again.

Hartford, Ct.

Original Articles.

For the Harbinger and Advocate.

BLESSINGS TO THE MECK.

BY M. F. REED.

"Blessed are the meek, for they shall inherit the earth."—Matt. v. 5.

Christian, are you little thought of, and even despised among men? This promise is for you. Have you no earthly inheritance—"not so much as to set your foot on,"—and do you desire none? Then Jesus says you "shall inherit the earth." Let rich men pride themselves on their riches; let them labor day and night, and vex themselves continually with anxious fears and corroding cares; yet your inheritance is vastly, yea, infinitely superior to theirs. When you look upon the extensive lands of some wealthy husbandman, think of your possessions. The whole earth shall be yours. While you "have right to the tree of life," and bloom in immortal vigor, you will have all that eye could wish, or heart desire. The longing desire of your mind will be completely filled. Tell us not of the wealth of the rich, nor splendor of the great. Christians are kings, in anticipation—princes, who have not yet come to the throne. Whilst the great majority of earthly monarchs have been the voluntary slaves of sin and Satan, Christians will be anoint-

ed spotless "kings and priests unto God."

Many—perhaps nearly all, comparatively,—are willing, yea, anxious to have their good things in this life; at least they are not willing calmly to rest down, in reliance on the promise of God; and while they cheerfully give up to God the last cent of their earthly possessions, wait trustfully for a possession in the new earth. No, they had rather strain every nerve, to heap up a treasure here on *this* earth, sin-polluted and sin-cursed as it is. But while the great mass take up with the baubles of earth, be it yours and mine, fellow Christian, to wait, till "he who is our life shall appear," and "then shall we appear with him in glory." We will be content, while we look upon the comfortable homes, and perhaps splendid mansions of the rich, and patiently wait for one of those mansions which the Savior has gone to prepare for them that love him. While men of the world are satisfied with an earthly mansion, we will have a heavenly one. True, we may have to wait till our life appears, but patience will only prepare us to receive it; and besides, we shall have to wait but *very short time*.

Then adieu to all the concerns of the world, over and above the duties of our stewardship.—Well may we be dead to them. Well may conversation about worldly things seem to us as dry and uninteresting. Well may we have "our conversation in heaven, from whence also we look for the Savior, the Lord Jesus Christ." If one could become possessor of *this* earth—become universal monarch of *this* world,—though it is a world filled with sin, and the possession of it would make one unhappy instead of happy,—and though, too, the possession of it could last but a very short time at longest, and would be uncertain even for an hour; yet notwithstanding all this, how would his heart be all engrossed in thinking and talking about his inheritance! And should not an heir of glory—of that world where all is pure and lovely—where each possesses all, for all love each other as themselves—where all will be made as happy as their capacities will admit,—and where, too, our joys will be uninterrupted while eternity endures, even forever and ever: should not those who look for such things have their conversation in heaven? Should they not look down with complete indifference on the trifles of earth? Yes, indeed; while we constantly see the rich move in splendor, and the poorer class all striving to imitate their example, and come as nearly up to it as possible, we may pity them for the smallness of their aim, and praise God that he has disposed us to forego the baubles of earth, and look for a "treasure in heaven, that fadeth not"—"a city that hath foundations, whose builder and maker is God."

Satan possesses the earth now. He told our Savior, in Luke iv. 5, 6, that "all is delivered unto him." Though he is a "liar," yet doubtless he told the truth then, for St. Paul testifies to the same thing, in Eph. vi. 12: "For we wrestle not against flesh and blood, but against principalities, and against powers, and against the rulers of the darkness of this world, and against wicked spirits in high places." Then let Satan have

his possessions in full. Christians need nought of them. All that we have the care of belongs to another. We are but stewards, and "it is required of stewards that a man be found faithful." If unfaithful, we loose our inheritance.

Brimfield, Mass.

For the Harbinger and Advocate.

THE INTERMEDIATE STATE OF THE DEAD.

WHAT IS THE STATE OF MAN BETWEEN DEATH AND THE RESURRECTION, AND WHERE IS HE?

BY W. V. LYON.

I am not expecting to give any new light on this Bible question; but beg leave to confess what I believe to be the truth on the question. Our first inquiry will be,—

What are we to understand by death? Is it life! The word of God teaches us that it is the opposite of life—the extinction of life. "The dead know not any thing." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them"—and "their thoughts perish." With this definition, all linguists agree.

Where is man between death and the resurrection? "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. iii. 19. We learn by this declaration, that man was made out of the dust of the earth, and that unto it he must return.

Again: "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he?" Job. x. "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." Job. xiv. 10-15.

We see that the testimony of Job is positive, that man, at death, is laid aside—returns to dust—does not awake out of sleep until the morning of the resurrection.

What are we to understand by "sleep," when applied to the dead? Is it a state of consciousness? Jesus tells us that it is *death*, John xi. 11-13; and with this Paul fully concurs, 1 Thes. iv. 14-16. David, in speaking of the wicked, says (Ps. xlix. 12-14), "Nevertheless, man being in honor abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave: death shall feed on them." But he adds (verse 15), "God will redeem my soul from the power of the grave."—If the grave has no power over the soul, then there can be no redemption from it.

The wise man, in speaking of the death of man, and his state after it, says (Eccl. iii. 19,

20), "For that which befalleth the sons of man, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Consequently, without a resurrection, man must remain a part of this earth eternally.

Jesus, in order to refute the Sadducees, who denied a resurrection, declared that Moses clearly showed, at the bush, that there would be a resurrection, "when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living." Luke xx. 37, 38. Now it appears to me that every unprejudiced mind must admit that Moses could not have taught a resurrection only upon the principle that Abraham, Isaac, and Jacob, were then dead. In order that God might be made their God, they must be made alive; and this can never be done only upon their having a resurrection.

The Apostle Paul, in 1 Cor. xv., shows that Christ's resurrection is a pledge of the resurrection of the saints. He also shows the tremendous consequences that would follow, if Christ be not risen. Verses 17-19: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Here is incontrovertible testimony, coming from one who knew whereof he affirmed,—that if Christ be not raised, then Abraham, and all who had fallen asleep in Christ, are perished.

How are they to be redeemed from this perishable state? Ans.: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thess. iv. 16. Now if the Lord himself does not descend from heaven, then they can never be redeemed from death; consequently, they must perish eternally. *For their existence is made to depend on his coming.* The Apostle asks a question, 1 Cor. v. 32:—"If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not?—Let us eat and drink, for to-morrow we die." Now if the sentiment be correct which is taught by theologians, that at death the soul, or thinking part of man, is borne away by some seraph band, to traverse those starry regions, till they have conducted it "beyond the bounds of time and space," where it is to dwell in a conscious state, and sing the conqueror's song, "O death, where is thy sting? O grave, where is thy victory?" then Paul would derive some profit without a resurrection, as all must admit; and consequently they are teaching the truth, and we are bound to give heed unto it, notwithstanding it proves that Paul taught an untruth: for he plainly declares, that his eternal existence, in connection with that eternal weight of glory which God has promised to the faithful, is all hung upon the resurrection of the dead; and if there be no resurrection, he comes to the conclusion to make the best of this life, for soon he would be conquered by death, and that would be his end.

The Scriptures plainly teach us that Christ's soul was made an offering for sin—was laid in to the grave, and there remained until it was raised. See Isa. liii. 10; Acts ii. 27; 1 Cor. xv. 3, 4; Acts iii. 14, 15; Rev. i. 18. Consequently, we have the argument, that when man dies, his soul is laid aside into the grave, and there remains until it has a resurrection. Who, I ask, among the sacramental host of God's elect, has got one "thus saith the Lord," that he will fare any better than Jesus did between death and the resurrection? When Jesus was here upon earth, he informed his disciples that he must die and be

buried, and that on the third day after his death he would have a resurrection, and then he should return to the Father; and said, "Ye cannot come to me, but I will return and gather you unto myself, that where I am, ye may be also." Read John 13th and 14th chapters, &c. Thus we see that those disciples must remain conquered under the power of death until Jesus makes good the promise, "I will come again," &c.

Jer. xxxi. 15, 16: "Thus saith the Lord, A voice was heard in Ramah, lamentation, bitter weeping; Rachel weeping for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." In this prophecy, God, in the first place, brings before the mind of the prophet that host of infants which were put to death by wicked Herod, at the time Christ was born. Secondly, he saw them after they were slain in the land of the enemy. Thirdly, the Lord positively declares to him that he will bring them out of this land into their own land, which according to Gen. xviii. 14, 15; Rom. iv. 13, 14; Isa. lx. 21, lxx. 17; 2 Pet. iii. 13; Rev. xxi. 1-7; Matt. v. 5; Mic. iv. 8; 1 Cor. xv. 24-26) is the earth restored. Consequently, we have testimony which is irrefutable, that this earth, which is now underneath the curse, is the "land of the enemy"; and that those infants which were put to death by the command of Herod, must remain in it until Jesus shall come to bring about the promised restitution. Amen.

Dear brethren, you see that these witnesses, sworn by the God of Israel, which have been called upon to testify upon the question, "What is the state of man between death and the resurrection, and where is he?" all agree that man is unconscious between death and the resurrection, and that this earth is his receptacle during that time. Consequently, our external existence, in connection with that "eternal weight of glory" which God has promised to the saints, depend upon the personal coming of Jesus, and the resurrection of the dead. Hence, I call upon all, in the name of the great Head of the Church, to decide according to the testimony given, though it may bring down upon your heads the frowns of a fallen church. Better endure the frowns of mortal men, than the disapprobation of a just and holy God in the day of judgment.

In conclusion, we remark, that this truth enables us to press with ponderous weight upon the minds of our fellow men, the necessity of Christ's coming, and the resurrection. O what a halo of glory does it throw around these events! With what an unyielding grasp does it lead the believer to lay hold of that testimony which goes to show that Jesus is soon to come! And as the waiting child of hope looks forward to the time when Christ shall be seen coming down the burning pathway of the heavens, what a glorious prospect heaves in view! O how it enables him to fix his eye on that world which is to come! And often he is led to inquire, as he draws near his home, with anxious heart, "Are we almost there?" What an ardent desire does it beget in him for that lovely morn to be hastened when he, with the saints in all ages, shall in harmony meet, to walk the plains of Paradise, among the bowers of Eden—sit upon the hills of Zion, among the never fading flowers of the garden of the Lord, and sing the song of Moses and the Lamb! Glory be to God! My longing heart is there, and soon the long expected day will come when I hope to be there.

MT. HOLLY, Vt.

Plain truth must have plain words; she is innocent, and accounts it no shame to be seen naked: whereas the hypocrite or double dealer shelters and hides himself in ambiguities.

For the Harbinger and Advocate.

THE MILLENNIAL REIGN OF THE SAINTS.—NO. 1. THE DRAGON BOUND.

BY J. B. COOK.

"An angel . . . laid hold on the dragon, that Old Serpent, which is the devil, and Satan, and bound him a thousand years . . . that he should deceive the nations no more till the thousand years should be fulfilled; after that he must be loosed a little season"—Rev. xx. 1-3.

This text, in its connection, teaches the same truth taught by Isa. xxiv. 21 to xxvii. 1. There is a punishment of "the host of the high ones on high, and the kings of the earth upon the earth." After many days "they shall be visited." "In that day" (of resurrection and indignation, chap. xxvi. 19, 21) the Lord shall punish the serpent—the dragon. The word *dragon* is defined (Genesis' Heb. Lex.), a great fish, a sea monster, Gen. i. 21; Job. vii. 12; Isa. xxvii. 1. A serpent, Ex. vii. 9; Deut. xxxii. 33; Ps. xci. 13. A dragon, Jer. li. 34; also a crocodile, Ezek. xxxii. 3.

On some ancient coins, *Egypt* is represented by a *crocodile*—the dragon that infests the river Nile. It applies to the king of Egypt. "I am against thee, Pharaoh, king of Egypt, the great dragon, that lieth in the midst of his rivers, Ezek. xxxii. 3. In the plural, the word applies to the nobles of Egypt." Pa. lxxiv. 13. "As the serpent beguiled Eve," so Egypt, whose ensign was "the dragon," oppressed God's people. The dragon; thus became the designation of that agency which tempts and oppresses the people of God. It is the name of both the secret and open enemy of God and his saints. It applies to Babylon, Jer. li. 34; also to Rome. Rome made "the dragon" its ensign in the 3d and 4th centuries. But the open enemy of Israel does not annihilate, or even absorb Satan, the *secret enemy*. Israel never absorbs Jehovah, but is set forth to testify his existence, and claims, and purposes. So, the insatiable embodiment of draconic power, never draws in all the devil. No, indeed! The Bible, in all its parts, reveals a Devil, distinct from Egypt, Babylon, or Rome; as distinct as is the God of Israel from his chosen nation—as is Christ from the church! The principle that dares to mysticise Messiah's personality, and *confound it with his church*, is the same that dissipates Satan, and confounds him with the persecuting, oppressive power, of earthly government! A careful interpreter cannot long overlook such palpable distinctions.

A gain; "Satan beguiled Eve by his subtlety," yet there was the open agency of "the serpent." One, or both, may be spoken of, in the transaction, as occasion requires. So, the Lord broke Rahab, and "wounded the dragon." Pa. 8-10; Isa. li. 9. Jehovah broke Egypt and Pharaoh; and he employed Israel to be the open, apparent agent, in doing it. This being so recorded in holy Scripture, no one will object, I trust, by an evasion. If it be so, then, as the captivity of Israel was not the captivity of Jehovah, it follows that the restraining of Rome, or Egypt, is not necessarily the binding of Satan. Please distinguish! If a change in the Roman empire (whose ensign was the dragon) was the binding of Satan—"the Old Serpent" of Scripture, then, for a like reason, the destruction of the power of Egypt (which is the dragon in the above texts) would have been the destruction of the Devil! In that case there should have been NO TEMPTER since the *Evade of Israel!!!*

But no! A revolution or destruction of the draconic powers of earth, is no more the binding of Satan, than the apostasy of the church is the apostasy of Messiah. Do think of this!

With these premises, I proceed, with all possible brevity, to make a few points, which seem to me too clear to admit of dispute.

1. The text reveals, not a revolution of earthly empire, but the binding of Satan—the Old

Serpent—the Devil who deceived Eve, and assaulted Jesus in the wilderness. Thus it reads to me; because,

2. The Deceiver is distinguished from "the nations" he had "deceived." He is bound that "he should deceive the nations no more, till the thousand years are fulfilled." This must be future, or,

3. We must deny that there is a "Devil," distinct from "the nations" whom he has deceived; because there never has been a thousand years, or one year, during which "the nations" have not been deceived. There is a Devil. He did deceive "the nations" during the dark ages.—He is deceiving them yet.

4. The Roman empire—the 4th kingdom of Dan. 2d, 7th and 8th—extends to the Judgment—the kingdom of God. It is the oppressive, or draconic power, till its destruction. The Papacy is only an excrement, or "horn" of the Roman "beast." Now, mark! The Roman empire cannot be the "dreadful and terrible" power to triumph in the earth, and also, at the same time, the Devil bound, a thousand years before its end.

5. The Roman power, in Dan. ix. 27, destroys Jerusalem, and desolates "the sanctuary." It remains "desolate till the consummation."—Then, and not till then, "that which is determined, is poured on the desolator"—on Rome. This is fatal to that theory which places the thousand years in the past. Neither Rome nor Satan has been bound. Never did the iron heel of oppressive power grind out the life of man with a more desolating and remorseless tyranny, than during the prevalence of Papal Rome. It was a much more Roman than when it was a Pagan power. It was more draconic than before. (My object is to note the facts and points; not to trace out the useless distinctions which have been made.)

6. The harlot woman, riding the beast, Rev. xvii., shows that the 4th beast, Dan. vii., coexists with the Papacy. If the beast had been bound, the woman "in scarlet" must have gone on foot. Then the scripture would have been broken.

7. The Roman government did deceive the nations to drunkenness, under the Papacy, Rev. xvii. Of course, it could not have been, at that time, bound, so as not to deceive them at all.

8. The theory I oppose, virtually makes Rome both the deceiver and the deceived—the binder of Satan, and Satan bound; and yet, in fact, when brought to the point, it is neither!!

This must be so: for Rome fills the field of vision. Its people are, on that theory, the very nations which are not "deceived" by Satan for a thousand years; and yet its government is, at the same time, Satan so bound as not to govern, or deceive!!! It has no event of sufficient magnitude to mark either the beginning or the close of its imagined binding of Satan; nor has it any definite date. A theory, involving such absurdities, exposed to such objections, and in contradiction to our text, should be abandoned at once.

This apostle is the "beloved" apostle. He is "not a whit behind the chiefest apostles." Nay, he lived long after the other apostles, and was honored to close up and consummate the sacred canon. He gives us, from Jesus, "THE TRUE RATINGS OF GOD." Nothing is so solemnly sanctioned.

New Bedford, Mass.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—NO. VI.

BY S. W. WELLS.

I have now only noticed the fundamental truths of the doctrines of the gospel, briefly and imperfectly, it is true, but in every instance, I have given sufficient clear, positive declarations of scripture, to convince any candid inquirer after truth, that the doctrine of the Bible does not agree

with popular doctrine; and that if it does, it cannot agree with itself. I have refrained from making any assertions of doctrine on my own authority, or said that I believe this or that to be the true theory (which I ever scorn to do); but have brought forth the perfect word of God, and left it to bear record of itself—to which record I have nothing to do but to yield.

The scope of this article will not allow me here to undertake to show the harmony of the Scriptures, and my object in this will only allow me to remark that I find a perfect harmony in all their parts, and no doctrine contrary to what is herein set forth can be plausibly sustained by the word of God, independent of inference.

I will glance at one more item of popular doctrine, which is making a greater air in our land now, perhaps, than any other false, and if I should suffer it to pass unnoticed it might leave some to suppose, after all, that there is one item of "sound doctrine" that the popular church will "endure." I refer to what is called "the Christian Sabbath." It will be readily observed that this is a home-made name. There is no such name in the Bible; and it is my design here to show, in few words, that the doctrine attached to the name is also equally unscriptural.

It should first be remembered that the law of the Sabbath was first promulgated on Mount Sinai and written on tables of stone, and formed a part of the decalogue, being one of the vital laws. Now Paul says, that Christ blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, etc. "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. ii. 14-17. "He is our peace, who hath made both [Jews and Gentiles] one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. ii. 13-15. It will avail nothing to make an imaginary division of "the law" (not laws) into the moral and the ritual; for Paul says, that that which was written and engraven in stones was done away.—2 Cor. iii. 6-11. It cannot be denied, with any show of plausibility, that this swept away the law of the Sabbath; and no man will be able to find that it was ever re-enforced in the gospel of grace. Ye are not under the law, but under grace.—Rom. vi. 14. A man is not justified by the works of the law, but by the faith of Jesus Christ. For if righteousness come by the law, then Christ is dead in vain.—Gal. ii. 16, 21. As many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. Wherefore then serveth the law? It was added because of transgressions, till the Seed should come, to whom the promise was made. Wherefore, the law was our school-master to bring us to Christ, that we might be justified by faith; but after that faith is come, we are no longer under a school-master.—Gal. iii. 10, 11, 19, 24, 25. Christ is become of no effect unto you, whatsoever of you are justified by the law; ye are fallen from grace.—Gal. v. 4. Jesus "broke the Sabbath" (John v. 18), and yet "he was without sin," and left us an example that we should follow in his steps.—1 Pet. ii. 21. He has given us a law of love. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. On these hang all the law and the prophets." There is no other law in the New Testament, or covenant, under which we live, except the rites of immersion and the Lord's supper, or the feast of the passover. Love

worketh no ill; and this is the law of Christ.—This includes, of course, all moral law; and all the moral law of the old covenant is brought into the new covenant; but none of the ritual law (of which is the observance of Sabbath), except the Lord's supper, or feast of the passover, to keep the church in remembrance of the death and second coming of the Son of God, "the Mediator of the new covenant." In that he saith, A new covenant, he hath made the first old. Now that which decayeth and wareth old is [was in Paul's day] ready to vanish away.—Heb. viii. 13. The old stood only in meats and drinks, and divers washings, and carnal rites, imposed on them until the time of reformation.—Heb. ix. 10.

The day now observed as a "Christian Sabbath," is the day of the week on which our Lord rose from the dead; and, for some considerable time after his resurrection, was called by no other name than "the first day of the week"; but at the time of John's vision, on Patmos, it was called "the Lord's day" (not the Sabbath), meaning the Lord's resurrection day, and nothing more. It being important that some regular time should be observed for Christians to meet, it early became a settled practice to meet on "the first day of the week"—that being the day on which their hope was confirmed.—Acts xx. 7; 1 Cor. xvi. 2. Some even esteemed that day above others, and some did not; as Paul says, One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded [assured, margin] in his own mind. He that regardeth [observeth, mar.] the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.—Rom. xiv. 4-6.

The Lord's day was not observed as the Sabbath by the early Christians, nor ever was it, even to the present day. It is now called the Sabbath; and much stress is laid on the old covenant law, "Remember the Sabbath day, to keep it holy"; and the manner in which God required it to be kept holy, is all set aside. According to the law of the Sabbath, no man must pick up sticks, nor build a fire, nor cook his food, nor go out of his place, on that day; and if any man does this, he must be (not may be) stoned till he die. What Christian ever kept the Sabbath? Where is the case recorded? A man might as well make a burn offering of a lame dog, where God requires a ram without blemish, as to call a day the Sabbath, and then pay no regard to the law of the Sabbath, not even so much as to observe it on the day that God requires, nor stone a man to death for breaking it.

Elmira, N. Y.

For the Harbinger and Advocate.

Correction and Confirmation.

In my notice of a term in Dan. vii. 9, I mistook it for a word meaning to "lift up, exalt, praise," &c. I cannot account for my mistake, except from the form of the word and its general import, as taught by the sentence. This, or some cause, diverted me from examining that point.—On examination, I see that while it may be only a derivative from the same original word, meaning "high," it confirms the idea conveyed by our translation of Dan. vii. 9. This form of the derivative is defined "to throw, cast, to be cast," &c. Dan. iii. 6, 15, 21, 24, vi. 12, 16. Here are six instances in which it cannot mean exalt, or set up, or place, as a throne is set up for the seat of royalty. Daniel was not "exalted," or "set up," with honor. He was, in person, "cast down," into the den. Their object was not to "set up," but to "cast down" and destroy this honored prophet of God. This record gives us the meaning of the word. It may so mean in Dan. vii. 9,— "The thrones were cast down."—

Its fulfillment is in part already placed in the annals of our age, let who will dogmatize and dispute against it. To make the text read the thrones were "set," or "placed," four things must be done.

1. Take away the primary import of the word "to cast," or throw down.

2. Overlook the inspired usage of the word, in that book of prophecy, where it must mean "cast down," into the den; and

3. Range out of that prophecy to find royal personages to occupy "the thrones," which, in imagination, such set up for their royal highnesses.

4. Then, as it looks so beautiful to have so much of royalty to grace the scene, there must be a practical denial of all connection between the text and the unparalleled events of the past year!! Why divorce Providence and prophecy?

I regret my mistake; yet I am glad to have so much more food for faith. The honest hearted believer can appreciate this, I trust. Mark! I did not say that Dan. vii. 9 must read, "The thrones are cast down"; my remark was, "It may so mean." Now I am justified in speaking with more confidence. It reads right: "THE THRONES [ARE] CAST DOWN." J. B. COOK.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, May 19, 1849.

Speaking the truth, in love.—PAUL.

UNBELIEF OF THIS AGE.

Since the world began, there never has been such an overwhelming amount of evidence to produce living faith in the prophetic word as now; and yet there never was a time when there was so little genuine faith in that word. We shall not enter into details to prove the correctness of the first of these declarations; but will simply offer as proof of its correctness, a certain effect which the evidence of which we speak has had upon the faith of the church.

The evidences relative to the time, when first presented by Bro. Miller and others, produced but little effect on community. After '43, the whole matter was considered a failure. And after the 'tenth day' movement, in the fall of '44, every item of evidence pertaining to the time of the advent, by the church was considered swept away. It was thought to be the height of folly if not presumption, to attempt to tell any thing about the termination of the "times of the Gentiles," or the commencement of the long-promised day of millennial glory. But how is it now? There is a general expectation that some great and glorious event is near. The church generally is strongly expecting the immediate dawn of a better day. What has raised this expectation? Nothing short of the overwhelming evidence on the time of the advent, which has been constantly and clearly pressing upon the church.—She has been compelled to believe that the time taught in prophetic chronology is about expiring. This belief is becoming, or has become, general! It is no uncommon thing now to hear it said, that we are near some great crisis. Do you ask why? The answer is, The signs of the times clearly indicate it.

What has waked up the world on this momentous matter? And who has done this mighty work? It has not been done by a system of weak fanaticism proclaimed by a few hot-brained fanatics. No, no; such insignificant instrumentalities have not done it. Nothing short of the most literal fulfilment of

prophetic truth, under the guidance of its eternal and almighty Author, has accomplished a work so great and wonderful. God has been in this super-human movement. It looks just like his work. And so far as it was designed to convince the world that the time has come for the termination of the times of the Gentiles, the church see and acknowledge it. Hence the amount of evidence must be great to produce such an effect.

How then, it will be asked, is the church in unbelief on these important matters? Just as the Jews were, about the first advent of Christ; they believed in the time, but not in the event. Then, "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." Luke iii. 15. The prophetic word convinced them that the time had come for the first appearing of Christ; but the manner in which he did come they rejected; they did not believe he was the Christ.

So now, the church is constrained, by the fulfilment of prophecy, to believe that the time is very near when the universal reign of Christ on earth will begin; but the *true nature* of that reign they reject. They have no faith that he is soon to come personally, to raise the righteous dead, change the living saints, renovate and make new the earth, and set up his literal and glorious kingdom under the whole heavens. In these undeniable truths, there is, comparatively, no "faith on the earth." The church has no faith in these things; but is crying Peace, peace; the world's conversion before the coming of Christ, when that coming is at the door, and the world is growing more and more corrupt every day; and sure destruction is but just before all who know not God and obey not the gospel of Christ. Fatal delusion! And we fear the spell will not be broken until the dread scenes of the burning day shall begin to unfold to their astonished vision.

STRONG DELUSION.

"For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. II. 11, 12.

The Man of Sin, the Son of Perdition, and his adherents, are the subjects of the text and context. That the Catholic church is represented by these figures or metaphors, all Protestants agree. But as to the specific strong delusion that should be sent upon them, perhaps there is not a general agreement. We will tell what we think it is; or what one of her prominent delusions is. We think the Catholics are under a strong and fatal delusion relative to the *Millennium*.

In the Catholic or Douay Bible we find the following sentiments expressed in the marginal notes on—

Rev. xx. 2. "Bound him," &c. The power of Satan has been very much limited by the passion of Christ; for a thousand years; that is, for the whole time of the new testament; but especially from the time of the destruction of *Babylon* or pagan Rome, till the new efforts of *Gog and Magog* against the church, toward the end of the world."

According to the sentiment expressed and implied in this quotation, we understand that the Catholic millennium commenced at the fall of Pagan Rome; and continued until the revolt of the ten kingdoms commenced. This they must call loosing Satan for a "little season"; and the Protestant movement they must hold to be "new efforts of *Gog and Magog* against the church." That little season we suppose they think will soon close, in the destruction by "fire and brimstone from God out of heaven," of *Gog and Magog*, or all opposed to Catholicism, and the universal triumph of the Catholics.

Under this delusion, all the judgments poured upon that antichristian power, and all the signs that its day of final destruction is near; by them, are converted into sure tokens that the time of their triumph and of the overthrow of all who oppose them, is at the door!

Surely, responds every Protestant, this is a strong and fatal delusion. Indeed it is; but no more so than the one under which Protestants labor. They hold that all the judgments which have recently fallen upon the despotic nations of Europe, and the Catholic church, together with the numerous other signs of the times, clearly indicate that the day of the final overthrow of Catholicism and all false religions, and the world's conversion, or universal triumph of Protestantism, will soon dawn.

The delusion in both cases is equally strong and fatal. It is putting light for darkness and darkness for light, crying "Peace and safety," when "sudden destruction" is just before them!

BIBLE TERMS.

BIBLE TERMS AND STATEMENTS CONVEY TRUTH AS THEY STAND.

"The entrance of thy words giveth light."—Ps. cxix. 130. "Thy word is truth."—John xvii. 17.

The inspired word is not truth when "wrested" and worked up into a formula of faith, by human wisdom. God's word is truth—its entrance "giveth light." When the doctrine of the second advent is stated in Scripture terms, it is truth—it "giveth light." Saint and sinner feel its power. He, who loves it, rejoices in the truth—"the truth makes him free." He is "free indeed."

Those who do not love the doctrine, object, find fault, and talk about our using Bible terms, in a peculiar, "Millerite sense." Still "thy word," O God, "giveth light" to "reprove them of sin," in so doing. The "truth" is in the Bible terms and statements still!

So when we quote the leading, primary statements relative to man as God made him,—a "living soul"—of his death, and resurrection, we are told of the "peculiar sense," in which we use the terms. Our idea is conveyed by those terms, and statements,—the truth is there! Their entrance giveth light.

But, one objected the other day. He says: The language of Scripture touching "the second advent, relates to a fact; therefore no objector can speak of our using the language, in a "peculiar sense."

We reply, 1st: The language does, indeed, relate to a fact; but, no more really, than the language of Scripture touching "death," relates to a fact. If Christ's coming is a revealed fact; so man's creation, fall, and death, are recorded facts. On these subjects, O Lord, "the entrance of thy words giveth light"—and all, on the same principle, precisely. They are "truth." "They are spirit and life"—spiritual and life-giving!

2nd: While you, my brother, tacitly deny that one class of Scripture statements, touching man's nature, death, and destiny, relate to facts; the multitude take up your principle, and deny the second advent. The objection is, in both cases, alike.

A FAIR OFFER.—We desire to enlarge our list of subscribers, not only to aid in sustaining the Harbinger, but for the good of those who do not now read it. We therefore offer to such the remaining numbers of the present volume, and the whole of the next, to any who will remit to us, free of postage, one dollar. This is a fair offer. Who will avail themselves of its proffered benefit? Let each of our present patrons become an active agent to ascertain who, and report the result as soon as possible.

VALUABLE EXTRACT.

"There is not a recorded instance of accomplished prophecy that does not present a literal fulfillment; and there is not an instance that can be appealed to as the accomplishment of a prophecy, since the Scriptures were written, that is not also literal in its character. No other kind of fulfillment can carry conviction to the mind. Nothing but the literal and exact accordance of the event with the prediction, can ever be received as a certainty at all. Therefore, the only way that accomplished prophecy can be read with certainty, is to read it as God's anticipated history. Thus, and thus only, can the truth of the Spirit's declaration concerning it, by the apostle Peter, be experienced—"We have a more sure word of prophecy wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—Darby on Prophecy, pp. 10, 11.

Tent Meetings.

It is proposed by Bro. Bywater to hold one or two meetings in Michigan, Wisconsin and Canada West, in the Tent, during the coming season; if the brethren desire it, and will meet the necessary expenses of such an enterprise. Those concerned are requested to consider the matter, and report the decision as soon as practicable; that the necessary arrangements may be seasonably made by Bro. Bywater.

MEETINGS IN NEW PLACES.

It is proposed to hold Tent meetings in places where the cause has not been introduced, and where but few brethren reside. The expense in such a case will be considerable. In order to meet it, by the counsel of Bro. Bywater, we say to the benevolent, if you desire to aid in this good work, you can give as duty may dictate. Where it is not convenient to hand your offering directly to Bro. Bywater, it may be sent to our care. We hope there will be such a response to this call, as shall be well pleasing to the Lord. From the knowledge we have of the case, donations ranging from one to ten dollars, or more, will be needed. Let each, however, give as the Lord has prospered him.

☞ It may be possible, from previous remarks of ours, that some have thought that we wish no one, who holds that the thousand years of Rev. are in the past, to speak on that question through our columns, unless he shall confine his remarks to some of the strong points made by Bro. Cook. This is not our meaning. We simply wish, if any one reply to Bro. Cook, that he confine the reply to Bro. C.'s position; and not ramble from the question.

As no one seems disposed to review Bro. Cook, we now say that the discussion in our columns is no longer confined to any particular persons; any one is at liberty to be heard now, either in reply to what has been said, or otherwise; only let truth be the object, and see that it is spoken in love.

We name this, not to invite any one to speak, for we do not desire it; but, to assure all that we mean to act on fair and equitable principles in the matter.

Terms of the Enlarged Sheet.

Single copy, one year, in advance, \$3.00.
 " " six months, " \$1.00.
 To Canada subscribers, \$1.25 per volume; as we have to pay 26 cts postage on each volume. Where it is not convenient to send the odd twenty-five cts. send one or more dollars, and we will give credit as far as it will pay. To Canada subscribers, one dollar, in advance, will pay for twenty numbers of the enlarged sheet.

Just Received.

FUTURE PUNISHMENT: by H. H. Dobney, Baptist Minister, England.

It contains about 290 pages, 12 mo. neatly executed. Price, bound, 75 cents; in paper covers, 60 cents.

TRUTH SOURCE OF IMMORTALITY: or the Origin of the Popular Doctrine on this subject.

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SECOND ADVENT HYMN BOOK: a Choice Selection for Conference, Tent and Camp Meetings, and for Private and Family Worship. Compiled by P. A. Smith. Rochester, N. Y.

Price, \$1 per dozen; single copy, 12 1/2 cents.—48 pages.

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THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6 1/2 Cents.

The Enlarged Sheet.

We have decided, the Lord willing, to enlarge our sheet at the commencement of the next volume, in the latter part of June. The cause appears to demand it. Our brethren generally, in almost every quarter of the land, call loudly for it; and many have already pledged their support, in the way of donations, &c. We have, therefore, every encouragement to believe we shall be sustained in the measure. We shall thus be enabled to present our readers with a much greater variety of valuable matter, original and selected, with but little additional expense.

The price of the enlarged sheet will be One Dollar per Volume of 26 numbers; or Two Dollars a Year.

Let those who may wish to aid in the enterprise, by paying up old accounts—by sending remittances for new subscriptions—by obtaining new subscribers—or by donations to aid in sending the paper to the poor,—do so as soon as they can. We hope to see a promptness in this case worthy of the good cause in which we labor.

OUR DUES.—We are in want of our dues, to meet our current expenses, and to prepare for our new fit up. Will you pay up now, and relieve our wants, and supercede the necessity of sending out bills again? Do listen to this call in a manner that will make it unnecessary to say more on the matter.

☞ Providence favoring, we will attend the Tent meeting appointed to be held at Cato, where we hope to greet many of our old friends in that region.

☞ Bro. Lyon spent the last Sabbath with our friends at Victor; and Bro. Bywater with the church in this city, and spoke three times in his usual spirited and interesting manner.

☞ L. D. Marsh—It came safe, and just in time. All right. God bless you,

The Enlarged Sheet.

Our proposed enlarged sheet is designed to contain nearly double the amount of matter we now give. We shall therefore, of course, need that amount every week. In view of this fact, we would seasonably and kindly solicit our correspondents, and others who have a talent to write for the press, to lend us what aid they can in furnishing suitable matter for the enlarged sheet. We want mind-enlightening, soul-stirring, faith-strengthening, and hope-confirming, biblical articles. Who will furnish them? Each, we trust, will consider him or herself addressed, and respond to our call in a manner worthy of the good cause for which we labor.

RIOT IN NEW YORK.—The city of New York has recently been the scene of a riot, in which it is reported that between twenty and thirty persons were killed, and more than that number wounded, by the military and rioters. It is said to have been caused by the admitters of two theatrical performers, one an American and the other an Englishman.

FIRE IN WATERTOWN.—The business portion of Watertown, N. Y., is reported to be in ruins, caused by fire. It is said that three banks, thirty stores, and two hotels were burned. Estimated loss \$250,000.

S. C. Knowlton—The facts in the case are so magnified and exaggerated as to convey an entirely wrong impression.

Awful State of Things in Germany.

We invite attention to a brief and startling account of the rationalistic teachings and opinions which have lately spread throughout Germany.—The upheaving of opinion has been not merely political, but the foundations of religion and moral sense have been completely uprooted. A glance at the following summary, extracted from the New York "Recorder," of the principles they inculcate, if principles they may be called, will give an idea of the moral chaos that reigns there, and show the urgent need of great and prayerful efforts and zeal.

"But there is another class of reformers exercising a counteracting and demoralizing influence.—They have linked together Socialism and Atheism, and proclaimed the combination to be the sovereign god of the people. A great proportion of the German population is unsettled and nomadic, and these above all others are open to receive those doctrines. Students, too, shut up in the cities of their universities, and thus in a great measure excluded from the Christianizing influences of home, imbibe them with characteristic ardor. And thus, among high and low, Atheism is making rapid advances.

"Measures for propagating infidel sentiments have been taken with Jesuitical caution. Before political liberty was conceded to Germany, institutions seemingly innocent, yet of atheistical character, were everywhere established,—here a reading room, there a singing school, further on a place for gymnastic exercises,—and connected with each a secret society, whose first question to a new candidate for admission was, 'Do you believe in the existence of a God?' If he evinced any hesitation in denying this fundamental truth, his admission was deferred until some able missionary of the cause had brought him to an open avowal of infidelity. In the present state of affairs this secrecy is not necessary, and consequently not observed. William Marr, a representative of his native city, Hamburg, has been making a missionary tour in the north of Germany, and the following is a part of his creed:

"Faith in an essential and living Deity is the

origin, the fundamental cause of our present miserable social state.

"As long as mankind hold to the hope of heaven, if it be only by the tenure of a thread, they cannot expect happiness on the earth.

"Christianity, and the state of things it induces, are the eating cankers of society.

"God has need of man, but man has no need of God."

"Songs, too, are chanted in the streets of Hamburg, and other German cities, containing equally blasphemous sentiments."

An extract is here given from one of them, which is too horribly blasphemous to be repeated, even for the purpose of denouncing it.—Chris. Intel.

Foreign News.

FRANCE.

It is said that M. Napoleon Bonaparte has been recalled, or rather dismissed from Madrid. Certain it is that he was known to be on his way to Paris. M. Napoleon is reported to have protested against the suicidal intervention of France in the affairs of Rome.

M. Frapold, the envoy extraordinary of the Roman Republic, has presented a protest to the government, against the expedition to Civita Vecchia. He declares that his government was willing to accept the mediation of France, and that the fact was made known to the French Government on the 17th. The only answer he got was, that France could not negotiate with what did not exist—that Rome, so far as France was concerned, was the Pope—that France interposed in order that the principle of separation might be applied as largely as possible in the administration of the State.

Fears continued to be expressed as to the fidelity of the army, among which the spirit of Socialism is affirmed to prevail more extensively. As evidence of this fact, it is stated that the 9th regiment of Light Infantry, and 52d Regiment of the Line, were ordered to quit Paris on the 22d, at a few hours' notice, in consequence of some appearance of disaffection.

Just before the squadron got under way for Marseilles, for Civita Vecchia, General Oudinot issued a proclamation, in which he tells his troops that the Government being resolved to maintain in all quarters of the globe, that their old legitimate influence, would not allow the destinies of the Italian people to be at the mercy of a foreign power, or a party which is but a minority. It has confined to our charge the French flag, for us to float in the Roman territory, as a striking symbol of our sympathy.

DENMARK AND PRUSSIA.

The town of Kolding, which lies about a mile and a half from the frontier of Schleswig, and nearly ten from the fortress of Frederica, was taken by the Schleswigs, under Gen. Bonin. On the 20th, fighting continued for many hours in the streets, before the town was evacuated by the Danes. The loss in killed and wounded is not given.

AUSTRIA.

The Austrians have been again defeated in a general battle, and Welden, the General in the Austrian Service, as he has been called, has not been more successful against the Magyars than was his predecessor.

On the 20th, Welden concentrated all his forces, withdrawing even the garrison from Pesth, and from the camp in the neighborhood of Ofen, for the purpose of making a general combined attack upon the Hungarian forces, Welden attacking them in the front, and Jellachich and Schlik taking them in the flank and rear. This grand combined attack took place on the 20th and 21st at Gran, and ended in the complete defeat of

Welden. The accounts state that the Austrians were driven back, with the loss of twenty guns and 2,000 prisoners, and that they had been compelled to raise the siege of Comorn. It is rumored in Paris that a murderous engagement had taken place under the walls of Comorn, in which Gorges had defeated the Austrians, and raised the siege—that the Austrians had evacuated Pesth, and that the Hungarians were under the walls of Vienna.

It was reported at Vienna, on the 19th, that an insurrection had broken out at Cracow.

As an offset to the foregoing, it is asserted by the Vienna correspondent of the Constitutionell Zeitung, writing under date of April 20th, 9 P. M., that the Hungarians were totally defeated near Gran—their loss in prisoners alone being 2000.

The Austrian government has decided to issue 200,000,000 florins Hungarian Treasury bonds, which are to be paid when they are subdued.

The Ross Gazette states that 40,000 Russians had entered Montravia by the Bukowins. They bring the answer of the cabinet of St. Petersburg to that of Olmutz, to the question, on what condition Russia would place her diplomatic and material resources at the disposition of the Austrian Government. It is said that the abandonment by Austria of all influence in the Danubian Principalities, is the price demanded by Russia for her services.

ITALY.

The reaction is triumphant at Florence, and the late news from Leghorn announces the embarkation of the republican chief, and the approach of the Tuscan reactionary troops to that city. The authority of the Grand Duke appears to have been established every where in Tuscany, except at Leghorn. The populace were exceedingly turbulent; have shut the gates, barricaded the streets, and expressed a full determination to defend the town to the last extremity. Abezano has arrived in Rome: for whilst the city legion of Garibaldi is in full march to protect it against the French entering Rome, the Provisional Government will retire to Ancona.

SARDINIA.

There is an interruption of the negotiation between Sardinia and Austria, as carried on at Milan, between the envoys sent to negotiate a treaty. The Conditions required hitherto by Austria, were such as Piedmont would not listen to. They were three—first, the joint occupation of Alessandria, after she should have reduced her army—secondly, the payment of 226,000,000, equal to £5,000,000 sterling: thirdly, that King Victor Emanuel should of his own authority modify the statutes in respect to the law of election, and put down the liberty of the press—in a word, violate the constitution which he had sworn to but a few days ago. These conditions, especially the last, rendered it impossible to make any advance in the pending negotiation; but suddenly Austria has altered her tone, and her plenipotentiary has been directed to adjourn the negotiation for a fortnight, and then convene a Congress at Verona, to which France and England will be invited to send agents. It is suspected that the cause of this desire is that Austria wishes to gain time to send 30,000 of her Italian army to assist her forces in Hungary. The Piedmontese Ministry meanwhile have already directed that the provisioning the armament of Alessandria should be continued with the utmost activity, and that a camp of 40,000 men should be formed under the protection of the cannon of the fortress, and of the line extending between it and Genoa. They have now given fresh directions to the war department, to prepare for immediate resumption of hostilities, as for an event likely to crush the Sardinian fleet in the Venetian waters.

Correspondence.

[We are not prepared to endorse all that Bro. Barber says in the following communication; still, we deem it of sufficient importance to lay it before our readers. Time will soon test its correctness, relative to the fall of Constantinople and the Turkish Empire.—EDDOR.]

THE SEVEN LAST PLAGUES.

DEAR BRO. MARSH:—I feel that we are approaching what will be to us a most interesting, yet solemn period in the history of the world; and I am fearful that many of us do not, and will not, see in the coming events, that light that a familiar and correct understanding of the subject is calculated to give. It cannot be expected, that we shall see and know only in part, that we will be correct in every particular; and especially do I feel that this may be the case with myself; yet I believe, that in order to have a correct knowledge of coming events, we must have a correct one of those that are now transpiring. Whilst it is possible that I shall be disappointed in regard to some things, I am confident, and have been for about two years, that in regard to one chain of events, and that too the one that will give more light to the student of prophecy than any other, that I shall not be. I refer to the "seven last plagues, in which is filled up the wrath of God." That we are not living, as most of us believe, under the "seventh," but that we are living under the "fifth," I have the most implicit confidence; and am also fully satisfied that the events of the "sixth" will themselves shortly prove that I am correct. It was the "seven plagues" that condemned the Egyptians, and gave light to, and brought out the Israelites; and so it will be to the world that "spiritually is called Sodom and Egypt"; and so, also, to the host of God's waiting Israel of the present day.

I have said much upon this, and kindred subjects, in the "Advocate," before it was united with the "Harbinger"; and have also recently given them, for gratuitous distribution, in magazine form, to those of the Adventists whose names I could ascertain; and also to my acquaintances and friends, in this and in adjoining towns; and thought that I would write no more for the press upon this subject, until the fall of the Ottoman empire should take place; but as there are many who read the Harbinger, who have never seen my views upon this subject, I thought that I would very briefly present them, "before they come to pass," that "when they come to pass, they might believe."

I shall merely hint at the subject, and leave those that read, to examine the word, to see whether these things are so; or, in other words, I shall merely give a synopsis of my magazine; and if any wish to receive it, to whom it has not been sent, with a view of examining it to the glory of God, I will send it to them, if they will let me know it, whilst I have to spare, as I have a few numbers left.

I contend that there is to be a mighty gathering of the nations around Jerusalem, literally, at, and just after, the first manifestation of Christ, whilst the kingdom of God is being "set up" in "the air," on "the sea of glass,"—the "marriage of the Lamb" having "come," and his Bride having been raised to meet him,—and that thus the "kingdom," which is to "amite the Image," "is set up," "in the days of these kings,"—and that, as nations, like individuals, never act without a cause, or motive, there must be some cause why the nations are first gathered; and some great event must have preceded, which finally culminates in this gathering. That event is in the "sixth," instead of the "seventh," "plague"; for Christ

comes, and the nations are gathered under the "sixth" (and they are not yet gathered, consequently we have not yet reached the seventh), and it is the "drying up of the great river Euphrates," or, in other words, the overthrow of the Ottoman empire, and things connected with it, which produces this gathering.

I hold, that whilst there is not a possibility, that the events of "Aug. 11th, 1840," were the fulfilment of the "sixth plague," and that the Euphrates is not yet dried up, the events of that day having prevented, instead of produced, war, as the drying up of the Euphrates is to do, there is a possibility, though perhaps not a probability, that that was, as we construed it, "the sounding" of the "sixth trumpet." But of this I have much doubt. Time will very soon decide. If in the "original," Rev. ix. 15, the word "day" denotes, as some of the English and some of the American critics say, one entire revolution of the sun, or 365 days, instead of 360, then I have no doubt that the "sixth trumpet" and "sixth plague" synchronize, and are both future; and that one will cease "sounding," and the other commence being "poured out," on the 31st day of May, 1849, when the Ottoman empire will "fall," and go into the hands of the "King of the North" (Dan. xi. 40)—Nicholas of Russia—who will soon go against it "like a whirlwind," "with chariots, and with horsemen, and with many ships."

This calculation supposes that the sixth trumpet commenced (when it is most reasonable to think that it did) when Mahomet II. took Constantinople, and the eastern city of the Cæsars became the seat of the Ottoman empire. This was on the 16th of May, 1453. "An hour," 15 days,—"a day," 1 year,—"a month," 30 years, and "a year," 365 years,—making, in all, 396 years and 15 days, from the above mentioned date, would bring us to the 31st of May, 1849, when, I think, Constantinople will fall, and with it, the Ottoman empire. Be this as it may, of one thing I am confident, that the "Euphrates," or Ottoman empire, is not yet dried up; but that it will soon be, and that when it is, it, and its effect upon the world, will give more unobscured light than all that we have yet received. It will prove that the sixth trumpet has sounded, and the sixth vial is, then, being poured out, under which, Christ says, "Behold, I come as a thief." This will also prove, that the "plague" now being poured upon Europe (and Nicholas of Russia, and others, call it "the plague," unconscious, no doubt, that the one that he is to commence, is spoken of by God, and denominated "the sixth"), instead of being the "seventh," is the "fifth." This plague commenced where God said it would,—"the seat of the beast" (Rome), and "his kingdom" (the An horns, or ten kingdoms). Catholic Europe is "full of darkness, and they gnaw their tongues for pain, and blaspheme the God of heaven, because of their pains and their sorrows, yet repent not of their deeds."

The "fall of Babylon," the kingly oppressive power of Catholic Europe, commences under this plague. "The tenth part of the city," France, instead of falling in 1792, falls in the spring of 1848; and the "two witnesses," the word, and its faithful advocates, commence standing upon their feet, having been "slain," yet not "put in graves," 3½ days, or years, previous, by unbelievers, the beast of the bottomless pit,—but they were raised by "the earthquake" that throw down the "tenth part of the city"; and soon, the rest of the "city," or "Babylon," will fall; which will so affect the witnesses, that "great fear will fall upon those who behold them," for they are destined once more to stand upon their feet, and ascend up to heaven in a cloud, where their enemies can behold them.

This warlike state of things in Europe and Asia, with the cholera scattered through the world,

with other judgments that God has said he will bring upon it, will produce the last sign—*distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth,—which, with the nations preparing to go up to Jerusalem, to fight the battle of the great day of God Almighty,* will tell us that the day of the Lord is "nigh, even at the doors." Whether that will be as definite as we are ever to "understand," time will decide. But I do not believe that the Bible, interpreted as we would do to prove its other doctrines, declares that it is. If we believe that the present tense is the future, and that Christ and the angels are to remain ignorant of a knowledge of that day, until they find themselves on the earth,—and if "but," and "ifs," and qualifications, and parallels, are of no meaning,—and if "the wise" are not to "understand" "when the end of the wonders shall be," and the brethren are to be "in darkness that that day should overtake them as a thief," then, perhaps, it is. If we will give our opponents the same liberty with the Scripture that we shall be compelled to take, in order to disprove a knowledge of definite time, they can prove most conclusively, that the coming of Christ has already taken place; or even, if they please, that he will never come.

But I have been already too lengthy, and must be brief. I think the generation should compel us to believe that He will come before the 19th of May, 1850; and the argument, drawn from the "69 weeks," should lead us to look with much interest to the "Passover," in the spring of that year, which will be, as I understand it, at Jerusalem, on the 31st of March. On that day, I think, there is great reason to believe the 1335 days terminate: it being the anniversary day of Napoleon's becoming king of Italy, 45 years previous. (See Alison, Vol. II., pp. 316, 317.) I can see no other date that looks at all likely to be one from which we can date the commencement of the 45 years.

There are several other reasons why I think that the above mentioned day may be the day, one or two of which I will name. It will be a "sabbath day," as well as a Passover day, and the anniversary day of Napoleon's becoming king of Italy; and it will be 1817 full years, as the Jews reckon their time, from the time that "Messiah was cut off," if that was, as nearly all admit, in April of A. D. 33. I think the "Passover" will be "fulfilled," as Christ says, "in the kingdom of God," and at the "marriage supper of the Lamb."

But I have said enough upon this point. Do not condemn investigation, for it is by this, and by "watching," that we are to "understand." Neither go away and say, that I say, Christ will come on the 31st of March, 1850, for I have said no such thing. But I do say, that I shall look forward with much interest to that time; as that may consummate our hope. If we "watch," we shall understand. That both the writer and the reader may have a full and abundant admittance administered unto us, into that kingdom, when it shall come, is the sincere wish of

Your true friend,

W. BARBER.

South Hadley Falls, Mass. May 6, 1849.

Obituary.

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

DIED, in Wallingford, Vt., March 22, Sister DOLLY JACKSON, wife of Bro. John Jackson, aged 73 years.

In this bereavement, a husband and children, in connection with the church of God, have been called to mourn, not however as those who have no ground to hope. Sister J. embraced Christ

as her only hope, about 49 years ago; and her course was onward in the divine life, showing to all, as she had opportunity, by precept and example, the necessity of falling in love with him, in order that they might be saved in the day of burning.

Sister J. embraced the doctrine of the speedy coming of Christ about 12 years ago, upon hearing Bro. Miller give a course of lectures in Mt. Holly, Vt. And from that time to the day of her death, she looked forward with increasing interest to the time when he who is the believer's life should appear in all his magnificence, to redeem the Israel of God, and clothe them with immortality, and bring them on to the heights of Zion, where the days of their mourning will be ended.

The coming of the Lord, and the promised restitution, were themes upon which she delighted to dwell. She made the Bible her study, and looked upon it as revealing to her the prize which the victor would gain, and as pointing to those beacons that mark our near approach to the port of endless day.

She had an unshaken confidence in the sleep of the saints, and the destruction of the wicked. She remarked to me, a few hours before her death, "My sleep will be short, for Jesus will soon come."

A sermon was preached on the occasion, to an attentive congregation, by the writer, from Heb. vi. 17-20.

R. V. LYON.

Mt. Holly, Vt., April 3, 1849.

DIED, in Springwater, N. Y., May 6, Bro. G. R. SMITH, son of H. and S. Smith, in the 21st year of his age.

He was a believer in the near coming of the Lord, and fell asleep in Jesus, in the full hope of soon having a part in the first resurrection. Sermon at his funeral by J. C. Bywater.—[Cont.]

Miscellaneous.

PROGRESS OF THE MORMONS.—A late number of the St. Louis Organ thus notices the progress of this remarkable sect:

There is in this city and neighborhood a body of them, which, though constantly sending off detachments on their way to the "Promised Land," is still rapidly increasing. The number in St. Louis and vicinity is estimated at 3000. In Illinois, Wisconsin, Michigan and Iowa, (including Kanessville on the Missouri River) they are computed to be 25,000. In the Great Basin and Western California there are probably 13,000 more. The Mormons scattered elsewhere over the United States may swell the total Mormon strength in the United States to nearly 50,000. To this aggregate, which, allowing the mishaps of this "Church," must be considered a heavy one, should be added the large number of converts in England, Scotland, and Wales—all of whom are either now preparing for removal to the United States, or are looking forward to some future and no distant day, for that to them happy and much desired consummation.

BLACK RAIN.—On Saturday evening about 5 o'clock, an unusual darkness suddenly gathered round this city and vicinity, inasmuch that we ourselves were obliged to have recourse to candle light in order to finish some writing in which we were engaged. A heavy shower fell at the time, but could not sufficiently account for the dense gloom which prevailed; but it is entirely explained by the fact that the fluid which descended from the clouds was impregnated with some dark coloring matter, so that, to the great dismay of the laundrywomen here, white clothes were actually stained when immersed in it.—*Kilkeny Moderator.*

ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 23.

ROCHESTER, N. Y.—SATURDAY, MAY 26, 1849.

Whole Number 253.

Original Poetry.

For the Harbinger and Advocate.
THE LABORER.

BY C. T. CATALIE.

My brow is wet, my blood beats high,
And every vein's distended;
My nerves are strained, my heart death-wail,
But tears are selfishly blended.

I toil, and know, the while I toil,
There is a God in heaven,
Who will reward each child of his,
That has his sins forgiven.

I therefore wait, and look, and pray,
And long for my Deliverer—
God's only Son—to come again,
And take me home forever.

There peace and plenty, without toil,
Shall be to all countries;
Nor heads be wet, nor brows, with sweat,
Nor mortal cars repined;

Nor nerves be strained, nor hearts be pained,
Because of low condition,
That bring us scorn and contempt
From those of higher station.

With these my prospects, scarce I may say,
I still will look for Jesus;
And anxious wait the blessed day,
When he will come and save us.

Original Articles.

For the Harbinger and Advocate.

"BE YE RECONCILED TO GOD."

BY S. ORSBY.

It is a truth, worthy to be engraven on all our hearts, dear brethren, that we have no more true religion than we have reconciliation to the true God. The inspired apostle sums up all our duty and happiness in this exhortation, "Be ye reconciled to God."

Reconciliation to God implies reconciliation to his holy perfections or attributes, and to his ways—to the truth of his law, of the way of salvation, and to his providences and judgments; to all that he is and to all that he does. The reasonableness and obligation of this duty is founded in the infinite and immutable excellency of the divine character and government. "God is light, and in him is no darkness at all." "God is love." "Just and true are they ways, O King of saints." "Holy, holy, holy is the Lord of hosts." The blessedness of this duty is founded in the inseparable connection of holiness and happiness. "In keeping thy commands there is great reward."—"Great peace have they that love thy law, and nothing shall offend them." The loss of this reconciliation was the loss of heaven to "the angels who kept not their first estate." The destination of it will consign myriads of the human race to "the lake of fire," which is "the second death."

The human heart, which is "deceitful above all things," is deceived on this subject. Many flatter themselves that they are reconciled to God,

to whom the Almighty presents the condemning charge, "Thou thoughtest that I was altogether such an one as thyself." The God to whom they are reconciled, being one of their own carnal imagination, such reconciliation is enmity against the true God.

Reconciliation to God implies an approbation of the holy law of God, which requires perfect obedience of heart and life, and which condemns for every transgressor. "O how love I thy law." "Thy testimonies also are my delight." "I esteem all thy precepts concerning all things to be right." This love of the holy law implies hatred and abhorrence of sin, on account of its nature as against God and holiness, and not merely as dangerous in its consequences to ourselves.

The same essential and blessed principle embraces the way of salvation by the cross, as the way the divine wisdom has appointed for the harmonizing of the infinitely holy attributes of justice and mercy in pardoning and saving the guilty. It is indeed to this transcendent and glorious manifestation of infinite wisdom and love, that the passage before us particularly applies.—The glorious gospel of the blessed God, is denominated "the ministry of reconciliation." It is the only medium thereof. "No man cometh to the Father but by me," said the Redeemer of sinners. The substitution of our own righteousness for our justification and reliance on the mercy of God, independently of that sacrifice which God has appointed, "that he might be just and the justifier of him which believeth in Jesus," are equally barriers to reconciliation with God and fatal to the salvation of the soul.

Reconciliation to God implies conformity to the requisition to glorify God in our bodies and spirits which are his. It will influence us to present our "bodies a living sacrifice, holy and acceptable to God, which is (our) reasonable service." Without holiness no man shall see the Lord. Without that love, which consists in keeping the commandments of the Lord, our religion, with all its knowledge, faith, zeal, and forms of devotion is as the "sounding brass" or "the tinkling cymbal." "God is not mocked; whatsoever a man soweth that also shall he reap."

Conformity to "the second" great commandment is also an essential characteristic of this blessed principle. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" How odious in the sight of Him whose tender mercies are over all his works, who is kind unto the unthankful and the evil, must be the selfishness and covetousness of his children! How contrary, alas! to the disinterestedness of Him, who wept over human misery and "went about doing good," is the habitual conduct of many of his professed disciples!

Acquiescence in the providences of God, however contrary to our ease, health, comfort, desires, plans and expectations, is requisite to our evidence that we possess true reconciliation to our Father in heaven. Without this we have not the spirit of our great Exemplar, who took the bitter cup, saying, "The cup which my Father hath

given me, shall I not drink it?" In submission, he prayed that it might pass, but added, "nevertheless not as I will but as thou wilt." Blessed be his name, he imparts the same grace to his true disciples! "What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." "I was dumb; I opened not my mouth, because thou didst it." Another dear child of God, who had been called repeatedly to drink deep of the cup of affliction, one day received the distressing intelligence of the sudden death of her two sons, her only remaining children. She replied, "Well, the Lord will have my whole heart, and he shall have it."

Finally, reconciliation to God, including supreme love to him, and supreme delight in him, implies an habitual longing for him, and panting after him, as our eternal portion.—"Whom have I in heaven but thee? and there is none upon earth I desire besides thee." It implies waiting "for his Son from heaven," to receive us to himself; that where he is, there we may be also. This glorious anticipation will elevate us above the transitory scenes of earthly prosperity and adversity, inspiring us with holy fortitude to bear the cross, as the indispensable pre-requisite to wearing the crown. The grace of reconciliation is the earnest of the eternal inheritance. O God of grace, increase it in our hearts abundantly, for the sake of thy dear Son our Savior, and for the glory of thy great name! Amen.

Philadelphia, Pa.

For the Harbinger and Advocate.

HUMILITY.

BY S. F. SIKES.

"Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 4, 6.

The Lord has given great promises to the humble; and while his word abounds with promises to such, it abounds also with denunciations against the proud. Says the Savior, "He that humbleth himself shall be exalted; but he that exalteth himself shall be abased." While the great mass endeavor to exalt themselves—wish to appear honorable in the sight of men, and have their good opinion, there are a few, a very few, that seek "the honor that cometh from God only." To these the Savior says he will give the kingdom. He encourages them not to fear, for it is his good pleasure to give it them. But it will be a little flock; it will be made up of those who have humbled themselves—who have overcome and conquered the combined power of the world, the flesh and the devil.

It is exceedingly crossing to corrupt human nature for one to humble himself, yet it must be done. Pride shows itself in ways almost numberless. In the article of apparel, for example, it requires great decision of mind and active faith, for one to dress for the "glory of God," desiring to please him, and having that the only motive. Says one, "I do not wish to cause remarks." I

tell you Christians must dress to please God, not to please men, who look on the outward appearance, but to please God who looks on the heart, remarks or not remarks. If the season is cold, and one has a garment which will protect him against the inclemency of the weather, although unfashionable, and seemingly indecent, he must wear it, however meanly it looks—let people say what they may. They will stare at him and wonder that he looks so, undoubtedly, but what of that? God knows his heart; he knows it, too—he knows why he has done this, and he knows, also, that he is to be “exalted in due time.”—Praise the Lord!

Pride is often felt in our religious conferences. One cannot speak or pray as fluently as others—perhaps not as well as any of the rest present; consequently such a person does not wish to speak at all. Forgetting that God looks at the heart, he is not willing to attempt to do as much good as he can, though it may seem but little. On the other hand those who are gifted in speaking, are exposed to pride, on account of their attainments. It is exceedingly dangerous to a speaker to see an audience sit with fixed attention, as though enchanted with his eloquence. The danger of a want of humility, which this class are in, is, perhaps, superior to that of the other class. Great talents are great temptations, and it requires great grace to bear them.

There is great danger of a want of humility when men feel, or perhaps know, that they are commended for their good deeds. There is immense danger that they will not feel to lie in the dust, under a sense of their nothingness, and give God all the glory. God's elect will no doubt be found among those who are little known and little thought of—who are despised and esteemed beneath the notice of men.

How cheering are the promises to the humble! The Lord says in Isa. lvii. 15: “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” He confounded and blushed, proud man, who would be ashamed to be found weeping for your sins!—With all your wealth, and pride, you are infinitely poorer and meaner than a humble Christian! You serve the most malignant and hateful of beings—he serves the benevolent Creator of all worlds, the glorious Jehovah. You take up with the baubles of earth for your good things, and are then to be consumed—he is an heir of immortality, of endless glory!

Desiring the prayers of all God's children, that I may be humble, and at length be among those who “shall come from the east, and from the west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven, I subscribe myself,
Your brother in the Lord,
HORACE P. STREES.

Brimfield, Mass.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. VII.

BY E. W. WELLS.

From what has now been presented from the pure source of truth, it is extremely surprising to me that any who flatter themselves that they love the truth, can for one moment hold between two opinions, whether they will obey God or popular opinion; for there is no avoiding these two conclusions, viz.,

1st. That God requires us to “turn away from,” “reject,” “be separate from,” and “have no fellowship with,” heretics, or unbelievers of the world.

2d. That the fundamental doctrines of the popular church and the fundamental truths of the Gospel, are as diametrically opposite to each other,

as light to darkness, or life to death; for, 1st. The plain declarations of God's words are abundant in flat contradiction to that which is endured by the mass of men having a form of godliness. 2d. The fact that these are emphatically the “last days,” is susceptible of the clearest proof imaginable, from the “sure word of prophecy”; and Paul tells us to know that in the last days men having a form of godliness will resist the truth, be reprobate concerning the faith, will not endure sound doctrine, but will turn away from the truth, and be turned unto fables. See also the case of the “mother of harlots” (Rev. xvii. 1-5), having a golden cup full of abominations and filthiness of her fornication, with which she made the inhabitants of the earth (*all nations*) drunk, *till her judgment came*.—Chap. xviii. 3-8. All agree that this represents the terrible Antichrist, holding out to the world a system of false, corrupting doctrines, in the pure name of Christianity, symbolized by the golden cup. Now take this prediction with that of Paul's, and how can Romanists throw them off on to the Protestants, or the Protestants on to the Romanists? Paul says they will not endure sound doctrine. *What doctrine do Protestants “endure” that Roman Catholics do not “endure” and cherish with a fiery zeal?* The Catholics endure some few items of doctrine that the Protestants do not; and on this ground they might charge Protestants with the apostasy—but this will not do; for if the Catholic creed contains the true faith, then the Protestants do endure much sound doctrine; for as far as the Protestant creed goes, it is but an extract from the Catholic Creed; and nearly all that the Protestants repudiate in *word* they acknowledge in *theory*.—e. g., they hold that Jesus is the “very and eternal God,” and Mary was his mother; and then deny that “Mary is the mother of God.” They hold to the immortality of the soul, with enlarged capacities and knowledge, in the immediate and intimate presence of God, at death—that it is right to ask saints to “pray for us” in this imperfect, infallible state; and then deny the soundness of the “intercession of departed saints,” etc.

Which, then, is the apostasy? If one endures sound doctrine, so does the other. The greatest difference between the two is the mode of governing their respective bodies; and both are governed by human expediency and man-made laws, or creeds. Their officers differ; yet both “exercise authority over them”; but Jesus said, “But it shall not be so among you.” Matt. xx. 25, 26. Which, then, is the Antichrist? I answer, *Both together*; or else the Antichrist has not yet come; for the work of dividing Catholicism from Protestantism, as it now is, and calling one a pure system, or true faith, and the other impure, would be like the Catholic transubstantiation—taking a part of a loaf of bread, and a part of a bottle of wine, and calling one the real body and blood of Christ, and the other mere bread and wine. In both cases the parts are substantially the same—the principle difference being in the name.

Having shown that the superstructure of their system of faith is fabulous, it is hardly necessary to stop to show that the fabric reared upon it is of the same material. Having cast away the main pillars of the Gospel, and substituted error, it is made necessary to wrest nearly all Scripture from their plain common sense signification, and throw a dark veil of obscurity over the whole, in order to prevent their prominent features from appearing with such boldness as to clash fearfully with the defiled tenets laid down in their popular established creeds; so away goes the blessed system of truth, a fell sacrifice to human pride and folly; and prejudices perpetuates the inolution, popularity strengthens prejudice, and every one who adds his name, aid, countenance, or pre-

sence, to the number who associate, or assemble themselves together, and bow down to the shrine of error, adds his mite to the store of popularity, and thus helps (he his help more or less) to trample down truth and build up error! Lord, give godly sorrow to such souls, and then forgive them for what they have done. “He that gathereth not with us, scattereth abroad.”

Some, who are unacquainted with the history of the church, wonder how it is possible that the church has so completely turned away from the truth unto fables. The process and progress of this work has been hinted at, in a former part of this article; but we will take another brief view of the matter.

In the writings of the apostles, we find frequent cautions against heretics and false brethren, who had fallen away from the faith, and brought in damnable heresies, and overthrown the faith of some, so that Paul, speaking of the rise of the Antichrist, or Man of Sin, says there must come a falling away, and “the mystery of iniquity doth already work.” And John says (1 John iv. 3), “And this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is in the world.” And Paul says again (Acts xx. 28-30), “Take heed, . . . for I know this, that after my departing, grievous wolves shall enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” From that time to the establishment of Popery, the apostasy became more and more prominent; heathen were converted to the Christian religion, and gradually interpolated their heathen fables into the Christian church, until the philosophy of Plato (a heathen writer) became the standard work in most of the theological schools. The philosophy of Philo was also in great demand.

This was the state of the Christian church (so called) in the third century. At that time, Constantine, a Roman emperor, favored the Christian religion, and it soon became popular, and was adopted as the religion of Rome. This bro't thousands of unconverted heathen into its bosom, and added, if possible, to the corruption of its doctrines, and, as a natural consequence, its practice. Then there arose a fierce quarrel and contention about “the faith”; and to settle it, a council of bishops, educated in Platonic schools, was called by Constantine, and held at Nice; where, after heated and abusive debates, the majority agreed upon, and drew up, the *first creed in Christendom*, and called it the *Catholic creed*, and pronounced all heretics who did not subscribe to it.

Thus things continued growing worse till Justinian came to the throne, and all men were yet subdued to the Catholic faith. So he produced the “Justinian Code,” requiring all men to subscribe to the Catholic creed, or leave his dominions in three months, on pain of death. And he gave up his authority to the bishop of Rome, making him sole Pontiff. About this time, the languages in which the Bible was written ceased to be spoken, and it was not allowed to be translated; so it was a dead letter to the world during the dreadful and truly “dark ages” of papal domination, until Martin Luther, about three hundred years ago, got hold of a Bible, and read it, and began to proclaim some of its glorious truths, and light began to spread over the face of the dark, benighted earth, and gave bright promise of coming day, until the cruel paw of the heret was laid upon the Bible again, in the form of *Protestant creeds*, beginning with the first lesson of old Rome. The result of this most lamentable act I have noticed in another place; so I will leave this subject here, and only say further, that since God's last message to cruel, obstinate man—the coming of the Son of man—has begun to be

preached, the attention of some has been called to the word of God, and they have begun to see the glorious truths of the Gospel, which have been so long hid from the world, by creeds and traditions.

EMIRA, N. Y.

For the Harbinger and Advocate.

DATE OF THE SEVENTY WEEKS.

BY G. E. MARSH.

The seventy weeks of Dan. ix. 24-27, occupy so important a position in sacred chronology, that it is highly necessary to understand them in order to come to correct conclusions on that subject. Our present investigation relates to their date; in pursuance of which the first inquiry is, What event marked their commencement? and the second is, What was the date of that event?

1. The event that marked their commencement:—

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.— Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

From this passage, we learn that these seventy weeks were to date from the going forth of the commandment to restore and build the city Jerusalem, the street and wall. Nothing is said in this prophecy about re-building the temple;—hence we are not to date that period from the commandment to rebuild the temple, but from the commandment to re-build Jerusalem.

The first commandment in favor of the Jews, after this prophecy was given, was issued by Cyrus, the first king of the Medes and Persians, in the first year of his sole reign:

"Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, [he is the God] which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem." Ezra i. 1-4.

The object of this decree was, to permit the Jews, who were so disposed, to return to Jerusalem, in order to build the house of the Lord at Jerusalem. It contained no authority for restoring and building the city, its street or wall.—Hence this is not the commandment from which the seventy weeks date. Cyrus at this time permitted the Jews to carry back with them the vessels of the house of the Lord which Nebuchadnezzar had brought from Jerusalem.

The building of the temple, being hindered by the people of the land, progressed very slowly all the days of Cyrus and all the days of his son Cambyses, called in Scripture Ahasuerus (Ez. iv. 5, 6) and it was prohibited by a decree from Artaxerxes, called in history Sinesid the Magian.—Ez. iv. 7-24. "Then ceased the work of the house of God," "unto the second year of the reign of Darius king of Persia." In the second year of Darius, the prophets Haggai and Zachariah (Ez. v. 1; Zec. i. 1; Hag. i. 1) encouraged the Jews to resume the building of the temple.—When Zattu, the governor of the land, and others, came to inquire by what authority they built, they said it was upon the authority of Cyrus' de-

creed, issued in his first year; whereupon Tattai and his companions wrote to Darius that search might be made to see if Cyrus had made such a decree. This was about seventeen years after Cyrus issued his decree. Darius caused search to be made, and a roll was found at Achmetha [Ecbatana] in Media, containing a copy of the decree of Cyrus. Darius then commanded Tattai, governor beyond the river [Euphrates] and Shethar-bosnai, and their companions, to "Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews build the house of God in his place." He also made a decree that they should give them a portion of the king's tribute to defray the expenses of the building, and beasts, wheat, salt, wine, and oil, for their sacrifices. So the elders of the Jews prospered in building the temple, and finished it in the sixth year of the reign of Darius the king. Ezra vi.

This temple was finished on the 3d day of the 12th month, Adar; and at the dedication, which was kept with joy, were offered 712 beasts, in sacrifice. Then all the priests and Levites having purified themselves, the passover was kept on the 14th day of the first month, and the feast of unleavened bread seven days with joy. The Jews seem to have been satisfied with the favors they had now already received, for about 48 years, until the seventh year of Artaxerxes, the second king in succession from Darius, Xerxes having reigned twelve years between them. In this year the king gave a decree to Ezra, granting him "all his request according to the hand of the Lord his God upon him. This is the decree:

"Artaxerxes, King of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace and at such a time. I make a decree that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will, to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king and his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in time hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem. And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem; that thou mayst buy speedily, with this money, bullocks, rams, lambs, with their meat-offerings and drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to a hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whosoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons? Also we certify you that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute or custom, upon them. And thou Ezra, after the wisdom of thy

God that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.— And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."—Ezra vii.

The objects of this decree may be drawn out distinctly thus: 1st. To allow such of the people of Israel, remaining scattered throughout the realm of Darius, as were so minded, to go up to Jerusalem with Ezra. 2d. That Ezra might inquire concerning Judah and Jerusalem. 3d. That he might carry thither the silver and gold which the king and his seven counsellors, and the people of Israel, and the priests offered willingly for the temple at Jerusalem. 4th. That he might buy the beasts, and other things necessary to offer upon the altar at Jerusalem. 5th. That Ezra might carry up to Jerusalem the vessels given him for the house of God. 6th. To give Ezra power to draw whatever more he needed out of the king's treasure-house. 7th. To enjoin upon the king's treasurers to grant Ezra whatever he should require of them. 8th. That they should not impose toll, tribute, or custom, upon any of the priests, Levites, singers, porters, Nethinims, or ministers of the house of God. 9th. That Ezra should set magistrates and judges, to judge all the people beyond the river, west of the Euphrates. 10th. To denounce the penalty against any who should resist this decree. In short, this decree authorized Ezra to establish the Jewish or Mosaic polity at Jerusalem and throughout the whole country, from the river Euphrates to the Mediterranean sea—the land covered by the temporal covenant with Abraham, Gen. xv. But in this whole decree no authority is given to build Jerusalem, its street or its wall; and no mention is made of their condition; therefore this is not the commandment from which the seventy weeks were to date.

There was only one other decree issued by a Persian king in behalf of the Jews—that was by Artaxerxes, in the 20th year of his reign. Hannani, and some other men of Judah returned from Jerusalem and came to Nehemiah at Shushan, who inquired of them concerning the Jews and Jerusalem; and they told him of the great affliction and reproach of the people, and that the wall of Jerusalem was broken down, and the gates thereof burned with fire. When he heard of this he wept and mourned certain days, and betook himself to fasting and prayer, that God might grant him mercy in sight of the king. In the month Nisan, in the 20th year of Artaxerxes the king, Nehemiah, being his cup-bearer, was before him; and he was said. This occasioned the king to ask: "Why is thy countenance sad, seeing thou art not sick? it is nothing else but sorrow of heart." Nehemiah, being sore afraid, said, "Let the king live forever: why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire?" Then the king asked him: "For what dost thou make request?" So Nehemiah prayed to God and said to the king, "If it please the king, and if thy servant have found favor in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." This, I believe, is the first request made of a Persian king for permission to build Jerusalem; and no permission or commandment had yet been given to that effect. It is, therefore, evident, that the seventy weeks had not yet commenced. The king asked him how long he would be gone and when he would return. "So it pleased the king to send me; and I set him a time. Moreover, I said unto the king, If it please the king, let let-

ters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertain to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me."—Neh. i. 11.

Here we find authority given to restore and build Jerusalem, the street and wall. Nehemiah asked the king to send him unto Judah, that he might build the city of his fathers' sepulchres, and it pleased the king to send him; he asked for timber for the wall, &c., and the king granted it. It is further evident that Nehemiah had received, on this occasion, all the authority contemplated in the commandment of Dan. ix. 25, from his address to his people after he had surveyed the ruins: "Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach."—ii. 17. When Nehemiah had told them of the hand of God which was good upon him, as all the king's words which he had spoken unto him, they said, "Let us rise up and build."—ver. 18. The following chapters of Nehemiah give the history of the building of the street again, and the wall, in troublous times, as described in the prophecy.—Dan. ix. 25. From the evidence herein presented, it seems to me that we may feel safe in dating the seventy weeks from the 20th of Artaxerxes Longimanus, instead of the seventh.

Canandaigua, N. Y.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, May 26, 1849.

Speaking the truth, in love.—PAUL.

NEW YORK ANNIVERSARIES.

The different religious, moral and benevolent societies, have recently held their annual meetings in New York. The New York Evangelist has given a synopsis of several sermons which were delivered on the occasion. We notice them, to show that under any and all circumstances, the vain hope of the Protestant church is, the conversion of the world: and it seems that the more generally sin, infidelity, and irreligion of every kind, prevails, the more certain she is of her hope being speedily realized.

AMERICAN HOME MISSIONARY SOCIETY.

"Rev. Mr. Barnes" delivered a discourse before this society. His object was to speak of the "West," which he considered "the great battle-field of the world." And his conclusion was, that "evangelical truth" would ultimately triumph; not only in the west, we suppose, but throughout the world.

PREBTERIAN BOARD OF FOREIGN MISSIONS.

"Rev. Dr. Janeway" preached before this society. He showed that "only 1,400 missionaries are sent out by 100,000,000 of Christian people, being one missionary or teacher to every half million of the heathen races—only one!" Yet, notwithstanding his surprise at this discouraging state of things, he seemed to be very confident that the gospel would ultimately renovate the moral world; for "He surveyed the great and glorious work; and in beautiful language showed what was to be done in order to make the whole earth fair and comely, and happy and blessed; to renovate fallen man, and banish vice and crime from among the nations, by the

preaching of the gospel to every creature; even until Africa be reclaimed, from the pillars of Hercules to the Cape of Good Hope."

FOREIGN EVANGELICAL SOCIETY.

"Rev. Mr. Palmer" delivered a sermon before this society. Said he, "It is felt by all that a new era in human affairs is commenced. Christ is at hand—His breath is kindling the fires which are to burn all the accumulated chaff of ages. . . . It is the nations of Western Europe—the seat of the highest civilization—that will lead off in the final march of humanity. Evangelical truth will infallibly purify the world, if brought into contact with the minds of men. . . . Napoleon was one of the most efficient missionaries in the world's regeneration.

"Never before has God so arisen in his power to shake terribly the earth, as at present. The cause of truth has already gained materially by these things. . . . And the indications of a purifying process in the church itself, give an omen which cannot be misunderstood."

NEW YORK BIBLE SOCIETY.

"Rev. Dr. Edward Beecher of Boston spoke before this society." "He proceeded as the main object of his discourse to state the great question of the age: Whether the liberty and progress at which the nations are aiming, shall be through the Bible, or without it. He considered it impossible, to prevent a wide-spread infidelity in a large class of mind. It is a moral disease that breaks out at intervals like the cholera and the plague, and sweeps off those who are predisposed to take it.

"Nor would learning and argument avail. So learned and critical is the present assault on the Bible, that a full reply to it would be beyond the ability of the masses to read and appreciate."

But still he was confident that the cause of the Bible would ultimately triumph; for he said that "experience had proved that the Bible was like a medicine in the midst of an epidemic, that had this great peculiarity that it would always cure it if taken."

AMERICAN PROTESTANT SOCIETY.

"Rev. Dr. Murray, the author of the celebrated letters of Kirwan, spoke before this society. . . . The subject was the certain doom of Popery. As Popery rose gradually, so gradually it will decline. It is an old tree that has overshadowed the earth, and whose roots have stretched down to hell. It will, therefore, take some time to die—but the Lord will consume it—it must die." This work, according to Mr. Murray, is to be accomplished by a thorough exposure of the peculiar doctrines of Popery, and by "scattering far and wide the doctrine of the Reformation."

AMERICAN SEAMEN'S SOCIETY.

Several speakers addressed this society, among whom was Dr. Beecher, who, in speaking of the work before them said: "Concerning this momentous enterprise, an vitally affecting God's plans for our world, have faith—according to your faith be it done unto you." Their faith is not only the conversion of all "who go down to the sea in ships," but of the world; hence the Dr. may be understood to teach this doctrine.

CLERICAL TEMPERANCE CONVENTION.

In an address delivered before this meeting, we are taught that the temperance enterprise is "preparing the way of the Lord among all people"—that their "field is the world; their end, the salvation of souls, and the establishment of the kingdom of Christ over all the earth."

AMERICAN ANTI-SLAVERY SOCIETY.

We see nothing in the speeches delivered before this society, to show what its general sentiments

are, relative to the world's conversion. Yet their leading articles of faith, we believe, are, that the day is not far distant, when, by the power of moral animation, the fetters of the slave shall be broken, and the oppressed of every clime go free.

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

From the very encouraging prospects before this society, they were stimulated to "renew their pledge and purpose to wage this moral conflict, with untiring perseverance, until the Moloch of Slavery shall be vanquished in our own land, and banished from the world."

NEW YORK SUNDAY SCHOOL UNION.

Nothing is said in the short report of this meeting relative to its hope of the conversion of the world; yet it is well known that the advocates of this faith rely as much on the power exercised by Sabbath School instruction, as any other, to accomplish this great object. The "Sunday School Union" is considered one of the sure and efficient agents to bring about the world's conversion.

FOREIGN EVANGELICAL SOCIETY.

In a speech before this society, Dr. Higgins, of Boston, remarked: "When her guardian angel should lead her back to her early faith, then might we say of France, This our sister was dead and is alive, was lost and is found. If there was a child now living, who should see that day, he might hear the golden pendulum of prophecy striking the hour when the kingdoms of this world should become the kingdoms of our Lord and of his Christ." This mighty work, according to the sentiments expressed on the occasion, is to be brought about by the power of "Evangelical Christianity." "Revolution would succeed revolution, in Europe, until the pure doctrines of Christianity were received."

AMERICAN TRACT SOCIETY.

This society, like the others, is laboring for the conversion of the world; and to show the mighty influence it exerts over the public mind, we give the following statistics, presented in the recent report of the society:

"The number of new publications in English, German, French, Italian, Danish, and Welsh, of which 23 are books, is 145—total publications, 1,458, including 254 volumes—besides 2,877 in more than 100 foreign languages and dialects. Circulation, during the year, including 744,064 volumes, 7,203,582 publications, or 234,409,300 pages. Total since the formation of the Society, 4,802,592 volumes; 104,153,674 publications, 3,268,410,626 pages; of these, 47,890,225 pages were gratuitous."

Here are *thirteen* religious and philanthropic societies, which command the talent, strength, piety, and wealth, of the Protestant church in America, if not the world. There are a few other similar societies, composed of the minor sects, not brought into this category. Though they differ on some points, yet on one they are all united, and that point is, the *renovation of the world by the power of truth*.—This sentiment is the *soul and life* of Protestantism. For its triumph they all zealously labor, and warmly oppose any people, measure, or doctrine, that opposes this their most precious hope.

Now we desire to award to these high, these wise, these holy, these benevolent, and philanthropic institutions, all the sincerity and good intention that justly belong to them; yet we cannot look upon them in any other light than directly opposed to the plain doctrine of Christ: for it positively and clearly teaches, that at his coming the world will be plunged into the deepest iniquity—will be as it was in the days of Noah; and of Lot. This solemn truth is not only opposed by these societies, but they put far away the day of destruction of the ungodly, at the second coming of Christ; and with their

mighty strength are holding in chains of deception a fallen and guilty church, and condemned world, whose day of doom is soon to break upon them!

Watchman, do you see these things thus? Do you see the sword coming? then lift up your voice like a trumpet, and give the word of warnings, lest the blood of the slain be found upon your skirts!

THE MISTAKE.

In the Harbinger for April 31st, we requested the Herald to correct a mistake it had fallen into relative to the church in Rochester being "recently organized." In proof of the correctness of what the Herald had said on this case, it presented a certain "document" "signed, Joseph Marsh, Geo. A. Avery, and others," leaving the uninformed naturally to infer that the "document" was not only signed by every member of the church, but was the Basis, or Platform, of church organization. A correct knowledge of a few facts will make this matter all plain.

The "document" is the heading of a SUBSCRIPTION to raise funds to meet the expenses of our place of worship, meetings, &c., which was signed, we are told, by thirty-four persons, not as an act of the church, but at different times, and in different places. ANOTHER heading of a subscription was also presented at the same time for this same purpose, and which was signed by four persons.—While a larger number of persons than both the others declined signing any paper, choosing to give according to their ability, without signifying, on a subscription paper, the amount. It was also distinctly stated by the parties concerned, that the "document" signed by them, and published in the Herald, was simply the heading of a subscription. And besides, raising funds in the church by subscription, was not a new measure among us.

These facts were communicated to Bro. Himes, when last in Rochester, by us, and Bro. Orton, one of the deacons of the church,—we, at the same time, soliciting Bro. Himes not to use the heading of the subscription for the purpose which he has, and which he then threatened he would do. We very much regret that he has seen cause to disregard our counsel, and the relation of these facts made to him by Bro. Orton. We hope he will yet see it duty to set this whole matter in its true light before his readers. But should he do otherwise, we assure our brethren, that what Bro. Himes calls our "recent church organization," is nothing more nor less than "setting in order" the church, according to the strict rules of the New Testament, by the appointment of Deacons, or Elders, to act not as lords, but as servants of the church.

It was designed that the first number of Bro. E. Miller's article on the stonecutter should have appeared in this paper; and it was partly put in type for that purpose; but the manuscript copy making more printed matter than we had anticipated, we found that we could not, and do justice to other correspondents, give his entire article in the remaining numbers of this volume of the Harbinger. Hence, rather than have a part of his article appear in this volume, and a part in the enlarged sheet, we have concluded to reserve the whole for the pages of the enlarged sheet. We regret this delay; but it seems to be unavoidable. Its publication shall be commenced in the first No. of the enlarged sheet.

OUR DUES.—We are in want of our dues, to meet our current expenses, and to prepare for our new fire up. Will you pay up now, and relieve our wants, and supercede the necessity of sending out bills again? Do listen to this call in a manner that will make it unnecessary to say more on the matter,

Severe sickness of my wife will prevent my attending the tent meeting at Cato. Her health has been very poor for more than a year past. Until recently, we indulged the hope of at least her partial recovery; when, suddenly, she was taken very ill. By the blessing of God, in the use of effective remedies, she has been again restored to a state of sensibility, and health, so as to hold out the hope that she may, in a measure, be healed; but still she is liable at any moment to be prostrated again; we cannot therefore be absent long from home. We would that it were otherwise; yet we calmly submit, in hope of soon possessing that land, where the inhabitants will not say, I am sick. Remember us in your prayers at this hour of affliction.

The Edinburgh Review, for April 18th, in speaking of present governments, says:

"Mental and moral culture are now inseparable, we think, from physical and material development; and we have the consolation of believing that the freaks of power in past ages will become impossible among our posterity."

How different are the expectations of the highest authorities of the literary and political world, relative to the future destiny of the nations of the earth, from what the word of prophecy warrants them to look for. And how sad must be their disappointment, when, instead of seeing human governments established beyond the possibility of being effected by "the freaks of power," like the potter's vessel, they will be broken to pieces, and forever driven away, as the chaff of the summer threshing floors.

Tent Meetings in New Places.

It is proposed to hold Tent meetings in places where the cause has not been introduced, and where but few brethren reside. The expense in such cases will be considerable. In order to meet it, by the counsel of Bro. Bywater, we say to the benevolent, if you desire to aid in this good work, you can give as duty may dictate. Where it is not convenient to hand your offering directly to Bro. Bywater, it may be sent to our care. We hope there will be such a response to this call, as shall be well pleasing to the Lord. From the knowledge we have of the case, donations ranging from one to ten dollars, or more, will be needed. Let each, however, give as the Lord has prospered him.

Bro. H. H. Gross has "concluded to recall his appointments west." See his appointments on the last page.

The Enlarged Sheet.

Our proposed enlarged sheet is designed to contain nearly double the amount of matter we can give. We shall therefore, of course, need that amount every week. In view of this fact, we would seasonably and kindly solicit our correspondents, and others who have a talent to write for the press, to lend us what aid they can in furnishing suitable matter for the enlarged sheet. We want mild-enlightening, soul-stirring, faith-strengthening, and hope-confirming, biblical articles. Who will furnish them? Each, we trust, will consider him or herself addressed, and respond to our call in a manner worthy of the good cause for which we labor.

A FAIR OFFER.—We desire to enlarge our list of subscribers, not only to aid in sustaining the Harbinger, but for the good of those who do not now read it. We therefore offer to such the remaining numbers of the present volume, and the whole of the next, to any who will remit to us, free of postage, one dollar. This is a fair offer. Who will avail themselves of its proffered benefit? Let each of

our present patrons become an active agent to ascertain who, and report the result as soon as possible.

Terms of the Enlarged Sheet.

Single copy, one year, in advance, \$3.00.
 " " six months, " \$1.00.
 To Canada subscribers, \$1.25 per volume; as we have to pay 26 cts postage on each volume. Where it is not convenient to send the old twenty-five cts. send one or more dollars, and we will give credit as far as it will pay. To Canada subscribers, one dollar, in advance, will pay for twenty numbers of the enlarged sheet.

The church at Seneca Falls sent Bro. Clark, of Mich., five dollars, some time since, and desire to be informed whether he has received it, or not.

Just Received.

FUTURE PUNISHMENT: by H. H. Dobbey, Baptist Minister, England.

It contains about 290 pages, 12 mo. neatly executed. Price, bound, 75 cents; in paper covers, 50 cents.

TRUTH SOURCE OF IMMORTALITY: or the Origin of the Popular Doctrine on this subject. By J. H. Cook. Price, single copy, 15 cents.

Foreign News.

ITALY.

State of Rome.—The following extract of a private letter from Rome, though not of recent date, will be found interesting:—"This poor dear place is going fast to the dogs. Why does not intervention take place? Why is so much time lost! Nothing will be saved here, not even those magnificent remains that belong to the entire world, and not alone to those dreadful Romans that allow such pillage. You know the beautiful spot between the Colossium and the Campidoglio, where there was a fine alley of trees. I have just passed over it, and the trees have been all dug up. The place looks like the picture of desolation. All the ground is torn up, and carloads of it are being taken away in order to level it for a reviewing ground. Imagine their making way with the remains of the palace of the Cæsars and the Colonnas; perhaps even the arches! They have taken the beautiful chalice from St. Peter's, and melted them. All the bells, with one exception, have been taken from the churches. Three days ago, during a sermon at the Church of Gesù, they seized on the bell and began destroying it. The sounds of destruction had a most mournful effect on the congregation and on the preacher, whose emotion prevented him from continuing his sermon. The service was completely interrupted. The ruins of the Convent of St. Sylvester have been turned into a theatre to commemorate the murder of Rossi. The beautiful gold rose, used once a year by the Pope in a religious ceremony, was walled up to preserve it, but a spy informed the Government, and it has been destroyed; and all the plate belonging to the Pope, some of which dated from Sextus V., has been melted, and the treasures of his two chapels have undergone the same operation. They insist upon all the statues, tombs, and balustrades in bronze being melted also; and when rich and even poor individuals offered 25-1000f. to save some bells at St. Philip's and at Jesus and Maria, they said it was not the money, but the destruction of the bells they wanted. The holy offices of Easter are only to take place in one or two churches, and that in the simplest manner possible. The chefs d'œuvre of art are being taken from the museums by the chiefs of the government. The church of St. John Late-

ran has not been touched yet, as M. Forbin Jansen spoke to the Government about it, and they are so afraid of the French that they have let it alone. They set fire the other night to a number of carriages in the Via Babuine, belonging to a nobleman out of vengeance. Water is kept ready in case they should set fire to St. Peter's, or the other churches." It is stated that a simultaneous movement has been arranged between the Powers; the French were to occupy Civita-Vecchia and Ancona; the Austrians, Ferrara; the Neapolitans, the frontier.

GERMANY.

Religious Fanaticism in Bohemia.—In a letter from Berlin we find the following deplorable statement:—"Among the German population of Bohemia religious delusions of the wildest kind are beginning to prevail; a revival in the nineteenth century of some of the sects that amazed the world in the age of John of Leyden and the Anabaptists appears impending. In some districts the principles of the 'Admiters' are held to be gradually extending in the towns of Hohen-mauth, Luze, and Chotzen, many of the wealthier inhabitants have joined the society. The text, 'By faith ye shall remove mountains,' is a chief article of their creed, and one of their practices, is to lie on the earth by the sides of rivers and streams, with the ear to the ground, listening for the footsteps of the coming Messiah. The whole foundation of religious teaching and belief is undermined and shaken, and to a much greater extent among the Germans than the Czechs; the Friends of Light and the Rationalists are the one extreme; and the fanatics, who accept the most monstrous doctrines, form the other."

Correspondence.

FROM BRO. T. SMITH.

* BRO. MARSH:—I have been exploring, as far as I was able, the field on the banks of the Paloscoot river, and find in some places the truth gaining among the people. In this town, three have been converted to the faith of the Gospel, have been baptized, and now exhibit the lively hope of soon seeing Jesus coming in the clouds of heaven, with all his mighty angels. I attended meeting with them the two days past, and it was truly refreshing to the pilgrim's spirit to hear them praise the Lord for his goodness manifested to them in these last days. They appear to possess the disposition to receive the whole truth of the Gospel, notwithstanding the popular opinions of the church are against these views. They see the reward is to be given at the coming of Christ; hence they begin to love the appearing of the Lord, and look to the resurrection as the time when all the saints, both sleeping and waking, will meet upon the "sea of glass, mingled with fire," as expressed by the Revelator (xv. 2).

There are now in this vicinity some sixteen or eighteen hearty believers in the speedy coming of the Lord. Some of these brethren have borne the burden and the heat of the day; and although mostly poor in this world's goods, yet, blessed be the Lord, they are strong in faith, giving glory to God. They are mostly believers in *life and death*; and although some very good ones may not see these things so clearly as others do, yet on these points they think and let think, but fail not to "exhort one another daily, and so much the more as they see the day approaching."

Among this church is a brother who was formerly a sea captain, and who for the advent cause gave up his business, and like his Master, "made himself of no reputation," and has become poor for the Gospel's sake. He is a sound, devoted man, and it is believed by all who have knowledge of his judgments, gifts and graces, that the

Lord requires him to "preach the Word," which he does as much as in him lies; yet his poverty prevents his travelling abroad as much as is desirable for the spread of the truths of these last days.

We are generally poor, Bro. Marsh, in these regions, but have hope in God, that we may be among the saved in the day of the Lord's coming.

From a place called the "Great Works," some eight miles distance from this place, three brethren attended our last Conference, one of whom was formerly a licensed preacher of the Free Baptist denomination. He has been led into the advent faith by an examination of the time of the consummation of the Christian's hope; hence he has become interested on those points, the intermediate state of the dead, and end of the wicked, which to him appear in accordance with your views.

Yours in hope,

THOMAS SMITH.

Bellington, Me., April 16, 1840.

FROM BRO. H. PRATT.

DEAR BRO. MARSH:—In saying we are pleased with your paper, we mean not selfish gratification, but are pleased to see a fearless, onward, and an upright course manifested by all those (at least) who stand in the front of the battle. "Be not afraid nor dismayed, by reason of this great multitude, for the battle is not yours but God's." 2 Chron. xx. 15.

The only safety that Judah had, was trusting in the Lord, and refusing help from others, even from Israel, or the ten tribes; so, likewise, regardless of numbers or consequences, we must move only as the "pillar of cloud" is lifted up, and speak only as the Lord directs—but move when it is lifted up, though earth shook at every step—and speak, when the Lord does direct, though lightnings flash at every breath! Paul was comforted when he saw his brethren standing with him, boldly, for the defence of the gospel; so may you, dear brother, when you learn that the brethren in Brimfield are with you in this uncompromising warfare.

"Wherefore (dear brethren) come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18.

Yours in hope,

H. PRATT.

P. S. In behalf of the brethren of Brimfield, I would say, that an enlarged sheet, at \$1.00 per volume, would meet their desire. I like the proposition of devoting one page for the benefit of children, and would suggest that a suitable portion be occupied with questions for Sabbath schools, instead of puzzles; for I think that children lose sight of the sentiment in striving to master the problem. Is it not so? H. P.

WALKE, MASS., April 15th, 1840.

FROM SISTER T. MILLER.

BRO. MARSH:—I am glad that you propose the enlargement of the Advent Harbinger and Bible Advocate. I trust, by this means, we shall be permitted to read soul-stirring epistles on the coming of our Lord, from the brethren and sisters, as well as on other interesting subjects.—Truly we live in an awful and glorious period of time. The startling events which are transpiring, in rapid succession, show conclusively that He that is coming, will speedily come, and will no longer tarry. Every steamer that crosses the Atlantic, brings intelligence, corroborating the words of the Lord Jesus, "Behold I come quickly," and every faithful soul responds with the beloved disciple, "Arcen, even so, come Lord Jesus—come quickly."

I was glad you called on a layman, a few weeks ago, for the evidence he could bring from Scripture on the time of our Lord's coming. For one, I believe that our Father loves his saints now as well as anciently, when he made the expression respecting the city of the plain: "Shall I do this thing and hide it from Abraham?" No, verily; Abraham was the friend of God, and so are we if we do whatsoever he has commanded, and he surely will make known unto us the time of the deliverance of his people. Jesus did not make known the definite time of his second coming, but did give the signs preceding it, which show us now that "he is near, even at the door."—This generation have witnessed the darkening of the sun and moon, also the falling of the stars from heaven, as predicted by him in Matthew, Mark and Luke, and repeated to John in Revelations. This generation, according to his own words, cannot expire, until his coming in the clouds of heaven has been witnessed, which generation must expire in 1850, only one year from the 19th of May next—counting ten years Bible time, for the length of it. Some say that he meant Jerusalem's destruction. Well, sceptics may have it so; but even then, that event transpiring in the year of our Lord, 70, gives us some light on the length of the generation.

It makes me feel and when I hear professed Advent believers striving to prove that the simple words of Jesus to his inquiring children meant something else. No; he did not speak unto them in parables, as he did to those who endeavored to entangle him in his talk. O! I bless the Lord that he saw fit to hide these things from the wise and prudent, and revealed them unto babes. Yes, babes! they would believe his plain words, and would not dream of spiritualizing them away.

The household need meat in due season, and blessed will that servant be when his Lord cometh, who is found giving it. God grant, brother, that this may be your happy lot.

Your sister in Christ, praying "Thy kingdom

come." HANNAH T. MILLER.

Roxbury, Mass., April 14th, 1840.

FROM BRO. Z. CAMPBELL.

BRO. MARSH:—I am well pleased with your proposed enlarged sheet, and will comply with whatever arrangement you may make to support it. I have just commenced a school in this place, and as yet have not heard of a single Adventist in this section; yet the people, as far as I have had opportunity to converse with them on the subject, do not seem to have any prejudice against our faith; in fact, they do not seem to know much about it. What success might attend the preaching of the Advent near, I cannot say, but I think there would be, at least, a general turnout to hear, though the drunken priests would not doubtfully raise the hue and cry against it. I hope some faithful brother will feel it his duty to come this way in the course of the summer, and sound the alarm.

Yours in hope of speedy redemption,

Z. CAMPBELL.

Marlborough, N. J., April 15th, 1840.

FROM BRO. L. BOUTELL.

BRO. MARSH:—We are still in this world, under the curse, moving on, amid the angry waves of war, commotion, and tumult; and they will rage higher and higher, till ultimately they spend their fury in the pouring out of the last vial of God's wrath, and swallowing up the wicked forever. But through it all, light is to be seen,—the crumbling to pieces of all these earthly kingdoms, is only to make room for the fifth and everlasting kingdom of God. Hence, every wave from the eastern world, showing the progress of events, which fulfill the last remaining fragment

of prophecy, are full of comfort and encouragement to God's waiting people. Ah, blessed be God, "there is a better day coming," and is soon coming. So, waiting children, lift up your heads, look up, be of good cheer, "be ye also ready," keep the faith, and take that course only which will increase your spiritual life. If time continue through the season, we shall see more strikingly the hand of God in leading on to certain victory.

There is a good state of things in many places I have visited, praise ye the Lord! And still many need the caution *not to be overcharged*, or drunken, in this time of peril. That old apostolic bond—the love of God in the heart—is all that is needed: it binds together strongly. As surely as it binds to Christ, so surely it binds to one another. Good enough—one Lord, one church, one home, Paradise restored.

In haste, L. DOUTELL.

North Scituate, R. I., Apr. 16, 1849.

FROM BRO. H. S. CASE.

DEAR BRO. MARSH:—My health is very poor. My physician says that my liver is ulcerated, and badly affected. I can do but little business, and that with much pain. I find that my constitution is fast failing; and unless I can get help soon, my work here will be short. Besides this, I have cramping spasms, which unfit me for public labors. Sometimes I am so bewildered that I hardly know what I do.

Last January, I visited Bro. Brigham, at North Plains, Mich., and delivered five discourses.—The people listened with profound attention to all the discourses, and especially the one on the 24th of Matthew. I should be glad to meet that people again, and give them a full course of lectures. I believe that it would result in good.—They would be glad to see Br. and Sr. Seymour: I think they might do good, if they would go there.

Yours in hope,

H. S. CASE.

Dewitt, Mich., April 16, 1849.

FROM BRO. E. S. ROBBINS.

BRO. MARSH:—I believe the signs of the times indicate a rapid and near approach to the great consummation, so much desired and longed for, by the devoted follower of the meek and lowly Jesus. "Thy kingdom come," I feel should be the ardent and persevering prayer of every child of God. I long for the time soon to come, when God's little ones shall be gathered into the heavenly kingdom, where oppression shall cease, and where righteousness shall dwell. You have my best wishes and earnest prayers, that God's grace may dwell in you richly, while engaged in the arduous duties of editor.

Yours, longing for deliverance, and hoping for immortality through Christ, at the resurrection of the just,
E. S. ROBBINS.

Oxford, Ill., April 9, 1849.

FROM BRO. B. SPAULDING.

DEAR BRO. MARSH:—I have just returned from a visit to the brethren in Windham, Me., and found them firm in the faith of the kingdom near, well united, and striving together for the faith once delivered to the saints. The ears of those who never had received the advent faith, were opened to hear; and from appearance, I should think they were like the Bereans of old, searching the Scriptures.

Our meetings were very solemn, and I felt encouraged. I labored five days with them in protracted meetings, and to me it was a precious season. While I try to stir up the minds of others, I get my own revived, so that I rejoice with joy unspeakable and full of glory.

B. SPAULDING.

Chimford, Mass., April 16, 1849.

Obituary.

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

The believers and advocates of the speedy coming of Christ in Rising Sun, Ind., have been made to sorrow on account of the death of Bro. JONATHAN HAMILTON.

Bro. H., in early life, was a member of the Presbyterian Church. He studied divinity according to that faith, but his business calling him from his native place, New Lisbon, Ohio, he afterwards united with the Episcopal Methodists, and remained with them until his strong faith in the speedy coming of Christ led him to renounce all for Christ and his word.

The Harbinger and Advocate were papers that he constantly read, because they advocated sentiments that he believed to be according to the word of God.

Bro. H. died in the faith of the speedy coming of Christ. The family are now left to mourn the loss of their earthly supporter and Bible teacher as the head of the family.

Sister Abigail Hamilton, the wife of the deceased, is every way worthy of our care and attention. She is now left with four helpless children to provide for, in the midst of those who despise her faith. But her confidence is in God.

THOMAS KIRKPOT.

Rising Sun, Ind., April, 1849.

Miscellaneous.

Superstition of Pius IX.

PIUS IX. has just published to the world an encyclical letter, calling on his "Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops, &c.," to forward to his holiness their views as to what he should decree on the unsettled point of the Immaculate Conception of the Virgin Mary. He commences with an acknowledgment of the lively consolation he experienced when first raised to the sublime chair of the Prince of the Apostles, on discovering "how wonderfully, under the Pontificate of his predecessor, Gregory XVI. of blessed memory, the whole Catholic world were re-inspired with the most ardent wish that the Holy See, by a solemn decision, should declare that the Holy Mother of God, and our own loving mother, the Immaculate Virgin Mary, was conceived without original sin." To him this most pious wish has been most singularly grateful and full of consolation, "for," says he, "from our tenderest youth, nothing has been more dear or more precious to our heart, than to honor the most Blessed Virgin Mary from our inmost soul, with a peculiar devotion and service, and to do all that seemed to us calculated to promote her glory and praise, and extend the invocation of her name." This confirms what has been elsewhere stated, that when quite young, Pius IX. added the name of Mary to his own in testimony of his love and zeal for the Virgin.—And this feeling he now publishes to the world with the design, no doubt, to awaken on the part of "Patriarchs, Primates," &c., the desire that he should define, as the doctrine of the Catholic church, that the Conception of the Blessed Virgin Mary was altogether Immaculate, and totally free from all stain of Original Sin. These expressions of his devotion we should have thought sufficient for any purpose, but subsequent expressions far surpass them. After saying that he had not ceased to offer up to the infinitely good and great God his prayers for direction in this matter, he gives us the reason why he wishes to have this honor decreed to the Blessed Virgin.—It is because "he relies, above all, on the hope that the most Blessed Virgin, who has been raised by her exalted merits above all the choirs of

angels, even to the throne of God, who has crushed under her feet the head of the old serpent, and who, placed between Christ and the Church, all full of sweetness and grace, has rescued the Christian people from the greatest calamities of every kind, from the snares and assaults of their enemies, and saved them from destruction, will compassionate, with the enlarged affection of her maternal heart, his most and lamentable misfortunes, and deign to avert the scourge of the divine wrath which afflicts him, and calm and dissipate the violent storm of evil which everywhere, to his incredible grief, agitates the Church."—Nor is he content with thus expressing his own faith in the Virgin, as the real Savior and Mediator; but he makes the following appeal to the spiritual heads of "the whole Catholic universe:—"For you know perfectly, venerable brethren, that the foundation of our confidence is in the thrice Holy Virgin, since it is in her that God hath placed the fullness of all good, so that if there is in us any hope, if there is any salvation, we know that it is from her we receive it; because such is the will of Him who hath willed that we should have all through Mary."—Zion's Advocate.

Anti-Slavery Cause.

At the late anniversary meeting of the American and Foreign Anti-Slavery Society, in New York, Mr. Tappan presented a record of the leading events of the last twelve months, bearing favorably or adversely on the Anti-Slavery cause. Among the interesting items were some notices of the progress of the Anti-Slavery cause in the slave States.

A Constitutional Convention is to be held in Kentucky in October; the letter and speeches of Mr. Clay are spoken of, the address of Rev. Robert J. Breckenridge, the public meetings, the bold course of several Kentucky papers, as the *Louisville Courier*, the *Examiner*, &c. In other slave States the public mind begins to be aroused. In Delaware there is much to hope; in Louisiana, Mr. Brashear has come out for Free Soil; in Missouri it is said Mr. Benton and his friends will take the same ground, and several papers are out for it, especially the *Hermann Wochenblatt*, a German paper. In Maryland and North Carolina, conventions were held last fall. In East Tennessee, Anti-Slavery sentiments have become stronger, and able essays have been published in favor of emancipation. In Virginia, though every thing appears quiet, the heaven is working among the best and most influential men. The measures taken in Alabama and the Southern States to prevent the further introduction of slaves has put a new face upon the whole subject. It is supposed that there are in Virginia, 10,000 to 20,000 slaves, whose freedom is provided for by will; and about 3,000 run away annually. A slave-trader in Georgia had fifty slaves taken from him, and he was thrown into prison by legal process. In the District of Columbia, in addition to the triumphant success of the *National Era*, the progress of Anti-Slavery feeling the past year is signal and open. The Free Soil Association have recently issued an address of great ability. The City Council of Washington petitioned Congress to prohibit the introduction of slaves for sale, or to allow the city authorities power to do so.

In reference to the progress of the cause abroad, the Report said: "The schemes of the planters of Jamaica and Trinidad against the rights and interests of the freed people, the forced introduction of laborers, the increase of efforts against the slave-trade, the renewal of the demand upon Spain for the freedom of all slaves introduced into her colonies since the treaty of 1820, the boldness with which the slave trade is condemned by the press in Brazil, the proof that the British West

Indies have no desire to return to the state of slavery, the certain uneasiness of the planters of Cuba at the rapid and dangerous increase of slaves there, the prospect of an abundant harvest in Barbadoes, the emancipation of all the slaves in the French Colonies by an act of the National Assembly of France, the ferment of the French planters, the abolition of slavery by decree of the King of Denmark, thus establishing freedom throughout the colonies of the West Indies and South America, with the exception of the Spanish Islands. The pledge of Portugal for the abolition of slavery throughout her colonies in Africa and the East Indies, the movements towards emancipation by the Sultan of Turkey and the Shah of Persia, the millions of serfs set free in the North of Europe, the narrowing down of the question of slavery to the three powers, SPAIN, BRAZIL and the UNITED STATES!

What American does not blush for his country? The American and Foreign Anti-Slavery Society renew their pledge and purpose to wage this moral conflict, with unflinching perseverance, until the Moloch of Slavery shall be vanquished in our own land and banished from the world!

The Mohammedan Commandments.

- I. There is no Deity but God.
- II. There is no Prophet but Mohammed—he is God's Apostle.
- III. To fast, during Ramadan, every day.
- IV. To pray and practice ablutions five times a day.
- V. To apply two and a half per cent. of their property to the poor.
- VI. To make a pilgrimage to Mecca Ararat.

This religion is so general that it has nearly one-fifth of the population of the globe as its followers. Its most important duties are prayer, alms-giving, fasting and pilgrimage. The hours of prayer are as follows, viz: 1st, at sunset; 2d, when the evening has closed, and it is quite dark; 3d, at day break, on the first faint appearance of light in the east; 4th, at noon; 5th, about mid-time, between noon and nightfall.—*Mr. Thomas Kay (Medical Times.)*

It was a good saying of *Seneca*—So live with men as if God saw you; so speak to God, as if men heard you; regulate your actions by this golden rule, then shall you acquit yourself to God and men, and hereby comply with both, either out of fear or shame.

Good actions once resolved, like fixed stars, should hold one and the same station of firmness, and should not be subject to irregular and retrograde motions.

Appointments, &c.

Camp Meeting.

Providence permitting, there will be a camp meeting held on the land of Richard Church, in the town of Becket, Mass., 3 1/2 miles from Becket Depot, 12 miles from Pittsfield, 9 1/2 miles from Lenox, 9 miles from Lee.—to commence June 12th, and continue over the Sabbath. We hope that the brethren will bring their tents and board with them. Let there be a general gathering of the saints from different parts.

N. B. There will be a conveyance from the Depot to the ground; and board will be furnished on the ground for those that cannot accommodate themselves. The ground will be free of expense.

- RICHARD CHURCH,
- WILSON DIVY,
- JAMES M. CHAFFIN, } Com.
- ERIKHIM WALKER }

Bro. R. V. LYON, of the Lord willing, will preach in Brimfield, Mass., the first Sabbath in June.

Bro. H. H. GROSS gives notice that he will fulfil the following appointments:

- Boston Conference,—May 29 to 31.
 - Blanford, Mass.,—June 1 to 3.
 - Westfield—Monday, June 4th.
 - Hartford—Tuesday, June 5th.
 - Sharon—Sabbath, June 10th, in Bro. J. Ackerman's new barn, about 2 1/2 miles from West Cornwall depot.
 - New York*—June 11th to 25th.
 - Newark—Sunday, June 17th.
 - Brooklyn—Sunday, June 24th.
 - Albany—Tuesday, June 26th.
 - Troy—Thursday, June 28th.
 - Middletown—June 29th to July 1st.
 - Balston Spa*—July 3d to 5th.
 - Saratoga Springs*—July 8th (and in vicinity, as Bro. White may dictate) to 19th.
 - Jameville—July 17th to 19th; and vicinity, as Bro. Barber may appoint, July 17th to 19th.
 - Mayfield* (Cranberry Creek), Fulton Co.,—July 23d to 29th.
- Appointments farther west in due season.
(* Post Office Address.)

Tent Meetings.

Our first Tent meeting will be held in Cato, Cayuga Co., N. Y., commencing Friday evening, the 25th of May. Will Bro. Carnross select the best location?

The second, at Oswego, commencing Wednesday Evening, June 6th.

Third, at Copenhagen, commencing Wednesday June 30th.

Come with tents and provisions, and hearts richly imbued with the spirit of truth.

J. C. DWYER.

MEETING AT TYRONA, MICH.—Bro. E. Miller, Jr., proposing to pass through Central Michigan in June, to visit the brethren in those parts, I appoint a meeting to be held at Tyrone, Livingston Co., to commence on Thursday, the 14th of June, at 6 o'clock, P. M., and continue over Lord's Day, at which we hope to see a general collection of brethren in that region.

MERRITT CORNELL.

Bro. L. D. Mansfield, if God permit, will preach in Toddville, near Cooperstown,—May 20th.

In Pitcher Springs—May 27th.

In Otsego Otisville—May 29th.

In Homer—May 31st.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows:

- Shelburne Falls, May 27, Sabbath.
- Albany, May 15, Tuesday evening.
- Vernon, Vt., Sabbath, June 3.

Bro. R. K. HASTINGS will preach at Three Rivers Mass. Sabbath, May 37. No. Wilbraham, Monday, May 28, 7 P. M., at the house of John Taylor.

J. C. Dwyer will preach in Victor the 3d Sabbath in June.

Business Notices.

To Correspondents.

J. Gregory—We have not the Adv. Books, and cannot therefore tell. If you can ascertain, and will inform us, we will send the amount due.

J. Laylin—Your remittance pays to whole No. 263. There is now due, therefore, for 20 numbers—60 cts. We do not understand what your wishes are about its continuance. If you desire it stopped, you can inform the P. M., and send the balance due, and it shall be done.

Remittances for the Harbinger & Advocate.

- A Stone J Pickard W W Whaler A Wolever E B White F Chipman B B Boardman W H Simons D Thomas W Algire J Wright W P Wentworth J S Benham A Morrison W Miller H Wilson L Boughton J H Benson—\$1.00 each. I Lidwidge G W Daniels C Goodrich—\$.25, 00 each. I Bliss 81-66. I M Aldrich \$2.25. W Bally \$3.00. B Gibbs R Savery H P Longoe G G Colvin D Barnes D Eat-

on—75 cts each. Sr. Davidson J Laylin no 263 W W White 50 cts each.

LETTERS—G Brackett C T Catlin J S Schoonmaker K Church S Bachelor C Moser G Houlet G Needham L D Marsh G H L Crosier G Storrs W G Proctor S L Walter U S Algire L Stebbins J Reeve M Whittaker.

TO SEND THE PAPER TO THE POOR.—J. Wright, 60 cts.; a brother, 50.

BOOKS SAUN.—J R Fellows H H Corbin S M Kehr D M Shepard O W Smith Wm Goff.

Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE, Or True Gospel Plan, concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renewal of the Earth and Time of the Second Advent of Christ. By Joseph Marsh. Price 81 per hundred; 8 single, 8 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. Plasey. Price, 61 per hundred, 6 cents, single.

THE SON OF GOD. An Examination of the True Testimony concerning the Character of the Son of God. By Henry Gove, Minister of the Gospel. Price, 12 1-2 cents.

THE POWER OF KINDNESS.—NO. 1. Illustrated by Examples. By C. Morley, author of 'Practical Guide to Success.' Price, 15 cents.

A STATEMENT OF FACTS On the Universal Success and Extensive Triumph of Roman Catholicism. Price, 15 cts.; discount by the quantity.

THE VOICE OF GOD: Or an Account of the Unparalleled Famine, Hurricane, Floods & Earthquakes, commencing with 1845. Also, some account of Pestilence, Plague, and the Increase of Crime. Compiled by T. M. Freese. Price, 12 1-2 cents; 80 per hundred.

QUESTIONS ON THE BOOK OF DANIEL. For the use of Bible Classes and Sunday Schools. Price, 12 1-2 cts.

ARE THE WICKED IMMORTAL? In Six Sermons. Also, Have the Dead Knowledge? By Geo. Storrs. Price, 15 cts.; 811 per 100.

SECOND ADVENT LIBRARY. (New Series)

- No. I.—The Second Advent Introductory to the World's Jubilee.
- No. II.—The Unity of Prayer and Testimony in the Prospect of the Lord's Coming.
- No. III.—The Lord's Coming, a Great Practical Doctrine.
- No. IV.—Confirmation.
- No. V.—First Principles of the Second Advent Faith. Price, each, 4 cts.; 37 1-2 per dozen; 371.50 per 100.

TRACTIONS ON PROPHECY.

- No. 1.—Looking Forward. No. 6.—111 Will that be Tarry 9.—Present Dispensation 10.—What shall be the Sign of thy Coming? 11.—The New Heavens and New Earth. 12.—Christ our King. 13.—Behold, He Cometh with Clouds! 14.—The Great Image. Price, 15 cts. per set; 81 four sets.

MILLENNIAL HARP (with music).—Price, 25 cts. ADVENT HYMN (without music).—Price, 30 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Irving Hall, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street—on twice on Sunday, and on Tuesday and Thursday evenings. Brethren visiting are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "Second Advent Chapel," Mount's buildings, corner of State and Canal streets, twice on Sunday, and on Tuesday and Thursday evenings. Entrance on State, and also on Pearl-st. SPRINGFIELD, MASS.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford St., two doors from Main St., every Lord's day and evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY. Office in Tenth-street, Buffalo Street, opposite to the Exchange.

Joseph Marsh, Editor and Proprietor.

TERMS. Single Copy—per volume of six months—in advance,—\$.75
If not paid before the close of the volume,—1.00
Five Copies, directed to one person, 2.00
Ten Copies, directed to one person, 4.00
Free to those who are not able to pay.

At all communications, orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post-Paid, to E. Dyer, JOSEPH MARSH, ROCHESTER, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 24.

ROCHESTER, N. Y.—SATURDAY, JUNE 2, 1849.

Whole Number 234.

Poetry.

For the Harbinger and Advocate.

THE DYING CHRISTIAN.

BY C. T. CATLIN.

Vital stream, in every vein,
Struggling to thy course maintain,
Weaker and still weaker growing—
Must thou, must thou cease thy flowing?
Must thy current, red with life,
Yield to death, in final strife!

Hark! the summons now is heard—
Thou art at the fountain stir'd!
What is this that moves me so!
Must I go? O, must I go!
King of terrors! is it thou?
Jesus Christ has died for me.

"The world recedes: it disappears!"
A still small voice salutes my ears,
Which hopes immortal being,
Life, life eternal, I decree!
On earth renewed it meets my eye,
Where victory I'll sing.

"LIVE THEM DOWN."

Brether, art thou poor and lowly,
Tolling, dragging, day by day,
Journeying painfully, and slowly,
On thy dark and desert way?
Pause not—though the proud ones frown!
Shrink not, fear not—LIVE THEM DOWN!

Though to Vice thou shalt not ponder,
Thought to Virtue thou shalt kneel,
Yet thou shalt escape not Slander—
Sins and lies thy soul must feel—
Jest of willing—curse of clown—
Heed not either—LIVE THEM DOWN!

Hate may wield her scourge, horrid,
Malice may vie with thine devil,
Reign may bid with thine thy forehead,
Envy's spear may pierce thy side!
Lo! through Crow shall come the Crown!
Fear not foemen!—LIVE THEM DOWN!

Original Articles.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. VIII.

BY B. W. WELLS.

And what shall be said of those who have seen the truth, and acknowledge creed-making to be wrong, and those under which they are enlisted to be fabulous, and yet continue to countenance and support them, and even labor to bring new converts under the yoke of error? Can they think they are making men better, by converting them to sectarianism? Do they not know that when men get the sectarian cloak of error thrown about them, they are ten times less accessible to truth, and in a far less salvable condition than he who professes no religion? If there are any who do not know this, it is because their efforts to bring men to a knowledge of the truth have been very meagre. Perhaps they think that men can be saved just as well without the truth as with.—This seems to be the opinion of the popular

churches; for when you begin to talk to them of "the faith," the first answer generally made by them is, "I don't think it makes any difference what we believe, only so we act right." This is grossly false doctrine, and the prominent stepping-stone to all false doctrine. If a man's faith is wrong, his practice must necessarily be wrong. "As a man thinketh so is he." But we will come directly to the Scripture testimony on this subject: The judgments that God inflicted upon the Jews, are said to have been for unbelief.—They fell in the wilderness because they "sinned," and their sin was "unbelief."—Heb. iii. 17-19. When Jesus came "they were broken off, because of unbelief; and thou standest by faith." What is faith? Paul tells us in few words: Abraham believed God, and it was counted unto him for righteousness. For we say that faith was reckoned to Abraham for righteousness. Rom. iv. 3, 9. Faith then is believing God—and this is the only medium of salvation. By grace are ye saved through faith.—Eph. ii. 8. The New Testament is full of this doctrine; and the Old Testament declares that, the just shall live by his faith—Hab. ii. 4. When Jesus sent his disciples out, he said, "Go ye into all the world, and preach the gospel [the gospel of faith, preached before unto Abraham—Gal. iii. 8] to every creature. He that believeth and is baptized [dipped, plunged, immersed, overwhelmed, submerged—Greek lexicon] shall be saved; but he that believeth not shall be damned." If we are saved it must be by the operation of truth believed by us; we must be of "them that believe to the saving of the soul" (Heb. x. 39); for we are begotten "by the word of truth" (Jas. i. 18), "justified by faith" (Rom. iii. 28; v. 1), have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God (Rom. v. 2); are sanctified through the truth (John xvii. 17); born again by the word of God. And this is the word which by the gospel is preached unto you—whose souls are purified in obeying the truth.—1 Pet. i. 22-25. In short, there is no intimation in the Bible that any shall be saved without belief and obedience of the truth; or, in other words, faith that worketh by love.—Gal. v. 6. Paul says of those who receive not the love of the truth, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always, to God, for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth.—2 Thess. ii. 10-13.

I might add a multitude of texts to prove that, to believe the doctrine which God has revealed to us is necessary to salvation; but as there is not one text in the Bible, that I know of, from which it can possibly be inferred that salvation is offered on any other terms, it seems unnecessary to enlarge on this evidence. There is but "one faith," and "through" that "faith" we must "be saved," if saved at all. Is it of no consequence, then, whether we believe the truth, and teach it

to men; or "believe a lie," and teach it to men, and "make God a liar?" Oh brethren, professed lovers of truth, who are legued with those who hold the latter sentiment, how dare you risk being pulled out of the rubbish and saved in the last day, when your influence has been against the truth? "Come out of her, that ye be not partakers of her plagues."

The plea that is sometimes made by sectarians that they have no creed, but only articles, or confessions of faith, has no force; for there is more difference in the name than there is in the instrument. Suppose your article is all Scripture—unless it contains every doctrinal text in the whole Bible, it is not the truth; at best it is only a part of the truth, and, being separated from other parts, whose place is supplied by tradition and inference, it turns even the truth into a lie. The example of our Savior, when he was tempted in the wilderness, ought to enforce the fact upon the minds of Christians that any abridgement of the Scripture of truth is dangerous and wrong. Jesus said to the devil, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil took him up on the pinnacle of the temple, and said, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Jesus did not dispute that the devil's "confession of faith" was right, as far as it went, but reminded him that it was not all that was written; and of what he had just said: Man shall live by every word of God.

Now in view of all that has been presented, we are admonished by Scripture and ostensible facts, that the popular church has turned away from the truth, and is turned unto fables; and, in consequence, we are required from such to turn away. Hence, the whole matter, to us, is narrowed down to these two questions: Shall we obey the word of God and come out from among them, reject them after the second admonition—turn away from them, and have no fellowship with them? or shall we neglect the counsel of God, obey popular opinion, and consult our own notions of expediency? If it is right and justifiable in the sight of God for one to fellowship the truth-hating Antichrist, then it is the duty of all to return to the embrace of the harlot daughters of the "mother of harlots;" for what is right for one is right for all—for right is right, and right is duty. And if it is right to fellowship the Protestant sects, then it is right to fellowship the Catholics or Mahometans, or Jews, or Pagans; for all are equally founded on error, and whence tell which is the best error? But if we patronize either of these, it should be the one that is least popular, so that our influence against the truth may be less.

When any truth is presented to the laity, they ask, "Have any of the teachers believed?" and finding they have not, they base their faith on them, and trouble themselves no more about it.

The world of non-professors ask, "Has the church believed?" and finding it resisted and ridiculed by "the church," they, too, settle down unconcerned. Thus, that which loudly professes to be the light of the world is its greatest darkness; and, I ask, in the language of inspiration, "What communion hath light with darkness?" and the counterpart to this is, *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*—2 Cor. vi. 17, 18.

Elmira, N. Y.

For the Harbinger and Advocate.

I CORINTHIANS XI. 44-49.—No. II.

THE NEW EARTH.

BY G. MORSE.

In a former number it was shown that the spiritual body of verse 44, is a resurrected body; not that every resurrected body is a spiritual body—but a spiritual body is one that has been quickened by the spirit of God: That Christ's body became a spiritual body at his resurrection, by being quickened by the spirit: That he in his resurrection became a spiritual, heavenly man, as opposed to mortal and earthly men: The 2d Adam, the first-born from the dead: The Father of all the children of the resurrection: That "Life and Immortality," forfeited by the first Adam, are brought to light by the second Adam, by the abolishment of death: The gospel the apostles preached was Jesus and the resurrection.

The first Adam passed under sentence of death with his posterity, but we have the blessed assurance that "the saying that is written," will soon come to pass, "Death is swallowed up in victory." "The seed of the woman shall bruise the serpent's head." The second man the Lord from heaven became a quickening [i. e., bringing to life] spirit when he broke the power of death, and rose immortal; so that "death hath no more dominion over him." He acquired a victory—a power over death and him that hath the power of death that is the devil. And now he is able to raise his saints from the dead to immortality and eternal life. Through Jesus comes the resurrection from the dead. Acts iv. 2; John xi. 25.—"For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." John v. 21. "That which thou sowest is not quickened except it die." Christ, then, is a quickening spirit, through the resurrection or changing the mortal body to immortality. Rom. viii. 11.

But there is a vast difference between a mere resurrection, and being born from the dead. I repeat the idea, There is a great difference between simply a resurrection, and being quickened by, or born of, the quickening spirit. Jesus was the first born from the dead. Col. i. 18.

A first implies a second, or more. Jesus, the second Adam, the first born from the dead, stands at the head of all those who have part in the new or second birth, and in this sense is the Father of all the children of the resurrection. So it is said in Heb. ii. 13, "Behold, I and the children which God hath given me." The second man is the quickening spirit. His children are those who are born of the spirit. In Isa. lxvi. 7-9, we find this spoken of, "Before she travailed, she brought forth; before her pain came, she was delivered of a man child [Christ]. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord." No; "the gates of hell"—the powers of death and the grave—shall not prevail against Christ's church. "For whom he did

foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. viii. 29. Then all who are conformed to the image of his Son, are born the brethren of Christ.

That this birth relates to a resurrection to life and immortality, is evident from the previous context. That it cannot refer to conversion, is certain, inasmuch as Christ was never born at all in that sense. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you. "Now if any man have not the spirit of Christ he is none of his." Rom. viii. 9-11. Then if the Spirit of Christ does not dwell in you, there can be no quickening of the mortal body. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

But how shall the sons of God be manifested? By being delivered from the bondage of corruption into the glorious liberty of the children of God. Then all who are made free from the bondage of corruption are brought into the glorious liberty of the children of God.

That this bondage of corruption is the mortality of the body, is evident from the context.—"We wait for the adoption, to wit, the redemption of our bodies, even we who have the first fruits of the Spirit," that is, the Spirit of adoption, which shall quicken our mortal bodies.—Here let me ask, how can they receive the adoption, to wit, the redemption of their bodies from the bondage of corruption, who have not the Spirit of adoption? They cannot.

But again, there is no birth without a begetting first. This is self-evident—let it be remembered. Those who are born in the resurrection are first "begotten of God." "If ye know that he is righteous, ye know that every one that worketh righteousness hath been begotten of him." (See Macknight's translation.) This word rendered born in this passage, in the common version, and begotten by Macknight, is, as I am informed, the same as is rendered conceived, in Matt. i. 20.—It is the same in 1 John iv. 7, v. 1, 4, 18, 19, iii. 9. "Whosoever hath been begotten of God, doth not work sin, because his seed abideth in him, and he cannot sin, because he hath been begotten of God." Then we may no more expect to be born of the quickening Spirit from the dead, without being begotten first, than the husbandman may expect to reap a crop without the seed being first sown. The seed of immortality is sown at conversion, when we are begotten by the Spirit; but we are born of the quickening Spirit at the first resurrection. We are not born children of the second Adam at conversion, but begotten, and then born at the resurrection. So those who have the Spirit are spoken of as having passed from death unto life, because they have been begotten of the Spirit of life, the quickening Spirit. That which is born of the flesh is fleshly, and that which is born of the Spirit is spiritual. Christ was the first spiritual, heavenly man. He was quickened by the Spirit of God; and as he is, so will be those who have his Spirit. At the resurrection, their bodies will be made like Christ's glorious body. They will come up, heavenly, spiritual, immortal, children of the second Adam, bearing his heavenly image.—"For as we have borne the image of the earthy man [Adam], we shall also bear the image of the heavenly man [Christ]. We will be the children of God, being the children of the resurrection.

But the wicked, although they will be raised in the resurrection to damnation, will not be born from the dead, as there can be no birth without a begetting first. They will not be born of the quickening Spirit—not children of the second Adam, nor bearing his heavenly image—not the children of the resurrection—not sown in cor-

ruption and raised in incorruption—not sown in dishonor and raised in glory—not sown in weakness and raised in power—not sown a natural body and raised a spiritual body. There is no quickening of their mortal bodies by the Spirit of Christ, no more than in the case of Lazarus, or the widow's son; but they are corrupt and corruptible still, mortal still. Then they reap corruption. They have no victory over the grave, but soon they will be brought under the power of the second death.

I then conclude that the common and popular theory, making the new birth to consist in conversion from a course of sin to holiness, is not correct. The Bible makes it a glorious resurrection to immortality and eternal life, as the result of being begotten of the Spirit; and as Jesus said, "Except a man be born again he cannot see the kingdom of God," so there is no other way to obtain immortality and eternal life than by being begotten (the seed remaining in us) and born again at the resurrection. The Lord lead us into, and sanctify us through, the truth. Amen.

Rochester, N. Y.

For the Harbinger and Advocate.

"TURNED UNTO FABLES" SURE ENOUGH!

BY RUTH L. JONES.

The following are some of the closing remarks of a series of sermons, published in what is called "The Southern Methodist Pulpit," from the text, "Without controversy great is the mystery of godliness," &c., 1 Tim. iii. 16, by Rev. Chauncey Richardson, A. M., of the Texas Conference, President of Ruterville College.

The great truth vindicated in the said discourses, is, that Jesus Christ is the very and eternal God. But I pass over this idea as a "fable," to notice more particularly the closing remarks, under the 5th proposition, viz., "the testimony of Heaven"—"received up into glory." The preacher remarks:

The manner of his reception into glory is worthy of attention. He was received as a glorious conqueror, and with regal honors; and as he nears the celestial city, holy sentinels inquire, 'Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel,' &c. Instantly the command is heard, in thunder tones, issuing from the eternal throne, 'Lift up your heads, O ye gates,' &c. Instantly the spirits of the just made perfect, the Old Testament saints arrived in heaven, are heard 'singing a new song, saying, Worthy art thou to take the book, and to open the seals thereof. . . . for thou wast slain, and hast redeemed us to God by thy blood, out of every nation, kindred, tongue, and people; and hast made us kings and priests unto our God forever.' Instantly many crowns deck his brow, and on his vesture is seen in unearthly light his imperial title, 'King of kings, and Lord of lords.' Instantly he receives the homage of the universe. 'Every creature which is in heaven, and on the earth, and under the earth, . . . were heard saying, Blessing, and honor, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.—And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever.'

Thus, says the Rev. preacher, the fact and manner of Christ's reception into glory, complete the demonstration, or rather close the series of demonstrations of the glorious truth, that he was God manifest in the flesh. And here the preacher remarks: Is not this the great truth as it is in Jesus, which, whosoever believeth, shall be saved, but which, whosoever believeth not, shall be damned? &c.

Then comes the following: Then shall be accomplished the sublime apocalyptic vision—"After this, I beheld, and lo, a great multitude, which

no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and they cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb; and all the angels stood round about the throne, and about the elders and the four beasts, and fell down before the throne on their faces, and worshipped God, saying, Amen, blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

Now to me, short sighted creature as I am, it looks almost incomprehensible, how that such a D. D. and A. M. can apply such "sublime visions" as the above, to the ascension of the risen Savior—especially in view of the prefatory remarks of "John, the servant of God," in the beginning of this vision. See Rev. iv. 1. "After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were a trumpet talking to me; which said, Come up hither, and I will shew thee things which must be hereafter," not things which had been perhaps half a century before; and I must suppose for myself, that "the voice" which John heard, was so audible and distinct, that he could not very well misunderstand it; so as to write the things which had taken place, when Christ ascended up in a cloud, &c., rather than "things which must be hereafter."

And then again, I was somewhat surprised, that the preacher, in speaking of the "Old Testament saints having arrived in heaven, singing a new song," &c., should not remember that one of the most prominent of the Old Testament saints, that is, David, had not at that time ascended into heaven, according to the testimony of the Holy Ghost, by the Apostle Peter. See Acts ii. 34: "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool."

Now I cannot suppose for a moment that the ancient, or Old Testament saints, were generally in heaven at the time alluded to in the foregoing remarks, and the "man after God's own heart" not be among them; and moreover, I have no evidence for myself that any of them were there, and joined in singing the "new song"; for verily I believe that that song cannot be sung in truth, until all the saints, New as well as Old Testament saints, are redeemed from the earth. Then, indeed and in truth, Jesus will be "King of kings, and Lord of lords," and he will then be crowned as such.

Now I would say, if such theology as the foregoing is the leading article, the radiating truth, in the faith once delivered to the saints, for which we are earnestly to contend—if it is the very essence of the Gospel, of which St. Paul was not ashamed—if it is the "sublime theme" of the ministrations of the angel flying through the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people, under the whole heaven, as it is claimed to be in the discourses under consideration, then I must confess that I need to be taught again which are the first principles of the doctrine of Christ. But forsooth, I am told as an evidence of the orthodoxy of the above sentiments, that a very large, even an overwhelming majority of the Christian world, endorse fully the sentiments expressed in the sermons now before me and under consideration. Be it so—it does not make it truth; but rather, it seems to me, it is the fulfillment of that the Apostle Paul said, 2 Tim. iv. 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their

ears from the truth, and be turned unto fables." "Buy the truth, and sell it not." Prov. xxiii. 23. Northfield, Vt.

For the Harbinger and Advocate.
LET BROTHERLY LOVE CONTINUE.

BY H. V. CAYLER.

Among the Christian graces, none appears so prominent, or so essential to be displayed as love. "Love is the fulfilling of the law." Love brought Jesus to our rescue when we were without God and hope in the world—aliens from the commonwealth of Israel, and strangers from the covenants of promise. Love opened the gate of immortality and invites us to the regions of bliss. Love stays the deserved stroke of justice, and pleads for the sinner to live. Its voice is the voice of entreaty: "Turn ye, turn ye, for why will ye die?" It binds up the wounds of the afflicted and comforts the mourners in Zion. It condemns not the erring unheard, nor woudeth the spirit of the humble. It thinketh no evil of any, but striveth for the good of all. If this be not enough in its praise, the Bible will tell thee of more.—(See 1 Cor. 13th chap.)

Alas, how few are thoroughly imbued with this heavenly grace! How few manifest it in all their ways! The voice of enmity rings from the would-be pious and good. We hear it from the high and the low—in the church, by preacher and people—in the circle of friends at home, and among our neighbors abroad—and we start at the assertion of Scripture, "He that loveth not knoweth not God,"—1 John iv. 8.

O that we could learn and practice wisdom—banish enmity from our hearts—love as brethren—be pitiful, be courteous, reprove in the spirit of meekness, and with a view to conciliation. Bind up, like Jesus, the broken-hearted. Strengthen the weak hands and feeble knees.

Away with the spirit of hatred,
But welcome the spirit of peace;
Where'er a new heart is created,
Enmity surely must cease.

West Troy, N. Y.

For the Harbinger and Advocate.

FALSE PROPHETS.

BY W. B. BRADDOCK.

"And many false prophets shall rise, and shall deceive many."—Matt. xxiv. 11.

It is well known, by all, that our opponents accuse us of being the false prophets, which our Savior (in this text) predicted should rise and deceive many. This accusation is raised as an objection to the correctness of the doctrine which we advocate, viz: that we are near the end of the world; and their design is, to prove that we are not near the end. But every sane person will readily perceive that they involve themselves in a refutation of their design.

I inquire, What in their estimation constitutes us false prophets? 1. Ana: Advocating the end of the world at hand, which they contend is a false doctrine; consequently, all who advocate this false doctrine, are false prophets. Our opponents would do well to ask themselves the question, When were these false prophets to rise!—and then let the Bible decide. They will recollect that the disciples (in this chapter) had asked our Savior three questions; and in answering the question, "What shall be the sign" "of the end of the world?" he gives a series of events which were to transpire as signs of the end. He informed them that "false Christs" should come—that they should "hear of wars, and rumors of wars"—that nation should rise against nation and kingdom against kingdom—that there should be famine, and pestilence, and earthquakes in divers places—that the saints should pass through a great persecution; that they should be afflicted,

and killed, and be hated of all nations, &c. But he proceeds, still further, and says: "And many false prophets shall rise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness, unto all nations, and then shall the end come." Now every individual will be compelled to acknowledge that these "false prophets" were not to rise until near the end; and if our opponents contend that we are the false prophets, here described, they must admit that we are near the end; and, consequently, could not rise until near the end. Furthermore, if believing we are near the end, constitutes us false prophets, they are as bad as we are—for they must believe the same in order to maintain that we are the false prophets; because they were not to come until near the end; consequently, they are defeated, in their design, in preferring this charge against us.

Thus we see that our opponents are in a strange dilemma. They have undertaken to censure us for proclaiming the end at hand, but are now compelled to admit that the end is near, or must acknowledge that we are not false prophets. If they admit that the end is near, they certainly are unreasonable to accuse us of being false prophets for proclaiming it to the world. Finally, they have actually involved themselves in a refutation of their design. Truly they occupy an unpleasant position.

We will now inquire who are the "many false prophets" which were to rise and "deceive many?" I appeal to the Scriptures for a decision. I inquire what has been the characteristic of false prophets of all ages? Every Biblical student will answer, the cry of "peace, peace!" Says Peter, "But there were false prophets also among the people, EVEN as there shall be false teachers among you," &c. The mark of these false prophets is given by Jer. vi. 14: "They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace." Jer. viii. 11: "For they have healed the hurt of the daughter slightly, crying, peace, peace, when there is no peace." Ezek. xiii. 10: "They have seduced my people, saying, peace," &c.

From these passages, we see, as we have before asserted, that peace-crying is the mark of false prophets. Now Peter assures us that the false teachers (or prophets, as they are denominated by Christ) which were to come, are to be "even as" the false prophets; and having ascertained what mark they bore, we proceed to inquire, Who now has the same mark? Who is now crying "peace, peace?" (Now whoever bears this mark are the false prophets.) Have the "Millenites," as they choose to call us, been proclaiming a time of peace to the world? Every individual will unhesitatingly answer, No;—no; but quite to the reverse. They have been engaged in giving the solemn warning of a time of "trouble" at hand, "such as never was."—Who then shall we find the mark of peace-crying upon? On our OPPONENTS, truly.—Their whole cry is, "peace, peace"—"a glorious time of peace at hand"—"a thousand years of peace"—"peace and safety," &c.

Thus we have ascertained, by taking a Scriptural step, who the false prophets are: instead of being those who are proclaiming Christ's coming near, they are those who are opposing this doctrine, and prediding a time of universal peace previous to this event. But sad will be their disappointment: "For when they shall say peace and safety, then sudden destruction cometh upon them."—1 Thes. v. 3. The prophet Jeremiah saw their awful dissipation, when, in the anguish of their souls, they were constrained to cry

out, "We looked for peace, but no good came; for a time of harvest, and behold trouble. . . . The harvest is past, the summer is ended, and we are not saved!"—Jer. viii. 15-20.

Undoubtedly our opponents will now undertake to excuse the matter, by saying that the reason they accuse us of being "false prophets" is, because we predicted the end in 1843, which did not come. But this excuse will not better the matter, in the least; for if you contend that the "false prophets" came as long ago as 1843, you must admit that the end is near; consequently, the doctrine we now advocate is true. But our mistake in '43 is no reason why you should censure us for advocating the advent doctrine now. Do not the Scriptures clearly and conclusively teach, that the saints were to meet with a disappointment just previous to the end? Most assuredly they do. "There was to be a proverb in the land, saying, 'The days are prolonged, and every vision faileth.'"—Ezek. xii. 22. There was to be a time when the vision should seem to "tarry."—Hab. ii. 3. There was to be a time when the Bridegroom should "tarry" longer than the saints would expect.—Matt. xxv. 5. There was to be a time when "evil servants" would cry, "My lord delayeth his coming."—Matt. xxiv. 48. O that the eyes of your understanding might be opened in time, to afford you the opportunity of escaping the doom of "peace" cryers.

Chateaugay, N. Y.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, June 3, 1849.

Speaking the truth, in love.—PAUL.

TO THE SCATTERED FLOCK.

BELOVED IN THE LORD!—As a watchman, faithful to his high trust, duty impels us to give you the word of warning at this suspicious moment. We view you in imminent danger of coming short of that glorious rest which is but just before us, and of losing that crown which will soon be given to all who endure unto the end. Will you lend a listening ear while we point out some of the dangers to which you are exposed? We trust you will. We consider you in imminent danger of falling by

Unbelief. This is the "sin of the world," and which easily besets the Christian. By it our first parents fell: they listened to the voice of the tempter, and disobeyed God. Through unbelief, the antediluvians were destroyed by the flood. In consequence of the sin of unbelief, many of the Israelites fell in the wilderness, and came short of the land of promise. In unbelief, the Jewish Church rejected the Messiah, at his first advent, and were broken off from Christ, the true Olive Tree. The Gentile church are told that they stand by faith, and that they also will be broken off, if they become un-believing; and Christ tells us, when he shall come, that, comparatively, there will be no faith in the world.

From these, and many other similar considerations, it is abundantly evident, that poor, fallen, frail human nature, in its best and most sanctified state, has ever been exceedingly prone to unbelief. Indeed, it seems to be a natural tendency of the human mind to fall into this sin. Hence the best of Christians have ever been in danger of falling from their steadfastness by the power of this deceptive foe. That danger is increased to an alarming degree in these last days, by a combination of very deceptive yet powerful causes; so that the present is emphatically the "hour of temptation which was to

come upon all the world, to try them that dwell upon the earth." One of those causes is,

The absence of revival influences. Christians, a few years past, were spiritually clothed, fed, instructed, and made strong in the faith, in revivals. The weak and the strong were alike carried along on the smooth and resistless current of revivals.—But that current has ceased to flow. Its deep channel has not only been dried up, but is being filled with the turbid waters of irreligion and unbelief.—The mass of the church are insensible of this great change. They seem to think that they are still breathing the pure atmosphere of life, and drinking the waters of salvation: when in fact the principle of spiritual death fills the air they breathe, and the fountains from which they drink. Christian, you are in danger of being influenced by the popular, religious, church-going multitude, to go where they go, do as they do, believe as they believe, and fall as they have fallen, and are falling. O beware, and go not after them; but "from such turn away."—Cleave unto Jesus—make his precious word your constant study, and most scrupulously obey its righteous commands. You had far better spend your meeting hours in reading your Bible, in meditation and prayer, alone, with "two or three" of like precious faith, or with your family, than with a church, and under a ministry, whose whole tendency is to chill your warm affections for God, weaken your precious faith, and discourage your blessed hope.

Personal influence is powerful. You know that not infrequently you are influenced by the personal presence of an individual, to do differently from what your better judgment has taught you, and what you would not have done, had you not been under the power of personal influence. Well, if individual personal influence is powerful, certainly associated personal influence must be more powerful. And if in the first case you are liable to be influenced to do wrong, certainly you are more liable to do so in the latter. God foresaw your danger in this case, and taught his inspired messengers to warn you to "come out from among" an unholily, unbelieving church—to "go not after them!"—to "let no man deceive you!"—and "from such" to "turn away." O, listen to the imperative, yet gracious, call! It is the call of love and mercy; and your only safety lies in obeying its just requirements.

CONFESSION.

Some church members will continue doing wrong to others, and never make confession, until brought to trial, and proved guilty. Then they will confess, just so far, no more nor less, than they are proved in the wrong. This is a forced confession, and cannot be acceptable with God.

Others will confess when they are proved guilty, but at the same time attempt to excuse themselves in consequence of having been placed in circumstances which justified the act. This is a justification, instead of a confession.

Some will confess their wrongs, provided he whom they have repeatedly injured will confess also. This is not a confession, but an attempt to make a compromise between the one who has done wrong and him who is wronged: it is blending malicious envy and wicked abuse, with disinterested love and Christian endurance.

When some are driven to extremities, they will confess, provided they can, at the same time, confess for the whole church. They cannot say, I have done wrong, but we have all more or less erred.—This is not a confession, but an attempt to make the innocent bear the sins of the guilty, claiming that he is no worse than others.

Others, when proved in the wrong, will confess just enough to escape the disgrace of excommuni-

cation; and then continue their abuses or wrongs. Such a confession is mere hypocrisy, and is made to subvert a selfish end. That confession which forms the basis, not of continued abuse, but of a thorough reformation, can only be acceptable with God.

Some confess with an *if*. They say, *If* I have done wrong, I ask pardon—*If* it is according to the decision, then I was in the wrong. I do not now see the matter as they do; but should I ever be convinced that they have judged righteously, it will be my highest pleasure to acknowledge it, and make christian satisfaction. This kind of confession shows a desire for peace, but not at the expense of any righteous principle. It shows that the person has not left the matter for a committee or church to tell *just when* and *how much* he should confess; but that he has acted, at least, conscientiously in the matter. Such a confession as this is all that should be required in certain cases; especially where nothing but the "manner" of the individual has been the cause of trial. His "manner" may have been unbecomely, or different from ten thousand more perfect models, yet it was *his own*; and knowing all the while that his "manner" had been watched, and faulted, and consequently he had endeavored to make it as unexceptionable in the sight of God as possible, it could not, therefore, under these circumstances, be reasonably expected that an *honest, conscientious* man, would confess without an *if*. This he could, with propriety, do.

Another kind of confession, and it is the best of all confessions, is an *open, full, and voluntary* one. The one who makes it, does not wait for the injured party to call him to an account—neither does he inquire whether somebody else will confess, if he does; nor put the matter off for any one to tell him when and how much to confess—but as soon as the wrong is done, and he is convinced of the same, he freely confesses it, and endeavors to do wrong no more. Such a confession as this, always meets with a most cordial response by the true child of God, and the gracious approbation of Him whose word tells us to confess our faults, one to another, and pray one for another, that we may be healed. And if we confess our sins, he is faithful and just to forgive, and to cleanse us from all unrighteousness.

¶ "We are certainly desirous to know if Bro. M. confesses that he has been 'invidious in his manner,' as the committee have decided in their report, without an 'if.'"

He does not, neither can he, in conscience, do it; but he assures Bro. H. that he will, most heartily, should he ever see his way clear to do so. He ardently desires peace, and a free and friendly co-operation, with all the good; but not at the sacrifice of any sacred principle of an enlightened conscience, nor the surrender of any heaven-bought rights of the Gospel. They are dearer to him than life.

¶ Bro. M. Adair, Ironby, N. Y., solicits ministers of the everlasting Gospel to call in that place and preach the word: there are a few hungry souls there who would be glad to hear.

¶ Bro. W. W. Goodale, No. 23, John street, Utica, requests ministers of the advent faith to call on him, when passing through that city. And Sister Sarah Rogers, at Little Falls, makes a similar request. There are a few believers in these places who would greatly rejoice to hear the word preached occasionally, if no more.

¶ Bro. E. L. Lyon is laboring acceptably with the church in this city, and for the present is located here. Therefore, his address for the present is Rochester, N. Y.

TO OUR PATRONS.

The time has come when our expenses will be greatly increased, by the issue of the enlarged sheet. To meet those expenses, it will be necessary for our patrons to make remittances for past dues, and for the forth coming volume, as soon as possible.

Let there be one simultaneous move in this matter; so that, in reference to *Funds*, the enlarged sheet may, by the middle of June, when this volume shall have closed, be placed on a permanent basis, beyond the reach of embarrassment. Will each one concerned see what can be done in this matter? OUR TERMS will be—

Single Copy, One Year, in Advance,	\$3,00
“ Six Months, “	1,00
Six Copies, One Year, in Advance,	9,00
“ “ Six Months, “	5,00

To Canada subscribers, \$1,25 per volume; as we have to pay 26 cts postage on each volume. Where it is not convenient to send the old twenty-five cts. send one or more dollars, and we will give credit as far as it will pay. To Canada subscribers, one dollar, in advance, will pay for twenty numbers of the enlarged sheet.

This is the best we can offer now; but should our funds warrant it, the terms may be made more favorable; these, however, are very low, considering the size of the sheet and the amount of matter we design to give. We repeat, will our kind patrons, every one, as far as possible, comply with these terms, by the middle of June?

OUR FARR LIST. But very little aid, by way of donations, has been received during the publication of this volume of the *Harbinger*, to defray the expenses of sending it to the poor; of whom there are some hundreds on our books. This tax we are willing to bear, as long as we are able, but when it is likely to become oppressive, and be the cause of embarrassment to our business, it is duty for us to speak.

Every church should provide for the wants of its own poor, and we recommend them all to take this matter into their own hands, as some have already done. Some of the poor, however, are situated alone; and consequently the church cannot provide for them, only as they do it by donations to the office from which the *Harbinger* is issued.—Now the question is, shall these poor brethren and sisters, who seldom or never hear a word preached calculated to strengthen their precious faith and revive their blessed hope, now, at this late moment of time, be denied the reading of the *Harbinger and Advocate*, for the want of means to pay for it?—Have the benevolent no more to give in this case? Or will they again step forward, and aid by their free-will offerings, in carrying forward this good work. We have confidence that they will do the latter.

We are happy to say that the number of our subscribers is on the gradual increase. It should be much increased by the commencement of the enlarged sheet. To do this, let each subscriber continue his or her subscription. Let not one leave us at this critical hour. Your aid is needed to sustain the *Harbinger and Advocate* at this peculiarly trying time. You have stood by it through many severe conflicts. By the guardian care of Him, whose cause it has endeavored fearlessly to advocate, it has lived; and so long as it continues to pursue the same uncompromising course, it will live, and do good. Fear not, therefore; for we feel the strong and sweet assurance, that the God of battles is at the helm, in this time of storm, and will, if we obey Him, guide our little bark safely through.

We not only kindly solicit each one to continue his or her subscription, but we earnestly request you to try and induce others to become subscribers.

Bro. M. Whitaker, near Fredonia, in a recent letter containing the name of a new subscriber and a remittance of five dollars, says, “This makes five new subscribers from this place, since the present volume commenced.” Bro. W., and others at Fredonia and vicinity, have the cause of our soon-coming Lord at heart, and are doing what they can to promote it. The same may be said of many others, in other places. And what we want of them all now, is, to see what can be done by way of obtaining new subscribers for the *Harbinger and Advocate*. Take hold of the work in good earnest. Go to your neighbors and friends and brethren, who do not take the paper, and tell them, that the shaking of nations, the casting down of thrones, and the warlike attitude of all continental Europe, together with the most convincing signs of the times in the religious and moral world,—loudly proclaim that the coming of the Lord is near. Tell them they need the *Harbinger and Advocate* to inform them on these great and most important matters. A course like this, by our patrons, we think, would soon result in the increase of our number of subscribers some hundreds. Will you try it?

We have one request more to make to some of our friends and then we will dismiss the subject for the present. We solicit those who have ability to write for the press, to aid us in filling the pages of the enlarged sheet with original matter; or, in other words, with communications, doctrinal, experiential, practical, prose and poetical, fresh from the clear heads and warm hearts of the writers. We have no sectarian or restrictive rules to lay down to govern you in your respective investigations.—We wish you to be free in this respect; only keep within the boundaries of the Bible; and if your communications shall breathe the spirit of Christ, and bear upon their face, the evidence that the glory of God, and not self, is the object of the writer, then our columns will be open for their reception. Will you write for our pages on these conditions, and soon?

THE FOREIGN NEWS which we give this week will be read with lively interest by those who give heed to the sure word of prophecy. The nations have become angry, the time of God's wrath will soon come, when the dead will be judged, and he will reward his people with eternal life, and destroy them that destroy the earth.

God is in this mighty work, now being carried on by the nations of continental Europe, and blind indeed must those be who cannot see it. He will consummate it in due time in his glory. Let us keep our garments pure, and rejoice in hope, knowing that the day of our redemption is near.

AGENT IN ALBANY.—Bro. F. Gladding will accept our thanks for kindly offering to take the agency of the *Harbinger* in Albany, in the place of Bro. Needham, who has removed to Worcester, Mass.

A FAIR OFFER.—We desire to enlarge our list of subscribers, not only to aid in sustaining the *Harbinger*, but for the good of those who do not now read it. We therefore offer to each the remaining numbers of the present volume, and the whole of the next, to any who will remit to us, free of postage, one dollar. This is a fair offer. Who will avail themselves of its proffered benefit? Let each of our present patrons become an active agent to ascertain who, and report the result as soon as possible.

OUR DUES.—We are in want of our dues, to meet our current expenses, and to prepare for our new fit up. Will you pay up now, and relieve our wants, and supersede the necessity of sending out bills

again? Do listen to this call in a manner that will make it unnecessary to say more on the matter.

Tent Meetings in New Places.

It is proposed to hold Tent meetings in places where the cause has not been introduced, and where but few brethren reside. The expense in such cases will be considerable. In order to meet it, by the counsel of Bro. Bywater, we say to the benevolent, if you desire to aid in this good work, you can give as duty may dictate. Where it is not convenient to hand your offering directly to Bro. Bywater, it may be sent to our care. We hope there will be such a response to this call, as shall be well pleasing to the Lord. From the knowledge we have of the case, donations ranging from one to ten dollars, or more, will be needed. Let each, however, give as the Lord has prospered him.

The Enlarged Sheet.

Our proposed enlarged sheet is designed to contain nearly double the amount of matter we now give. We shall therefore, of course, need that amount every week. In view of this fact we would seasonably and kindly solicit our correspondents, and others who have a talent to write for the press, to lend us what aid they can in furnishing suitable matter for the enlarged sheet. We want mind-enlightening, soul-stirring, faith-strengthening, and hope-confirming, biblical articles. Who will furnish them? Each, we trust, will consider him or herself addressed, and respond to our call in a manner worthy of the good cause for which we labor.

Just Received.

FUTURE PUNISHMENT: by H. H. Dobney, Baptist Minister, England.

It contains about 200 pages, 12 mo, neatly executed. Price, bound, 75 cents; in paper covers, 50 cents.

TRUE SOURCE OF IMMORTALITY: or the Origin of the Popular Doctrine on this subject. By J. B. Cook. Price, single copy, 15 cents.

Foreign News.

ITALY.

In Italy, the advance of the French expedition toward Rome has been checked by the resistance of the Republicans of the Roman States. In two encounters the French were driven back with great loss, and Capt. Oudinot, a relative of the General, was taken prisoner. Gen. Oudinot, unprepared for such a reception, has withdrawn his troops four leagues from the city, and there waits for reinforcements and farther instructions from his government. The French had 180 killed and 400 wounded.

The French General marched on the 27th ult. from Civita Vecchia. The account of his further progress, as furnished by telegraphic despatches, published by the government, is thus: General Oudinot had set out on his march to Rome, where, according to every information, he was called by the wishes of the people; but having met from the foreigners who occupy Rome, more serious resistance than he expected, he took up a position at some distance from the city, and was awaiting the arrival of the expedition. No day is mentioned, but it is probable that Gen. Oudinot was near Rome on the 20th.

On the 26th, the Roman constituent Assembly pronounced the following decree, viz.: The Assembly, in consequence of the communications made by the triumvirate, commit to the triumvirate the office of saving the republic, and repelling force by force. During the sittings, it was stated by Mazzini that the triumvirs had received

a deputation of three of Gen. Oudinot's officers, who on being required to assign a reason for the occupation of Civita Vecchia by an armed force, stated that the first reason was to preserve the Roman States from an Austrian invasion, which was already meditated and even prepared; that the second was to ascertain precisely what were the sentiments of the population with regard to the form of government they judged most convenient, and to seek to put in train and promote a perfect reconciliation between Pius IX. and the Roman people. On the 27th, the Constituent Assembly resolved to adhere to their resolution: of opposing the entrance of the French into Rome, and continued the preparations for defence. Orders have been issued to undermine the Milvian bridge, and the approaches to Rome on the side of the sea board. Barricades with cannon are erected on the roads, and the gates and streets that lead to Civita Vecchia. The long covered gallery, erected by Pope Borgia between the Castle of St. Angelo and the Vatican Palace, has been blown up with powder, and the materials used to block up the avenues of the city. A deputation of the central committee had protested against the invasion, and informed Gen. Oudinot that the Romans would resist his entrance by force, and blow up the Quirinal, the Vatican, and St. Peter's, which were already undermined. The General replied that his instructions were imperative, and that he would enter Rome by force, if not quietly received.

Immediately upon the receipt of the news of the French expedition having received a check at Rome, the President addressed the following letter to General Oudinot, which was published in the *Moniteur*, May 8th, 1849.

My Dear General,—The telegraphic news announcing the unforeseen resistance which you have met under the walls of Rome, has greatly grieved me. I had hoped that the inhabitants of Rome, opening their eyes to evidence, would receive with eagerness, an army which had arrived to accomplish a friendly and disinterested mission. This has not been the case. Our soldiers have been received as enemies; our military fame is injured. I will not suffer it to be destroyed, for reinforcements shall not be wanting to you. Tell your soldiers I appreciate their bravery, and take part in what they endure, and that they may always rely on my support and my gratitude. My dear General, receive the assurance of my sentiments of high esteem.

LOUIS NAPOLEON BONAPARTE.

GERMANY.

The whole of continental Europe seems ready to burst into one general conflagration. The quarrel between the Parliaments throughout all the various divisions of Germany and their respective Princes has reached the highest pitch, and in Saxony a frightful conflict has already taken place.

At Dresden the people, or rather the Red Republican party, fought with the troops during 7 hours, on the 5th inst., and a great loss of life occurred.

The railroads were displaced, in order to prevent troops from Berlin from arriving; but a sufficient force of Prussians having come up opportunely, a momentary tranquillity was secured by sheer military force. The fight was, however, renewed on the 6th, and a frightful cannonading lasted all day, until night separated the combatants.

On the 7th, the battle was again renewed at 4 o'clock a. m., and the most deadly warfare was going on in the streets by the latest advices, up to 6 o'clock of that day.

Intelligence from Breslau on the 8th, states that hostilities still raged between the royalists and the insurgents, to the disadvantage of the lat-

ter, without any immediate prospect of their termination.

The members of the provincial government had been outlawed, and rewards offered for their apprehension.

At Leipzig, also, disturbances had broken out. After a short and sharp struggle between the military and the populace, the latter were suppressed. Several of the rioters were killed.

Accounts from Berlin of the 8th, state that an insurrection had broken out at Breslau, in Silesia, on the 6th. It was also rumored that an insurrection had taken place at Coblenz.

HUNGARY.

While these convulsions are taking place, the Austrian empire is in actual danger of dissolution by the continued success of the Hungarians.—They are in possession of Grau Raab and Tyrnaw. In the meantime, Russia is advancing a large body of troops against the victorious Hungarians, but all accounts concur in representing the excitement of the Hungarians is raised to the highest pitch, and that something more than the united forces of Russia and Austria will be required to quell this national insurrection.

Active endeavors are in progress to create a revolution in Galicia, and in fact from Posen to Pesh the whole country is involved in, or on the brink of, actual hostilities.

The important fact is stated in the London papers, of the 11th, that a joint note, the production of the courts of Great Britain and France, has been addressed to the Cabinet of St. Petersburg, intimating their disapproval of the intervention of Russia in the Austro Hungarian dispute, and insisting that such interference be withdrawn.

DENMARK.

The Danish war still continues, but it is conducted on both sides in a feeble and languishing manner.

On the 6th inst. an engagement took place in which the Danes were defeated; the loss on either side is not stated.

FRANCE.

From Paris, the report is still repeated, that the rupture between the President and M. Napoleon Bonaparte is complete. A fierce quarrel, it is said, rages between them, which is fomented by the inventive faculties of their enemies.—More important events, however, than personal quarrels increase the dangers that surround the President.

Increasing discontent prevails among large bodies of the army, the privates and officers of which seem to have been greatly wrought upon by the Socialists.

A serious riot has taken place in the barracks of the 7th light infantry, stationed at the Hotel des Invalides. A sergeant, Major Boichot having had his name placed among the list of Socialist candidates for the Assembly, was arrested.—The men insisted upon his release. A riot of a serious character ensued, the officers were defied, and at length Boichot was sent off to Vincennes, but not without great difficulty. The regiment has been sent away from Paris, but the same insubordination prevailed in many regiments, as the Socialists, by the most unceasing efforts, continue to seduce the soldiers from their first duty; but the check which the French troops have met in the Papal States, has moved all France to the centre, and touched the people upon their tenderest point, the glory of France.

Distress in Jerusalem.

In a letter signed by the Rabbis and a very large number of Hebrews in Jerusalem, addressed to Sir M. Montefiore, we find the following passage: "Let our European brethren remember that there are in this city various religious

sects, each having their places of worship, their well furnished houses, their *derees* (castles or palaces), their courts, and their meeting places—all well regulated and conducted, all adequately supported and supplied; while the houses and establishment of Israel are poor and mean, so that we must struggle hard to keep our faith. Surely our enemies shake their heads, and say, 'Is this the nation chosen by God? Is this the people who boast of their wisdom and their laws?' Thus are we despised by our neighbors, and thus do we daily become more dejected. The subscriptions from Europe toward our support from the Society of Holy Offerings have fallen off dreadfully; the allowance per head is a mere nothing, and our condition is deplorable beyond description."

Correspondence.

[We are not responsible for the position taken by Bro. Barber, neither can we endorse what he says; yet we give it publicity, knowing that a few weeks will test its correctness.—E.]

A CORRECTION.

DEAR BRO. MARSH:—In the pamphlet, and in the communication which I sent you, I am convinced that I took a wrong date, when I stated that "Constantinople fell May 16th, 1453," and that, consequently, if the "Sixth Vial," and the "Sixth Trumpet" both foretell the overthrow of the Ottoman empire (as I am quite confident they do), it will not fall the 31st of May 1849. I had been pretty well convinced for some time, that when the "hour," "day," "month" and "year," expired, that that empire would also expire; and having no history of that country at hand, I took the date that I found in Bro. Litch's *Prophetic Expositions*, vol. ii. p. 183. But since that time having examined Gibbon, who gives a very minute and, I think, accurate account of the taking of Constantinople, I am convinced that it "fell" on the "29th of May," instead of the "16th," and that, consequently, instead of its falling again on the 31st of May of the present year, it will not fall until the 13th of June. Should it fall on that day, I know very well what effect the setting of two times, for its fall, as the scoffer of our hope already says I have done, will have upon the unbelieving world. But God will so order events and circumstances, that the scoffer can be snared and overtaken as a thief if he chooses.

That the King of the North (Russia) will soon go against the Ottoman Empire, "like a whirlwind, with chariots, and horsemen, and many ships," and overthrow it, and thus commence the "Sixth Plague;" I have the most implicit confidence: and I am more and more convinced every day, that that event will fill up the balance of the "Sixth Trumpet" and that it will take place on the 13th or 14th, of the present year. When it does, the "Second Woe" will be "past," and its effects upon the "Two Witnesses," will be such as to cause them to assume such a position as will cause a "great fear" to "fall upon those who behold them:" and O, that a mighty host of them may prepare themselves for the event that is soon to follow! It is the constant prayer of

Your ever true friend,

W. BARBER.

South Hedry Falls, Mass., May 21, 1849.

FROM LAVERNA STEBBINS.

DEAR BRO. MARSH:—I rejoice that I am accounted worthy to be classed with the "despised few," who are now waiting for their King to appear, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ

greater riches than the treasures in this world;" for I have "respect unto the recompense of the reward." O, glorious time, when Jesus shall appear to reward his faithful children!—to take them to himself!—to take them home! Often I think of "Home," and sigh to be there.

"Here in this country we drink and dally,
I long have wretched fortunes and weary."

But my heart is cheered by the blessed hope of soon seeing the King in his beauty.

We have seen the signs, which so plainly indicate the near coming of Jesus, as the leaves now putting forth on the trees betoken the coming of summer. And I cannot give up this hope, without giving up my faith in God, which I am determined never to give up, till it is "sweetly lost in sight." Ah!—

"We have heard from that bright, the holy land;
We have heard, and our hearts are glad!"

and surely,—

"We'll be there, we'll be there, in a little while;
We'll join the pure and the best;
We'll have the palm, the rose, the crown,
And forever be at rest."

O, ye servants of the Most High; ye, to whom God has entrusted the care of feeding his "little flock;" may you be faithful, and be found giving "meat in due season" to the scattered ones, when the Master appears.

Are there not some,—to whom God has given the talent sufficient to "preach the word," and who have felt it duty to proclaim to a dying world that "the hour of his judgment is come,"—who are not now obeying their blessed Master? If there are, will they remember that "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes?" Oh!—

"Fly, fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell."

Yours, in the blessed hope,

LAVERNA STERRIN.

Vernon, Vt., May 10, 1870.

[We hope the writer of the above will write again for our columns. Such epistles are very much needed at this time.—Ed.]

FROM R. V. LYON.

DEAR BRO. MARSH:—I am interested in the perusal of the "Harbinger," and am glad to learn that you design, the Lord willing, to enlarge it.

I am fully satisfied that your views in relation to the state of the dead, and end of the wicked, are in perfect keeping with the word of God.—And whilst you endeavor to set before your readers life and death, keep constantly before their mind the speedy coming of Jesus as the motive why they should refuse death and choose life,—that when he who is the believer's life shall appear, they may appear with him in glory.

I wish to say a word to those who are neglecting to pay what they honestly owe you. I therefore take the liberty to repeat to them what I said to the same class who read the "Herald."

Dear brother, I am grieved as I learn how dilatory some are in paying for the "Harbinger," some who profess to be looking for the speedy coming of the Just One. If they are poor and cannot pay, they are excusable only on condition that they inform you. And such as have the means and do not pay, after having been notified time and again, must not dream any longer that they are going into the Kingdom of God until they repent and forsake their sins. And this is not done so long as they neglect to pay what they honestly owe. The Lord have mercy on them.

Dear brother, I am fully satisfied that the Advent doctrine does not make a man a knave, nor a liar; no, no; but it makes him honest,—honest with himself, with his fellow-men, and honest before God.

Dear brethren, we ought to remember that printers and editors are not immortal; consequently they must have, whilst here in this mortal state, something to support nature. I ask how can they obtain this so long as you withhold from them their just dues?

Your brother, in hope of immortality, eternal life, at the appearing of Jesus Christ,

R. V. LYON.

P. S. I am now with my dear family after an absence of 16 weeks. My health is not good. But my confidence in the soon coming of Jesus to bring about the promised restitution was never stronger. My prospects were never brighter for the Kingdom of God. And had I an angel's tongue, I could not describe my love for the truth; and I am willing to become a fool in the eye of the world for the sake of the truth.

Dear brother, I feel that if I had ten thousand tongues, I could not praise the Lord enough for what the truth has done for me. Not that I have done any thing for the truth; no, no; but it has done everything for me. Brother, a few more gales from the throne of The Eternal to fill our sails, and gently will we be borne, over life's rugged waves, into the harbor of eternal repose.—Amen and amen.

R. V. L.

Abington, Ct., May 11, 1869.

Gathering of the Nations.

Zeph. iii. 2.

A last, a final gathering,
By God hath been decreed;
His foes shall drink his fury,
And on to slaughter lead.
In that dread day Jehos'phat,
With blood of slain made red,
Shall speak of righteous vengeance
On dying and on dead.

The day of preparation,
Foretold in Holy Writ,
Is even now upon us;

The Judgment soon must sit.
In wrath the angry Nations
Begin with haste to run,
With fury urging onward;
The awful time is come.

O, fearful gathering! when
God's sword of fury whet,
Shall drink the blood of Nations;
The Judge in judgment sit,
Awful indeed, its echoes
Shall strike through iron hearts,
As hope forever fleeth,
And mercy now departs.

"King of the North," thy slaughter,
The gathered lands shall see,—
And all thy banner'd legions,
In death shall fall with thee.
Thy long career of glory,
Shall end in deadly strife:
Thy work is now accomplished,
And with it ends thy life.

We long the consummation—
With thrilling heart we stand—
For there shall be no sorrow,
In all the heavenly land.
Kind Father, haste the conflict,
And let the strife be o'er,—
No more the shout of battle,
Shall sound on that blest shore.

S. BATTENBLO.

Powell, Vt.

FROM BRO. J. WRIGHT.

DEAR BRO. MARSH:—Truly we are living in a grand and awful time, when the nations are preparing for the final conflict. We have the best of reasons for believing that the armies that are now being marshalled, will take part in the battle of the great day, when the Beast, and the kings of the earth, and their armies, will be gath-

ered together, to make war against him that sat on the horse, and against his army; but victory will perch on the side of the blood stained banner of the cross; and the Beast and False Prophet will be taken and cast alive into the lake that burneth with fire and brimstone.

I shall not be disappointed, if Russia should take Constantinople, and subvert the Ottoman Empire, within a few months from this time.

We continue, as ever, interested in the Harbinger, and have no doubt it will be sustained so long as it is needed to blow the gospel trumpet, and sound the alarm.

Your brother in Christ,

JOHN WRIGHT.

North Bennington, Vt., May 12, 1870.

FROM BRO. A. N. SEYMOUR.

DEAR BRO. MARSH:—Since our last communication, we have visited and preached in the following places: Farmington, Bloomfield, Troy, Auburn, Independence, and Grand Blank. In all these places there are some souls of like precious faith, who are decided in the glorious truths we promulgate; while some, who have been deeply interested, and have confessed their convictions of our faith, have, through shame or opposition turned their backs upon the holy cause, and walk no more with us. I want such to read Matt. xix. 29. If we love any worldly objects (even a wife) more than the Lord Jesus Christ, or regard what they say more than what Jesus says, we are not prepared for his coming, and will be rejected forever from the kingdom of God. Oh, for your soul's sake, resist such ungodly influence, for it will lead you down to hell.

In Independence, we found Br. and Sr. Richards, formerly of Parish, Oswego Co., N. Y., and a lovely little band of brethren and sisters, full of faith and the good Spirit, rejoicing in the precious hope of soon seeing Jesus coming to be glorified in all his saints.

Sister R. preaches to them regularly, and is a person, like Phete, well calculated to feed the little flock with meat in due season. We preached to them six times, and enjoyed a precious, heavenly season. O, how our hearts were watered with the glorious influence of the Gospel, while hearing them relate their experience, and the dealings of God with them,—and if this is a foretaste of future joy, what must the reality be, when the New Earth shall peopled with such inhabitants, and the glory of God shall fill the whole world. Sometimes, when I view this wonderful and eternal age, just ready to dawn upon the world, my heart longs for it more than I can possibly express. "Come, Lord Jesus, and come quickly," is the language of John: it is mine also.

At Troy, by request, Mrs. Seymour gave a lengthy discourse on the Restitution of all things, &c., in the Baptist church, to nearly six hundred persons, the most of whom paid good attention.

At Auburn, we gave two discourses on the Lord's coming as a thief, and the overturning of the kingdoms. The last night, we had quite a contest with a Swedenborgian, a Baptist preacher, and a drinking Methodist class-leader; but opposition don't frighten us at all—we love investigation.

At Naukin, on the first Sabbath in this month, we were obliged to disappoal a large congregation, in consequence of our horse being very sick with the horse distemper, which prevails through this country.

Bro. Marsh, I see my name, with others, associated with Mr. F. P. Drummond's, in the Harbinger, Apr. 7. This is entirely wrong. All those names connected with his, in this State, with the exception of M. Cornell, have entirely withdrawn their fellowship from him, in consequence of his

ill behavior; and as the impression goes abroad that we are brethren in full fellowship, I want this published to counteract such impression; for we have no confidence in the man, and never can have, until an humble confession comes from his lips. I speak the minds of those brethren whose names are used with his in that epistle.

A. N. SEYMOUR.

Plymouth, Mich., May 28th, 1848.

FROM BRO. N. WHEELER, Jr.

BRO. MARSH:—There are a few in this vicinity, who are, by the aid of the Spirit of God, the Bible, and sound reason, searching for light and truth; and having for a long time been dissatisfied with the fables preached to them by a professed orthodox ministry, they can no longer be fed by them. They have from time to time read the Harbinger, together with some of the advent publications, and have become convinced that the "dead" are not alive, but are to be made so by Him, who is the resurrection and life.—Their motto is, death in Adam, but life and immortality in and through Christ, to be received soon, at his second coming.

Yours in hope, N. WHEELER, Jr.

Marshfield, Vt., April 29, 1848.

TYLER, Ill., April 30, 1849.

DEAR BRO. MARSH:—Little is being done in the west, except by the periodicals, which are highly prized. I wish some devoted and efficient laborer from the east would come among us, and devote his time in traveling.

N. A. HITSCOCK.

Obituary.

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

DIED, in Mt. Holly, Vt., Apr. 17th, of quick consumption, CHARLOTT E., daughter of William and Eliza Jackson, aged 19 years.

Our daughter embraced the Savior at the of 12 years, and united with the Baptist church, and remained with them until 1844, when she left them, and identified herself with the despised company that were looking for the Lord from heaven. She manifested the blessed spirit of Christ in all her sufferings, which were very severe, for five weeks. We have been bereft of an affectionate daughter; but we mourn not as those that have no hope, for we believe that she sleeps in Jesus.

WM. JACKSON.

DIED, in Youngsville, Pa., HARLEY B. HERRICK, aged 6 years and 6 months.

Also, on the 15th ult., MARIAN ADRIEL HERRICK, aged 14 years and 6 months. She died happy in the Lord, after an affliction of some months, which she bore with Christian patience.

Within one short year, we have followed three of our children to the tomb; and while we believe they sleep in Jesus, we believe also they will reign with him on the earth, after the restitution and first resurrection; and the assurance of these events being near, even at the door, gives us joy amidst our affliction.

H. HERRICK.

Youngsville, Pa., May 4, 1849.

Socrates, passing through the market, cried out, How much is here I do not need! nature is content with little, grace with less: poverty lies in opinion; what is needful is soon provided, and enough is as good as a feast: we are worth what we do not want; our occasions being supplied, what would we do with more?

Let pleasures be ever so innocent, the excess is always criminal.

Appointments, &c.

Camp Meeting.

Providence permitting, there will be a camp meeting held on the land of Richard Church, in the town of Becket, Mass., 3 1/2 miles from Becket Depot, 13 miles from Pittsfield, 9 1/2 miles from Lenox, 5 miles from Lee.—to commence June 12th, and continue over the Sabbath. We hope that the brethren will bring their tents and board with them. Let there be a general gathering of the saints from different parts.

N. E. There will be a conveyance from the Depot to the ground; and board will be furnished on the ground for those that cannot accommodate themselves. The ground will be free of expense.

RICHARD CHURCH,
WILSON DWY,
JAMES M. CHAFFE,
EPIRAIM WALKER, } Com.

Bro. H. H. GROSS gives notice that he will fulfil the following appointments:

- Westfield—Monday, June 4th.
- Hartford—Tuesday, June 5th.
- Sharon—Sabbath, June 10th, in Bro. J. Ackerman's new barn, about 2 1/2 miles from West Cornwall depot.
- New York*—June 11th to 25th.
- Newark—Sunday, June 17th.
- Brooklyn—Sunday, June 24th.
- Albany*—Tuesday, June 26th.
- Troy—Thursday June 28th.
- Middletown—June 29th to July 1st.
- Bailston Spa*—July 3d to 6th.
- Saratoga Springs*—July 5th (and in vicinity, as Bro. White may dictate) to 29th.
- Jamestown—July 13th to 15th; and vicinity, as Bro. Barber may appoint, July 17th to 19th.
- Mayfield* (Cranberry Creek), Fulton Co., July 23d to 29th.

Appointments farther west in due season. (* Post Office Address.)

Tent Meetings.

The second, at Oswego, commencing Wednesday Evening, June 6th.

Third, at Copenhagen, commencing Wednesday June 20th.

Comm. with tents and provisions, and hearts richly imbued with the spirit of truth.

J. C. BYWATER.

MEETING AT TYRON, MICH.—Bro. E. Miller, Jr., proposing to pass through Central Michigan in June, to visit the brethren in those parts, I appoint a meeting to be held at Tyrone, Livingston Co., to commence on Thursday, the 14th of June, at 6 o'clock, P. M., and continue over Lord's Day, at which we hope to see a general collection of brethren in that region.

MERRITT CORNELL.

J. C. Bywater will preach in Victor the 3d Sabbath in June.

Business Notices.

To Correspondents.

Wm. Bailey—Your last remittance pays to Whole No. 371.

B. G. St. John—It was probably our mistake.—We send again. You have paid for yourself and J. St. J. to Whole No. 293.

B. Tuttle—Bro. Nason informs us you sent one dollar by the Postmaster at Skowhegan, for the Harbinger. It was never received.

J. Morrison—The two dollars you say you sent about the first of April, never came to hand.

R. E. Ladd—The paper was changed to L. R. Springfield, as directed, and has been sent regularly. We send back nos. again.

W. B. Wade—We think the books were sent, and may have miscarried. We send, however, again.

POST-OFFICE ADDRESS.—Walter Pratt: for the present, Fiske Dale P. O., Sturbridge, Mass.

Remittances for the Harbinger & Advocate.

G W CHURCH S BROWN C ISHAM S COOPER J R BROWN C BOYER J CLIFFORD I ATKINS J F COWLES F PRATT NO 325—\$1,00 each. E N PARMENTER E M SMITH W PITMAN—\$2 each. A KEYES III. BARLOW S M TATRO—75 cts each. J TRYON \$1,07.

LETTERS—BG ST JOHN Z CAMPBELL W BROWN J J COOK J N JEROME W B WADE W BARBER R E LADD J MORRISON R V LYON W PRATT.

TO SEND THE PAPER TO THE POOR.—W G PROCTOR 75 cts J WRIGHT 50 cts.

BOOKS SENT.—J S BEMAN W G PROCTOR W P WENTWORTH S L PROCTOR J WRIGHT Wm ALGIRE D C TOURTELLET by express I C WELLCOME by express S L WALTER.

Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE; OR THE Gospel Faith, concerning the Gathering of Israel—The Millennium—Personal Losing of Christ—Resurrection—Restoration of the Earth—Kingdom of God—and Time of the Second Advent of Christ.

By Joseph Marsh. Price \$4 per hundred; 1 single, 6 cents.

THE PURPOSE OF GOD In Creating the World; the Plan for its Redemption from Curse, and the Time for its Accomplishment. By E. R. FINNEY. Price, \$4 per hundred; 6 cents, single.

THE POWER OF KINDNESS.—NO. 1. Illustrated by Examples. By T. MOSELY, author of "Practical Guide to Compassion." Price, 18 cents.

A STATEMENT OF FACTS On the Universal Error Expected to be Committed by Roman Catholicism. Price, 15 cts.; discount by the quantity.

THE VOICE OF GOD: OR AN Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1743. Also, some account of Postilions, Plagues, and Increase of Crime. Compiled by T. M. FRENCH. Price, 12 1/2 cents; \$3 per hundred.

QUESTIONS ON THE BOOK OF DANIEL. For the use of Bible Classes and Sunday Schools. Price, 12 1/2 cts.

ARE THE WICKED IMMORTAL? In Six Sermons. Also, HAVE THE DEAD KNOWLEDGE? By Geo. STORR. Price, 15 cts.; \$1 per 100.

SECOND ADVENT LIBRARY. (New Series.)

- No. I.—The Second Advent Introductory to the World's Jubilee.
- No. II.—The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming.
- No. III.—The Lord's Coming, a Great Practical Doctrine.
- No. IV.—Classification.
- No. VII.—First Principles of the Second Advent Faith. Price, each 4 cents; 37 1/2 per dozen; \$3,50 per 100.

THE SON OF GOD. An Examination of the Divine Testimony concerning the Christ of the Son of God. By Henry Greg, Minister of the Gospel. Price, 15 1/2 cents.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT MYMNS (without music).—Price, 30 cts. Addition to the Supplement to the Millennial Harp. 34 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in January next, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evenings.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street—thrice on Sunday, and on Tuesday and Thursday evenings. Brethren wishing society are invited to see the brethren.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South First-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. For Entrance on Bible, and also on Faith, &c.

SPRINGFIELD, MASS.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford st., two doors from Main st., every Lord's day and evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY. Office in Talman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS. Single Copy—per volume of six numbers—18 AVANGARDS—\$0,75 if not paid before the close of the volume... 1,00 Five Copies, directed to one person... 5,00 Ten Copies, directed to one person... 8,50 Free to those who are not able to pay.

For all communications, orders, or remittances, for "The Harbinger and Advocate" should be addressed—Post Paid—to Elder JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 26.

ROCHESTER, N. Y.—SATURDAY, JUNE 9, 1849.

Whole Number 256.

Poetry.

A DOMESTIC PICTURE.

BY RICHARD COE, JR.

OUR LITTLE BOY.

When the evening shadow gather
Round about our quiet hearth,
Cure our eldest born unto us,
Bending humbly to the earth!
And with hands enclasped tightly,
And with necks eyes raised above,
This his prayer he offers nightly
To the Source of light and love:

"Bless my parents, oh! my Father:
Bless my little sister dear;
While I gently take my slumber,
Be thy guardian angels near!
Shouldst thou morning's dawn e'er greet me,
Beaming brightly from the skies,
Trace the eyes of love to meet me
In the paths of Paradise!"

Now a glad "good night" be given us,
And be sweet it with a kiss,
Naught of earthly sorrow grieves us
In an hour so full of bliss!
Now our arms about him wreathing,
One fond kiss before he sleep;
Soon we hear his gentle breathing
To our heart's "Amen and keep."

OUR LITTLE GIRL.

Our teacher babe! our bright-eyed one!
Our youngster, darling joy,
We teach, at evening hour, to kneel
Beside our little boy;
And though she cannot flap a word
Nor breathe a simple prayer,
We know her Maker breatheth her
The while she kneeleth there.

And, oh! we love our little one,
So artless and so pure;
She hath so many winning ways
Our fondness to secure;
And while she thus in silence kneels,
Some angel-promised words,
Unheard by us, may mingle with
The prayer to Mercy's throne!

And she, too, fondly comes to us
With eyes of sparkling bliss,
And, like her brother, she receives
A good-night, parting kiss.
Nor slight of fear disturb our breast
The while to sleep she's given,
For such as she will ever find
The guardianship of Heaven!

Original Articles.

For the Harbinger and Advocate.

IS IT EXPEDIENT TO ORGANIZE?

BY WM. SHILOH.

I do not wish to be understood to inquire if it is expedient to organize in the manner the sects have done—to place our names upon a church book, and conform to a creed, or discipline, &c.; but merely this—Is it expedient to have any human expression of sentiment, or purpose, as a bond in any sense, with the names of the members of Christ's church attached thereto?

This question, which is at present being answered by many in the affirmative, I am con-

strained to answer negatively; and in part for the following reasons:

1. Because it is unnecessary; for if our names are enrolled in the "Lamb's Book of Life," it is sufficient; and the scriptures, which are of divine inspiration, are sufficient to express the sentiment, or purpose of God's people.

2. The Scriptures do not make it obligatory upon us, and they give us no authority to take this step.

3. It is taking one step beyond what is devolving upon us, consequently it is wholly the policy of uninspired, fallible men.

4. The inspired apostle declares that "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.

Hence, if we take this step it is virtually saying that the Scriptures are deficient in this respect—that they do not "thoroughly" furnish us with "all" the means necessary for the production of the saints and the promotion of God's cause. Thus if we take this step we make ourselves "wise above what is written"—we should be taking a step which the apostle did not take, and therefore we should be building altogether upon a foundation laid by the wisdom of men; consequently this would be taking a dangerous step. Shall we presume to devise plans for the advancement of God's cause? Let us beware of it.

5. It is taking one step upon a road which if followed to its legitimate extent, will lead us where it has the sects. As the result of this we might be led to vote members into the church, which is altogether unscriptural, and if followed, would result in our downfall. The Scriptures inform us how members were added to the church in the apostle's days. Let us stand upon the apostolic ground.

The following arguments are raised to prove that it is expedient to organize. "1. The Scriptures do not oppose it, consequently it cannot be wrong. 2. It is a harmless step and it probably will result in the interest of God's cause. 3.—We deem it expedient to organize in order to save distraction in the churches, and that things be set in order among the churches, and that ministers may receive proper support, &c."

If the Scriptures do not oppose it, they certainly do not sanction it. Suppose they do not oppose it, does this argue that it is expedient to organize? No. We have no right to take a step which the Scriptures do not require us to take.

If there is no harm in organizing, there certainly can no good arise from it, for it is a matter of man's invention; and all the inventions, or economies of men will fail in effecting a permanent, effectual plan for the advancement of God's cause. This is a work which belongs only to the Lord himself. I think that the Scriptures require enough at our hands to keep us constantly employed, therefore I deem it inexpedient to engage in a work which the Scriptures do not

require us, and thus leave undone things that are required of us, to make room for our plans and inventions—thus following the example of the Jews, who left undone the requirements of the law, to make room for the traditions of the elders, who by so doing incurred the censures of Christ. Let us beware lest we incur the same condemnation.

If organization is necessary to save distraction in the churches, why did not Paul organize the distracted and divided Corinthians? Why can it be thought expedient to organize for the purpose of setting things in order among the churches? Cannot this work be attended to without resorting to the plans of men to bring it about? Most assuredly it can. The Bible points out the way. Then let us follow the directions of that inspired book instead of the plans of men. It is very true that many of our brethren have been too negligent in this matter; but should this prompt us to follow the plans of men? No;—but let the plan of God be put into operation, that God may be glorified. Relative to this step being essential to procure the necessary means for minister's support it is sufficient to say that the Bible points out the way in which their support is to be obtained. If its directions are followed it will prove more for the advancement of God's cause, than all the plans men can devise. Let our brethren search the Scriptures upon this point and act according to its directions. [Gal. vi. 6.]

Again; it is argued that this step is essential to deal with refractory members. But do not the Scriptures point out the way in which this should be done? [Gal. viii. 15 17.] Why not adhere to the directions of God's word, in preference to adopting the plans of men? Do we consider the plans of uninspired men superior to the word of God? No, no; impossible. Why not then be willing to follow the plain teachings of God's word, without having them interwoven with the plans, inventions and fallacies of men? Let us believe that the Scriptures are able to direct us in all things to the glory of God, and walk according to their directions, and we shall stand precisely where God would have us stand.

Now, dear brethren, you who have taken this step with premature consideration, pause and reflect before you further persist in this unscriptural course. Permit me to cite your minds to an examination of the Scriptures upon this point. If you do not find Scripture to uphold you, I candidly and sincerely entreat you to retract the step you have taken immediately, and get back upon the sure foundation. O let us be found when Christ comes standing upon the foundation which he himself laid. Amen.

Chateaugay, N. Y., April 26, 1849.

GOD'S MEASURING RODS.

BY JOHN STEVENSON.

I have been astonished at the surprising plainness with which the Bible abounds, on the subject of time, in connection with the blessed hope, for which the scattered few are anxiously looking; also, the care God has taken to keep his word

from being so far adulterated as not to be intelligible to those who love to look into it.

The subject of *Chronology* has, I believe, interested me as much, if not more, than any other, connected with the great chain of events, which lead to the end of our faith; and, sometimes, when thinking on these great measuring lines, which the God of Heaven has given in his word, as sure answers to the great question, "Watchman what of the night?"—I have been astonished at the amount given, as well as at its plainness.

For example: All adventists who have studied Chronology know, that with the year 1847, Bible time, terminates all the other Gentile times, and all the Gentile times with the perfect Number 6000. For instance, the seven times of Moses, in Leviticus xxvi. 24, 28, (7 X 860=2520) subtracted from 6000, tells when they began;—being the 3480th year of the world, when this time of Gentile rule began; see 2 Chron. xxxiii. 11. From this point of time, I understand that the House of Judah was, to a certain extent, brought under Gentile rule. From which, till now, they never have been delivered, nor ever will, until the year of God's redeemed shall come, when they will be ransomed from the grave, and the living be changed, at the appearing of our king. All Hail, happy day! Amen.

I understand from the science of revealed time, that the Babylonian supremacy continued 140 years, and that it ended when the 70 years captivity ended; of course, then, the 70 years captivity began 70 years after 3480, or in the year 3550, when Jehoiakim, Jeconia, or Coniah (for he has all these names) was carried away captive, (2 Kings, xxiv. 8)—at which time, the word of the Lord came to Jeremiah, saying, (Jer. xxii. 24—30) "As I live, said the Lord, though Coniah the son of Jehoiachim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bear thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? therefore are they cast out he and his seed, and are cast into a land which they know not! O earth, earth, earth, hear the word of the Lord: Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." This is part of God's terms as given in 2 Sam'l vii. 14, "If he commit iniquity I will chastise him with the rod of men, and with the stripes of the children of men." But Nebuchadnezzar, ignorant or unmindful of the word of the Lord, placed Mataniah (Jehoiachim's uncle) on the throne, and changed his name to Zedekiah. About this time, Ezekiel, by the word of the Lord, tells him, (Ezek. xii. 25, 28), "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God, 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. And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn; for the slaughter it is furnished, to consume because of the glittering." The iniquity here spoken of, I understand to be, the punishing of children for the sins of their parents, Exodus xx. 5, "Thou shalt not bow down thyself to them

nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; fulfilled as follows, in Jeroboam, 1 Kings, xiv. 5, 18; fulfilled 1 Kings, xv. 27, 30; also Baasha, 1 Kings, xvi. 7; fulfilled 1 Kings, xvi. 11, 14; see also 2 Kings, xvii; and Ezek. xviii; all of which ended when the House of Judah, under Jehoiachim, was captivated, and proven as follows: Jeremiah began to prophesy before Ezekiel, because he foretold of the 70 years before they began, at which time there seems to have been a proverb in the land to this effect, "The fathers have eaten sour grapes, and the children's teeth are set on edge," Sam. v. 7, and Jeremiah tells them, (xxxi. 27—30) "Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." Ezekiel is one of the captives, and lived during the reign of Zedekiah, as well as Jeremiah; but by this time Ezekiel asks the question by the word of the Lord, (Ezek. xviii. 1—4) "And the word of the Lord came unto me again, saying, What mean ye that ye use this proverb, concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die." Then Zedekiah's days came, when iniquity had ended, (Ezek. xxi. 25); which was when the captivity began, or when God took them into his own hand to punish them, thus: "The soul that sinneth, IT SHALL DIE, (Ezek. xviii.)

We now come to another feature, namely:—From the foregoing we have seen that the year of the world 3550, was the time when the captivity began; and this was the time when Zedekiah's days came, when iniquity had ended, and from which time the soul that sinned should die; of course, then, the 390 years iniquity, for which Ezekiel stoned in his own person, ended at that time, (Ezek. iv. 1, 8,) in which place Ezekiel is told to "take a tile and portray the City of Jerusalem in siege, for a sign unto the house of Israel." In verse 4 he is told to lie on his left side, and, according to the number of the days which he should lie, he should bear the iniquity of the house of Israel. Verse 5 says, 390 days are equal to 390 years, and this ended with the iniquity at the captivity in the year of the world 3550, and necessarily began 390 years previous, in the year of the world 3160, and this began when the house of Israel began, or in other words, the iniquity of the house of Israel began when the house itself began; for at this time the ten tribes revolted from the house of Judah, and Jeroboam, their king, made two golden calves, one of which he put in Bethel and the other in Dan, and instituted feasts out of his own heart, lest his people by being permitted to go up to worship in Jerusalem, would again, at sometime or other, return to the house of Judah; and Jeroboam their king is ever after termed Jeroboam the son of Nebai, who made Israel to sin, or commit iniquity. All this began at the revolt of the ten tribes, and this is at the death of Solomon;—then Solomon died 3160 of the world, true time. The foundation of the temple was laid in the fourth year of his reign, 1 Kings, vi. 1, 37. Then deduct 87 years from

3160, and you have as the fourth year of Solomon, 3123, as the year of the world, when the foundation of the temple was laid, and this was only about three full years after David died; and Samuel anointed David. So the 450 years "until Samuel the prophet," (Acta, xiii. 20,) must meet until within a very few years of Solomon's birth, (which might be about the year of the world 3102,) thus showing him to be 21 years of age when he ascended the Throne of Judah. We have seen, then, that the death of Solomon was in the year 3160. You will now trace the items of Chronology from Creation as follows:

To the Flood,	1650
From thence to the beginning of the	
40 years in the Wilderness,	857
In the Wilderness,	40
Joshua and Elders,	41
Judges, about	450
	—
	3044

Saul,	40
David,	40
Solomon,	40
	—
	3164

We have, 3164 as the year of the world from creation; and as we have previously seen from the harmony of 6000 years that Solomon died in the year 3160, a difference of only about four years, which seems to be gained by odd months in the items from Adam to Solomon; but we will look at God's measuring rods beside Archbishop Usher's. Bishop Usher understands the captivity to have been before Christ 607, (2 Chron. xxv. 5, 8,) and I have shown that Ezekiel's 390 years ended at that time and of course began in the year before Christ 997. Solomon began to reign 40 years before this, or in the year before Christ 1037, which is 4 years before the time Archbishop Usher gave for his birth; 2 Sam. xii. 24., also Usher gives for the birth of Samuel, (1 Sam. i.) 1171 years B. C. For his death, 1060 " "

Making Samuel's age 111, which must be wrong, because he could not be above 38 when Eli died, and then the ark was 20 years at Kirjathjearim before Saul got to be King, and Samuel died before Saul, say about two years, which would be only 96 years, which taken from 111, leaves 15 years, for some of the learned to put into a proper place, which if they would do would be very acceptable; also, will any one put the 40 years spoken of in Ezekiel iv. 6. into a proper place, and let me know where it is.

Then we have seen that from Adam until the death of Solomon, is 3164

From that time till the Captivity,	390
From that time to jubilee of jubilees,	2450

Makes the world to be about 6004 years old; but as odd months are not reckoned in any case, the above, although not strictly correct, is enough to tell us that we are living at Sabbath evening, and about to enter into that Sabbath of rest, that remains for the people of God.

Glory to God on high, let heaven and earth reply,
Praise ye his name.
His love and grace adore, who all our sins bore,
Worthy the Lamb.

Cobourg, C. W.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. IX.

BY B. W. WELLS.

The Protestant popular churches are by far the greatest stumbling blocks in the world. See the millions who are shut up in impenetrable darkness by their influence! They would listen to the truth, and "search the Scriptures to see if these things be so," were it not for the churches,

so called. There is such a strange infatuation in the world, that while the world knows that all those opposing sects cannot have the truth, they, nevertheless, seek their doctrine from their incongruous teachings, and would rather try to believe them all, than to become subject to the ridicule and censure of these haughty Pharisees, who will neither enter into the way of truth themselves, nor suffer those who are entered to go in.

Professed lover of truth and hater of every evil way, are you a patron of this dreadful evil? Have you, too, become so enchanted by this deadly charm, as to be unable to extricate yourself from its giant power, and discountenance it, by withdrawing yourself from it? or "how can two walk together, except they be agreed?" How can a lover of truth content himself to waste about one-seventh of his time in attending on the ministrations of error, reveling in the damning mist of false doctrine, and sipping the intoxicating nectar prepared by heathen philosophers, and held out to the world in the "golden cup" of the "mother of harlots"? Wasting time, did I say? No, worse. It is exerting an evil influence—inducing others, by your example, to attend upon false teachings, and consequently imbibe false doctrine; for to deny that the nominal church is corrupt, apostate, and heretical, in its faith, is to deny and oppose a formidable array of the plainest unequivocal declarations of God's inspiration. But even if their preaching were all true, it would still be unprofitable, for it is so circumscribed by their creeds that there is only a small circle in which they can move, beyond which they must not step, nor look; whereas, every one that is "instructed unto the kingdom of heaven, is like unto a man that is a householder, who bringeth out of his treasure things new and old." But when we consider the obvious fact, that their teaching is nearly all untrue, it is too little to say that it is unprofitable. And he who patronizes such things, cannot be said to be *redeeming the time, because the days are evil*, nor letting his light shine before the world, that men, seeing his good works, and following his example, may glorify the Father. If he *does* confess the truth in word, he denies it by his practice. What will it avail, if we shout vociferously the praises of Truth, and then turn right around and bow down and worship at the shrine of Error? Besides the deleterious influence of such an example—even if God did not positively forbid it, and require its opposite of us—it would be extremely hazardous to our salvation to fellowship the multitudes of false teachers and heretics; for if "a little leaven leaveneth the whole lump," what will become of a little lump in such a mass of leaven? If you were a Catholic, you would not fellowship Protestants; or if a Protestant, you would not fellowship Catholics; and if a faithful, obedient child of God, you could not fellowship either of them, nor Jews, nor Mohammedans, nor Pagans, simply because they are all "unbelievers," and as such, God requires you to "come out from among them, and be ye separate,"—and they only are children of God who keep his commandments.

For what reason, then, should any who "know the truth" continue to fellowship those who "resist the truth"? I fondly hope it is not because they would willingly disrespect one of God's requirements, which he has made in goodness and love to them; nor because they place too low an estimate on the value of truth over error—truth is everything, and error is nothing,—that is precisely the difference between them.

Perhaps it may be said, "There are some good Christians among the popular churches." Well, if there are, they, too, ought to obey God and "come out from among them." But what constitutes a child of God? It is possessing that which saves men, of course; and I have shown that we are "saved by faith," or "belief of the

truth." Men may be as "fair to look upon as whitened sepulchres," and "make clean the outside of the platter," and "make long prayers." All this was true of the Jews, at the time our Savior was on earth, in the flesh—and even more; for Paul says (Rom. x. 2): "I bear them record, that they have a zeal of God—but not according to knowledge. And notwithstanding all this, Jesus warned his disciples to "beware of the leaven of the Pharisees," and of their "doctrine;" and "except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of God." And Paul says, "Because of unbelief they were cut off, and ye stand by faith." Let faith be the test, then, and try men by the word of God—which is the faith, without any "private interpretation," or any other. God ought to be supposed to be his own interpreter, and to mean all he says, and say all he means; if not, who has he appointed to perfect his revelation? Their works may be good so far as we can see, and all their external appearance "fair to look upon," as we have seen of the Jews, and yet it holds good that "he that believeth not shall be damned"—as John saw (Rev. xii. 8): "The fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death. Let us not be 'fearful,' then, to break away from the shackles of sectarianism, and every other restraint, and "believe God," and fearlessly obey him in all things, and not be influenced by any appearance or pretence of men; for this is right and safe. We may please men by good appearances and fair speeches, but "without faith it is impossible to please God." Heb. xi. 6.

The foregoing considerations make the old sectarian stereotyped plea, that "all cannot understand alike; therefore they are excusable for not believing alike"—false, or God unjust. I will not insult my heavenly Father by laboring to vindicate his justice against this insulating plea, as though there might be a doubt as to which is true. There is a flat contradiction to this notion, which fall from the lips of him who spoke from actual knowledge, and spoke nothing but truth: Jesus said, if ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.—John. viii. 31. This is more convincing than any conclusion drawn from my own reasoning, or than all the metaphysical deductions of all the uninspired men that ever lived. "Thy word is perfect," says the Psalmist, and it is not for us to say that it is imperfect in its simplicity. God asserts doctrine and requires us to believe it; and all we have to do is to read doctrine in the Bible and believe it, "even as the Lord has said." And God makes it our duty to "have no fellowship" with any who do not; no matter what their pretensions are.—Imperfect translation is no excuse; for there is no doctrine revealed in the Bible, that is not so plainly asserted, that no imperfection in translation covers it up. By comparing Scripture with Scripture (not popular opinion), its doctrine, in all its parts, shines out with all the glory of the sun, and all the harmony of the spheres.

EMIRA, N. Y.

For the Harbinger and Advocate.

B. B. BRIGMAN TO L. D. MANSFIELD.

DEAR BRO. MANSFIELD:—Not from love of controversy, but from a desire that we may have our lamps trimmed, lights burning, and be found doing the revealed will of our Lord when he comes, would I beg permission to speak again in his cause.

So limited are we in this crowded sheet, we cannot all have room to write so as to be understood; hence so frequent misapprehensions.

While I reject the practice of receiving members by vote and admitting such only to gospel ordi-

nances as how to men-made creeds, as unscriptural and conflicting with the order of Christ and the prosperity of his people. Still I am far from believing that we are left in the dark on this important subject.

The language of the Bible touching immersion and the Lord's supper is neither figurative or prophetic, but simple and plain, and seems to preclude the possibility of more than one mind in the matter, unless it is formed from some other source, rather than inspiration. In the Harbinger for March 17, you consider me responsible for quoting 1 John ii. 4; but by reading verse 3d to the 8th, you will acknowledge the quotation appropriate, provided immersion is a command—which question I think is settled in your articles, and to be obeyed too, "first in order prior to the Lord's supper." So plain and positive is Scripture on this point, it seems superfluous that I write unto you. Matt. xxvii. 10, 20—"Go ye, therefore, teach all nations, immersing them in the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded." Mark xvi. 15, 16—"Preach the gospel to every creature; he that believes and is immersed shall be saved. Acts ii. 38—"Repent and be immersed every one of you, into the name of Jesus Christ, for the remission of your sins. Acts x. 48—"And he commanded them to be immersed. Acts xxii. 16—"Why tarriest thou to be immersed and be immersed, and wash away thy sins. For proof that immersion preceded the Lord's supper, see the following:

1. "All the land of Judea and they of Jerusalem have immersed of John in the river Jordan."—Mark i. 5. Also Jesus made and immersed more disciples than John. In addition to this mighty host, there were more than three thousand individuals mentioned, who were all, without one single exception, immersed before partaking of the Lord's supper. This you will not deny. Neither can you, or any other person, find an instance on the sacred pages, of one ever approaching the Lord's table prior to immersion. Nor will any one, in this case, say that we ought to prove a negative. That ground has, in the Harbinger, been thoroughly examined, found untenable, and, I think, unanimously condemned.

Thus we see the adherence to the commands the apostles received from the Son of God, and through them handed to us, and also the united example of all without exception of those who obeyed said commands, would lead us to one Lord (or law-giver), one faith, one immersion, one Lord's table, and one way to get there.

On the other hand, we see that communion at the Lord's table before immersion, corrupts the uniformity of the worship of the Saints, deranges the order of the "Son over his own house," and makes void a command recognized in the great commission, and the first duty Jesus requires of a believer.

Your arguments for communion previous to immersion are that "change from sin to holiness is internal, not external, and constitutes one a disciple of Jesus." I reply, that is scholastic theology; but you never so learned of Christ, nor from those he authorized to teach. Such abstract notions, and far-fetched inferences, have been the source of about all the schisms that have ever distracted the church of God. How can one take up his cross and follow Christ "internally," and not "externally?" Without obeying said command, Christ says he CANNOT be his disciple. A disciple not justified would be an anomaly. James was a scholar under Jesus more than three years, and his master told him that by works a man is justified, and not by faith alone, James ii. 24. "Justified by faith alone," is in the Methodist creed, and they call it "a wholesome doctrine, and very full of comfort." At the present day they seem to conform to their creed.

You say again, "Submission of the heart to God in conversion, implies a hearty obedience of ALL his commands,—with the subsequent obligation to obey this outward rite. By this I understand you to believe that God takes the will for the deed, and consequently we may, and extend the same fellowship to one who has an obedient heart that we do to the outwardly obedient. To which I reply, if God did justify Abraham before he offered Isaac, and because Abraham had an obedient heart and would do it, he has not taught us to do so, for the very reason that we know them no farther than by external obedience. We are to show our faith and love too by our works, James ii 18. Our lamp gives light on no other path. But "was not Abraham justified by work when he had offered Isaac upon the altar?" Not before external obedience. But I must back out of this philosophy after the tradition of men, and not after Christ.

Again, although you think immersion should precede communion generally, still if one who had been sprinkled, was satisfied through erroneous education that he had been baptised, (immersed) you could commune with him.

Those who are so ignorant as to suppose sprinkling is immersion, or rantism is baptism, are the very people God calls us to teach and lead in a way they know not. You know, my dear brother, how easy it would be to tell such, when they come to the Lord's table, that you would with pleasure lead them into the ordinances, as delivered to the primitive saints, and suspend communion until after going to the water. Did Paul go into Judaism with the Galatians, who were under the influence of "erroneous education?" No. When their deviation from truth was so small a matter as the observance of the ritual law, he says of their teachers, "let them be scourged."

You say, "my quotation from 2 Thess. is not to the point; but that the apostle is speaking of those who neglected their business—would not work," &c. In this case you must have given an exposition without looking at the passage. No reader of the Harbinger can suppose that you so understand the apostle from that verse. So then because the Man of Sin was coming with all deceivableness they must stand fast in their (secular) business and perform more manual labor!

The Man of Sin (or Popery) sits in the temple (Church) of God—shows that he is God, (and should be revered and obeyed as head of the church)—exalts himself above God—he changes laws that God has made,—he has prohibited the use of wine with the laity at communion—has changed immersion to sprinkling. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

But you think I "lose sight of the principle that men are responsible for the light which they have," and say I "hold every one responsible for the attainment of full light at once on immersion."—And has he not got God's lamp which gives full light at once? You forget where we are. At the age of twenty-one I was called out of darkness into God's marvellous light. I had "full light at once" at baptism, though previous to my immersion I never had seen the ordinance administered or heard a syllable preached on the subject.

Light has come into the world: its radiant beams are pouring down upon us in no less brilliancy than the meridian sun; the law and testimony affords but one reason why they do not see at once: that is, Acts 28: 27, "Their eyes have they closed least they should see." If they speak not according to this word, it is because there is no light in them.

Yours, in the cause of truth.
B. B. BRIGHAM.

North Plains, Michigan, April 21, 1848.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, June 9, 1849.

Speaking the truth, in love.—PAUL.

TO THE SCATTERED FLOCK.

BELOVED IN THE LORD:—We have a word of exhortation more for you. Separated, as you are, from each other, and surrounded with those of an opposite faith, you are very liable to yield to circumstances, and fall from your steadfastness in the true faith. You have no faithful minister to counsel, comfort and warn you—no kindred spirits to associate with in prayer and conference meetings, to exhort you to duty and cheer your spirits with their joyful countenances and heavenly songs.—You should, therefore, be found often communing with your precious Bible, and in humble and fervent prayer to your God. If you neglect these important duties, you will most surely fall; but if you faithfully observe them, you will be enabled to stand fast in the faith, and to endure unto the end. Do not, for a moment, become indifferent to these things.

Another means of help you need, is, the Harbinger and Advocate. We intend that its page shall be filled with such pure, doctrinal subjects; such cheering epistles; such miscellaneous matter, and important news of the day, as to make it not only a welcome weekly messenger to your dwelling, but a source of strength and comfort to you, under your trying circumstances. We exhort you, therefore, to continue to read the Harbinger, if it is now sent to you; but if not, order it sent without delay. And as you may receive it, examine its contents with care—comparing the same with your Bible; and we feel a strong assurance in saying that you will be amply compensated for your labor. We have heard it remarked, that the Harbinger served as a kind of weekly meeting of all the scattered flock; for, in it, one brother gives a doctrine—another, a word of exhortation—another, a psalm—another, the word of warning—another, of promise—so that the wants of all are met; all who will read, may be instructed, strengthened and comforted. We say, therefore, read the Harbinger and Advocate, and such other Advent publications as you can obtain—and when you have read them, hand them to your neighbors, and request them also to read them, that they, too, may, if they will, share in the blessings of the truth, and you be strengthened and justified in the act.

Another very important duty we would press upon your consideration is, the assembling of yourselves together, as often as you consistently can, in cases where "two or three" reside sufficiently near each other for this purpose. We fear this duty is too often neglected by many. Christ has expressly remembered such cases, when he promises to be in the midst of "two or three" who should meet in his name. He has ever been faithful in the fulfillment of this precious promise to his little flock, and he will not be slack concerning it in these last days of perils. Confide in him, in this case, and you will find that he will not disappoint your most sanguine hopes.

We recommend where there are, in one place, as many as two or three believers in the near advent of Christ, that they meet, at least, as often as once a week, for the purpose of reading their Bibles together—to pray with and for each other, and to impart the word of exhortation and comfort to one another, that they faint not by the way. Some little compa-

nies of the dear saints have long followed this course in preference to going to sectarian meetings, and have been greatly blessed in so doing. We hope others will imitate their worthy example, for it is well pleasing with God.

Finally, keep yourselves in the love of God, looking for his mercy unto eternal life, and when the chief Shepherd shall appear, he will give you a crown of glory. Be steadfast in the faith, and do the commandments a little while longer, and your long absent Lord will come, and call you from labor and suffering, to your eternal and glorious reward, in his everlasting kingdom. O take heed unto yourselves, lest you come short of that rest which will soon be given to all the saints.

THAT LARGE BRICK HOUSE.

A good brother has kindly informed us that a report is being mischievously and industriously circulated, in certain places that we have "built a large brick house from the profits of your [our] paper;" and that the "impression is that the cause in Western New York suffers, to a great extent, for the want of those profits."

A knowledge of the facts in the case, we trust, will set this matter at rest, in the minds of all understanding good persons.

Near two years since, by the advice of understanding brethren, we concluded it would be good economy to build a house, which we very much needed. A brother would let us have a lot, on a long credit, without any cash down. An obligation of five hundred dollars, on which we had formerly placed no dependence, we found could be realized in case we built. With these means, with the funds we had on hand, and by loaning two hundred dollars, we were enabled to build. Our builder told us that there would be but little if any difference in the expense between brick and wood; we therefore chose brick. We have always had much company—have kept a kind of pilgrim's tavern, and for their and our comfort, we built, not a large, but a medium sized house. We have paid, in the whole, \$1,678.

We will now show that this \$1,678, has not been obtained from the "profits" of our paper; for when we commenced its publication, we had, we think, over \$700,00 in cash; we will, however, call it,

A demand against the Christian Gene-		
ral Book Association,	- - - - -	166 66
A note of	- - - - -	340 00
The doubtful obligation, since paid,		500 00
Out of more than two thousand dollars		
Palladium accounts, we estimate five hun-		
dred dollars, that we have collected,	- - - - -	500 00
Making the sum of	- - - - -	\$2,906 66
Take from this sum	- - - - -	1,678 00
and it leaves	- - - - -	\$1,228 66

According to this estimate, which we think cannot be far from correct, we have expended in the advent cause, exclusive of all donations and profits of our paper, over five hundred dollars. We have done but little—would that it had been in our power to have done more. What we now have, even our house, is on the altar, ready to be sacrificed to the cause of our Lord, should duty ever demand it at our hand; and we hope others (some of whom unknowingly complain at what we have done), possess the same love for the cause. We have given when duty seemed to demand, and according to our ability; but we have not sounded a trumpet to inform the world of our own acts of benevolence. The giver, the receiver, and the Rewarder has known about it, and with this we should be content.

We know that the cause in "Western New

York" suffers, but no more than it does in New England; and the cry about the cause suffering in "Western New York," just at this time, on our account, has been raised by designing men, we fear, and repeated by those uninformed in the matter.—We are sorry that they have stopped so low as to engage in such a work, and hope now that they are ashamed their mistake, they will have the Christian magnanimity to make an honorable correction, and do so do no more.

We do not speak on this matter on our own account, for we feel a consciousness of having endeavored to do right in the case, and therefore care but little what men say about it; but we speak to clear the precious cause of Christ from reproach, which mistaken ones are bringing upon it, by misrepresenting what we have done.

"Western New York," where we live and where what we have done is well known, does not complain. And such men as D. I. Robinson, E. R. Finney, J. C. Bywater, J. Wilson, and others, when learning the facts in the case, have justified what we have done. A remark from Bro. Wilson, in a letter some time since received, must suffice on this matter now. He says:

"I have seen old brick buildings, when being pulled down, make a great smoke, because of the old dry mortar; but I find smoke can be raised out of new brick buildings, laid up in wet mortar, if houseless Adventists build them! Such things make me think of the old complainer's hymn.—When Adventists liberally gave away their property to the needy, there was great fault found with them; but now, if they take care of what they have got, to provide for their families, the same persons can, from the same spirit and motive, find fault with them. Again, it puts me in mind of the fable of the man and the fox. The fox became dissatisfied about living with the man, because he could blow hot and cold out of one mouth."

TRINT MEETING AT CATO.

Through the blessing of God, the health of my wife was so far restored as to permit me to attend a few of the last days of this meeting—for which we render thanks to Him in whom we live.

We took a seat in the care at 1 A. M., Thursday morning, and in a few hours were safely landed at Sennett, a distance of about eighty miles. From thence we were kindly conveyed by Bro. Bullen to the place of the meeting, about fifteen miles.

We found Bro. J. C. Bywater, G. W. Burnham and J. Wendell, ministers, on the ground. The tent was pitched in a pleasant field of Bro. L. Carncross, at whose hospitable dwelling we and many of the friends from abroad were bountifully entertained. The Lord reward this kind family with a part in his everlasting kingdom.

In consequence of the inclemency of the weather, the remote situation of the meeting from any thickly settled village, but few believers in the advent living near, and the great indifference to the subject by community in general, the meetings, with the exception of those on Sundays, were very thinly attended. The slumbers of death seemed to be so deeply settled down upon the people, as to be beyond the power of truth to break. Nothing, we fear, but the loud and terrible blast of the trumpet of God will wake up this once enlightened community. In the winter of '43 we were called to this place, by the Christian church, to speak on the subject of the Lord's near coming. The whole church and their minister joined with us in the good work. And the result was, the attention of the entire community was arrested, and hundreds took the anxious seats as seekers of the great salvation. But our stay was short, and soon after we left, a counter in-

fluence was thrown over the minister, who turned against us and the truth, and, as a matter of course, the good work was checked in its further progress, and a settled prejudice created against the glorious doctrines of the second advent. Oh, how fearful will be the doom of such ministers and people in the day of judgment!

There were some few who attended our tent meeting, who apparently were candid inquirers after truth—one a minister, and we ardently pray that they may have moral courage sufficient to enable them to embrace and walk in the light they have received.

Our brethren in the ministry were fully consecrated to the work, and appeared willing and ready to do all in their power for the salvation of perishing mortals. But their deprivations are great, and their means for doing good, limited. They need funds to sustain them and their families in this enterprise. It seems to be the most effectual way to gain access to the people. And in behalf of this enterprise, we call upon those who have the means, to lend a helping hand. Money is needed to assist in its commencement. Therefore, let those who can, forward immediately to this office, or hand to Bro. Bywater the offering they have to make unto the Lord, in this case, and remember that the Lord loves the bountiful and cheerful giver.

We found the scattered saints, who gathered at this meeting, strong in the precious faith and joyful in the blessed hope of the near coming of the Lord. And well they might be so; for the present shaking of the European nations, together with past evidences, infallibly prove that the day of redemption of God's people is near; they should therefore be joyful!

In reference to tent meetings in other places, we would recommend that requests for them be sent in as soon as convenient, that the brethren with the tent may know how to make their arrangements.—Do not be afraid of the trouble and expense of the meeting. You should be willing to sacrifice even your lives for the salvation of souls. Where there is but one wealthy brother, or two or three in common circumstances, a meeting can be sustained. Brethren will come in from abroad and bear a part of the pecuniary burden. But if they should not, let the one or more in the place have the pleasure of meeting the expense. Suppose you should give ten, twenty, thirty, or fifty dollars once a year, for the purpose of trying to save your perishing friends and neighbors, it would be but a small sacrifice, which would not impoverish you here, but would add to your riches in the world to come, and might be the means of saving some from eternal ruin.

May there be a waking up to this important matter worthy of the good cause in which we are engaged. We have but a short time longer to labor—soon the Master will come; therefore what we do must do good quickly.

Sabbath afternoon, the last day of the meeting, we were kindly conveyed by Bro. L. D. Page, to Sennett, where, in the evening, we addressed apparently a deeply interested audience. May the good seed sown bring forth much fruit.

For a long time past we have been crowded with original matter—but now we have but little on hand. We hope our correspondents will not let us want, in this respect, at this time.

"The Western Episcopalian," for May 23d, containing Edward Winthrop's eighth number on the "Second Coming and Kingdom of our Lord," has not been received. We should be very much obliged to receive it.

Foreign News.

FRANCE.

PROTEST AGAINST RUSSIA.

On Saturday, in reply to an attack by M. Flocon, it was stated that as soon as the Government heard that the Russians were to interfere in Germany, they wrote at once to London, St. Petersburg, Berlin and Vienna. They considered it a circumstance which must be deplored. They would endeavor to annul it by diplomatic means; if they should fail the Government would then apply to the National Assembly for its advice and countenance.

ITALY.

INVASION OF THE AUSTRIANS.

The Austrians entered the Papal States on the North, and Marshal Winpainen threatens with fire and sword all those who resist him.

THE NEAPOLITANS DEFEATED.

In the South the Neapolitans were advancing for the same object, but the Romans met their vanguard at Albano and defeated them. The Neapolitans, consisting of a body of 20,000 troops, after a short conflict, threw away their arms and fled. The Romans had taken 50 prisoners and two pieces of artillery with which they entered Rome on the evening of the 5th inst.

ARRIVAL OF THE SPANIARDS.

A private dispatch from Rome, 18th inst., announces the landing of the Spaniards at Fin Missino.

TROOPS AMONG THE MOUNTAINS.

On the previous day a Roman division commanded by Rocelli and Mezzacapo, is said to have entered the Abruzzi, and Garribaldi is believed to have arrived at another point of the frontier, ready to support the movement. The Neapolitans are fortifying Valletti.

PIUS IX.

Pius IX, on hearing of the resistance of the Romans, is said to have declared that he would not return to Rome at such a price, and to have sent a message in consequence to the King of Naples and to General Oudinot to induce them to retire.

ROMAN BRAVERY.

In the meantime Oudinot had been reinforced by many thousand troops. He has probably now a well appointed army of 20,000 under his command; but the enthusiasm of the Romans is raised to the highest pitch, and if a single-handed or combined attempt to bombard and take Rome by storm could be made, the defence of the city, by means of barricades and by the courage of the people, will be so well maintained that the Austrians are by no means certain of success.

THE FORT LOST TO ROME.

All accounts concur that it will be impossible to restore the temporal power of the Papacy in any form. We have before us most frightful details of Priests being dragged forth from their hiding-places by the populace, and put to death—their bodies having been hacked into the smallest pieces, and then cast into the Tiber.

The combined powers of Europe will scarcely be able even to set up his Holiness again on the throne of the Vatican. The tide of feeling has overflowed him, and the Romans seem now bent on excluding Sacerdotal and Political authority for ever.

ODINOT HOPES TO ENTER ROME.

Intelligence by telegraph from Gen. Oudinot to the 15th., at which time there was a strong probability that the French troops would be permitted to enter Rome without opposition. In the general dispatch he says: "Serious propositions

of submission are made to me—already the anchor of hope to the Romans.”

The 900 French prisoners at Rome were accompanied to Palo with all possible demonstrations of joy.

SICILY.

REVOLUTION AT PALERMO.

A fresh attempt was being made at Palermo to get up an armed resistance against the Neapolitans, but it appears of doubtful issue.

NORTHERN ITALY.

DISTURBANCES IN TUSCANY AND MODENA.

Tuscany and Modena are more or less disturbed by these hostile proceedings. At Leghorn and Florence all is fighting and confusion. The Tuscan troops have been supported by the Austrians, who entered Modena on the 11th inst.

THE AUSTRIANS BESIEGE BOLOGNA.

The Austrians had not entered Bologna at the date of the last accounts, but they had possession of some of the gates, and the surrender was hourly expected.

THE VENETIANS VICTORIOUS.

The Austrians were repulsed on the 8th inst. in an assault, and the Venetian account states that they made a rally and took 800 prisoners, which needs confirmation.

RUSSIA.

THE ARMY FOR HUNGARY.

The Emperor reached St. Peterburgh from Moscow on the 15th inst. There had marched already into Gallicia *en route* for Hungary to the assistance of the Austrians 120,000 Russians with 350 cannon and 27,000 cavalry.

HUNGARY.

Gen. Bem is well prepared to give the Russians a warm reception on the Transylvania frontier, and there must be very warm work before it is over.

GERMANY.

RIOTS AND TUMULTS.

The Grand Duke of Baden has been obliged to fly from his capital, while in Elberfeld, Düsseldorf, Hagen, Iserlohn, and in all the market towns in Rhenish Prussia, the insurgents have erected barricades, and make the Constitution a pretence for tumult.

STILL LATER.

FRANCE.—Elections continue to engross public attention, and there is now no doubt but that the ultra Democrats have been most successful.

The President on being apprised of the result of the elections in Paris, sent a telegraph despatch to Marshal Bergeand to return to Paris as soon as possible.

Some say the object is to form a ministry, others say disturbances are expected.

Serious disturbances have taken place at Lyons.

GERMANY.

The Republican General at Baden has issued his address to the people, and by this time Froberg is probably in flames.

AUSTRIA AND HUNGARY.

Roab has been taken by the Imperialists. The Hungarians retreated as the former advanced, indeed it appears that the Hungarian troops are putting back on all sides.

PRUSSIA.

The whole of Brandenburg is in insurrection. Barricades have been erected in the streets, and all the male population are in arms.

ITALY.

The overtures of peace on the part of Rome to the French have proved groundless, for so far the Neapolitans have been obliged to abandon several

positions, and the Spaniards have fled without firing a shot.

The conduct of the Austrians in Leghorn after entering the city is said to have been most atrocious, murdering every one without trial.

SICILY.

Accounts from Sicily confirm the formation of a Provisional Government, and preparations to resist the authority of the King of Naples.

AND STILL LATER.

The Europa arrived at Boston June 6th. Political affairs on the continent exhibit no improvement. The danger and probability of an European war appear to be more imminent than at any time during the last year.

FRANCE.

The recent elections in France has resulted in the success of the Socialists to a far greater extent than we had anticipated.

Nothing has been arranged in regard to change of Ministry in the Assembly.

The affairs of Rome and Hungary being under consideration, a debate arose which is described as the most exciting and violent that has ever been witnessed.

Propositions for an immediate declaration of war against Austria and Russia was urged by several speakers, which was modified by the adoption of a resolution proposed by Gen. Cavignac, recommending Government to adopt energetic measures to protect the internal and external interests of the Republic.

This resolution, though violently opposed by the minority, was carried by a vote of 436 to 184. HIGHLY IMPORTANT FROM HUNGARY.

A letter to Mr. Rothschild from Frankfort dated May 17, says that the Hungarians have totally defeated the Russians, and forced them to fall back upon Cracow.

The revolution will thus be transferred to Poland.

A proclamation from Koshuth says that a battle took place in the defiles of Rotentideren and that 36,000 Russians surrendered. The Austrians are fortifying Vienna.

Correspondence.

For the Harbinger and Advocate.

THE MILLENNIUM OF REV. 20.

BR. MARSH:—Previous to your note in the Harbinger and Advocate of May 19, I, for one, supposed that your former notes, touching (what you call) Br. Cook's strong points, did really confine all writings upon this subject to these points, and I judged that it was so understood generally; indeed, to my mind such is the only import of the note, therefore notwithstanding I have ardently desired to speak, inasmuch as I could regard those same points only as sheer assumption, I could not conscientiously allow them the weight of an argument even, hence I remained silent. But as your note opens your columns to others and allows them to speak as they may be dictated to speak, I propose to present this subject in a series of articles, in which I shall consider the points from which the true issue of this question must arise, according as I view the true and unvarying laws of Bible exegesis, and then I will submit it to the brethren.—I have regarded the course of Bra. Pinney and Cook in (what you call) this discussion, as most exceptional, first, because they have both avoided the merits of the question, and have arbitrarily assumed their premises. They have misrepresented (unintentionally probably) the faith of their brethren, and then inveighed against them under the plausible pretext of sanctimonious horror in view of their errors, which, to say the

least, is unbecoming a controversialist. I will name two instances lest I should be thought censorious. The reader has observed that in all Bro. Cook's efforts in this subject he has labored to impress his readers with a fact they all admit, viz: that John, the beloved, is truthful in his testimony, as if the believers in the one thousand years past, or some of them at least, doubted the veracity of John, whereas it is the infallibility of Bro. Cook's opinion of John's testimony that we doubt, while we have no doubt of the veracity of John, and we know that when John's testimony is correctly interpreted, it will harmonize with the testimony of Christ, and since the interpretation of Bro. Cook and others sets John's testimony at odds with the Master's, we dare doubt it in the name of the gospel of Jesus Christ our teacher. Again, Bro. C. would impress his readers with awful fearfulness, lest they take from this book, while they may believe the 1000 years past, as if some one or more were periling their inheritance, for having done this in attempting the harmony of this book with the gospel; forgetting that the same judgment is pronounced against adding to this book, and not even intimating the possibility that placing the thousand years between the resurrections, might be adding a thousand years to this scenery, and if so, the judgments he fears for us, might fall on him. Such talk is not right, and professions of sanctimonious horror can never make them right. I could name many other facts of unkind insinuations, but as I trust they were not intended to injure any, I pass them for the present, and if called upon to do so, will point them out hereafter. And now, while I pursue my purpose, I shall not refer to Bro. Cook and Pinney when references can be avoided, more than to any other brethren; I shall compare theories and not men, and I hope to do it justly and in the fear of God, knowing that I must shortly stand in judgment.

Beloved brethren, it would be my highest happiness to yield the point of difference between us, and to take my portion with you in harmony, provided the word of God would allow me to conceive your arguments even substantial probability; but I am thoroughly convinced that the theory of a thousand years between the resurrections is entirely unsupported by the word of God, and is therefore not only dangerous in itself, but pernicious, inasmuch as it necessarily tends to a variety of interpretations of certain portions of the word of God, and consequently becomes the soil out of which some of the most extravagantly fanciful theories have grown luxuriously, which divide and subdivide the church. It will be readily admitted by you all, that my position at this present time is no enviable one, since I am circumscribed in my efforts, and made to feel in various ways the importance of truth, particularly in pecuniary matters, being very poor in this world's goods; but feeling the utmost confidence that I suffer for the truth sake; I dare not be silent when I have an opportunity to speak; I beg therefore, that you will hear me patiently, read and compare in view of the fact, that truth alone can sanctify and save you at the appearing of Jesus Christ.

The theory of a thousand years between the resurrections, rests upon five distinct points as its foundation, which points are to the theory, what the five senses are to the man. There are indeed several more incidental, and comparatively unimportant items, but the five form the premises, and are as follows:

- 1st. It is inferred (for it has never been proved) that the dragon of this chapter is the real, literal devil.
- 2nd. It is inferred (for it has never been proved) that the angel that binds the dragon, is the Lord Jesus Christ.
- 3d. It is inferred (but never proved) that

the thrones of verse 4, are the thrones of judgment, and that they that sat on them were or are to be, the saints of God.

4th. It is inferred (not proved) that the expression, "they lived and reigned," &c., teaches the resurrection of persons who had previously lived and had been dead, whereas there is not an expression in the original text that intimates a resurrection.

5th. It is inferred (not proved) that the expression in verse 5, "rest of the dead," refers to the wicked dead, who shall be raised at the end of a thousand years from the resurrection of the saints.

The brethren who have recently written upon this subject assumed all these points as their premises, as if they were undisputed and indisputable, and upon these premises they have reared their extravagant superstructure, and now suppose the matter put beyond a reasonable doubt. But, beloved brethren, please reflect, that these are the points from which the difference of faith arises, and which all defenders of the Millennial glory theory, are first of all, most solemnly bound to prove. If they are in fact, what they have inferred that they are, all would be obliged to endorse their conclusion. For one, I affirm I would do so with the greatest pleasure, for I judge that upon this subject assumed all these points as their premises, they reason correctly; but if their premises are unsound, if their inferences are out of harmony with the general tenor of the book, they are unsupported, and the whole theory is left without foundation. Now I affirm in the fear of the God of the Bible, that the whole five points assumed by the brother, are unsupported by the usages of this book, and are without precedent in all the Bible. I shall, therefore, according to the ability which God giveth, direct my argument against these inferences, and expect not only to show my brethren that they are not what they are assumed to be, but to give them some profitable bias, by way of directing the mind to what we are really to understand by those symbols, and that in harmony with the whole book. If I shall succeed in showing these inferences doubtful, then the theory will also then be doubtful. If one inference is dislodged, the chain will be broken, and the theory becomes improbable. But if I can show them all to be out of harmony with the book, then I trust that my brethren will consent to allow this chapter to be harmonized with the teachings of Christ.

Each symbol of this book, must be regarded as distinctive in its application, and when once introduced into the scenery, its import must be permanently settled from matter of fact connected therewith; and when once settled it must be allowed to hold the same features, and present the same agency, without change or material modification, else, all record would be useless. In my next, I shall consider the symbol of the dragon, beginning with his introduction into the scenery, and as his import shall prove to be in that introduction, I shall hail him throughout his history, be the conclusion what it may; and to this only reasonable law of exegesis, I bind you all, dear brethren, in the name of a common sense revelation from God, to follow man. I will then, if there be time, consider the remaining symbols as briefly as possible; and will endeavor not to employ more space than has been employed by Brother Pinney. J. TURNER.

P. S. Dear Brethren, as I shall confine my articles to the points in question, it is important that I state distinctly my faith in regard to the resurrection, particularly as it has been repeatedly misinterpreted by both ministers and teachers. I firmly believe in two literal resurrections, both of which I believe are yet future; the first of which is the resurrection of all the saints. But I believe that there is not 1000 years between them, as is inferred from the 20th of Revelations, by my

brethren. I believe both will occur in what Jesus calls an hour, (see John, v: 28, 29,) and between them there will be only a *little moment* as declared by the Prophet Isaiah, chap. xxvi: 20, 21.—Also, I believe that the 1000 years of Rev. 20th, are in the past, and are as much a part of the history of past time, as the 1260 years are, and can prove the former by the same rule that all prove the latter; but, as such an effort cannot be made only from this book, I would direct the attention of the reader to my recent work on the close of this age. In that work of 72 pages, 59 of the whole number are devoted to the harmony of the testimony of the prophets, of Christ and the apostles, touching the close of this age. The work can be obtained by addressing George S. Sargent, Hartford, Conn., or A. B. Huntington, Rochester, N. York, also J. Turner, Poland, Me., and the Editor of the Harbinger and Advocate, at 124 cents the single copy. If there are those who are poor, and yet desire to read the work, if they will pay the postage of their order, and of the book forwarded, they shall have one.

J. TURNER.

FROM BRO. W. G. PROCTOR.

BRO. MARSH:—I am very thankful for the Harbinger, and take pleasure in reading the valuable truth it communicates, though I am not so partial as to conclude it has attained to perfection. I am heartily sorry a better understanding does not exist among brethren, who are looking daily for the judgment. That adjustment of difficulties in No. 19, looks like a small affair to me.—Brethren who are unwilling to have their teaching tried by the unerring rule, betray a disposition to lord it over God's heritage. If the path of the just is as a bright and shining light, that shines brighter and brighter unto the perfect day, I conclude that any of us may still know more than we know at present. It looks very reasonable to me that the attention of brethren should be directed, not only to the coming of the Lord, but to the time of his coming. But I cannot see why they should be crowning truths more than other truths of God on the subject of salvation.—I understand that the keeping of the commandments secures a right to the tree of life. This being the case, I think it as important to inquire what is to be done, as to inquire what is to be enjoyed. This will lead to the study of the Holy Scriptures, remembering, according to the apostle, that all Scripture by inspiration is profitable. But these are the times in which men are to be lovers of their own selves, and no marvel, if, in these days of delusion and wickedness, they would try to be heads with horns, having the *mastery*.

I am glad that your motto is the Bible, and the Bible alone. Any departure from it may induce corruption enough in us, before we are aware of it, to subject us to the danger threatened in 2 Thess. xi. 12. At all events, we cannot be too careful; for to have a hope that will amount to a certainty, we must have testimony, or God's word, to that effect. Our feelings or thoughts won't do. There are zealous and faithful ones in all countries, and of all religions, who may be lost; but Jesus says, in reference to his disciples, Sanctify them through thy truth—thy word is truth. We certainly cannot expect any other revelation than what we have. God never spoke to me in addition to what is recorded, and said my sins were forgiven. How then am I to know it? If forgiveness was something done in me, I might feel it; but inasmuch as it is something done for me, I must depend on the word of the Lord, who proclaims my pardon. Has he any where promised it without conditions? I answer, No; but still there must be a work done in me. Well, I will believe the gospel. So far, I am right. Can this be done without an inward open-

ration? Certainly not. Well, I will repent; does not this which is inward and outward (for it is godly-sorrow that works reformation) give evidence of the sincerity of my faith? It does. I will then be baptized—this is proclaimed as a condition of salvation and forgiveness. Am I not now in Christ? Does not God's word assure my pardon? And now, what? Why, believing (the word of the Lord) I rejoice!

I have a resurrection in figure. Of course it should be a new life, not the old one. Then I must live by God's rule; but still I have the vile body, and unless I keep under, I may be a cast-away after all. Well, if I am overtaken in a fault, I want good brethren to restore me in the spirit of meekness; besides, I must confess to the Lord, and he has promised to forgive; and I will, in calling him my heavenly Father, pray Him to forgive me, his child, my trespasses, as I forgive those who trespass against me.

In pursuing a Scriptural course, I have the testimony that I please God. Surely this is safer than to be trusting in one's own feelings and views. For my part, I feel like shutting myself up from every thing on the subject of salvation but the Bible. I shall be glad to hear brethren preach, and to read their writings—but they must be brought to the Scriptures to test their truthfulness.

I find that the quarrel in the world among religionists, is not about what the Bible says, but what it don't say. If all would walk by the same rule, and speak the same thing, there would be no division. And here suffer a worm like me to advise: Let us be particular in expressing Bible doctrine in Bible language, and this will bring out the doctrine of the knowledge of the true God and of his Son Jesus Christ, as essential to eternal life. No shipwrecking on trinity here. We will likewise understand faith to be a change of heart or affections, through the word believed—and repentance to be a change of life, and baptism a change of state—that is, it brings us into Christ, and if his, we are Abraham's seed, &c.: then surely our state is changed. We will also understand that such as do not inherit eternal life will perish. We must indeed come to the belief that he who sits on the throne, will make all things new; consequently good, as in the beginning—and thus the restitution spoken of by all his holy prophets will take place. Amen. Blessed hope!

I could write much more, but this must suffice for the present. Farewell!

Believe me to be your brother in hope of eternal life, when Christ who is our life shall appear, which I believe will be soon.

W. M. G. PROCTOR.

Ray's Hill, Pa. May 17th, 1848.

Obituary.

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

FELL ASLEEP in Jesus, Friday, May 18th, 1849, Bro. W. M. G. MORSE, of this place, in sure and glorious Hope of a part with Christ in his first Resurrection.

His illness was short and very painful. He fell a prey to that direful scourge of earth, the *Small Pox*,—but he died, as he had long lived, a faithful, devoted servant of Christ; and soon his deceased and corrupted form will arise in all the perfection, beauty and incorruption of immortality.

Bro. Morse had been a very consistent and faithful Christian for more than eight years. He early embraced the glorious doctrine of the speedy coming of our blessed Lord, and cherished it to his latest breath, as his sheet anchor of Hope. His death is a heavy blow to a dear companion, who is also living in expectation of a speedy

change to immortality. She mourns, but not without hope. She weeps now, but expects soon to rejoice with her husband when weeping come no more.

The church also mourns deeply,—his loss to us is deeply felt. We were but few at most, and Bro. Morse was one of the pillars. May we all be as ready to fall by the hand of the enemy as was Bro. M., should it be our lot; and we may be sure of a victory such as he will obtain, when the earth shall yield up the dead saints which are in it.

Awaiting Redemption, RANDOLPH E. LADD. Will the Herald please copy. Springfield, Mass., May 25, 1850.

DIED, suddenly, in West Troy, N. Y., April 19th, 1849, RUSSELL D. POTTER, aged 31 years. Bro. POTTER was formerly an efficient member of the Presbyterian church; but when he saw the evidence of the speedy coming of CHRIST, he conferred not with flesh and blood, but publicly avowed his faith, and maintained it in a faithful and judicious manner till the day of his death.—He was not only active in the cause, but liberal in his contributions for its support. It was a matter of duty with him to support the Advent cause in its purity, having for its object the preparation of men for the coming of CHRIST. He lived an example of piety; and though he hoped to see his SAVIOR come in his glory, yet he died calmly, in the full faith of seeing him at the resurrection of the just. He has left a wife and three children to mourn his departure; but their loss is his gain. The brethren in his vicinity have also lost a valuable help. May God raise up others to fill his place. His funeral service was attended in the Presbyterian chapel, which was attended by a large concourse of people. Bro. M. BACHLOR gave an excellent sermon on the occasion.—Herald.

DROWNED, in Blandford, the 28th ult., HIRAM, youngest son of Bro. K. Hastings, aged 5 years and 10 months. He was returning home from a saw-mill, where his brother was at work, and was found soon after, about a quarter of a mile from the bridge which crosses the pond, but too late to save him. He was an interesting little boy, of mild temper, and kind. Bro. Ludington, of Cabotville, Mass., attended the funeral, and preached from Paul's Epistle to the Romans, vi: 23. C. E. J.

Appointments, &c.

If the Lord will, I will preach at the following places, viz: Auburn—Sunday, June 10. Seneca Falls—Wednesday eve, June 14. Vero—Sunday eve, June 17. Slab City—evenings, June 19, 20, 21. Spring Water Valley—Sunday, June 24, as brethren may appoint. Batavia—Sunday, July 1. J. WENDRELL. A Tent Meeting will be held in Montague, Mass., near the village, June 25d, at 10 o'clock A. M., and continue as long as shall be thought best. Brethren are invited, in the name of the Lord, to come and bring their tents and board. R. V. LYON.

Bro. EDWIN BURNHAM will hold a conference, at Three Rivers, Mass., commencing Friday, June 29d, and continue over the Sabbath. W. G. RUGGLES.

Bro. P. A. SMITH will fill Bro. J. C. Bywater's appointment, at Victor, the third Sabbath in June. He will also meet the brethren at Batavia, July 8th.

Camp Meeting.

Providence permitting, there will be a camp meeting held on the land of Richard Church, in the town of Becket, Mass., 3 1/2 miles from Becket Depot, 12 miles from Pittsfield, 9 1/2 miles from Lenox, 9 miles from Lee,—to commence June 12th, and continue over the Sabbath. We hope that the brethren will bring their tents and board with them. Let there be a general gathering of the saints from different parts.

N. B. There will be a conveyance from the Depot to the ground; and board will be furnished on the ground for those that cannot accommodate themselves. The ground will be free of expense.

RICHARD CHURCH, WILSON DWT, JAMES M. CHAFFER, EPHRAIM WALKER, Com.

Bro. H. H. GROSS gives notice that he will fulfil the following appointments:

- New York—June 11th to 25th. Newark—Sunday, June 17th. Brooklyn—Sunday, June 24th. Albany—Tuesday, June 26th. Troy—Thursday June 28th. Middletown—June 29th to July 1st. Ballston Spa—July 3d to 6th. Saratoga Springs—July 8th (and in vicinity, as Bro. White may dictate) to 12th. Jamesville—July 13th to 15th; and vicinity, as Bro. Barber may appoint, July 17th to 19th. Rock City—July 20 to 23. Mayfield* (Cranberry Creek), Fulton Co.—July 23d to 29th.

Eld. Wm. Inquire will be with me from July 4th to 23d; also, Eld. I. R. Gates will be with me July 4th to 29th; and Bro. Gates also appoints to preach in West Troy July 1st, and Albany July 8th. H. H. O.

Appointments farther west in due season. (* Post Office Address.)

MEETING AT TYRON, MICH.—Bro. E. Miller, Jr., proposing to pass through Central Michigan in June, to visit the brethren in those parts, I appoint a meeting to be held at Tyron, Livingston Co., to commence on Thursday, the 14th of June, at 6 o'clock P. M., and continue over Lord's Day, at which we hope to see a general collection of brethren in that region. MERRITT CORNELL.

Business Notices.

To Correspondents.

John Sawyer—Our mistake, which we regret, as we cannot supply all the back numbers, from the time you commenced. We send from 282 and credit for five copies from that time. Acknowledgment in No. 20.

H. D. Goodenough—Yes, in the middle of April; and credited on book to H. D. G., but by mistake, acknowledged to D. G.

E. Miller, Jr.—Do they want the amount in those already published, or in others?

J. P. Cowles—It was received.

H. Hayes—Please send us one, and then we will speak of it, and let you know what we will do.

TO AID IN PUBLISHING PAMPHLETS.—H. R. Woodard, 60 cts.; W. G. Greenleaf, 50 cts.; S. Clark, 25 cts.; T. Everts, 50 cts.; L. Foster, 25 cts.

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Book Notices, &c.

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ROCHESTER.—The Advent congregation meet in 153 1/2 Hts., Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware-street, 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," Blandford'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 Pearl-St.

SPRINGFIELD, Mass.—The Church in Springfield holds their meetings in Dwight's Hall, on Bedford St., two doors from Main St., every Lord's day and evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY. Office in Tallman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS. Single Copy—per volume of six months—in advance—\$0.75. If not paid before the close of the volume—1.00 Five Copies, directed to one person—3.50 Ten Copies, directed to one person—6.50 Free to those who are not able to pay.

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ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 26.

ROCHESTER, N. Y.—SATURDAY, JUNE 16, 1849.

Whole Number 256.

Poetry.

From the Anti-Slavery Eagle.
THE CONTRAST.

The petty thief who steals a purse,
Or works a depredation
Upon a wealthy neighbor's store,
To see him from starvation,
Is taken by the arm of law
And to the jailer handed,—
The curse of Cain, in words of fame,
Upon his name is branded.

But he who steals my partner dear,
And sells my babes in slavery,
Is gloried for his wicked deeds,
And lauded for his knavery.
He roams of my driving self
He takes away my earnings,
And brands his name upon my cheeks
With red hot iron burning.

He separates the loving hearts
Whom God hath joined together,
He breaks the golden chain of love,
And ruin spreads forever;
He turns the weeping wife away,
He mocks her desperation,—
And with his poisoned lips he rings
The God of his salvation!

His is the legal trade in blood,
And his the law's protection;
And his the Christian brotherhood,
In pious church connection!
And his the seat in congress hall,
To govern legislation,
And hear the swelling words of fame,
Of Freedom's loving nation!

Original Articles.

For the Harbinger and Advocate.

THE SPIRIT OF CHRIST vs. THE SPIRIT OF SECT.

BY J. B. COLE.

The Samaritans did not receive Jesus "because His face was as though He would go to Jerusalem!" James and John said, "Lord wilt thou that we command fire to come down from Heaven and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them!"

Here is the spirit of Christ in opposition to the spirit of Sectarianism. The Samaritans had no friendly intercourse with Jews. There had been a deadly hostility, nourished by violence and pain, for centuries; and consequently, when Jesus' face was as though he would go to Jerusalem," He was unwelcome—nay, an enemy. In rejecting one of their imagined "enemies," they unwittingly rejected Jesus! They rejected their expected Messiah and all his plenitude of blessings! They, to gratify their spirit, suffer the inconceivable, eternal loss!

This exhibition of the Samaritans' sectarian spirit, excited that of the disciples. The amiable John and James were for calling for fire "to consume them." For this they were "rebuked." This fact develops the grand elemental idea of

Sectarianism. It is exclusive, vindictive, and full of violence. It answers not by argument, but by "fire," or by authority of those in power. The Papacy has naught but frowns for all whom they can not "compel" to serve their turn, or come into their measures. So with every great sect in Christendom. It is developing itself quite boldly in the last forming segment of the church of Christ.

Every principle and precept of our Holy Religion forbids and rebukes this spirit! If James and John had not received and profited by the rebuke Jesus gave them, they could never have entered the kingdom, (Mat. xviii: 3.) "He that is not against" us for Jesus. Alas for the man who dares take the Judgment seat, and doom their brethren as "enemies," because they "follow not them," (Mat. xxv: 40-45; Heb. xiii: 1, 2; Rom. xv: 1-3.)

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. X.

BY E. W. WELLS.

I have not, thus far, said much of the practice of the popular church, but have considered its character in reference to the truth. Neither do I design to dwell much on its practice, which, of course, is in accordance with its faith, so far as it goes; or else even worse than that, being hypocritical. Its practice differs as the disposition of its members differ. Some keep up "a form of godliness" complete, and are honest in all worldly matters; and some are not,—just as it is with Deists, or any other class of men. As a general thing, there is an ostensible show of wordy-mindedness among them: they are proud, haughty, and "covetous, which is idolatry." None appear more eager to disobey the command of the Savior, "Lay not up for yourselves treasures on earth," than they. And, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," is no more regarded by them (with very few exceptions,) than if it were simply the morals of one of Esop's fables. In short, there is such a similarity between them and the rest of "the world," that they cannot be easily detected without examining the "church records." They are of the world and the world loves its own; but they hate those who are not of the world. If those who are in fellowship with them should faithfully teach the same doctrine among them that Jesus and his Apostles taught,—"Coniending earnestly for the faith once delivered to the saints," they would turn them out. They have uniformly done so. And when I hear of one who has given some tokens of loving the truth, and yet remains among them, I suspect that he is not as zealous as he ought to be; or if he was willing to remain among them they would object.

Because their churches have become popular, and are patronized by the "honorable of this world," and the dishonorable, they flatter themselves that christianity has become respectable in the eyes of the world! But this never was, nor

ever can be, while the devil is "prince of this world;" for there is an enmity between him and Jesus. The words of our Lord always will be true, John, xv: 19, 20. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen ye out of the world; therefore the world hateth you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you. So Paul says, (2 Tim. iii: 12.) All that will live godly in Christ Jesus shall suffer persecution. The world loves the popular churches because they never get disturbed there by hearing the truth; and they are splendid emporiums of vanity and fashion, and a part of the world; and it is no wonder that the world loves to assemble with those of like taste and character. But that any who "love not the world" (if any man love the world, the love of the father is not in him, 1 Jno. ii: 15,) should desire to go in with such, is mysterious.

Besides the error of their general faith, and their practice, their organization is destitute of any authority or grant from the word of God, on which they profess to build; therefore it is wrong, and should not be countenanced by Christians. Also, the ceremony by which they add converts to their organizations, is all arbitrary and unscriptural, and the act of doing it is an usurpation of God's office. The Apostles simply preach the truth to men, without any further ceremony; and God added to the church such as should be saved, (see Acts of the Apostles, especially the 2d chap.) But their mode is calculated to produce a popular excitement, and wafts converts into the church by the popular breeze. So it has come to pass that nobody can "experience religion," as they call it, until some of the sects raise an excitement, and invite them to go through the ceremony appointed by men to convert them. And most of them relapse into their former habits as soon as the excitement subsides. The mode that God has appointed for conversion is, that a man shall repent and believe, without waiting for any ceremony. Jesus' "yoke is easy, and his burden is light." Brethren, let us bear no other yoke.

I hope now that no brother will accuse me of "waging an unholy war against the sects," and censure me, until he shows, from the proper authority, that it is *unholy*, inasmuch as God has seen fit to make the Christian's life a warfare, and made it our duty to "fight manfully the fight of faith," and "take the whole armor of God" and "wrestle against spiritual wickedness in high (margin, heavenly) places," with "the sword of the Spirit, which is the word of God."

And when I see millions bowing down and worshipping Error as God, I cannot feel it my duty to be silent. Love to God and his truth, and love to the deluded victims of error, call loudly for action; and Christians ought to speak and act boldly in defence of truth, let come war or peace. Jesus says, "I came not to send peace, but a sword." We, likewise, ought not to seek peace at the sacrifice of truth and love.

If any one choose to combat me, let him take the same "sword" that I have taken.

And now, brethren, it is your duty to yield obedience to the "authority" herein set forth, or show another doctrine in the word of God.—And if you cannot do the latter, then the former must judge you in the last day. I earnestly hope that you may so act as to be able to say, in the language of Inspiration, (Pa. xxvi.) "Judge me, O Lord, for I have walked in my integrity, and I have walked in thy truth. I have not and will with vain persons; neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked. I will wash my hands in innocency; so will I compass thy altar, O Lord," that it may be said of you, (Pa. 1: 1.) "Blessed is that man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful;" and (2 Cor. vi: 17, 18.) "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Amen.

Elmira, N. Y.

For the Harbinger and Advocate.

A WALK IN THE CHURCH-YARD.

BY E. CAMPBELL.

I have been much interested of late in reading, in the Harbinger, an article entitled, "Turned out Fables"—but not till recently, rambling in a church-yard, in this vicinity, have I been so fully convinced of the fact that this prophecy is now fulfilling.

Here amid the quiet repose of those who sleep around the sanctuary, is manifested, in a striking manner, the astounding fact that the time *has already come*, that the church no longer endures sound doctrines, but is turned unto fables.

It would appear that it is not enough for the living preacher to proclaim it from the pulpit, but the silent dead are made to bear it upon their tomb-stones, as living monuments of the fables unto which the popular church has turned.

Deeply engraved in marble, and under the solemn and imposing head of, Sacred to the Memory of—may be read epitaph after epitaph, like the following—ON THE TOMB-STONE OF A FORMER PASTOR:

"He lived in peace, in peace he died,
His Master's glory near his heart;
He preached of Christ and none beside,
And with him now enjoys his part."

Much sooner than Paul expected to enjoy his part with Christ. See 2 Tim. iv. 8: also Rev. xi. 18. *The two last lines of another:*

"All our ambitions Death defeats but one,
To be with Christ when life's career is run."

ANOTHER:

"The land of death is dark to mortal sight;
But from the rocks in which the Savior lay,
Faith sees, with joy, a beam of heavenly light,
It illumines the reign of everlasting day;
Thither the spirit is already borne,
The dust must wait the resurrection morn."

ON AN INFANT.

"Ere sin could blight or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there."

THE LAST TWO LINES OF ANOTHER.

"Yet God will make her dust arise,
To join her Savior in the skies."

In this no one can fail to recognize the poet's fable:

"When I can read my title clear,
To mansions in the skies," &c.

How different is the SOUND DOCTRINE: Psa. xxxiv. 8—"But those that wait upon the Lord, they shall inherit the earth." Ver. 18—"And their inheritance shall be forever." Ver. 29—"The righteous shall inherit the land and dwell therein forever." Prov. ii. 21—"For the up-

right shall dwell in the land, and the perfect shall remain in it." "Blessed are the meek; for they shall inherit the earth."

But here is another, away in one corner, which I had nearly overlooked:

"When the last trumpet's awful voice,
This rending earth shall shake;
When opening graves shall yield their charge,
And dust to life awake,
Those bodies that corrupted fell
Shall uncorrupted rise,
And mortal forms shall spring to life
Immortal in the skies."

There are several others of similar import; but I have copied as many as is necessary to show the tone of popular opinion, concerning the state of the dead—or at least the *pious* dead.

Now, in my opinion, there is no language to be made use of concerning the state of the pious dead, plainer than that made use of in the Bible, (the sound doctrine), in which there is not a shadow of evidence that their souls will ever get to heaven before their bodies do.

Neither is there any evidence that either their souls or bodies will ever inherit a region, a land, or mansion in the skies, or above the skies, or "beyond the bounds of time and space," as the poet expresses it; but the testimony of Scripture is, that the righteous dead sleep in their graves till the resurrection, when they shall rise to immortal life and glory, and shall reign on the earth for ever, when the kingdoms of this world are become the kingdoms of our Lord and his Christ—and he shall reign for ever and ever. Rev. xi. 15. This is the Christian's hope—this was St. Paul's hope, and no fable is it neither. Acts xxvi. 6, 7; 2 Tim. iv. 8.

With such testimony as this before me, these sculptured marbles speak to my ear in tones of prophetic thunder, that the time *is come*, not *will come* but *has already come*, when they have turned away from the truth and have turned unto fables.—2 Tim. iv. 3, 4. Surely, therefore, these are the last days, and it is time for the children of God to lift up their heads and rejoice, for their redemption draws nigh. Even so, come Lord Jesus!

Marlborough, N. J., May 23d, 1846.

For the Harbinger and Advocate.

THE FIRST MYSTICAL INTERPRETER.

What is the meaning of mystical? It is defined "Obscure, secretly obscure or secret. Involving some secret meaning, allegorical."

What is the meaning of literal? "According to the letter, primitive; real; not figurative, or metaphorical." These words, mystical and literal, convey ideas in natural contrast. In logic, one is the antithesis of the other. The word spiritual is frequently used for mystical; but it is not so used correctly. Spiritual is the proper contrast of carnal, Romans, viii: 6; Cor. ii: 14, 15.

When we regard the correct meaning of the words, we must admit that the most strictly scriptural preacher or writer, is the most spiritual.—He will confine himself most constantly to "the mind of the spirit," therefore he must be most literal,—must give the *real*, literal meaning most fully. But an earthly or carnal minded teacher, may teach the literal or the mystical view of scripture; and yet be carnally minded. Spiritual and carnal apply to character. Literal and mystical apply to the interpretation of the Holy Scriptures.

Who was the first mystical interpreter? Satan. Our primeval parents were literalists; as all the most distinguished and spiritual of God's servants have ever been. They understood God as he said, "According to the letter," or strict meaning, Gen. iii: 2, 3. But "Satan, by his subtlety," made them think it was *mystical*. The true

sense, he said, was *secret*. It was necessary to take what God said allegorically! Thus Eve was "deceived by Satan's subtlety," 2 Cor. xi: 3. She was "corrupted from the simplicity" of God's truth, by the *mystical* notion that the meaning was secret! Had she adhered to the literal view she could not have been "corrupted."

The leaders of those "who changed the truth of God into a lie"—the philosophic instructors of the heathen world, followed in Satan's wake. They made man to be, not simply a matter-of-fact man, living and acting visibly before them. They made the *real* man to be something secret,—a man within a man. The apparent man was only a prison of the "man proper!" The assassin, or executioner, or some other agency was necessary to break open the prison and give freedom to the real man!

When the Jewish teachers were "corrupted from the simplicity" of prophetic truth, they took the same track, and proceeded under the subtlety of Satan's delusion, to murder their own Messiah. He was too real, too strict and literal in his interpretation and fulfillment of prophecy, to suit their mystical notions. Plato's theory prevailed!

The educated converts to Christianity, who became instructors of the church in the 6th century, brought the mysticism of philosophy with them. This "mystery of iniquity" worked till it wrought out "the man of sin!" Man, the church, the kingdom, and all the associate truths of revelation, were made mystical. Then the Second Advent, the judgment, and the resurrection of the dead, were made "secret"—so obscure that they lost their hold on the mind of the great body of the church.

Protestants follow on with Papists, and sustain Satan in his grand scheme for *corrupting* Divine truth, which relates to man. The literal record of man, as God made him—of his *death* and *burial*, (Gen. v. 5, xii: 31; Acts, ii: 29; Heb. xi: 15, 30) and of his *resurrection*, is in entire and eternal contrariety to the first mystic interpreter, and all other mystics. Satan by his subtlety has "corrupted" the world. He has "beguiled" the church as he did Eve. J. B. C.

Selected.

I Corinthians, Fifteenth Chapter.

Several considerations give this portion of the Scriptures a peculiar interest. We often desire to know how the Apostles preached,—what particular topic they dwelt upon as most interesting and important. We here have an account, from one who was not a whit behind the chiefest of the Apostles, how he had preached to them. "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried and that he arose again the third day according to the Scriptures." We suppose no one will question what is meant by the death, burial, and resurrection of Jesus Christ. The appeal he makes to the witnesses of the resurrection, who ate and drank with him after he rose from the dead, compared with the history of the appearance of Jesus, after his passion, must settle every cavil, to the candid inquirer for truth!

2. The Apostle declares that Christ, by his rising from the dead, became the first fruit of them that slept; teaching us that those who sleep in Jesus will rise from the dead as Jesus did. That as by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order,—Christ the first fruits, afterward they that are Christ's at his coming. That the Apostle should so change his language, as by the *terrus* death and the *resurrection*, to mean something entirely different from what

he had designed to be understood before, without any intimation of such change of import is, to say the least, very unreasonable.

3. In this chapter we have "die" mentioned four times, *died once, fallen asleep once, sleep once, slept once, and death five times, dead nine times.* We think no person can sit down and compare them, without coming to a clear conviction, that the language has reference to the same event, literal, natural death. As Jesus literally died, according to the Scriptures, so the term death, in all its forms as used in this chapter, is used in the same sense, and means literal, natural death.

4. So likewise we have the term *rise* mentioned three times, *risen twice, risen from the dead once, rose again once, rose from the dead once, raised four times, raised up four times, made alive once, and resurrection of the dead four times.*—The plain simple import of the language is to be restored to life again, as Jesus was restored to life. We have no intimation from the Apostle, that he is applying the term to different subjects, in a different sense. He is speaking of that resurrection of which Jesus became the first fruits.

5. Lest there should still be doubt in the minds of his Corinthian brethren, and to make the matter plain, he goes on to illustrate the subject by the figure of bare grain sowed, to which God has given a body as it had pleased him, and to every seed its own body. But he had stated, "and that body that shall be, but bare grain;" as though aware of the danger, that those who denied the doctrine might take advantage of this declaration to deny the very doctrine he had endeavored to establish, the literal resurrection of the dead, he proceeds to apply his own figure, and tells what body is sown and how, and what body it is raised. It is sown a natural body, it is sown in corruption, it is sown in dishonor, it is sown in weakness." The body goes into the grave in weakness, a natural, corrupted, dishonored body. How different from the body that is raised up. It is raised a spiritual body, in incorruption, in power, in glory. Can language make any subject more plain? Can any thing short of unbelief in the word of God call the doctrine of the literal resurrection in question? What is sown in dishonor and raised in glory? What is sown in corruption and raised in incorruption? What is sown in weakness and raised in power? What but that which is sown a natural body, and raised a spiritual body?

6. Well, but the Apostle says, "thou sowest not that body that shall be." True it is not the body that shall be, for it is sown a natural body; but it is raised a spiritual body. It is, indeed, a very different body. As different as power is from weakness. As different as natural is from spiritual, as glory is from dishonor, or incorruption from corruption. But again you insist that the Apostle says, "thou sowest not that body that shall be." Truly, for the body is changed. It would seem as though the Apostle designed to meet this objection fully, and to answer an inquiry that might arise in the public mind, if the dead are raised at Christ's coming, what will be the situation or state of those who are then alive?—Will the living then die, when the dead are made alive? Or will they continue to live in their mortal and corruptible state? Or what will their fate be? 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." Then it is not the same body, because it is changed. We shall not all sleep in death, but we shall all, *the living and dead saints*, be changed in a moment, in the twinkling of an eye. "For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Then the dead will be raised, not mortal and corruptible, but immortal and incorruptible; and the

living saints will be changed from mortal to immortal and incorruptible. Thus, it is not the body that was sown because it is changed.

"O glorious hour, O blest abode,
I shall be near and like my God."

Thus changed, it will be fitted to inherit the kingdom of God, and not otherwise. "For flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption.

7. The doctrine of the future life by the resurrection of the dead, and that resurrection based upon the resurrection of Jesus Christ as its unshaken foundation, its permanent basis, is made the ground of the Apostle's rejoicing and hope. And not only of his hope, but the ground he assures for the encouragement of his brethren. If the doctrine be not true, their faith is vain, their labor is vain, all is vain. "Let us eat and drink, for to-morrow we die." "But" thank God, "now is Christ risen from the dead and become the first fruits of them that slept." We are left no longer in doubt in this matter. Christ lives, and the dying saint will live again. "Therefore my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." If there is no immortality and eternal life as the reward of those who labor in the Lord, their labor would have been in vain.—And if there is no resurrection of the dead, they that have fallen asleep in Christ have perished, and there is no immortality.

8. The profession that the Christian brethren have made, that the Scriptures, in their plain and simple import, are the only and sufficient rule for the disciples of Jesus Christ, is but the Protestant doctrine of confidence in the book of God. But with too many Protestants it is only in profession, not in fact, that the Scriptures are so regarded. Systems are adopted, philosophy is consulted, the wisdom of the world is eagerly studied, and God's word is tortured and wrested and perverted, to conform to their views and to sustain their systems. Unless we are very careful, we shall get upon the same track. Brethren, let us, as CHRISTIANS, maintain inviolably our professed attachment to the plain, unadulterated word of God. Let us preach Paul more and the wisdom of the world less. Let us preach Christ more, and hide our little, miserable, insignificant selves. I would rather meet death with the single declaration, "But now is Christ risen from the dead and become the first fruits of them that slept," than ten thousand "Plato's, thou reasonest well," and a whole cart load of philosophy, falsely so called.—*Christian Palladium.*

From the Advent Herald.

LETTER FROM DR. W. M. MILLER.

"To my beloved brethren in Christ, assembled in conference, and to the saints scattered abroad. Grace be unto you, and peace, from God, our Father, and the Lord Jesus Christ:

"I give thanks to God for your kind remembrance of me as expressed in the resolution of the 10th of May Inst., in your late meeting at New York city, and forwarded to me by the hand of Bro. Bliss. I have not ceased to make mention of you always in my prayers, that you might walk together worthy of your high calling in Christ Jesus, that you might be filled with the knowledge of his will in all wisdom and spiritual understanding, being fruitful in every good work, and increasing in the knowledge of God. I feel myself greatly revived by your expression of sympathy, and trust that you will never have occasion to feel that it has been misplaced.

"My multiplied and increasing infirmities admonish me that the time of my departure is drawing nigh. My earthly labors have ceased, and I now await the master's call, to be ready at his ap-

pearing, or, if it so please him, for the little while his coming may be delayed, to depart and be with Christ, which is far better than to abide in the flesh. I feel that I have but little choice, whether I shall be continued in life till that event, or my spirit be gathered to the spirits of just men made perfect. However God may be pleased to deal with me, I am sustained by the blessed assurance, that whether I wake or sleep, I shall be present with the Lord.

"I daily have you all in grateful remembrance; and rejoice that so many of you continue steadfast in the faith once delivered to the saints, looking for that blessed hope and the glorious appearing of the great God, even of our Savior Jesus Christ. I pray God that your faith may fail not, and that you may continue working together in harmony, building up one another in the most holy faith, and by your blameless lives and godly conversation, commending this gospel of Christ to the hearts and consciences of dying men.

"I have but little hope in my present weakness and infirmities, of again seeing the faces of many of you in the flesh. Permit me, therefore, to exhort you not to be ashamed of the doctrine of the kingdom of Christ, nor of acknowledging on all proper occasions your confidence in the nearness of his coming.

"My belief is unshaken in the correctness of the conclusions I have arrived at, and maintained, during the last twenty years. I see no reason to question the evidence on which rests the fundamental principles of our faith. I cannot avoid the belief that this earth is to be restored to its Eden state, and to become the eternal residence of the saints; that Christ is to come, personally, to reign on the earth; that he will redeem us from death, and ransom us from the power of the grave; that he will change our vile bodies into the likeness of his glorified body, and destroy those who destroy the earth; that at his coming will be the restoration of all things spoken of by the mouth of all the holy prophets since the world began, the establishment of the new heavens and new earth, the resurrection of the righteous, the change of the living saints, and the destruction of the wicked from the earth, whose resurrection will not transpire till after one thousand years. The evidences of Christ's coming are continually thickening—it hastens greatly—and should this earthly house of my tabernacle be first dissolved, my hope is still strong that I shall shortly meet him in the air. The political clouds in the eastern horizon indicate to me the near approach of the battle of the Lord God Almighty, the destruction of the kingdoms of earth, and the establishment of the kingdom of God. We may not know the precise time, but I entreat of you all to be prepared for the approaching crisis.

"Grudge not one against another, brethren.—Be patient, for the coming of the Lord draweth nigh. Be not many masters, but let each one do the work which God has fitted him for. Avoid vain janglings and questions which gender strife. Keep constantly in view the great question of the coming of the Lord, the hope of which purifieth the heart, and tends to the unity of the whole body of believers. If ye do this, you will do well, and will seek the other's good in preference to his own, and thus become living epistles, known and read of all men.

"In unity of effort will be your only strength. Therefore I recommend your meeting often in conference, as you have done, to consult with and encourage each other, in these times of trial and temptation. Be not turned away from your great work by friends or foes, but let each one occupy the talent intrusted to him—each working in his own appropriate field of labor. Be charitable to all, and not indulge in harsh and bitter denunciations against those who are not enabled to see with you. Cultivate that spirit of good

will towards all men, which shall fit you to be instrumental in the hands of God of saving some; and be less interested to advance the prosperity of a party, or sect, than to extend the cause of truth.—Above all, keep close to the word of God. And, finally, brethren, farewell. Be perfect, be of good cheer, be of one mind, live in peace; and the God of love and peace shall be with you.

WM. MILLER.

Low Hampton, N. Y., May 12, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, June 16, 1849.

Speaking the truth, in love.—PAUL.

Bills of Account.

We send out bills in this number to all who are owing *One Dollar* or more, for our paper. We hope they will promptly respond to our call. Do not treat it with neglect. We have labored hard for your spiritual good, according to our best ability; and now as an act of justice, you should pay us for our services. We need our dues at this time.

All mistakes, if any, in making out your accounts, will be cheerfully rectified.

CLOSE OF THE VOLUME.

This number closes the present volume of our paper, and in reaching this point in its history, we are led to reflect on the past, and contemplate the future.

Relative to the past, we have great reasons for gratitude to God. He has sustained us under all of our sore trials. We commenced our work with much prayer, and under the fullest assurance that we were in the way of duty. We had not ten subscribers pledged before the first number of our sheet was issued. Instead of having Conferences to commend, and pledged to support it, they have, in certain cases, done what they could to put it down.—Instead of having any extra attractions in point of mechanical polish or show, or literary perfection, to gain for it patronage and applause, it has been deficient in these things. But still, in an age of polish, literature, and refined taste, our humble sheet has lived, and still lives, to combat error of every kind, and instruct the willing minds, and cheer the glad hearts, of a few who love the truth.

We owe our success to the power of plain Bible truth, spoken in love, without respect to persons, name, sect, or party; making as our prominent theme, and chief and ultimate object of our sheet, the proclamation of the soon appearing of Christ and his kingdom. Thanks be to God for the success with which we have met.

Relative to the future, we say, that in the fear and strength of God, our course is onward. His glory is our aim. We have no traditions and doctrines of men, either of ancient or modern times, to propagate—no human measures to substitute for the order of the New Testament—no worldly alliances to form as a servant of Christ, to whom we are most strongly allied—no standard around which to rally a party but that of truth—no leader to follow but Christ, and no law but his to obey. By the assistance of Him in whom we trust, and who has hitherto been our defence, we shall not be diverted from our course,—nor hindered in our work, by the counsel of mistaken friends, nor the vain words and petty acts of deceived individuals, nor grave decisions of sectarian conferences. We have seen so much of this kind of confederated financing, in our Christian experience, as to become sick, sick of

it. We turn away from it with disgust, and most heartily pity any who, in these last days, may engage in it, or be deceived by such unscriptural and foolish manoeuvring.

Those friends, ever true and faithful, who have borne with our imperfections, and stood by us thro' all of our sore trials, are very strongly endeared to us. They are friends who will not flee when troubles come; nor sell, nor withhold the truth, for any consideration; nor be cajoled or lashed into silence on matters of faith, by a flattering tongue, and smooth words, or angry threats, or menacing looks. They are

"Deaf both to censure and applause,
And dead to all below."

And are ever ready to stand in defence of the truth.

"These are the friends for me."

We hope we shall have their co-operation in our future work, as far, and no farther, than we shall work for God. Should we depart from the truth, we sincerely hope others will not follow us, but will leave us to suffer the consequences of our folly alone.

We never have seen more cause for girding on the whole armor of truth than now, nor felt more willing and anxious to do it. Our faith in the blessed truths of the Gospel was never more grounded than at this very moment: it would be wilful unbelief to doubt. And on no one point are we more certain than that which relates to the near coming of the Lord: he will soon come. This fundamental truth must not be lost sight of for a moment: for it is, with its kindred doctrines, the message of the true servants of Christ, in this last age. "Fear God, and give glory to him, for the hour of his judgment is come," should hold a prominent place in all of our communications to the people. And that we may make the Harbinger and Advocate, in the future, a more efficient means of extending this proclamation far, and near, than what it hitherto has been, is our most ardent desire; and to do we have fervently invoke the blessing of our Heavenly Father, and solicit the faithful counsel, fervent prayers, and united co-operation, of all our patrons.

DIFFERENT PRINCIPLES.

The cause of our difference, we apprehend, does not lie so much in different interests, but in different principles, which govern us, in endeavoring to accomplish the same object.

We hold that the doctrine of the near coming of the Lord, should be prominently kept before the people of this age. But in doing this, we think that every other Bible doctrine should be investigated. The whole Bible, we believe, is as much the property of the church of this age as of any other; and that it is as much the duty of the preacher of the Bible now, to disclose the whole counsel of good, as it was for Paul, Jeremiah, or any other true minister, ever to do it.

Some others hold, as we do, that the doctrine of the near coming of the Lord, should be prominently kept before the people of this age; but think that other doctrines of the Bible should not be investigated. They think that Adventists should confine their investigations to the "Advent question," and that other Bible questions, on which we, as a people, differ, should be let alone.

In carrying out our principles of freely investigating every doctrine of the Bible, we have been led to examine some of those doctrines on which we differ, and which others thought should be let alone. Hence our broad principles have come in collision with their circumscribed principles of investigation; and each feeling tenacious for his Christian rights, difficulties have been the natural result.

Well, how shall this evil be removed? In no other

way than by an abandonment of principle. One is wrong in principle; and there can never be union of action until this wrong principle is abandoned, and both parties can agree heartily to act upon one and the same principle.

Very well, then the inquiry arises, which of the two principles of action is right? Not the last, the circumscribed one, because—

1. It has ever been productive of much evil. It is at the foundation of all the prescriptive creeds that have ever divided the church. Their authors have said in effect, thus far we will investigate the Bible, and hold as articles of our faith, and no farther.

2. It has led to the assumption of a right which does not belong to equals to exercise over each other. God's children are equals, and hence one has no right to prescribe to the other relative to how much of the Bible he shall investigate, believe and proclaim to others.

3. It leads to the assumption of a right which alone belongs to the God of the Bible. He has given the Bible to his children, and told them to search it. Therefore it must be a fearful invasion of his rights for any one to attempt at any age of the world, under any circumstances, directly or indirectly, by persuasion or force, to prevent any portion of the Bible from being investigated.

4. It is calculated to shut out truth and righteousness, and keep error and corruption in the church. Truth purifies; hence according to the proportion of it that is withheld from the people, will be their corruption. By proscribing investigation, or refusing to examine any certain portions of the Bible, the nominal church has been plunged where she now is, in darkness and deep moral corruption.

Therefore, this limited prescriptive principle of investigating the doctrines of the Bible is not only incorrect, but fearfully hazardous.

The other principle which we have adopted, and which leads to the free and full investigation of the Bible, we contend is right, because—

1. It has ever been productive of much good. It has enlightened the mind and nerved the arm of every Christian reformer of every age, to come out from the darkness, bondage and corruptions of the church, and take his stand in bold defence of the truth. It was this broad unrestricted principle of free investigation of the Bible that brought us as a people, to embrace the glorious truths relative to the appearing of Christ and his kingdom.

2. It leads us to acknowledge God, the author of the Bible, as possessing the sole right to dictate to his children, relative to the investigation and proclamation of his word, which he has indiscriminately put into their hands.

3. It leads to the obedience of the express commands of the Bible, "Search the Scriptures,"—not a part, but "the Scriptures,"—"Preach the word,"—not a part, but "the word,"—"Preach the gospel," not a part, but "the gospel,"—not for a specific time, and then only a part of it, but the gospel to the end of the world. "Speak all the words I command thee to speak unto them; diminish not a word."—Jer. xxvi: 2, "Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts xx: 26, 27, "Blessed are they who do his commandments."

Hence it is clear that the principle of free unrestricted investigation of the Bible, is in strict accordance of the will of its author; and consequently the restricted principle is wrong, and its opposition to the unrestricted principle, is the cause of the difficulties to which we have referred.

Now, what shall be done? Shall a principle of the Bible or of man be sacrificed? One or the other must be done in this case in order that we may act

in harmony. No conscientious man will do the former, for he knows very well that by so doing he would sin against God, and that the union obtained at the sacrifice of a principle of the Bible, would not be well pleasing with him. The principles of men must bow to the principles of revelation, and then a union that God will own and defend, will be the happy result. We go for such a union as this, and no other. On this ground we will cheerfully meet all the disciples of Jesus. Who will meet us there? We ask who?

LITERAL FULFILLMENT OF PROPHECY.

We are fully convinced that the prophecies must all have a literal fulfillment. This is most strictly true of all fulfilled prophecy, and why should it be otherwise with that which is yet to be fulfilled? We believe it will not. Some however have thought, and perhaps now think differently. They have supposed that those prophecies which speak of the distress of nations; shaking of the powers of heaven; men's hearts failing them with fear, or men expiring through fear, for looking after the things that are coming upon the earth, and similar prophecies which speak of the troubles of the last days,—have had their fulfillment somehow in some past commercial embarrassments; moral shakings; and fearful forebodings of worldly speculations, &c. But God has not justified this principle of interpreting his word. He is now fulfilling his prophecies most literally, and fearfully, in the wars, troubles and distress of Europe. The work is done in such a manner as to leave no room for doubt or dispute. He is justifying his own infallible word! and will continue to do so until every jot and tittle is most literally fulfilled. And as we draw nearer and nearer the closing up scene, the work of fulfillment of prophecy will be more and more great, grand, and fearfully dreadful: it will be God's last judgment upon a guilty world. The day of trouble, out of which all will be delivered, whose names shall be found written in the Book of life.

The mighty work has commenced; it will not be backward in its course; but will go forward with the strength of the Almighty, until it shall terminate in the coming of the Lord of Glory. And in view of this very time we are admonished to take heed unto ourselves, lest that day come upon us unawares, and find us unprepared to meet it. May we earnestly give heed to the warning.

The Proposed Pamphlets.

Bro. E. Miller writes that "we are much in need of more of the proposed pamphlets," and desires to know when another will be issued. We would do it immediately if we had funds to cover the expense of the work. The "Bible Doctrine" cost about \$100, and enough has not yet been taken and paid for to cover this expense. Could we realize the cost of this work from its sales, we might be able to meet the expense of another of the proposed works. Or would the friends pledge a sufficient amount, to be paid as soon as the work should be issued, we should feel safe in going forward in the work. Let them take the matter into serious consideration, and act as duty may dictate.

As soon as we decide on the character of the next pamphlet which we shall publish, we will speak more definitely on the subject. We will do all we can, with our limited means, for the furtherance of this good work.

For a long time past we have been crowded with original matter—but now we have but little on hand. We hope our correspondents will not let us want, in this respect, at this time.

TO OUR PATRONS.

The time has come when our expenses will be greatly increased, by the issue of the enlarged sheet. To meet those expenses, it will be necessary for our patrons to make remittances for past dues, and for the forth coming volume, as soon as possible.

Let there be one simultaneous move in this matter; so that, in reference to funds, the enlarged sheet may be placed on a permanent basis, beyond the reach of embarrassment. Will each one concerned see what can be done in this matter? Our terms will be—

Single Copy, One Year, in Advance,	\$2,00
" " Six Months,	1,00
Six Copies, One Year, in Advance,	9,00
" " Six Months,	5,00

To Canada subscribers, \$1.25 per 6 months; as we have to pay 26 cts postage on each volume. Where it is not convenient to send the odd twenty-five cts. send one or more dollars, and we will give credit as far as it will pay. To Canada subscribers, one dollar, in advance, will pay for twenty numbers of the enlarged sheet.

This is the best we can offer now; but should our funds warrant it, the terms may be made more favorable; these, however, are very low, considering the size of the sheet and the amount of matter we design to give. We repeat, will our kind patrons, every one, as far as possible, comply with these terms, as soon as possible?

Our FARE LIST. But very little aid, by way of donations, has been received during the publication of this volume of the Harbinger, to defray the expenses of sending it to the poor; of whom there are some hundreds on our books. This tax we are willing to bear, as long as we are able, but when it is likely to become oppressive, and be the cause of embarrassment to our business, it is duty for us to speak.

Every church should provide for the wants of its own poor, and we recommend them all to take this matter into their own hands, as some have already done. Some of the poor, however, are situated alone; and consequently the church cannot provide for them, only as they do it by donations to the office from which the Harbinger is issued.—Now the question is, shall these poor brethren and sisters, who seldom or never hear a word preached calculated to strengthen their precious faith and revive their blessed hope, now, at this late moment of time, be denied the reading of the Harbinger and Advocate, for the want of means to pay for it?—Have the benevolent no more to give in this case? Or will they again step forward, and aid by their free-will offerings, in carrying forward this good work. We have confidence that they will do the latter.

We are happy to say that the number of our subscribers is on the gradual increase. It should be much increased by the commencement of the enlarged sheet. To do this, let each subscriber continue his or her subscription. Let not one leave us at this critical hour. Your aid is needed to sustain the Harbinger and Advocate at this peculiarly trying time. You have stood by it through many sore conflicts. By the guardian care of Him, whose cause it has endeavored fearlessly to advocate, it has lived; and so long as it continues to pursue the same uncompromising course, it will live, and do good. Fear not, therefore; for we feel the strong and sweet assurance, that the God of battles is at the helm, in this time of storm, and will, if we obey Him, guide our little bark safely through.

We not only kindly solicit each one to continue his or her subscription, but we earnestly request you to try and induce others to become subscribers. Take hold of the work in good earnest. Go to your

neighbors and friends and brethren, who do not take the paper, and tell them, that the shaking of nations, the casting down of thrones, and the warlike attitude of all continental Europe, together with the most convincing signs of the times in the religious and moral world,—loudly proclaim that the coming of the Lord is near. Tell them they need the Harbinger and Advocate to inform them on these great and most important matters. A course like this, by our patrons, we think, would soon result in the increase of our number of subscribers some hundreds. Will you try it?

We have one request more to make to some of our friends and then we will dismiss the subject for the present. We solicit those who have ability to write for the press, to aid us in filling the pages of the enlarged sheet with original matter; or, in other words, with communications, doctrinal, experimental, practical, prose and poetical, fresh from the clear heads and warm hearts of the writers. We have no sectarian or restrictive rules to lay down to govern you in your respective investigations.—We wish you to be free in this respect; only keep within the boundaries of the Bible; and if your communications shall breathe the spirit of Christ, and bear upon their face, the evidence that the glory of God, and not self, is the object of the writer, then our columns will be open for their reception. Will you write for our pages on these conditions, and soon!

Foreign News.

ROME.

Stones are piled at intervals in the streets of Rome, with the inscription, "arms for women." Many women stand fearlessly in the most dangerous posts, armed with muskets, knives, and stilettos. The King of Naples is said to command his army in person. Rome contains 50,000 armed men, but there is a want of artillery to defend a circumference of sixteen miles. The roads near the town, in the direction of the enemy, are strewn with tripods of iron spikes, to prevent the cavalry moving; and the vicinity of every gate is mined, should the other difficulties be overcome. The street barricades are very solidly constructed, and all the houses near them are crisscrossed for musketry. Everything indicates the most determined resistance, and the Triumvirs are doing all in their power to stimulate the people.

May 7.—There is every symptom of an approaching alliance between the National Assembly at Rome and the 10,000 French, to make a stand against the pretensions of Austria and Naples. This morning, to the surprise of all, the Triumvirs ordered the five hundred French prisoners to be all set free, and to be furnished with rations and every comfort to speed them on their way to headquarters. The decree to this effect was published yesterday.

RUSSIA AND TURKEY.

A correspondent of the New York Commercial Advertiser, writing from Constantinople under date of April, speaks as follows, in relation to the difficulty between Russia and Turkey:

"There is great excitement in the city just now concerning a war with Russia. Wallachia and Moldavia, while paying taxes to Turkey are under nominal Russian protection. The people lately made some struggles in their chains—Russia sent 35,000 men and quieted them. The Sultan, in great terror, sent a polite message to the Russian general, saying that he was much obliged to him, but he had no further need of his services. The English Ambassador sent a peremptory demand that the forces should be withdrawn. But Russia instead sent 35,000 more—making

70,000 Russian soldiers on Turkish soil. And now all is consternation and distress. The Turks are frantic with rage—but impotent rage as they know—the lion with his teeth out and claws cut off. In despair they have thrown themselves into the hands of England and France, saying, save us, and do what you like with us, only save us.—Last week the English Ambassador sent a steamer express to London, desiring a fleet to be sent forthwith. The French Ambassador has also detained the Government steamer for Marseilles a day longer that she might convey his despatches. What will come of it all we know not, but God knows. He that ruleth on high, over the kingdoms, hath planned it all, and will overturn and overturn until his own kingdom is established.

IRELAND.

HORRIFYING FACTS.—We extract the following significant paragraph from a leading article in the *Kerry Post* of Saturday—significant as regards its concluding sentences, but sad, indeed, as regards its narrative of horrifying facts:

"Unutterable facts are fast accumulating to warn us that the approaching summer is likely to become of greater horror and misery than we have yet seen. Disease is cutting away the population at a rate not easily estimated; and the people, under the pressure of their wretchedness, are fast degenerating into brutality. The poor are buried by stealth, uncoffined, and at night. Parents bury their children in gardens and by-places, to hide the fact of their death, in order that their miserable pittance of meal might not be stopped." The dogs are turning into beasts of prey; and we have heard a few days since of a dog horrifying a parcel of men assembled at a smith's forge, by rushing among them with the head of a child in its mouth, which, no doubt, it had scraped out of its shallow, hasty grave."

THE UNBURIED DEAD.—LORNA, MAY 5.—On Wednesday, the 2d instant, Matthew Fleming, of Sharavogue, found, in one of his out-houses, the head of a poor man, and, on making search, he found the body in the wood of said place, with the hands eaten off. The head was brought by his dog during the night. He was so horrified at the appearance that he destroyed the dog. It appears the poor man, who, it is supposed was from Marble Hill, county Galway, was heard to say that he would have died with want the previous day were it not that he got relief from a farmer named Dooly, of Clonsaheen. The poor man died with want in the wood. The dogs, as carrion, fed on his corpse. Good God, how long will our rulers be deaf to these scenes, the like of which were never witnessed in a Christian country! There was an inquest held—a verdict rendered accordingly.—*Tipperary Vindicator.*

INCREASE OF DESTITUTION AND DISEASE OF THE POPULATION.—On Tuesday last it was really alarming to see the crowds of people that beset the gates of the poor-house seeking relief. It is a proof of that continued want of employment which is fast destroying the monetary and physical capabilities of the country. It is morally impossible that such a state of things can proceed for six months longer without involving in irremediable ruin every class in the entire community.—*Kilkenny Journal.*

A SIGN OF THE TIMES—WASTE LANDS IN ULSTER.—In the district of country lying between Knepps and Benbur, about three miles, there are no less than seven townlands, covering an area of one thousand acres, totally unoccupied. Some two or three years ago this same district was inhabited by a comparatively wealthy population. Many other places are similarly circumstanced, so that our brethren in the south and west are not likely to have all the waste land to themselves.—*Armagh Guardian.*

LIMERICK.—In the once thriving town of Newcastle, in the county of Limerick, during the recent quarter sessions, there were over twelve hundred prisoners to be tried, and it occupied the court but three days to try them all. And why? Simply because they all pleaded guilty, in the hope of being detained in prison; and two who were discharged were the next day accused of riot in an attempt to break into jail. On his former visits the assistant-barrister had comfortable lodgings in the town; on the present occasion the offer of a guinea a-night could not procure him a bed, even in a cabin. All had fled from a rate exceeding 20s. in the pound.

KANTURK, MAY 7.—To such a state of things is society reduced at present, that poor creatures are compelled to have recourse to means as revolting to the feelings of humanity as they are laden with the incense balm of speedy death.—Would you believe that in many parts of this union the corpses of the once blue-eyed maiden or the warm-hearted peasant are no longer, after the time-worn custom, "waked"—no sigh—no keen—no bursting of hearts—no wringing of hair? None—their death is even denied to their next door neighbors, and the bodies concealed, eye, carefully, some to my own knowledge for a space of thirteen or fourteen days, in order to come by their splendid income, half a stone of Indian meal. Really, we will soon be worse than Indians themselves.—*Correspondent of Cork Examiner.*

DEATHS FROM STARVATION.—A few days ago a poor man named George Hanlon, was found dead by the road-side, on the townland of Gurtee, near Mitchelstown. One of this poor man's children died on the previous day of want, and he set out with the remains of his dead offspring to a distant churchyard, to have it interred with his once respectable kindred, but was so fatigued from hunger, that, on returning, he laid down and died by the road-side, where he was found on the following morning. The coroner of the district, who, it appears, was too much engaged holding inquests on poor creatures who died under similar circumstances, could not attend. The neighboring farmers assembled, and pronounced their verdict, that he died from starvation. There are some hundreds who have died in these mountainous districts this time back from lingering starvation; and their friends are so inured to such deaths, that they say, "Oh, he, or she, was ill for the last month, and died by the visitation of God." So the one-twentieth of the deaths from starvation never come before the public.—*Ibid.*

From the N. Y. Evening Post.

Camphor versus Cholera.

As there seems to be a general apprehension that the cholera is approaching our city, and I some few believe that it is already among us, I beg permission, through your columns, to make public the following facts: During the year 1832, when we were first visited with the cholera, I learned from some source, that the spirit of camphor, taken in small doses, was a certain specific. Being at that time connected with the Post Office in this city, I procured several dozen of small vials, which I filled with strong spirits of camphor, and gave one to each of the clerks and letter-carriers, with directions whenever they felt any premonitory symptoms of the cholera, to take ten drops in a tablespoonful of water, and if that did not relieve them to repeat the dose every fifteen minutes until they found relief. Neither the clerks nor any of the letter-carriers had the cholera, although the latter were constantly exposed by visiting every part of the city in discharge of their duty.

Two persons in my own family were attacked with cholera, one of them severely, to whom I administered camphor before my physician arri-

ved, and they were both cured. I would add, that the late Dr. Gram informed me that of 450 cholera patients, he did not lose one, when called at an early stage of the disease, and he uniformly administered camphor. BETA.

Lord POWSONBY, in a letter published in the British journals, says that to his own knowledge dissolved camphor has proved a certain cure for cholera, both in Paris and Germany, and, if taken in time, the cure is generally effected before it is possible to procure a physician. The following is the recipe:

Recipe.—One and a half ounce of spirits of wine; one quarter ounce of camphor dissolved in the wine. Get a small vial of spirits of hartshorn.

Directions.—First, give a teaspoonful of hartshorn in a wineglass of water. Begin immediately and give five drops of spirits of wine, (camphor), filling the teaspoon with cold water and a little sugar. Repeat this every five minutes until you have given three doses. Then wait fifteen minutes and commence again as before, and continue half an hour unless there is returning heat. Should this be the case, give one dose more and the cure is effected. Let patients perspire freely, as on this life depends; but add no additional clothing.

Correspondence.

FROM BRO. E. MILLER, JUN.

DEAR BRO. MARR:—Our meeting, previously appointed at this place, closed last evening, and this morning. The friends dispersed, anticipating a meeting soon in the kingdom of God. We had a season of sweet interest, from our coming together on Thursday evening, till our separation on Monday morning. From 35 to 40 of the saints from abroad, were present, in the unity of the spirit. Our social meetings were seasons of lively interest, and of profit; and the ministration of the word by Bros. Hoyt, Greenleaf, Chaplain, and Catlin, was to the instruction and edification of the children of God, and, in some cases, to the conviction of the unbelieving. The influence of the meeting, so far as we are able to judge, is decidedly good. We praise the Lord that we have enjoyed so good a season. It is to be hoped that each brother and sister, as they repair to their homes, to their respective callings, will be careful to keep the spirit of Christ. We come together in such assemblies, are stirred up by intercourse with each other, our hopes are enlivened by a renewed contemplation of the sacred promises of a glorious future, and the evidences of speedy deliverance, our zeal for the cause of God is much quickened, and we are filled with rejoicing. This is all well, proper and profitable; but is all a very easy matter, and of very little consequence, compared with an every day Christian life. To live Christians at home, in our own families, in our every day avocations and associations, is the difficult part of attainment. The person who can live a Christian at home, will find little difficulty elsewhere.

About eighteen months ago a copy of *Storra's Six Sermons*, was sent into this neighborhood; by it an interest in the truth was awakened, which prepared the way for the preaching of the word, which in the providence of God soon followed. There is now in the vicinity a congregation of sixteen, settled in the faith, and consistent in their lives, besides five who have moved away and two who have died, only four of whom had previously believed the Advent, and kindred doctrines. The truth is still gaining ground, and I trust that yet more will, through its influence, be led to obey the gospel, and thus become heirs according to the promise. In many other places

in the fields occupied by Bro. Catlin and Bro. Chaplin, there is a steady interest in the truth, and from time to time, some are coming out embracing the gospel faith, confessing and obeying it. And to an individual they receive the doctrine of life and immortality through Christ. We would invite any who may doubt whether the preaching of the Destruction of the Wicked is productive of any good, to come this way; and visit the different congregations in this region, and get from the lips of the brothers and sisters themselves their histories. I think their doubts would be dissipated. There is great encouragement for persevering effort in proclaiming the whole truth. Brethren, let every one who labors for the salvation of men, remember that "the gospel is the power of God unto salvation, to every one that believeth;" and remembering this, be sure that you understand what the gospel is, that proclaiming it, you may induce men to believe and obey it, that thereby they may be saved.

Your Bro. in hope of Eternal life,
E. MILLER, JUN.
Middlebury, Elkhart Co., Ind., May 29, 1846.

FROM SISTER C. ISHAM.

DEAR BRO. MARSH:—We are still looking for the coming of our Lord and Savior Jesus Christ. This hope cheers me amid all my trials, which have been somewhat severe the winter past. O how much need there is of that charity which suffereth long and is kind, and of that loan which the Savior and the Apostles urged upon the church. Our Savior said, "If ye love me keep my commandments, and this is my commandment that ye love one another." "By this, shall all men know that ye are my disciples, if ye have love one toward another." I wish to learn, believe and obey all the commands of my Lord and Savior; and O how blessed to sit at the feet of Jesus, and learn his word with no theory of our own to sustain; then we can claim the promise of Jesus, which says "the spirit shall guide you into all truth."

I have been afraid that some in proclaiming the "Hour of His Judgment has come," have rather neglected to enforce the whole truth which this message embraces. I believe it embraces the whole Gospel preached by Christ and his Apostles, with the addition of the time of its consummation. What is it to fear God? Says the wise man, "The fear of the Lord is the beginning of wisdom. Whoso despiseth the word shall be destroyed, but he that feareth the commandments shall be rewarded."

He that is wiser than Solomon, said, "Whosoever heareth those sayings of mine, and doeth them, I will liken him unto a wise man which build his house upon a rock." I think there is much contained in these few words, "Fear God and give glory to him." To fear him I understand to mean to be subject to his will, and obey all his commands. How shall we glorify God? Says the Apostle Peter, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ." Then to preach the word will glorify God. I do believe God's word is now being preached in a manner that will glorify him, by some at least. What a beauty there is in the word when we see its harmony. I hope that none will be offended at the Word on account of persecution arising.

Let us prove all things and hold fast that which is good; and may the God of peace sanctify us wholly, through the word of truth, and preserve us all blameless unto his coming, is the prayer of your unworthy Sister in Christ,
CLARRISSA ISHAM.

Burlington, Vt., May 18, 1846.

FROM BRO. S. L. WALTER.

DEAR BRO. MARSH:—The little band of waiting pilgrims in this place are still anxiously looking for the coming and kingdom of our Lord, and are strengthened in their hope by the passing over of the day. I do praise the Lord for the unity of the spirit we enjoy, the brotherly love that prevails, and the ardent desire manifested to know and be sanctified by the truth, and truth alone. We have but one faith, and that is the word of the Lord; and receive each other's opinions as the honest opinion of each other; and though we differ but in opinion and not in faith, we are sighing for immortality, and looking for it at the revelation of the Lord Jesus Christ from heaven.

Yours in hope of immortality,
SAMUEL L. WALTER.
Williamsburgh, N. Y., May 21st, 1846.

Obituary.

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

DIED, in the town of Ogden, N. York, on the 26th of May, 1849, after a long and protracted affliction, Sister LUDIA BOWEN, aged 48 years.

Sister B. embraced Christ as her Savior about eighteen years ago; and four years after her conversion, she followed the example of Christ by going down into the water and being buried with him in baptism, and united with the Baptist Church. Since that time she has ever been a devoted disciple of Christ.

About two years ago she heard Bro. P. A. SMITH preach on the subject of Christ's Personal Reign on the earth restored from under the curse; and the unconscious state of the dead, and the true source of immortality; which she readily embraced, and has been a firm believer in them since.

She died from the effects of cancer; and though her sufferings were great, she was not heard to complain, but calmly waited the time of her departure. Like Paul, she ceased not to warn all who visited her,—not, after the ordinary manner, to prepare to die, but after the example of the Apostles,—to prepare for the coming of the Lord. The day previous to her death, she was asked by her eldest daughter, if she thought she was dying, and was willing to go. She answered, "Yes; bless the Lord!" She had left a husband and six children to mourn; but, we trust, most of them mourn not as those that have no hope.

There was a large attendance at her funeral. Many heard, for the first time, what in these days is called Advent preaching; but they listened with profound attention to a discourse from I Cor. x: 21, 23.
C. L. LYON.
 Rochester, N. Y., June, 1849.

Religion is the stay of the weak, the master of the ignorant, the philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Wise Solomon, from the similitude of his understanding, pronounced this divine aphorism, that to fear God, and keep his commandments, is the whole duty of man.

Appointments, &c.

BRO. P. A. SMITH appoints to preach at Batavia—Sunday, July 8th.
Attica—Monday evening, July 16th.
Arcade—Tuesday evening, July 17th.
Lodi—Wednesday evening, July 18th.
Loana—Thursday evening, July 19th.
Edenboro, Pa. (or where Bro. J. W. Goodwin may appoint)—Sunday, July 22d.
Will the brethren at these places circulate the notice.

BRO. J. WESTON appoints to preach at Little Falls—Monday, June 18th.
Utica—Tuesday evening, June 19th.
Syracuse—Wednesday evening, June 20th.
Auburn—Thursday evening, June 21st.
Seneca Falls—Friday evening, June 22d.
Rochester—Sunday, June 24th.

[As we are informed, the object of Bro. Weston's tour is to see if his labors are needed somewhere in the west. He will need assistance to meet his traveling expenses. Help him, therefore, as duty may demand.—Ector.]

BRO. H. H. GROSS gives notice that he will fulfil the following appointments:

New York—June 11th to 25th.
Newark—Sunday, June 17th.
Brooklyn—Sunday, June 24th.
Albany—Tuesday, June 26th.
Troy—Thursday, June 28th.
Middletown—June 29th to July 1st.
Ballston Spa—July 3d to 6th.
Saratoga Springs—July 8th (and in vicinity, as Bro. White may dictate) to 12th.
Jamestown—July 13th to 15th; and vicinity, as Bro. Barber may appoint, July 17th to 19th.
Rock City—July 20 to 23.
Mayfield* (Cranberry Creek), Fulton Co.—July 23d to 29th.

Eld. Wm. Ingwire will be with me from July 4th to 22d; also, Eld. I. R. Gates will be with me July 10th to 29th; and Bro. Gates also appoints to preach in West Troy July 1st, and Albany July 8th.

Appointments farther west in due season.
(* Post Office Address.)

If the Lord will, I will preach at the following places, viz:

Victor—Sunday eve, June 17.
Sibley City—Evenings, June 19, 20, 21.
Spring Water Valley—Sunday, June 24, as brethren may appoint.
Batavia—Sunday, July 1. J. WENDGILL.

A Tent Meeting will be held in Montague, Mass., near the village, June 22d, at 10 o'clock A. M., and continue as long as shall be thought best. Brethren are invited, in the name of the Lord, to come and bring their tents and board.

R. V. LYON.

BRO. EDWIN BURNHAM will hold a conference, at Three Rivers, Mass., commencing Friday, June 22d, and continue over the Sabbath.

W. G. RUOGLIS.

BRO. P. A. SMITH will fill Bro. J. C. Bywater's appointment, at Victor, the third Sabbath in June. He will also meet the brethren at Batavia, July 8th.

Remittances for the Harbinger & Advocate.

A Spencer G Miller E Groves no 286 W E Hathaway J Litchenthaler no 304 P Aldrich L Ward Mrs Hall J M Wellington A Greenly M Overton H Orr no 289 E Capen S Craig S Sisson A Smith S Seger J Mawson T Knickerbacker A Beebe no 316 O B Griffin J Kelsey M Granger M Utley W O Hough J Fuller S Cruser no 303 J S Morgan J Maxcy N Branch Jr G Wise—\$1 each.

J Belleville T Strange no 327 J S Leonard E Slater H Baldwin—\$2 each.

A Vanauker W Wilson W Dayton W Browne Jr P Deen J H Walton J B Guerin Bro Bowndel J Owens—75 cts. each.

J Atwater N Tuttle—\$1, 15 each. C Baldwin J P Swayze, 15 cts. each. A Tuttle, 88 cts; R R York, 40 cts; B Mitchell, 60 cts; W Moshier, \$3; W Snow, \$1, 75; D Cray, 25 cts; O Wyard, 65 cts; S Lum, 60 cts; M Helm, \$4.

LETTERS—J B Cook E Bellows I C Wellcome Z Campbell J Weston.

FUTURE PUNISHMENT: by H. H. Dohney, Baptist Minister, England.

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