

ADVENT HARBINGER.

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

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ROCHESTER, N. Y., NOVEMBER 18, 1848.

WHOLE NO. 256.

Original Poetry.

For the Advent Harbinger.

LINES BY AN INVALID.

The following lines were composed by a devoted sister in Christ for more than twenty years, has drunk from the bitter cup of affliction. For the most of the time, owing to the nature of her affliction, she has been shut out from all the endearing associations of kindred and friends. Her sufferings, which have been severe, she has borne with christian patience and humble resignation. And with her mind unwaveringly fixed on the hope of a Christian, she rejoices in anticipation of the day at hand, when her sufferings will have ended; when her powers, physical and mental, emancipated from the thralldom which has bound them for so many long and tedious years, shall delight in the complete redemption of the redeemed, and expatiate in all the buoyancy and joy of immortal blessedness. L. E. BATES.

Oh! nervous Headache! cheerless friend!
With whom my only comforts blend;
While twenty years are on the wane,
Thou art the same unchanging pain
That placed with an unbroken yow
Thy blighted chaplet on my brow;
While many a flower once bright and gay
From Friendship's wreath is torn away.

Insatiate Headache! at thy shrine
Bows every social joy of mine;
And at thy bidding swiftly fly
The peaceful scenes of days gone by;
While in thy cheerless train appears
The blasted hopes of former years,
With the physician's baffled skill
To mock at all my pleasures still.

Unchanging Headache! though thy power
Has blighted every social flower,
Untwirl'd the wreath of friendship fair,
And placed the thorn and press there,—
Still may that wreath of glory bright,
Which ne'er can feel thy withering blight,
In the bright resurrection morn
Triumphantly my brow adorn.

Then perish all my dreams of yore;
Life's sunny morn beguile no more:
Let faith survey the promised land,
Where saints embodied soon will stand
And range the fields of Paradise,
Where flows the crystal stream of life,
Where blithesome music fills the air,
And palms of victory waving fair.

No blighting curse shall there annoy,
Nor fruits from life's fair tree alloy,
Whose laden boughs are bending low,
Whose healing leaves luxuriant grow,
O'ershadowing far the golden street,
Where saints and angels mingling greet
And tune their harps in lofty strains,
On Eden's renovated plains.

Thrice blissful day! Triumphant song!—
When, robb'd in white, that countless throng
Shall on the heights of Zion stand,
And far survey the Promised Land;
The City, with its dazzling sheen;
The King, in all his glory seen,
Whose sceptre sways dominions o'er;
And ransomed ones, who weep no more.

HARRIET SHEPARD.

Martinsburg, N. Y.

Original Articles.

For the Advent Harbinger.

POWER OF THE BEAST TO MAKE WAR 42 MONTHS.

What character received power "to make war 42 months," even "to make war with the saints, and to overcome them:" and received power also "over all kindreds, and languages, and nations?" Answer: It was the leopard beast, to whom the dragon gave "his power, and his seat, and his great authority;" and also the dragon gave him "a mouth," and healed the "deadly wound" of "one of his heads;"—then, "all the

world wondered after the beast, and they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" One general *eclat* of approval and obedience to the power of this beast, was given by all the world except those whose names were written in the book of the Lamb. It legislated, judged and executed on matters of faith and conscience in God's word, and all the world responded, Amen, and rendered servile obedience, whose names were written in the book of the beast. To close that period of 1260 years, the same beast should be led into captivity and killed with the sword. Notice this point: for it is the clue to a right understanding of the subject. This beast was not the Roman church hierarchy which took its seat upon this beast: the woman sat upon this beast, and they are two distinct characters, as much as are a horse and its rider. It is not said that the woman or mother church hierarchy had power to command the servile beast 1260 years, but it is said that the beast had power to make war 1260 years: therefore, in order to come to a correct understanding of the termination of the 1260 years, we must investigate the war-making power of said beast—how and when it was given, and how and when it was taken away from that beast,—not from the ecclesiastical rules of that church. The degradation and captivity of the ecclesiastical rulers of the church of Rome—Pope and cardinals—in 1798 does not touch the subject: for the beast—not the woman—was to be led into captivity and killed with the sword.

A brief sketch of this beast will be necessary in this place. The body of this beast was Grecian, not Italian or Roman, and embraced Babylon and Medo-Persia on the East, (it had a leopard's belly, bear's feet, and lion's mouth)—hence, it was the Eastern Roman empire, situated mainly in Grecia and had Constantinople for its capital; it was an additional sovereignty, yet in a joint alliance with the continuous dragonic kingdom whose seat was Rome. This Leopard Kingdom was founded by Constantine directly after his conversion to the Christian faith. The sixth head of the Roman Kingdom was in authority when John was on the Isle of Patmos (Rev. xvii. 10, and the previous five had fallen), and hence was the Imperial form of administration. That head continued from B. C. 30 to A. D. 476, when the barbarian Kingdom of the Heruli slew it, as it were, to death with the sword. The Heruli and after them the Ostrogoths held the throne and Kingdom of the Imperial Cæsars, under a Patrician-Kingly administration for seventy to eighty years, when they were subdued by the armies of the eastern Leopard Kingdom, sent forth under Belisarius and Narses, for and in behalf of the Roman church hierarchy. When the barbarians were entirely subdued (three horns plucked up), the Eastern government, at the solicitation of the Roman Pontiff, issued its "Pragmatic sanction" to the conquests of its generals, and established that as the civil code of Italy,—“In the Pragmatic sanction, Justinian restrains the military jurisdiction,” and also, says Gibbon, “The Pragmatic sanction of Justinian, which restores and regulates the civil state of Italy [as it was under the Emperors, previous to the barbarian conquest], consists of twenty-seven articles.” Thus the Patrician-regal administration (i. e. the seventh head) of the Roman Monarchy came to an end,

—and the eighth form was a restoration of one of the seven [viz: the sixth],—but, lo, the Leopard Beast was then controlled by “a mouth,” i. e. by “the decisions and right judgment of his [the Pope's] venerable See.” Yes, “the civil state of Italy, after the agitation of a long tempest, was fixed by a Pragmatic sanction, which the Emperor [Justinian] promulgated at the request of the Pope.” The Pope and the Senate had the regulation of the general matters of government, but the execution of civil and military affairs was entrusted to a representative or Exarch of the Emperor, hence the Leopard Beast simply extended his body or dominion Westward by conquest, so as to include the Roman States—the ancient seat of the dragon or Roman Monarchy;—and then the incorporated Roman Church [incorporated into a city by the Roman laws under Constantine, about A. D. 330], was protected and supported by the Kingdom which used not its own eyes and mouth, but obeyed those of the woman. It is probable that the power of the Patrician-regal administration was broken between 540 and 546, but this head did not end and the Imperial administration restored, until the above named civil code restored and regulated the civil State of Italy; that code was made and signed August 15th, 554, and was promulgated and took effect with all possible speed. The beast which carried the woman in the wilderness was the eighth form of Roman government, yet it was one of the previous seven; so that there were only seven heads in all.

For more than 200 years the civil and military affairs of Italy were executed for the Eastern government by exarchs sent forth by that government; the first was Narses. “The throne was filled by the exarchs, the representatives in peace and war, of the Romans.” The Lombards soon (about A. D. 568) invaded the north of Italy, but the immediate jurisdiction of the exarchs, which was afterwards consecrated as the patrimony of St. Peter, was central Italy; three subordinate provinces, Rome, Venice and Naples, acknowledged, both in peace and war, the supremacy of the exarchs. Finally, the Emperor became too weak to protect the ecclesiastical hierarchy, and consequently transferred those functions to another;—this was done by the express solicitation of a delegation of Priests and Senators sent from Rome to Constantinople by the Roman Pontiff. Some chiefs of France were persuaded to embrace the friendship of the Romans, and the passages of the Alps were delivered to the Franks by order of the Roman Emperor, and the Pope encouraged them to violate their oaths and engagements to the misbelievers, and Childebert, the great-grand-son of Clovis, was persuaded to invade Italy, but was only partially successful against the invading Lombards. About A. D. 728, the Pope entirely rejected the support of the Eastern empire, and subdued, by force of arms, the power in Italy, and “the people were anxious to place an orthodox emperor on the Eastern throne, but the Pope interfered, and the exarch was permitted to reside at Ravenna as a captive, and till the imperial coronation of Charlemagne in A. D. 800, the government of Rome and Italy was exercised in the name of the successors of Constantine.” “The sovereignty of the Greek emperors was extinguished” in 728, and the sovereigns of France became the protectors of the church hierarchy by regular election

of the Greek emperor and the Roman Pontiff; but between 728 and 800, the duties of chief civil magistrate were exercised by the Popes, whose "Christian humility was not offended by the name of *Dominus*," which means Lord or Prince. The German priests, to this day, even in America, are called by the same title. Charles Martel, sovereign of France, kept back the Lombards and protected the church till 752, when "his son Pepin assumed the office of champion of the Roman church," and in 754 the Lombards swore to restore the Pope's possessions and to respect the sanctity of the Roman church.—The Lombards again made war against the Pope, who wrote to Pepin, and he again saved Rome, and the Lombards languished about twenty years. Pepin had conquered all Italy, and *it of right belonged to him.*

"The Greek emperor had abdicated [in favor of the French king] his right [to rule Italy], and the sword of Astolphus [Lombard king] was broken by the stronger sword of the Carolingian [French king]. Pepin had exposed his person and army in a double expedition beyond the Alps; he possessed, and might lawfully alienate, his conquests; and to the importunities of the Greeks, he piously replied, that no human consideration should tempt him to resume the gift which he had conferred on the Roman Pontiff, for the remission of his sins and the salvation of his soul. The splendid donation was granted in supreme and absolute dominion."—Gibbon, Vol. III, p. 338.

Thus the territory and government were purchased by the Roman Pontiff. "The sovereignty of Rome no longer depended on the choice of a fickle people; and the successors of St. Peter [head of their church] and Constantine [head of their kingdom—the Leopard Beast, now scarlet-colored and carrying a woman], were invested with the purple and prerogatives of the Cæsars."

The imperial sovereigns of the West and protectors of the Roman hierarchy would henceforth receive "their crown from the successors of St. Peter. The Roman church would [henceforth] acquire a *zealous and respectful advocate*; and under the shadow of the Carolingian [French] power, the bishop [Pontiff of Rome] might exercise, with honor and safety, the government of the city [of Rome]." One Christmas day, A. D. 800, the Pope placed the golden crown of the Cæsars on the head of the French king, Charlemagne, when the dome [of St. Peter] resounded with the acclamations of the people, "Long life and victory to Charles, the most pious Augustus, crowned by God, the great and pacific Emperor of the Romans." "His coronation oath represents a promise to maintain the faith and privileges of the church. His dominion embraced France, Spain, Italy, Germany, Hungary, &c.; in short, his empire extended over nearly all the continent of Europe, and the rest implored the honor and support of his alliance, and styled him their common parent, the *sole and supreme Emperor of the West*; these allies were, the islands of Great Britain and Ireland, and the Christian and Gothic Kingdoms of Alphonso, confined to the mountains of Austria. The Slavonians who overspread the modern dominions of Prussia, Poland and Bohemia were partially subject to the Papal Emperor.

Thus the Little Horn (Dan. vii.) or Beast (Rev. xiii.) extended its dominion. After Charlemagne, the Pope bestowed "on the most obsequious or most liberal" of his successors, "the Imperial office of advocate of the Romish Church." By 962, much of the dominion had broken away from the Imperial rule, but Otho, of the noble race of the dukes of Saxony had re-conquered them, and forever fixed the Imperial crown in the name and nation of Germany. From that memorable era two maxims of public jurisprudence were introduced by force and ratified by

time: 1st. That the Prince who was elected in the German diet, acquired from that moment the subject kingdoms of Rome and Italy. 2d. But that he might not legally assume the titles of Emperor and Augustus, till he had received the crown from the hands of the Roman Pontiff.—Frederick III. of Austria, was the last who went to Rome to be crowned (1452);—"the superfluous honor was so disgraceful to an independent nation, that his successors have excused themselves from the toilsome pilgrimage to the Vatican, and rest their Imperial title on the choice of the electors of Germany." The last Emperor of that empire abdicated his throne in 1806, because Napoleon in 1803-6 had made the Romano-German empire a captive, and killed it with the sword.

More anon. This sketch is absolutely necessary to arrive at correct conclusions on the subject under consideration. H. H. GROSS.

New York City, Nov. 2d, 1848.

For the Advent Harbinger.

"AND THE TRUTH SHALL MAKE YOU FREE."

Our Lord, when conversing with the Jews, told them, that if they rejected him and his doctrine, they should die in their sins; but if they believed on him, they should know the truth, and it should make them free. John viii. 32. So at the present day; unbelief or error keeps us in bondage, but the truth makes us free. And nothing can be more certain than that the great mass of the believing world are in bondage to error. But why is it so? Or, in other words, why is it that the great chain of religious errors are so readily received by men? In answer to this I remark—first, that the theory or philosophy of religion is entirely perverted. And if it be true that men have perverted the philosophy of their religion, the most obscure intellect will at once discover that such a change must be to make that philosophy more in harmony with their receptive faculties.

Now what is the orthodox philosophy of religion? It is believed to be a subtle or refined agent, called the Spirit of God or the Holy Ghost, as distinct from the organization of man, as God himself, which must be infused into man—and thus coming in contact with his nature, causes him to feel, first, an overwhelming horror of conscience as an evidence of his lost condition: and second, an excessive transition to rapturous joy as an evidence of pardoning grace: hence, we do frequently hear people talk of getting religion, or experiencing religion, at some particular time and place, &c. But what is the evidence of your experiencing religion at that time? O, I had for so many days been struggling under the most awful forebodings, but at that instant I felt such an overwhelming, but unsought for, influx of joy, that I was scarcely able to contain myself. Thus I know that at that very time, while kneeling over that anxious seat, the Holy Ghost entered my heart, thus giving me the most certain pledge of my pardon, &c. Now, that such persons, under such circumstances, do get or obtain religion is no doubt true; but the subsequent life of a large portion of such, most lamentably shows, that their religion thus obtained is what James calls vain religion.

Now what is the philosophy of this way of getting religion? It is this: that the Spirit or Holy Ghost, and man, are two distinct and separate organizations, and that the Holy Ghost entering into man, and coming in contact with his receptive faculties, thus originates these antipodes of feeling.

Now is this philosophy true or false? I say, unhesitatingly, that it is false. Why then is it so readily received? Because, to receive and adopt a theory from an orthodox source, frequently saves much of the personal labor of investigating

the truth. But can so many honest and pious people have suffered themselves to be thus deceived? I answer, it is scarcely possible for men to avoid such deception, especially where such deception begins to be infused into their earliest instructions. The history of the world is but one universal demonstration of this one great truth, that, that system of philosophy which is most forcibly taught is most readily received. Hence, if you enter a Pagan community, you will find the great mass growing up into their form of religion. The same is true with regard to a Jewish or Catholic community, and no less so in a Protestant one. Where Presbyterianism is most powerfully taught, the people become Presbyterians, and the same holds good with all the isms of the age. Hence, inasmuch as all are more or less subject to extreme feelings under exciting circumstances, and inasmuch as the orthodox religious philosophy of the age is made to rest upon this independent action of the Holy Ghost, it is no more of a marvel that the people believe it, although it were false than if it were true.

But admitting the theory to be false, is it not therefore fraught with evil tendencies? I answer, the most fatal delusions of the age arise from that single error. And how is this? I answer, in the first place, that these extreme feelings are but the natural result of the exercise of the natural faculties under peculiar circumstances; and he that knows anything of human nature, must admit that the various faculties of man's nature must, under different circumstances, call forth different shades of feeling. Hence, make a man feel that he is in a dangerous condition, and it will produce in him melancholy and grief. But this state of feeling cannot always exist, but must necessarily abate as the excited organs lose strength by being overdrawn—and the opposite ones increasing in strength by resting, must as necessarily arise to overaction when they get the ascendancy.

Now if a man is made to believe that the Holy Ghost is actually located in his heart, he of course must believe he has the approbation of God.—Now, these extreme feelings just as readily pass upon men while indulging in sin as otherwise. Hence, if while indulging in sin, they are made to believe that the Holy Ghost, which will not dwell with sin, has actually come into them, they come to the conclusion that the wicked actions of theirs are not sin: therefore they continue to the day of their death to practice the most wicked and God-provoking sins, and, at last, sink into ruin, simply because they have, through this false philosophy, been made to believe, that the Spirit of God, or rather the identity of God was in their hearts.

Now let us try the professing world by the above rule, and see if it is not true. Let the reader call to mind the practice of the religious world around him, and he will see that those who arise to the highest pitch of religious ecstasy, run into the greatest extremes of worldly folly—and how is this accounted for? By the plain and simple truth that they are actuated, in both cases, by the same principle, which is purely natural excitement; the only difference being found in the circumstances which surround them.

It is on this principle, and this only, that I can see why those who believe in Christ, the Prince of Peace, run into the basest of crimes, and, at the same time, flatter themselves that what they do is all transacted by themselves and the Holy Ghost conjointly!

But it may be imagined that such spiritual men do not commit sin. But let the reader for a moment turn his eyes to flourishing churches, and the extensive revivals of religion, on the slaveholding plantations of the South, and then behold lacerated backs, manacled limbs—nay, the very image of Christ himself, chained, whipped, sawn

under, imprisoned—the sacred ties of parental and connubial affection disregarded by those temples of the Holy Ghost, in form of the slave-master, who has been truly converted according to his theory! But it may be thought that this slavery question is too sectional to be brought to bear upon so important a point of faith. But you cannot deny that the slave-masters and slaveholding churches have the same feeling, and to the same extent that others have who abominate slavery. And if these feelings are evidence of true religion in the one case, they are in both, and vice versa.

But let us look at the Christian, where slavery does not exist, and what do we behold? Does not cruelty and oppression stalk abroad at noon-day? and have not rivers of blood been shed in unholy strife about paltry dollars and cents? But why bring this up? Because it is well understood by all that these unholy strifes are sanctioned and urged forward by multitudes of professed Christians, who vainly suppose they are filled with the Holy Ghost! Every regiment must have its chaplain, and has more or less such Christians in its ranks! These fighting Christians (!) ask that this Holy Ghost, that is within them, may make such impressions upon them as to teach them how they may most successfully kill their brethren in the opposite army, who think they have the same spirit, and pray the same prayer!

Now one of two things must follow in the premises: either that these Holy Ghost impressions are a delusion, or slavery and war, with all their horrid and monstrous tendencies, are right. For it cannot be denied that these men receive just as positive impressions (and from the same source) to go unto the battle-field, as they do at the time of their conversion. Now, in view of these facts, I am forced to the conclusion, that the above theory is not only not true, but the most dangerous perversion of the truth that is in existence.

Think you if men were taught to make the Bible, and the Bible only, the rule of faith and practice, that it would lead them into such absurdities? I tell you, nay. But the crying evil of the day is, that Christians are taught to follow the impressions, or rather the workings of their own minds, as a first source of knowledge and evidence, and the Bible as secondary. Hence, when their impressions of mind happen to come in contact with that Book, it must yield to impressions, because they are believed to be a more certain source of knowledge than the Bible!

What then? are men to be Christians and not have the Holy Ghost? Let the book answer: that says if a man have not the spirit of Christ he is none of his; and I believe it. Now what is it to have the spirit of Christ? It is in the answer to this question that the great error is involved.

Now suppose I were to say of your son, he has the spirit of his father, would any one understand me to say that you had an independent organized spirit, and that you had transferred that to him? By no means. What then? Why all would alike understand me to say, that the son had a spirit like his father—i. e. governed by the same principle of action, or the same rules that the father is governed by. If I were to say of you that you had the spirit of Napoleon, how would I be understood? Would there be any difficulty in understanding me? None at all: all would understand me to say of you, that you are a man of the same habits and character of Napoleon: just so I understand the Bible position of the disciple having the spirit of Christ. It is that he be governed by the same rule of action by which Christ would be governed under like circumstances, and that rule or spirit would be perfect submission to the will of God.

But was not the spirit which God promised to send into the world, to be an instructor, by leading them into the truth? Most assuredly, how

then is this done? Answer: When this Spirit first appeared, on the day of Pentecost, it convinced some three thousand, not by entering into their hearts and causing certain feelings or impressions, but by appearing in a visible form and resting, not in the hearts but on the heads of the twelve, thus convincing them that Joel spoke the truth when he prophesied of this thing—and also that Christ had arisen from the dead, and had ascended to the Father, and had sent upon them the spirit as he had promised. But it was the preaching of Peter and the other disciples that converted the unbelievers on that occasion. But did not many others, even after that, receive the Holy Ghost? Most assuredly. But what was the design and the effect of this? In the first place the design could not have been to convert them, because in every instance it was bestowed on such as had previously been converted—and in every instance where they did receive it, the effect was the same as upon the twelve—it enabled them to speak with tongues.

Now let it be remembered that in Christ's last charge to the twelve, he directed them to go and preach the gospel to every creature, but they must tarry in Jerusalem until they received power from on high. Power to do what? To preach the gospel to every creature. Did they not have this power before they received the Holy Ghost? They did not. Why? Because they were all Galileans and could speak but the one language. But they and all who subsequently received the Holy Ghost, were by it enabled to speak other languages—consequently could preach the glad tidings to all men; and this is the manifest design of the Holy Ghost, and not as the modern philosophy teaches, to convert sinners, &c.; the power of truth does this work.

J. P. JACOBS.

Elyria, O., October 29th, 1848.

The evil which Bro. Jacobs aims to correct is very great; but there is danger, while he endeavors to shun it, of his running into another equally hurtful error, viz: that there is no communication of God's Spirit separate from the Word. We are plainly told in the Word, the Bible, that God will give his Spirit to those who ask for it. Let us not be so eager to abandon error, as to forsake a vital truth of revelation.—
EDITOR.

For the Advent Harbinger.

TWO-HORNED BEAST.

In the Herald, of the 23d ult., I find an article from the pen of Bro. Hersey, headed, "The Fourth Kingdom upon Earth," in the perusal of which I have been much edified. I find however a difficulty in harmonizing his views relative to the Two-Horned Beast being "*Republicanism*," either with the sure "word" or the facts of the case. He assumes, and I think correctly, that the Two-Horned Beast must have come up since the expiration of the 1260 years, or 42 months, the time allotted to the Papal head, that that period closed about 1798, and that neither Bonaparte nor his government constituted the Two-Horned Beast; consequently, the only time for its rise and development must be that intervening between that period and the judgment. Thus far I think we are agreed. For brevity's sake, I will state my exceptions, in the form of questions and answers:

Question.—What power was it that restored order and harmony to the broken fragments of the fourth, or Roman kingdom, at the downfall of Napoleon?

Answer.—The European Alliance, and not republicanism.

Ques.—Was not that Alliance composed of

emperors, kings, &c., who were all opposed to republicanism?

Ans.—It was.

Ques.—Was it not for the purpose of suppressing the spirit of republicanism, then pervading Europe, that materially aided in bringing into existence the treaty called the Holy Alliance?

Ans.—It was.

Ques.—Has not Europe been governed, and also the world, to a very great extent, by that power since it sprang into existence in 1814-15?

Ans.—Certainly.

Ques.—Does not that Alliance still exist, in spite of republicanism? and does it not still hold in check the angry nations of Europe?

Ans.—Recent events will justify me in saying that it does.

Ques.—What power was it that did restore the Papacy, or 42 month beast, after it had been carried into captivity and killed by the sword (by Bonaparte) and caused it to live again?

Ans.—The European Alliance, and not republicanism.

Ques.—Has republicanism exercised all the power over the kings of the earth, and all kindreds, and tongues, and nations, as did imperial or Papal Rome?

Ans.—Republicanism, within the last 60 years, has risen twice in its strength, and the efforts it has made for the attainment of this power, has cast down many thrones and caused the powers that be to shake to their very centre: but that it has attained this supremacy I must deny.

Therefore if Bro. H. and others who have taken similar grounds, are correct, instead of our now looking for the immediate appearing of our long absent Lord, we should look for the establishment of a great republican government—exercising over the nations of earth equal or superior power to that of the Papacy, or 42 month beast, in the days of its strength, which thing can never be done. The time and forms of governments, meted out by the God of heaven, in the sure word, are all in the past. Nothing more remains but the coming of Christ to dash them to pieces, and establish his own glorious everlasting kingdom, which will grind them to powder, fill the whole earth and stand for ever.

Bro. Weethes's articles, published in the Herald, relative to the Two-Horned Beast being the German empire, under the emperors, I think is also very defective. One or two points I will briefly notice. He assumes, and I think correctly, that the Two-Horned Beast is the eighth head which manifestly is to continue till the end of the world. After all his arguments, he entirely frilled of extending it beyond the events of 1814-15. Since which time he leaves the beast without a head, or the fourth kingdom without any form of government, instead of his beast continuing till, and carrying the harlot woman to the judgment, as the prophecy clearly contemplates: it was destroyed over thirty years ago. P. ALLING.

Norwalk, O., Oct. 17th, 1848.

For the Advent Harbinger.

A GOSPEL MINISTRY.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. ii. 15.

And whatsoever ye do, do it heartily, as to the Lord and not unto men.—Col. iii. 23.

Seek that honor which cometh from God only.—John v. 44.

Whose praise is not of men, but of God.—Rom. ii. 29.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves.—2 Cor. x. 12.

For not he that commendeth himself is approved, but whom the Lord commendeth.—ver. 18.

We speak not as pleasing men, but God, which trieth our hearts.—1 Thess. ii. 4.

Nor of men sought we glory.—ver. 6.

For if I yet seek to please men, I should not be the servant of Christ.—Gal. i. 10.

Neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.—1 Thess. ii. 5.

And the servants of the Lord must not strive; but be gentle unto all men, apt to teach, patient, (margin, forbearing), in meekness instructing those that oppose themselves.—2 Tim. ii. 24-25.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. iv. 12.

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.—Titus ii. 7.

Not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre—a lover of good men, sober, just, holy, temperate.—Titus i. 7, 8.

Blessed is that servant whom the Lord, when he cometh, shall find giving meat to the household in due season.—Matt. xxiv. 45, 46.

L. E. BATES.

Syracuse, N. Y., Nov. 2d, 1848.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, November 18, 1848.

NOTICE.—The Church in SPRINGFIELD, Mass., wish to give notice that their place of meeting in future will be at the Concert Room in Foote's new building, corner of Main and State streets, every Lord's day and evening.

REQUESTS.—Bro. J. B. Cook is solicited to call and spend Lord's day with the brethren in Springfield, Mass., on his return East.

Also, Bro. Litch, if he can make it in his way, and spend a few days with us, at an early date, and give a course of lectures.

If the above requests can be complied with, let them address me through P. O.

RANDOLPH E. LADD.

TRUE GRACE OF GOD.

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

8. *Prophetic numbers.* The prophetic numbers constitute a part of the Bible, and are designed to instruct us relative to the time of the occurrence of those events to which they reach. The word of the Lord, the most exact fulfilment of prophecy, and the united opinion of the best expositors of the Bible of every age and sect, justify the conclusion that in symbolic prophecy a day stands for a year. Hence the 2300 days in Dan. viii. 14 mean so many years. The 1290 and the 1335 days in Dan. xii. are to be understood, the one to mean 1290 and the other 1335 years. Also the prophetic numbers in the 7th of Daniel, and in the Apocalypse, are to be interpreted, a day for a year.

These numbers measure the time from certain events to certain other events, the last of which will be the appearing of Christ, the resurrection of the just, cleansing the sanctuary, and setting up the Kingdom of God under the whole heavens. The 2300, and the 1335 days, or years, reach to these glorious events.

Admitting (which cannot, we think, be disputed) that the 70 weeks (Dan. ix. 24) are a part of the 2300 days, of the previous chapter, and that the first 483 of them reached to the commencement of Christ's public ministry, when he began to be about thirty years of age" (Luko iii. 23), then it is posi-

tively proved, that the sanctuary will be cleansed at the expiration of 1847 years from the birth of Christ, as the following figures demonstrate:

From the going forth of the commandment, to the Messiah, the Prince (Dan. ix. 25), or, his anointing, at his baptism,	483
From the birth of Christ to the same time, when he was "about 30 years old,"	30
Leaving, for the date of the going forth of the commandment,	B. C. 453
Now, from the	2300
take the	453

and the remainder is 1847, the number of years from the birth of Christ, for the termination of 2300 days, when the sanctuary will be cleansed.

The 1335 days (Dan. xii.) reach to the end, and, as a matter of course, terminate with the 2300, 1847 years from the birth of Christ. To find the number of years from his birth to when the 1335 commenced, we must from

	1847
take	1335
and we have, for the date of the commencement of the 1335 years,	512
To which add	1335

and we have 1847 the number of years from the birth of Christ to when Daniel will stand in his "lot, at the end of the days." (Dan. xii. 13.)

This testimony appears to bring us to a very definite conclusion, relative to the time of the Advent: and indeed this would be the case, if we could determine with certainty the true date of the commencement of the prophetic numbers; but this cannot, or rather, has not yet been done. As with the time of the commencement of every one of the prophetic numbers, so it is with the birth of Christ: a few years of uncertainty exists around each. But there is no more uncertainty about the meaning of the prophetic numbers, the number of years they represent, and the important events at which they end, than there is about the fact that Christ was actually born in a stable, in Bethlehem, and that he is the Son of God. Faith, positively takes hold of the evidences which prove that the Son of God was born about 1847 years ago. But, because we cannot positively determine the month nor year of his birth, we do not therefore reject the Son of God; nor do we charge others with having no faith in him, because they cannot tell the precise year. It is so with the prophetic numbers: because we cannot tell, positively, the precise year of their termination, we do not necessarily conclude that they should be passed by as useless, or as being above our comprehension. No, they aid in proving to us, beyond all contradiction, that the Lord will come again; that his coming will be witnessed at or near the end of 1847 years from the birth of Christ; and that those years terminate about this time. This conclusion is in perfect harmony with the nature of the whole divine testimony in the case, as every informed mind knows; and of course most admirably sustains the Bible position, "When ye shall see all these things, know that he is nigh, even at the door."

All who understand this subject know very well that there is a dispute of several years, among the best chronologists, relative to the commencement of every one of the prophetic numbers; consequently, there must be the same chance for dispute about the time of their termination. But some think that this difficulty is all obviated, when once it is correctly ascertained when the Savior was born, or when our A. D. commenced. This knowledge, they take it for granted, those possessed who first settled the time of the Savior's birth. But would they be informed on this matter, they would see that the same uncertainty is thrown around the birth of Christ as there is about the commencement of all the prophetic numbers.

Relative to the month and day of Christ's birth,

there is no positive certainty, as the following testimony will show:

"Clemens Alexandrinus reckons from the birth of Christ to the death of Commodus, exactly one hundred and ninety-four years, one month, and thirteen days. These years, being taken according to the Egyptian account, and reduced to the Julian style, make the birth of Christ to fall on the 25th or 26th of the month of December. Yet, notwithstanding this, the same father tells us, in the same place, that there were some who, more curiously searching after the year and day of Christ's nativity, affix the latter to the 25th of the month Pachon. Now, in that year in which Christ was born, the month Pachon commenced the 20th of April; so that, according to this computation, Christ was born on the 16th of May. Hence we see how little certainty there is in this matter, since, so soon after the event, the learned were divided in opinion concerning it.—Encyc. Rel. Knowl., art. Christmas.

The learned Clemens, or Clement of Alexandria "was born about A. D. 217," and of course possessed all the means, which any one could afterwards have, of determining the month and day of the nativity of Christ—and if he could not do it accurately in that early day, certainly it could not be done hundreds of years after.

On the year of the nativity of Christ, the Christian Epoch, or commencement of the Christian Era, we give the following testimony, from an old "Dictionary of Arts and Sciences," published by a Society of Gentlemen, in London, A. D. 1764. Under the head Epochs, it is said:

"EPOCHS OF CHRIST.—The Christian world generally reckoned from the epoch of the creation, the building of Rome, the consul's register, or the emperor's reign, till about 500 years after Christ, when the epoch of the nativity of our blessed Lord was introduced by Dionysius Exiguus. He began his account from the conception or incarnation properly called Lady-day. Most countries in Europe, however, at present reckon from the first of January next following, except the court of Rome, where the epoch of the incarnation still obtains for the date of their bulls and briefs. But here we are to observe, that there are different opinions touching the year of our Savior's birth. Capellus and Kepler fix it about the 748th year from the building of Rome. Decker and Petavius place the incarnation in the 749th of Rome. Scaliger and Vossius make it fall on the 751st of Rome. Dionysius Exiguus, Bede, &c. fix the birth of our Savior to the year 751 of Rome; the diversity of these opinions proceeding from the difficulty of fixing Herod the Great's death, who, as is evident from the evangelists, was living at our Savior's birth, the taxation of Cyrenius, at the time of our Savior's beginning his ministry.—But let this be as it will, it is generally agreed, that as to computation and use, the common epocha is to be followed, which places the birth of Christ in the 4713th of the Julian period, although the true birth rather corresponds with the 4711th of the same period."

From this and other testimony we learn that the Christian Era was not brought into use, until the commencement of the sixth century, and that when it was first introduced, a difference of three or four years existed among chronologists, relative to the year of its commencement. That difference has never been harmonized. Hence it is impossible to determine with positive certainty on what year of the vulgar era the true A. D. 1847 will fall.

Finally, after a careful and impartial review of this very important question, we are immovably, we think, confirmed in the conviction that, with other testimony, the prophetic numbers infallibly prove that the coming of the Son of Man in the clouds of heaven, with power and great glory, is NIGH, EVEN AT THE DOOR. Such is the nature of the evidence in the case, that we felt and actually were justified in looking for this glorious event in 1843; we had stronger reason to look for it in '44; and stronger in '45; stronger still in '46; yet stronger in '47; and now in '48 should we hourly look for

it, stronger than ever before; and should it be delayed till '49 or '50, we doubtless will have stronger reasons to momentarily look for it than at any former time, and so on until our Lord shall come. But our faith, our unwavering faith, does not suffer us to put off this stupendous event. The next moment, our long absent Lord and King may come. O then, let us all see that we are ready to meet him at a time most unexpected: for, in such an hour as ye think not, the Son of Man cometh.

THAT CONTROVERSY.

What about it? "Why, it has become so unpleasant, I want to hear no more on the matter.—I have thought sometimes I would abandon all the Advent papers, just on account of there being so much controversy in them. I wish they could be kept entirely free from such matter."

Not too fast. Pause a moment, and look at the case candidly. You once loved controversy; and you bless God that the subjects pertaining to your precious faith and blessed hope were investigated; and you prized those papers very highly that were open and free to examine them. If controversy was once such a delight to you, how happens it, that you disrelish it now?

"Well, I know that controversy was once a great blessing to me, and thousands more, who, through it, were enlightened on the advent; but it is so different now, and appears so much like quarreling, that I have thought perhaps we have had all the controversy necessary, have got all the light God's word can afford, and that any attempt to advance in knowledge any further than we have already, is wrong. Indeed, I have thought that this disrelish for controversy has arisen from the consideration that it is not right to meddle with these new questions that have come up among us."

Hold again, a moment, and we will try and set you right on this matter. It is not the investigation of these new questions that produces the evils of which you speak, but the spirit and manner in which the controversy is conducted. A spirit of selfishness, impatience and severity, has been too apparent in this investigation. This is wrong; and is the cause why the affair looks like a quarrel, and is so unpleasant to you. In Paul's day, "some preached Christ through envy and strife." Certainly, this looked as much like quarreling as any of the controversies of this day can; and what did Paul say on this unpleasant matter? Did he tell them to preach Christ no more? No; but he thanked God that Christ was preached. So we should not reject any portion of the doctrine of Christ, nor desire to hear no more investigation on it, because some of the disputants in the controversy have manifested a wrong spirit. We should never make a good cause responsible for the errors of its friends, and especially of its enemies. If so, every good cause would be sunk into disrepute. But those do this very thing, who turn away from a subject because some who may be investigating it are actuated by a wrong spirit.

"Search the Scriptures"—"Add" to your christian graces "knowledge," and "abound"—and "Occupy till I come,"—are requirements which can not be neglected, without incurring the displeasure of the Lord, and they cannot be complied with, so long as we refuse to further investigate the doctrines of the Bible, or deny others the privilege.

It has been one continued scene of controversy between truth and error, from the Garden of Eden down to the present moment; and the uncompromising war will continue to rage with increased zeal, until the victory turns on the side of truth at the coming of the Lord. The controversy was not stopped by the Great Teacher, or his inspired pupils,

because the enemies, or even some of the friends, of the truth manifested a wrong spirit in conducting it. Had the continuance of the controversy been made to depend on the good spirit of the disputants, it would have ended long since, and error would have triumphed. Misrepresentation, slander, a captious and wrangling spirit, are among the best arguments of the enemy, in opposing the truth; and he never uses them with better success than when in the hands of an approved minister or child of Jesus. He well knows that, when he can fire their heads, and train their tongues, and guide their pens, in this work, to his liking, he will, for a while, bring the precious truths he wishes to put down, into disrepute. It is a matter of but little consequence with him, whether he can induce both or but one of the parties to use his weapons; for he well knows that, if but one wield them, while the other uses the sword of the Spirit, the great mass will look on the combat as unholy, and consequently will be prejudiced against the truth.

Suffer not yourself to be deceived in these important matters. Continue to search for truth as for hid treasures,—and limit your investigations only by the length, the breadth, the depth and the height of the Bible, the revelation of God to fallen and lost man. Encourage the spirit and work of friendly controversy. But discountenance, rebuke, and shun an unkind spirit, wherever you see it. Be careful to discern between him who uses unlawful or carnal weapons, and him who wields the sword of the Spirit. In no case, leave the field to the enemy—but stand your ground, on the rock of truth, like a good soldier of Jesus, willing to suffer reproach for his sake, or even death, and when he shall appear he will bid you a hearty welcome to the unfading joys of his glorious and everlasting kingdom.

STATE OF RELIGION.

The state of religion in general is dull; revival and revival influences there are, but these are exceptions to the general rule. Such seems to be the apathy of the mass of minds on the subject of religion, that the common means of grace, such as were in former years so wondrously successful, do not arrest their attention. Churches and societies grow cold, freeze and die in the very midst of the same measure and instrumentalities by which the world was in other days turned upside down. Why is this? Has the Gospel of Christ lost its power, the sword of the Spirit its edge, or the trumpet its certain sound? No; but the Church, the external church, has lost her power; she has lowered the standard of holiness, has become too compromising and worldly in her spirit and policy. There is too close an alliance with the world—too much *pride*, *covetousness* and *unbelief*. She must arise and shake herself from the dust, and be clothed with the beautiful garments of holiness, and keep herself unspotted from the world. She must purge herself of the dead carcasses which lie by thousands in her streets.

It is useless to talk about any thing like revivals—deep and lasting—while the world with all its abominations is smuggled in the church. Spiritual Israel can no more stand before her enemies while the accursed thing is in her midst, than the Jews could in the days of Joshua. As christian churches, we must all take higher ground, or become lifeless, if not extinct. I look not for another general revival without a sifting first—"the time is come that judgment must begin at the house of God." It is not enough to pass resolutions, to pray, and preach, and write against Slavery, War, Freemasonry or Intemperance; the whole spirit and practice must be conformed to the Spirit of Jesus Christ. Sin, as sin, *all sin*, whether organized or unorganized, popular or unpopular, must be put away. Sinners must be excluded from fellowship in the churches of Christ. Whenever the churches bear a united, practical, and faithful testimony against all sin, doing it from a principle of faith and love, then let Zion lift up her head, "for the time to favor her, yea, the set time will have come."—*Religious Telescope*.

This is a true description of the present lament-

able condition of the church: she is full of *pride*, *covetousness*, and *unbelief*." But is there just cause to hope that her condition will ever be any better? We think not.

1. Because it is *unreasonable* to expect it. When *gangrene* has taken deep hold upon the whole body, it is more reasonable to suppose it will soon die, than to think that it will again become healthful.—So with the church: she is full of moral corruption, and has not the power to purge it out: she must, therefore, sink under her pollution.

2. All *analogy* in the case forbids the expectation. No bodies, religious, moral or political, when once they have become generally corrupt, have ever purified themselves; but they have fallen in their corruption. The history of the church and of the world, justifies this declaration. The present church is generally corrupt: hence, reasoning from *all* analogy in the case, she will inevitably fall in her corruption.

3. The *Bible* warrants no such expectation; but it teaches us that, in the "last days," the Church will love pleasure more than God; will have a form of godliness, but deny the power; will not endure sound doctrine, but will depart from the truth, and turn unto fables. (2 Tim. iii. & iv.) Consequently, there is no hope of her ever becoming pure.

May the living members in this corrupt body, save themselves from the danger to which they are momentarily exposed, by coming out from among them, as the warning voice of mercy commands. (2 Cor. vi. 17, 18.)

IS THE ADVENT NEAR?

Numerous and the most infallible evidences prove that it is very near. On this important question there is no material if any disagreement among us.

If the advent is near, then it is absolutely certain that the Church, or religious world, is deeply corrupt; for her corruption is made a prominent sign in the last days, of the coming of the Lord being near. This, no believer in the Advent near, will dispute.

Well, what is our duty in reference to this corrupt Church? Shall we expose one, two, a part, or all her errors? *All*; and reason and revelation, we believe, justify the conclusion—and, moreover, call upon us, to come out from among them, and set them an example of faith and purity.

How any one can hold that the advent is near, and at the same time retain a standing with a corrupt Church, or neglect to point out its corruptions, and be consistent with his profession, or act according to the letter and spirit of the gospel, we cannot tell. Perhaps they have not looked into the matter carefully. Will they do it?

For the Proposed Pamphlets.

REMITTANCES.	
Previous remittances	\$47.75
Hannah Baldwin, Malta, N. Y.	1.00
A. A. Babcock, Allion, Mich.	5.00
PLEDGES.	
R. Oliphant, Oswego, N. Y.	2.00

THAT LETTER.—We think it unnecessary to copy that letter,—as Bro. I. requests. All that is necessary in the case is to have it published in the paper which exerted the influence the letter is designed to counteract. This was Bro. Cook's opinion when here. We are glad the church has spoken on the subject. Bro. C. may have been severe, and we think he has, in some of his communications, and doubtless has erred in some points of his former belief; may still entertain some incorrect views (and who is there among us, or elsewhere, of whom the same may not justly be said?); but, for these things, shall he be cast off? If so, who among us can stand? *Not one!* No, these things should never be named

by disputants, for they have nothing to do in determining what is, and what is not truth.

How easy a matter it is for Christians to adjust all their personal differences, when they have a disposition to do it. But when this principle is wanting, all they do in the matter only seems to widen the breach between them. It would be well for us all, in these trying times, often to enter our closets, and there refresh our minds with some of the first principles of godliness, such as, "Love worketh no ill" "Speak evil of no man"—"Love your enemies"—"See that ye love one another with a pure heart, fervently," and their kindred doctrines.

To Correspondents.

C. P. Flint—Such individual accounts are not calculated for general benefit.

T.—If you are innocent, which we have no reason to doubt, trust in God and do your duty, and all will come out right soon. If you have done wrong (we know not that you have), be free in acknowledging the same, and God will be for you. The same we say to the opposite party. We have no correct knowledge of the case, we therefore can speak freely to both.

A good way for brethren to settle their difficulties is, for each to acknowledge all he in conscience can, and ask as little as possible from the other—leave a great deal of the corrosive commodity entirely out of the account—cast the mantle of charity over each other's imperfections and mistakes, and then love as brethren for whom Christ has died.

N. M. C.—We presume it will be acceptable and beneficial. It may however be wisdom to publish it first in the Harbinger, then it could be revised.

H. B.—The notice is unnecessary: "a man's gift maketh room for him."

Correspondence.

Words of the Psalmist.

The Psalmist says (Ps. xxxvii.), "Depart from evil and do good, and dwell for evermore." The apostle John expresses the same idea: "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." What a glorious prospect has the Christian to induce him to faithfulness—"For Jehovah loveth justice, and forsaketh not his saints—they are preserved forever; but the seed of the wicked shall be cut off; the righteous shall inherit the land and dwell therein forever. Jehovah regardeth the days of the upright, and their inheritance shall be forever; they shall not be disappointed in the evil time, and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of Jehovah shall be as the fat of lambs. They shall consume; into smoke shall they consume away. For such as are blessed by him shall inherit the earth: and they who are cursed by him shall be cut off."

From this Psalm we may learn several things:—The inheritance of the saints is to be everlasting, and they are to reign on earth, and inherit the land, and dwell therein forever. This does not take place in mortality; therefore, it will be fulfilled in immortality, or at the appearing and kingdom of Christ.—The wicked are to be cut off, perish, consume, into smoke shall they consume away. This cannot be fulfilled until all men are rewarded according to their works.

I believe, in general, the hope of the religionists of these parts is something like this: at death our immortal spirit, or soul, will be disenthralled from this cumbrous clay and have an inheritance in the skies. Judge ye whether this is a Bible hope or not.

DAVID JOHNSON.

Collins Centre, N. Y., Oct. 18th, 1848.

From Bro. R. B. York.

BRO. JOSEPH:—Once more I am permitted to communicate to you a few of the feelings of my heart in these last days of peril. O it is a delightful privilege to comfort one another with the words of truth that the Lord has placed before us in his holy word! I think I feel to praise the Lord, that I am permitted to learn of him, in regard to his great purpose of restoring, "all things spoken of by the mouth of all his holy prophets since the world began." I often think of the language of the poet as thus expressed:

"Why was I made to hear thy voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come?"

To God be all the glory for this, as well as for every blessing I enjoy. I meet with many trials from day to day, which sometimes seem, at least, to almost discourage me; but I am trying to seek that grace that is sufficient for us all, in every time of need. If I ask this in faith, I have the promise that I shall receive. This is enough! Amen.

I often think of you, and my desire and prayer is that you may maintain the spirit of our blessed Master in all your labors. Love your enemies, and pray for those that despitefully use you and persecute you. Be faithful, and soon you will receive a crown of glory that fadeth not away.

I am astonished to find how much dependence some honest souls put upon their creed and articles of faith. They think if I do not join some sect, subscribe to some church covenant, that I am in a great error. Recently I have had considerable experience in this matter. Now why is this? If I walk as God requires in his holy word, is it not enough? "As many as walk according to this rule, peace be on them," is the teaching of one who spoke as the Holy Spirit dictated. I think I shall not be ashamed when called to meet my Judge, if I go no farther than he requires. Am I not right, brother? (Yes.—EDITOR.)

Pray for me and for all till prayer is turned to praise in the kingdom of God.

Your brother in hope, R. B. YORK.
North Yarmouth, Me., Oct. 31st, 1848.

From Bro. D. M. Shepard.

DEAR BRO. MARSH:—I have long felt a desire that some means were in my possession, to scatter a little light on the subject of our glorious hope, among the people of this neighborhood; but all I could do was, to hand the Harbinger to here and there an individual, with sometimes a few words of conversation, which I believe has always been well received, yet no one seems to have eyes to see the truth. The old stereotyped doctrines of the world's conversion, "Death the gate to endless joy"—the eternal conscious torment of the wicked, and kindred doctrines, constitute the faith of the mass of professing Christians.

I have no one with whom to take sweet counsel concerning our glorious hope; and were it not for the weekly visits of the Harbinger, I fear my faith would sometimes waver, even with my Bible in my hand. Not that there is any lack in the Bible, but the truths on different subjects lie scattered through the whole; and when it is embodied on any subject, it brings it to bear on the mind with more force than when picked up here and there in the Bible. From this consideration, I have often thought that if some of the subjects in the Harbinger, which come to us in a series of articles, were embodied in pamphlet form, they would be a means of more good—and I rejoice on seeing, in my last Harbinger, the communication of Brn. Miller and Catlin on the subject. I immediately thought within myself I would do some-

thing to scatter the light of truth, although my means are limited. I am so far away that I will not pledge myself, but I think you may look out for about \$5 some time between this and the first of January.

Yours in the blessed hope,

D. M. SHEPARD.

Collinsville, Ill., Oct. 16th, 1848.

From Bro. S. L. Robinson.

DEAR BRO. MARSH:—I rejoice to hear from you and the dear brethren and sisters scattered over the enemy's territory (now) from week to week. I read their epistles with great delight, as well as every article impressed on the pages of your sheet. When you and they are in prosperity, I rejoice—but when in adversity, then I mourn.

I find new truths in the Harbinger from week to week, and the very truths too, I most desire. Tho' I am deprived of hearing from the mouth of the living preacher, yet I feel to hope and go forward—yea, to hope ever, even to the end.

When you began publishing against Church organizations, I was fearful that you would hurt yourself and the already bleeding cause of our coming Lord; but by reading both sides of the question, I very soon saw that you were on the safe side of the matter: hence I now see that Church organizations and resolves, &c., partake largely of Charles Beecher's sectarian thumb-screws and hand-cuffs, which are so effectually used by the Mother of harlots; therefore let me say to you, Bro. M., go fearlessly onward, and show the house of Jacob their sins, and God will bless you in your labors of love, and crown you his at the last in his glorious kingdom on the New Earth. "Trust in God and all is safe. This I know by happy experience; for when I was hungering for the bread of Canaan, and groping in darkness last fall for the light developed in Advent papers, God moved Bro. M. to send me the Advent Harbinger. And last spring, when cast off by my former brethren, and branded by some of them, "A crazy Millerite," &c., and was about breaking up house-keeping and to be far separated from my little family, because of my pecuniary embarrassments, God opened the heart of good brother C. P. Thorn, to give me the occupancy of a part of his house, rent free. And when I was in want of more light on the end of the wicked, an unknown brother sent me Bro. Storrs' Six Sermons, and another sent me Bro. Cook's True Source of Immortality, which were thoroughly read. I saw that the weight of Bible evidence was in favor of the utter and eternal destruction of all the enemies of God. Amen!

Will Bro. Marsh permit me, through the Harbinger, to say for the satisfaction of some three or four brethren, who have aided me a little, to papers and books, &c., and of late to \$5 in money, that in the year 1838, I overworked myself on a new lot of land, and was confined to the house for the most part of that year—and in the winter following I was taken more violently with bilious cholera, inflammation of the lungs, followed with three turns of profuse bleeding from my lungs, and was brought near the grave. In this very exhausted state I was confined to my bed for near two whole years (with my constitution completely broken by disease, together with over doses of calomel and opium—the effects of an unskillful physician), with almost total loss of voice, and afflicted with the most distressing dispeptic symptoms and liver complaints, very nervous, and, of course, very irritable. In this very feeble state of health, I have lived for near eight years. I do not speak by way of complaint, but I may state matters of fact. But by the help of God I continue to this day. My house and land, cattle and sheep, soon went from me, and one thing after another, even to my last cow. Then I had little left me but a help-

less family of children. Since the above date I have passed through almost every variety of affliction. I have buried four beloved daughters, two of which were about grown up to womanhood. And last, but not least of all, I have been brought into great perils by false brethren. I can say, with the lamenting prophet, "I am a man that has seen affliction by the rod of his wrath." But the assurance that our afflictions here shall work out for us a far more exceeding weight of glory, has many times buoyed up my soul; and although my frail bark has been driven hither and thither, by the raging, foaming, dashing waves of the sea of life, yet my faith in God has not been shaken. Nay, it has only made me cling the closer to my Life-preserver, viz: God and his precious word.

I wish to acknowledge, for the honor of God and his cause, my indebtedness, through the Harbinger, to an unknown brother, from whom I have recently received a great favor. Very dear brother, believing that you might be glad to know what had become of your money, I hereby acknowledge the receipt of your very kind letter, without date or signature, containing a five dollar bill on the State bank of Indiana. The letter was mailed at Pittsburgh, Pa., May 21st. On beholding the contents of your letter, I humbled myself before God in thankful acknowledgments for his great mercy to me. Language was inadequate to express the emotions of my heart. My prayer to God is, that he will bless you with an abundance of the good things of this world, and at the last give you an abundant entrance into his everlasting kingdom, on the New Earth. God must have watched over the letter and its contents for five months, while it was passing through many different hands, and traversing the Western country from Pittsburgh to Illinois, and so on to Strykersville, N. Y. (Let it be remembered that my place of address is Strykersville, Wyoming county, N. Y. It was a mistake in my letter of April 16th, made by the printer or editor, who attached Illinois to my letter instead of New York.) I most fondly hope that I may very soon greet you by the hand in the kingdom of our Father, where I never more say that I am sick, or need the assistance of dear brethren to keep this frail dying body from suffering.

Dear brethren, mark well this fact: the body of Adventists are composed of members from every religious sect; therefore it would be very strange did we all agree on every point of doctrine. The only way, then, to come to a unity of the faith, is to discuss all points of difference, but by all means let it be done in a spirit of kindness and brotherly love.—Don't let us thrust at each other with unkind words, or witty speeches. This is not right, for we are all brethren. Let us put away from among us all malice, anger, and strife with evil speaking and writing, and be at peace among ourselves, and the very God of peace will wholly sanctify us. We all have learned that the only way to gain a dissenting brother, is by gentle words and sound arguments; therefore let these be our only weapons of defence.

Yours in hope of eternal life when the enemies of God are all cut off from the land of the living,
STEPHEN L. ROBINSON.
Strykersville, N. Y., Oct. 29th, 1848.

Bro. H. D. Goodenough, Copenhagen, N. Y., Oct. 24th, 1848, writes:

DEAR BRO. MARSH:—I feel an ardent desire for the continuance of the Harbinger, believing it stands for the defence of truth, and is a beacon light to the household at the present time. The Lord help you, dear brother, to feel with Paul, "We wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." I hope the voice of God may be heard through its columns. Stand fast in the liberty wherewith Christ has made you free. I confess to all men my faith in the freedom of Christ's house, untrammelled and unfettered, in the free investigation of

Bible truth, life and death not excepted. Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.

Bro. S. Marsh, Cobourg, C. W., Oct. 31st, 1848 writes:

There are a few in Cobourg that are still trying to endure to the end; and, for my part, I have for some time felt like the importunate widow—but thank God, he will soon, very soon, vindicate his elect and give them the kingdom! O glorious hope!

We tried hard to obtain a house of the sects for Bro. Litch to lecture in, but we had not their mark or name, therefore we could not buy nor sell among them. I pray God to have mercy on them. I know this, that the Judge of all the earth will do right.

I tremble for some that are professedly looking for the Lord. O who is he that is ruled by perfect love to God and his church? I awfully fear there are but few!

Your brother, hastening, day and night, unto the Day of God.

Bro. D. R. Read, Hannibal N. Y., Oct. 23d, 1848, writes:

DEAR BRO. MARSH:—The Harbinger is truly a source of comfort and instruction to me, being, aside from the Bible, the only second advent companion I have. It cheers my heart from week to week, advocating, as I believe it does, the plain, simple, Bible truth, in love. I love to see things called by their right names, be they never so unpopular or displeasing to a wicked world or apostate church, or in collision with my own former or present views and opinions. What will it avail if we hold to doctrines contrary to the Bible, simply because we dislike to give up our opinions, or find ourselves mistaken? I can say, with all my heart, let God be true, though all men thereby be liars.

That God will sustain, guide and bless you in your work, is the wish of your unworthy brother.

Obituary.

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

FELL asleep in Jesus, at Ballston Spa, N. Y., on Friday, Oct. 27th, 1848, CHARITY, wife of G. N. GALE, aged 44 years. A mournful duty it is of mine to record the death of our dear sister; by which event an affectionate husband is become a widower, and four children motherless. I arrived at Ballston the day after she died, and she was interred on the Sabbath following. Bro. J. Gardiner preached the funeral sermon, taking for his text Mal. 3: 16, 17. In the evening the writer spoke in the District school house. The congregation at both times were large and attentive; solemnity seemed the pervading feeling, and I remember not to have witnessed the slightest breach of decorum by a single adult person. I think the word took effect. Bro. Gale is sensibly affected by the death of his estimable wife. Her disease was consumption, and she had been failing for above a year. Her absence is deeply and keenly felt. May God be his support in his affliction. The writer can truly say, that no similar occasion ever affected him so much, save the death of his own companion. The artless countenances of the younger children—too young to realize their motherless situation—kindled reflections and feelings not easily spoken, but heart-melting to the subject of them. My acquaintance with the deceased was short, yet long enough to afford conviction of her possession of superior excellence and intelligence. My anticipation of another conversation with her was not gratified. I saw her indeed, but too late to hear her speak of the things concerning the kingdom of God—things which she loved to hear of,

and to tell to others. I will add, that the impression on my mind respecting our departed sister's salvation, on the morning of the resurrection of the just, amounts to all but questionless assurance; if certainty were justifiable in any instance within my acquaintance during life, this would be the one.

Rest lovely wife: rest, tender mother, rest!
Thy work is over, and thy end is blest.
We saw thee gently laid deep in the ground:—
And then we thought of the glad trumpet's sound!
Ere long its blast shall rend thy grave; and then—
Oh, then, sweet sister, thou shalt rise again!—
Arise, and live, no more to die! O day,
Day of eternal glory, wing thy way!
We want to see thy brightness break; we long
To sing with her the new, triumphant song!
We want to greet her on the heavenly plain,
Where saints shall meet, and evermore remain:
There—where the Lamb the light is of the place:
There—where the King unveils his lovely face!
There—where no tears shall be—no death, no pain:
Where life, and love, and joy forever reign!
HENRY HRYES.

Advocate please copy.

Conferences, Campmeetings, &c

Conference at Orangeport.

The Lord willing, there will be a Conference at Orangeport, commencing Thursday evening, Nov. 30th, and hold over the Sabbath. Brethren generally are requested to attend. J. C. BYWATER.

Appointments.

I expect to preach at Dansville, Sunday, Nov. 19th; Victor, the 26th; Ogden, Monday eve., the 27th, where the brethren may appoint; Parma, 28th and 29th, at the House of Prayer, near Bro. Riggs'.—Will the brethren give notice.

J. C. BYWATER.

Providence permitting, the undersigned will fulfil the following appointments:

Seneca Falls, Sunday 19th.
Victor, evenings 20-21. My appointment at Geneva, for this date, is changed to Victor.
Canandaigua, evenings 22-24.
Rochester, Sunday, 26th. H. H. GROSS.

Business Notes.

E. Dexter—Balance due on S. S's acc't was \$2.
S. D. Wheeler—To No. 281.
Chs. Drew—Your dollar pays only to No. 243.
A. A. Babcock—We are out of the 'Son of God.'
Have sent you a package of 'The Purpose,' by mail.
W. Pratt—Package sent by express Nov. 11th.
W. B. Wade—Sent package to you Nov. 11th, by mail.
L. W. Beach—Forwarded a package by mail to your address Nov. 11th.
L. Rawson—Your Postmaster tells us he sent a dollar for you 15th July last. It was not received. We find no credit at or near that time on our books.

Post-Office Address.

R. V. Lyon—Abington, Connecticut.
Butler Morley—Buffalo, N. Y.

Remittances for the Harbinger.

M M Dickerman J P M Peck Geo Sanders P B Jackson J Philips R V Lyon W Cowdery I Godfrey S B Pratt J F Oyer A Cutlin G Hendry W Blanchard L Rawson E Parmenter F Converse H W Lawrence C W Kirkpatrick no 310 S Sweet J Chapin—\$1,00 each. Mrs Burdell A P Wells P Logan J G Smith J B Larrabee E Galusha L B Ricker no 234—\$2,00 each. E Dexter W G Ruggles—\$3,00 each. S Dowd S Chase—\$1,50 each. P Vandriessen J F Shepard—75 cents each. I Curtis T Smith J S Woods—50 cents each. H Cutler \$1,13 N Jones \$1,40.

LETTERS—R Oliphant H Baldwin H Barringer S Thayer B Morley W W Covey A Tenney N M Cutlin E Miller W Pratt L Boutell L E Bates T C Cutlin J B Cook H Tanner H Heyes.

Miscellaneous.

Condition of England.

"To the present condition of the English and Irish people no parallel can be found in any other country on the globe, nor in the former history of the same people down as far certainly as the middle of the last century. No where else is all the soil, or the whole food-producing power of the country, monopolized by less than one three-hundredth part of the inhabitants, while full half of the population are dependent entirely on wages, which are already reduced so low that most of the common laborers with their families are literally on the brink of starvation. No where but in England is vastly the larger proportion of the real and personal property owned by less than two hundred thousand individuals, while eight millions of their countrymen have no property whatever, and their labor, even when they have employment, which they cannot always obtain, produces hardly enough to support life on the poorest and scantiest fare. Three millions of these are in a pauperized condition, one half of this number claiming public charity every year. Enormous as these evils are, they are rapidly and steadily increasing; the wealth of the prosperous class increases even more swiftly than their numbers diminish, while the poor multiply at a frightful rate, and grow poorer every day. No where else is it the avowed policy of the laws to foster this shocking inequality of wealth, the division of landed estates being opposed by legal obstacles which are practically insurmountable, and the aggregation of personal property being favored alike by the laws, the habits and desires of the owners, and by natural causes. The present state of the laboring population of England and Ireland is one of unequalled destitution and suffering, and while present tendencies continue to work without check, they have nothing to look forward to but an increase alike of their numbers and their misery."—*North American Review*.

On this subject, the London Times for Oct. 18th, remarks:

The winter is not setting in with the most agreeable auspices. Non employment, with its attendants, vagrancy and crime, is on the increase in the metropolis, and many parts of the country. Local burdens are becoming intolerable. The pressure of rates and taxes is closing second class houses by scores. People can pay one rent but not two. Yet it is impossible in this Christian land to close or obstruct the fount of public benevolence; and we would rather that ten impostors should be relieved, than that one genuine unfortunate should be sent away.—The question is what to do beyond the present hour. It is the summer, not the winter, that we fear; for seasons of distress and privation must be borne—but when much has been suffered, more remains to be done. The next twelve-month will add a quarter of a million to the crowded and ill-employed population of this island, with war and revolution around us, and a failing exchequer at home. We will not insist on what is still pending—the visitation of a terrible epidemic. So far we are happily distinguished from our neighbors in being allowed some breathing time—perhaps to prepare. With sedition and insurrection put down, and with the lesson of continental ruin deeply impressed upon the people, we seem to be in the still and solemn eve of important events, the good or evil of which will depend on our own preparations.—Should the storm reach us, no policy but the popular policy will stand. That principle may not be interpreted here as in France, but it must at least mean the well-being of the people, without

whose gratitude and affection our boasted constitution will not long survive."

In view of such a state of oppression, destitution, suffering and fear of the future, James has said, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you.—Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you hept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Slave Trading in Georgia.

A correspondent of the "Independent Democrat," writing from Atalanta, Georgia, says:

When I came to this place, from Savannah, I stopped at a foggy little town, built on the South Carolina side of the Savannah river, called Hamburg, notorious as a "human market." The State of Georgia prohibits the introduction of slaves into the State, for sale; and the consequence is, Hamburg was built up just opposite Augusta, for the purpose of furnishing slaves to the planters of Georgia. Augusta is the market to which the planters of Upper and Middle Georgia bring their cotton; and if they want to purchase negroes, they step over into Hamburg and do so. There are two large houses there, with piazzas in front to expose the "chattles" to the public during the day, and yards in rear of them where they are penned up at night like sheep, so close that they can hardly breathe, with bulldogs on the outside as sentinels. They sometimes have thousands here for sale, who in consequence of their number suffer most horribly.

While at Hamburg I saw "a drove" of these "human cattle," passing along through the street towards the market-houses. They had been brought up in the country, and were destined for Texas—that Democratic addition to "the area of Freedom." They were brought to this place to this place to "ship on board the cars for Mobile. It was the most sickly sight I ever witnessed, and God knows I have seen things before that were enough to soften a heart of adamant. Many of them were young—mere boys and girls—and had traveled barefoot, over the sharp, burning sands of South Carolina, until their feet were literally cut to pieces, leaving blood at almost every step they took. Added to this was the lash of their cruel drivers, the gnawings of hunger, and other hardships usually experienced in such a tramp, which had made them the most miserable looking objects I ever saw. One beautiful young creature, who would in the land of freedom pass for a white person, was among the number. She observed me gazing with attention upon her, and undoubtedly thought that I wanted to purchase; and clasping her hands and fixing her tearful eyes upon me, with a look of the utmost supplication, she said: "For the love of God, massa, do buy me! I good cook, nurse, ironer, washer—cheap at eight hundred dollars—do buy me!" I afterwards learned that they asked eight hundred dollars for her, which was probably on ac-

count of her being white. I think it would have been a deed of charity to have bought her, even to make a slave of—to have redeemed her from the hands of such monsters as these "nigger traders" invariably are. I never felt the misfortune of being poor so keenly as I did at that moment. All of them appeared anxious to be sold, and when a purchase was made of one of them, he appeared to be pleased at his prospects, while the rest seemed to envy him. Many of them—whites and mulattoes—are intended for the brothels of New Orleans and Mobile, where a girl from sixteen to twenty years of age will bring from one to two thousand dollars.

When I left Hamburg for this place, there were fifty or sixty of these wretched creatures in the same train of cars, going on towards the South West—probably to the "Lone Star."—They were huddled into an old box-car, without seats or any accommodations whatever, and fastened in,—so that none might escape at the stopping places, or throw themselves out of the cars and destroy their lives, in a fit of desperation.—Such things occur often, when not properly guarded against. Sometimes they will even starve themselves to death, to escape the tortures of this barbarous system.

Notices.

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