

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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Poetry.

The Contrast.

I have sought round the verdant earth for unfading joy;
I have tried every source of mirth—but all, all will cloy.
Lord, bestow on me grace to set the spirit free,
Thine the praise shall be—mine, mine the joy.

I have wander'd in mazes dark of doubt and distress,
I have not had a kindling spark my spirit to bless;
Cheerless unbelief filled my lab'ring soul with grief—
What shall give relief—what shall give peace?

I then turned to thy gospel, Lord, from folly away.
I then trusted thy holy word that taught me to pray:
Here I found relief, weary spirit here found rest—
Hope of endless bliss, eternal day.

I'm a pilgrim and stranger here in this world of woe,
But my Savior is always near as onward I go;
Jesus is my friend, he'll be with me to the end,
And from foes defend, my spirits cheer.

I have heard my Redeemer say, his promise is sure,
He has bid me to watch and pray, all hardness endure.
Jesus, be my guide, in thy promise I'll confide;
Keep me near thy side; my Life, my Way.

I will praise now my heavenly King, I'll praise and adore,
The heart's richest tribute bring, to thee, God of power;
And where nought can cloy, in songs of everlasting joy,
Praise shall our tongues employ, forevermore.

Hallelujah through heaven shall ring, salvation the theme,
Glory, honor and praise we'll sing, to God and the Lamb;
Crowns of glory wear, palms of victory we shall bear,
Shouts of triumph there, never shall end.

Original.

Extract of a Review

OF J. B. COOK'S "TRUE SOURCE OF IMMORTALITY."

BY MR. C. DURIN,
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I understand Mr. Cook's doctrine to be, that at death man dies in his whole nature, body and soul; that all men remain in a state of unconscionness and annihilation from death to the resurrection, when the righteous are sealed and reign in glory on the New Earth; and the wicked are destroyed or annihilated. He supposes the man was originally created immortal; but that at the fall, man lost immortality, and that the loss of immortality was the curse pronounced on Adam; (*Note a.*) that man is not now to be regarded as an immortal being; and that none will obtain immortality but the saints; and they not till the day of the resurrection. Mr. C.'s argument seems to rest chiefly on two passages of Scripture: (*Note b.*) 1st. Gen. ii. 7, compared with ii. 17. 2d. Gen. iii. 5.

1st. Gen. ii. 17—"Man became a living soul." Also 1 Cor. xv. 45, compared with Gen. ii. 17: "In the day thou eatest thereof thou shalt surely die."

On the supposition that the whole Bible regards fallen man as *not* immortal, I think that his whole reason for supposing that Adam was originally created immortal, must be the expression, Adam "*was*" a living soul. I doubt whether this alone would prove that man was *first* created immortal, if we must believe that since the fall, man is only mortal. But if "*living soul*" implies *immortality*, we all, according to the apostle, have, like the first man, "*a living soul.*"

"The first man Adam was made a living soul."
—"The first man is of the earth, earthy"—"As is the earthy, such are they also that are earthy."
1 Cor. xv. 45, 47, 48. (*Note c.*)

As to the meaning of the word *soul*, it appears in Scripture to denote the whole man; particularly regarding him as a *mortal* and spiritual being. Often it refers entirely to his mortal nature, and is frequently put in contrast with body, or his physical and mortal nature. See 1 Thes. v. 23; Matt. xii. 33; Heb. vi. 19; Matt. x. 28; Eccl. xii. 7. (*Note d.*) But because Adam was made "*a living soul,*" are we to suppose that the curse on Adam, "*Thou shalt surely die,*" refers to his loss of immortality? On the contrary, the Bible and our observation teach us that this curse implies *temporal death*; death in sins, and "*the second death.*" Such is the proper penalty of the law, out of many Scripture texts. See Rom. v. 12-19; John iii. 6; Eph. ii. 1; Rev. xx. 15. Observation coincides with Scripture in regard to this. We see men and beasts, and all things, subject to death and decay. (*Note e.*) We see the human race fallen and universally depraved; and this depravity is to be traced back to Adam. But has man *lost* his immortality, with which Adam was created? Is there evidence that man at death dies in his whole nature, soul, and body, and spirit? Against this supposition are *all* the arguments from nature (the man is not annihilated at death, but *lives on forever*) and various texts of Scripture to be referred to. Mr. Cook's argument on Gen. ii. 7, compared with verse 17, appears to me not conclusive, and not learned from nor founded on Scripture, but rather as an ingenious hypothesis. (*Note f.*)

2d. Gen. iii. 5—"Ye shall surely die." See pp. 40, 46.

The interpretation he gives to these words, is novel, and he delights in it as a favorite text. I am always suspicious of novel interpretations; especially when introduced to prove a favorite theory. Before the interpretation proposed can be sustained, it must first be proved that the sense of the original curse is loss of immortality. (*Note a.*) Till this is proved, Mr. C.'s interpretation of "*Ye shall be as gods,*" is a begging of the question. But his meaning is entirely set aside by the connection, in which the words stand. "For God doth know that in the day thou eatest thereof, then your eyes shall be opened, and ye shall be as gods, *knowing good and evil.*" (*Note g.*)

Mr. Cook supposes that his doctrine of annihilation is supported by the terms used to denote the punishment of the wicked—such as death, destruction, &c. The whole argument against this objection cannot be presented. I simply refer to phrases which denote the punishment of the wicked, as consisting in continued suffering. Dan. xii. 2; Rev. xx. 15; Matt. xxv. 41, 46; Isa. xxxiii. 14; Luke xiii. 28. While the saints are in the kingdom of heaven, the wicked are without, weeping and wailing. (*Note h.*)

Mr. Cook attempts to overthrow the popular idea of immortality, by the fact that his doctrine was the doctrine of the heathen philosophers. See chap. ii. Why reject a truth, because in some particulars it is believed by heathen? But his description of heathen philosophy is not just. Socrates, Plato, Cicero, Pythagoras, the heathen Poets, did not believe, with any certainty, in the immortality of the soul. They all expressed doubts concerning it. The heathen idea of the soul's immortality was almost uniformly associated with the idea of the soul's eternity; or that the soul had existed from eternity in a pre-existent state. The notions of heathen philosophy

concerning the soul were confused, and various, and mixed with the wildest errors. Why then ascribe to heathenism the plain and simple doctrine which prevails in Christian lands, that the soul is immortal? This doctrine prevailed more among the *people* of heathen countries, than among their *philosophers*. There was never anything certain, and true, and consistent known concerning a future state, except from the Bible; and the Bible has caused to prevail almost universally in Christian lands, the belief of the soul's immortality. Heathen only conjectured it, and the many arguments from nature came to their minds—yet they doubted. (*Note i.*) The words of the apostle corroborate this view: 2 Tim. i. 10—"Who hath brought life and immortality to light through the gospel;" literally, "who has illuminated, made clear, life and immortality."

The author's strange mixture of the Christian doctrine of the soul's immortality with the errors of Shakerism, Swederborgism, &c. of the soul's being an emanation from God, and a part of God, is only calculated to cast reproach on the truth. But it weighs nothing at all in argument, except to exhibit the author's unwillingness or inability to show what we believe and what we do not believe. (*Note j.*) What is called popular theory, concerning life, pp. 56, 7, is not a true description of the common doctrine of life.

The general belief of the Church cannot be mistaken as to the soul's immortality. There has been very little discrepancy of view as to it. (*Note k.*) It has been a belief closely associated with the exercise of religious feelings and the religious life. (*Note l.*) I regard Mr. C.'s views as undermining long established and well founded religious opinions. The doctrine of the soul's immortality has stood the test of the dying bed; saints have left the world rejoicing in it, and sinners have died under a dreadful consciousness of its truth. Multitudes who lived in the disbelief of it, have been compelled at death to admit it. They could not enter eternity believing that they were to lay down their consciousness, and die, body and soul.

NOTES ON THE ABOVE.

Note a. Much of the above is true; but the idea that Adam was made *immortal*, is as untrue as that men are now immortal, except in the way and by the means of Divine appointment. In the plainest terms I stated the *opposite* of what Mr. D. "*understands.*" See Tract, p. 9.

Had Adam been an *immortal*, he would have been deathless—not subject to death: hence it would have been inconsistent with truth, and wrong, in fact, to speak of his dying. Burning fire would as soon freeze, as an *immortal* die!

The first man was placed on probation, on the principle of the old covenant, "*Do this and live.*" Had he done it, he would have had access to "*the tree of life,*" eaten and lived forever. From being simply a "*living soul,*" he would then have become an *immortal soul*. This is confirmed by Satan's denial that they should "*surely die,*" by the means taken to punish them for sin, and prevent their *living forever*. Gen. iii. 22-24. Also by the fact, that while the *old way* to "*the tree of life*" is guarded by flaming "*cherubim,*" a

new and living way is opened. Those who believe—who by the gracious provisions of “the New Covenant,” obey its conditions, are to have “right to the tree of life”—“shall eat of the tree of life which grows in the midst of the Paradise of God—on either side (of the river) was there the tree of life.” Paul in his rapture to the abode of the blessed, “was caught up into Paradise.”

In Christ our Lord believers boast,
Abundant more than Adam lost.

“The kingdom prepared” for man “from the foundation of the world,” will be possessed, replenished, beautified, and “filled with the glory of God.” Matt. xxv. 34; Gen. i. 26; Ps. xxxvii.; Matt. v. 3; Dan. vii. 18, 27; Rev. xxi.

Note b. My argument rests on these two texts, hundreds of others equally plain, and on every primary truth in the Christian system. Mr. D. might have said that I began with those texts. Where should we begin if not where God does, in Genesis? I love to get things by the handle!

Mark! If those texts are true—if they state the fact as it was, then we have a starting point—then correlative Scriptures should be taken in their harmonious import. If “the first man Adam was made a living soul,” then it follows, necessarily, that the death of that man was the death of that soul! Furthermore, if man is guilty, he needs pardon; if mortal, he needs some “source of immortality;” if he die, he needs a “resurrection from the dead,” &c. All this is either metaphor or reality. There must be coherency in all its parts.

Note c. This is all utter misapprehension. See note a.

Note d. Mr. D., it seems, has yet to learn that man “without Christ” is not “spiritual,” but animal. 1 Cor. ii. 14, 15. In our version it reads “natural man.” The Christian alone is recognized as “spiritual.” The phrase “living soul” (*nephesh hayya*) is used four times in Gen. i. to denote the animal kingdom—twice it occurs in Gen. ii.: once it signifies the living man, and again the whole animate creation subject to man. See the Hebrew and margin, Gen. i. 20, 21, 24, 30; ii. 7, 19. All the leading terms in the Sept. Greek of Gen. ii. 7, are employed by the apostle to designate “the living soul”—the first man Adam. This is Bible proof, which Mr. D. will not controvert, except by general vague statements which any one can make against any truth of God.

The texts, which Mr. D. quotes, are referred to in a way that shows his disregard of their connection in the Tract, and their inspired explanation. Take Eccl. xii. 7. Let him compare this with chap. iii. 19–21 of that book. Man and beast “all have one breath,” one spirit. Man is erect; his breath “goeth upward”—the beast feeds upon the ground; its breath “goeth downward to the earth.” 1 Thes. v. 23 may be read with Gen. vi. 17–22, margin and Hebrew. If that cumulative, emphatic form of expression, in the first, makes man threefold, with the body; then the other makes all animals threefold without the body! That which proves altogether too much, proves nothing to the point.

Note e. The penalty was death: “The soul that sinneth it (that) shall die.” The labor of proof devolves on my opponent to show that this

death is only in “a mystery” rather than in reality. Let him prove that it is impersonal and not personal. As surely as man “was made a living soul,” so surely the death of that man was the death of that “soul.” The righteous soul attains to immortality in the resurrection. 1 Cor. xv. 51–54.

Note f. The Bible reads just so! When a judge in court, charging the jury, affirms, the law says so, no one doubts but that it means what it says. So I affirm the word of God says so! It is a primary truth that “man became a living soul.” It is not an “ingenious hypothesis.”

Note g. Jehovah did indeed know that they would know “good and evil”—they were to know “evil” to their sorrow—know it experimentally—but this he had not named in his law. His word was “thou shalt surely die.” Satan’s “lie” was a denial of that. He is no less “a liar” because he larded it over with a common place, but misapplied truth. Mr. D. must not, under the penalty of his Master’s frown, be “suspicious” of primary, Bible statements. The Devil assured the primeval pair that they should “be as gods,” in opposition to God’s law, which assured them they should “die.” That is the point, however “novel” it may seem.

Note h. Is that “wailing” eternal? “The chaff” represents wicked men—they must burn, to be “burned up.” “The wrath to come” is a terrible reality. Matt. xxv. 46, denotes excision, like 2 Thes. i. 9. The punishment is “destruction everlasting.” Kolasis is from kolazo, “to cut off.” See Donnegan’s Gk. Lex.

Note i. I had to do with their works now extant, as believed, commended and expounded by professing Christians. See the late work of Prof. Lewis, L. L. D., &c. &c. If my reviewer should deny the facts given in the tract he reviews, every intellectual school-boy would have him in derision!

True they “doubted”—just as nominal Christians doubt whether Jesus will ever “come again” “the second time.” Every doctrine of the gospel has been “doubted;” yet they exist as do the teachings of philosophy, touching man’s natural immortality. Mr. D. ought to know that naught but an enlightened, “full assurance of faith” can exclude doubts. Satan’s delusive “lie”—the basis of the philosophic theory throughout the heathen world, “lying in wickedness,” can never justify, much less form, such “faith.”

Note j. I stated the fact distinctly that these several classes hold the popular idea of “the soul” with “different appendages.” pp. 35, 36. Neither Papal Purgatorial terrors, nor Shaker and Swedenborgian errors could have prevailed a single age without the popular heathen dogma touching the soul! Take this from them and they will dwindle and die.

Note k. True, historic testimony is most clear and intelligible on this point. “Philosophy and science, falsely so called,” corrupted the Church at an early age. Thus “the man of sin” was formed. The Pantheon in Rome, the temple of Jupiter and all the gods, became the Church of the Virgin and all the saints. Satan was still supreme, though his sceptre was baptized by the name of Christian! “The mother of harlots” got her dogma of “the soul” and purgatory from

the heathen—they obtained it from Satan. Gen. iii. 5. The whole constitutes a libel on Jesus Christ. He proposes to confess by faith and “the resurrection” what false philosophy ascribes to man naturally. Rom. ii. 7; 1 John v. 10, 19; John 3d, 10th and 17th chapters; 1 Thes. iv. 13, 18; Col. iii. 1–4; 1 John iii. 1, 3.

Note l. This, though plausible, is exceedingly delusive. My limits will allow only a statement of some sober facts. Heathen Mahomedan and apostate Christian nations, have nourished the spirit of war by the devil’s dreadful “lie,” that sinning men do not “die.” Mahomedan and Christian crusades were maintained under the delusion, that they who died in the battle-field would “not surely die,” but go direct to Paradise—to Heaven! The gospel view of the way to “life and immortality” by the new way, the resurrection, was thrown quite into the shade! The idea of the soul’s natural immortality has been the essential element of all those systems of superstition which have swept with the widest scope, the wildest fury and most deadly ruin over the civilized world for thousands of years!! The Devil himself could not have succeeded with Eve without the idea that they should “not surely die.”

Conclusion.—If my reviewer had been conscious of strength, I conclude that he would have begun where the Bible does—shown that the Scripture is not quoted by me correctly, &c., then he could have made an advance on me; but remarks which do not even reach these fundamental points—which leave the primary Scriptures as they are quoted, do not amount to anything. Let him prove that man, “the living soul,” did not “die”—that Satan was so far right and God so far wrong—let him show from history that Socrates did not argue the immortality of the soul, “in nearly the same manner that it is argued now.”—Rollin’s An. Hist. Let him form a chronological tabular view like that p. 47–49, in which the contrast with truth is materially different from that there given, then he would accomplish something. I feel constrained to say, dear sir, stop your whittling—throw away your pen-knife, and take facts, and “sword of the spirit, the word of God.” As David said of the sword of Goliath, “There is none like that, give it me.”

Mr. D. has other objections, but they are of the same general character with the above. As they overlook the primary, historic and Bible truths given in the Tract, it does not seem right to ask room to follow him further. He talks as if I believed in annihilation twice! Whereas, in its proper infidel sense, of no resurrection, &c., I do not believe in it at all. The Bible term is “destruction”—“the second death,” at the final judgment. I take Bible terms with Bible ideas.

He speaks of the impossibility of a resurrection except the popular notion of the soul be true! The principle is this: if Lazarus was not partly alive, Jesus could not have raised him! If the saints sleep unconscious in death (Ps. vi. 5; cxlvi. 4; Eccl. ix. 4, 10; Isa. xxxix. 18) then the Lord himself could not awake them to life! The germ of life—the immortal soul, must remain as a nucleus, for Almighty God to begin on!! Does he understand “by faith that he made the worlds” with nothing as a basis to help him out? As German Neologists take away the glory of Christ’s

miracles by assuming some *natural* cause for them, so Mr. D.'s idea assumes remaining *life in dead men*, to make the resurrection possible.

The Tract teaches actual death and a real resurrection. I appeal to the power that made the world as altogether competent to effect it. Amen.

J. B. Cook.

For the Harbinger.

"Time of Trouble."

NO. 1.

"And at that time shall Michael stand up, the great prince, which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. xii. 1.

While it is our duty to guard against supplanting the prophecies so as to create an expectation that certain events, not prophesied, are yet to be fulfilled before the appearing of Christ, yet, it is our duty to direct the mind to those Scriptures which seem to, if they do not clearly prove, that there is yet to be a time of greater trouble experienced by the inhabitants of the earth than is now realized by them. If we take the text as it reads, it will be difficult to prove that "the time of trouble" begins previous to the standing up of Michael (i. e. the coming of Christ.)

But there are examples in other parts of the Scriptures to show that we are not always to expect the events in the order in which they appear to be given. The second verse is an example. The first verse brings us to the time his people are delivered, every one that shall be found written in the book (the book of life.) The second verse begins thus: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life," &c., as though the delivering every one of them that shall be found written in the book, and the resurrection of the righteous dead, were two distinct events. This will not be admitted. We are justified in supposing, especially if other Scriptures sustain the supposition that the time of trouble, noticed in the text, begins previous to the standing up of Michael, or the coming of Christ. I think we shall be able to adduce *inferential*, if not *positive* testimony, from other portions of the word, to show that if the text had been arranged as follows, it would have given the true meaning:

"And there shall be a time of trouble such as never was since there was a nation, even to that same time. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and at that time thy people shall be delivered, every one that shall be found written in the book."

The first Scripture we will refer to, as proof of the above position, is Jer. xxx. 5—7: "For thus saith the Lord, we have heard a voice of trembling, of fear, and not peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

Again: Ps. cx. 5, 6—"The Lord at thy right hand shall strike through kings in the day of his wrath (i. e. in the immediate vicinity of and at that day.) He shall judge among the heathen, he

shall fill the places with the dead bodies; he shall wound the heads over many countries!" The following Scriptures will show how he will cause dead bodies to fill many places:

Hag. ii. 22—"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen;" i. e. near the end there will be great revolutions among the nations of the earth, when kings will tremble and the strength of their kingdoms will be destroyed. Anarchy, distraction, "distress," and perplexity will ensue. The nations will then desire some permanent system of government. Rapid progress toward a universal empire will be the result. Popery will say in her heart, "I sit a queen and am no widow, and shall see no sorrow." But in the strife the last part of the verse will be fulfilled: "And I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother." Truly many places will be filled with dead bodies. Then will be fulfilled the words contained in verses 6, 20—"For thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." "I will shake the heavens and the earth." Again in verse 7, the prophet speaks of the "time of trouble" to precede and to be in immediate connection with the shaking of the heavens: "And I will shake all nations, and the desire of all nations shall come." To prove that the above verses refers to the shaking of the powers of heaven in connection with the coming and kingdom of Christ, we will refer to Heb. xii. 26—28: "Whose voice then shook the earth: but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

The same "time of trouble" is noticed in Luke xxi. 25: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring." What next? "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Or, according to Campbell and Macknight's translation—"And upon the earth the anguish of desponding nations; and roaring in the seas and floods; men expiring with the fear and apprehension of those things which are coming upon the world: for the powers of heaven shall be shaken."

"The following important propositions, recommending the establishment of an Italian Diet, to assemble at Rome, has been presented to the Pope." It is very doubtful whether a great body of the French people, as well as a great mass of those who are in favor of Republican principles in other parts of the globe, will receive with pleasure such hypocritical pretensions to Republicanism, as is manifested in the following. Verily the "time of trouble" hasteth greatly:

"MOST BLESSED FATHER—The benediction of God, invoked by your Holiness, has descended

upon Italy. The Most High has heard the magnanimous voice which, from the sacred heights of the Vatican, has secured triumph for the oppressed, redemption for a people. Now Italy is free, is mistress of her own destinies, is independent, is a nation.

"All the citizens of Italy, with hearts overcome by unspeakable joy, turn full of hope, and trust to the generous Pontiff who has initiated the Italian resurrection, and entreat him to accomplish the holy work commenced. These people have the consciousness of their nationality, are sons of the same family, and earnestly desire to bind the compact of love and brotherhood, uniting themselves around their father, their liberator.

"In this urgency, the undersigned beg of your Holiness to use your efforts for providing, that, without loss of time, the representation of the Italian States (which you have promoted) may be entered in Rome, forming a national Parliament, or Italian Diet.

"Most Blessed Father! in this great shipwreck of all the Potentates on earth, in this sublime reorganization of European national ties, one power alone remains enduring, because resting on the immovable foundation of truth and right—that power is yours. Your Holiness first pronounced the sacred word that opened the new era for Italy and Europe; to your Holiness pertains alike the glory of adding fresh splendor to the Papacy and Religion, raising yourself to the supreme dignity of Moderator for all the Italian people, and restoring to Rome her moral and civil primacy, not only in Italy, but Europe and the world. All Italians now anxiously wait the sound of the all-powerful voice whose religious accents give civilization—that of your Holiness. They desire to consecrate the triumph of their cause, uniting around you the standard of Religion, Liberty and Fraternity—the Cross; on the eternal altar of their nationality—the Capitol.

"The undersigned, interpreters of the sentiments of all Italians, beg of your Holiness to promote the Convention of the Italian Diet in Rome; and in the certainty of being heard, present to you the homage of their national gratitude and filial devotion."

MARQUIS D'AZEGLIO, PROFESSOR ORIOLI,
PADRE VENTURA.

Selected.

The Battle of Armageddon.

(CONTINUED.)

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."—Rev. xix. 19. Are not those forces marshalling for the battle? Open the Bible and read. Let its *light truths* flash upon the world and disperse its gloom. What mean the confederacies, the bundlings of the age? The gathering of armies and navies? The fearful forebodings of the nations? The hurrying to and fro of all classes? It is the eve of the day of mighty preparations. Why this fear of what heaves the bosoms of the multitude, and hurries them into secret associations? The gathering is now going on—its accelerated movements are fearful. The unclean spirits have nearly accomplished their agency. The vast population under the dominion of the wild beast are in rapid motion, wheeling into sections, and companies, platoons, and brigades, and divisions, and grand divisions. To be convinced of this, we shall notice the rapid enlistment into one company only. From the proceedings of the Grand Division of

the Sons of Temperance of the State of Ohio, at their quarterly session, held at Cincinnati, Jan. 26, 1848, it appears that they number 423 divisions in this single State. Estimating the number of members in each division at 100, it swells their membership to 42,300. The same ration would give half a million of Sons of Temperance to the United States. And that number marshalled in three years! Fifty charters were granted to divisions in this State during the last quarter—423 divisions headed by a GRAND WORTHY PATRIARCH!! In the United States the HIERARCHY, or officary of this single order, numbers nearly 40,000 members! There are, within this union, about one hundred thousand persons belonging to the Order of Odd Fellows; four-fifths of whom have been added during the last seven years. They are wealthy, having a fund of nearly one million dollars. The Free Mason Order cannot be much less in number. Add to these, the *United Sons of America, Cadets of Temperance, Daughters of Temperance, Fathers of Temperance, Rechabites*, and the *Red Men*, and it swells the number to nearly two millions in the United States!! Are they assembling under the banner of the Messiah? No. "Verily, verily I say unto you, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."—*Jesus*. And will he suffer to enter, these "unbaptized fraternities?" We are forced to number them among the divisions of the grand army of the wild beast. We here speak not of individuals. Many Christians may for a time be deceived; but when the light bursts upon the vision of such, they will leave said associations. On the sea of glass, are persons who have gained "the victory over the beast, and over his image, and over his mark, and over the number of his name."—*Rev. xv. 2.*

Leaving for a time these assembling hosts, we direct the attention of the reader to the scattered forces which are wending their way through a waste-howling wilderness, to the head-quarters of the grand army of the "WORD OF GOD."

The true church is called a city. It is chartered by Jehovah. The Bible is that charter. All who keep the conditions of that charter are citizens. Our laws are from another country. We are the corporate members of the heavenly Jerusalem. "Our citizenship is from heaven, from whence, also, we look for the Savior, the Lord Jesus Christ."—*Phil. iii. 20.* "Jerusalem, which is above, is free, which is the mother of us all."—*Gal. iv. 26.* Under those laws emanating from that city, the people of God are associated. That associated body is a church. They are under the most solemn obligations to carry out the conditions of their charter. The church has no right to make a charter, or any part or article. It is merely a supporter, not an originator. "The church of the living God is the PILLAR and SUPPORT of the TRUTH."—*1 Tim. iii. 15.* The Bible is the law of the truth. The "Scriptures are the truth."—*Dan. x. 21.* Christ prayed thus to his Father:—"Sanctify them by thy truth: thy word is TRUTH."—*John xvii. 17.* The church is a pillar to sustain the temple of truth. It can no more originate truths binding on men's con-

sciences, than a pillar can originate a temple. A few persons may be found in all ages who have advocated the principle here stated. They were soon thrown into the minority; and when the apostate church was nationalized, this small company, broken into fragments, fled into the wilderness, where it has been nourished 1260 years. Let the above position be well considered. It is the chief corner-stone of our whole structure.

With the last period of the Christian age, however, our subject is chiefly connected. To that period we now direct attention. We have already traced the agency of the three unclean spirits, and have described the mustering of the innumerable hosts of Satan's legions, as they are filing off toward the field of slaughter. The army of the Messiah will claim special notice. Its gathering numbers are by no means imposing. Their dependence is wholly on the superior skill and power of their commander-in-chief. The same change among the nations which let loose the three unclean spirits, opened the world to the influence of another class of agents. At the same time were seen three messengers flying through the midst of heaven, with missions of serious moment. These are the recruiting officers of the Son of God, sent forth to gather his last forces from the earth. They are ministers extraordinary—plenipotentiaries of the "KING OF KINGS." With the dying away of their notes of alarm, the heavenly dove takes its flight from the shores of a world doomed to desolating judgments. Their missions are for the special benefit of the last generation, and, in their character, final.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, JUNE 17, 1848.

Bills of Account.

We send in this number bills to all who are indebted for one volume of the Harbinger. If a mistake in any case shall be detected, it will be our pleasure to rectify the same. We hope in every case we shall have a cheerful and prompt response to these calls. Do not disappoint our expectations.

BILLS.—The amount of bills we send out this week is some over \$500. This, with a very few exceptions, embraces no account less than one dollar. This sum, or one half of it, would greatly relieve our present wants. It is much more than we are able to lose, especially while our subscription list is as small as it is, our free list so large, and donations so few. Those who love the cause in deed, as well as in word and tongue, as far as possible, and not distress themselves or families, will reduce this sum by promptly paying the amount they owe. While speaking on this matter, we would just remind our ever faithful patrons of the nature of our terms: and, that the next number will be the commencement of another volume. A word to the faithful is sufficient. We hope to share in your patronage a little longer: it is needed to sustain the Harbinger.

CANADA SUBSCRIBERS.—We cannot afford to send papers into Canada, paying postage as we do to the Canada line, and then wait for payment a long time, or receive no pay at all. Yet we have been doing this in a number of cases. To all such we send

bills; to remind them, not only of the state of their accounts with this office, but also of the nature of our terms to Canada subscribers, which are—One Dollar per Volume, INVARIABLY in Advance. We trust they will be promptly responded to; none who are actuated by the principle of justice will neglect to do so.

Revolutions of Europe, IN THE LIGHT OF PROPHECY.

(Continued.)

LUKE XXI. 25—28.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."

"And then shall they see the Son of man coming in a cloud with power and great glory."

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

This prophecy locates the signs of the coming of the Son of man in the sun, moon, stars, earth and sea.

The sun was supernaturally darkened May 19th, A. D. 1798, as the most undisputed testimony proves.

The moon, in the evening of the same day, was also darkened, and afterward appeared as blood.—This no one informed on the matter will dispute.

The stars, or luminous bodies, fell from heaven, in a manner never before witnessed, in Nov. A. D. 1833. This no one will deny.

We have been of the opinion that all the events named in this catalogue, excepting the first three, would occur in immediate connection with the coming of the Son of man, and it is possible that that opinion is correct; but recent events in Europe have inclined us to the belief, that the distress of nations, with perplexity, and the roaring of the seas, were also designed by the Savior to be placed in chronological order before the commencement of the actual scenes of his coming. Facts are stubborn things, to which our opinions should submissively bow: and they say that—

In the earth there is now distress of nations, with perplexity. This distress was experienced, to a certain extent, last year, in the terrible famine in Europe, in which hundreds of thousands, if not millions, perished with hunger, and the pestilence which followed; and this year, in the same calamities, and the extensive failures, all over Europe. It has been a time of deep distress of nations in these respects; and if the predictions of understanding men may be relied upon, this distress, especially in point of bankruptcy, and, consequently, suffering of the poor, has but just commenced: a deeper and more bitter cup is yet to be drunk by them. How this will be, we cannot say; but of one thing we are confident, that the distress, occurring at the time it does, is a sure evidence that the coming of the Son of man is near.

"With perplexity." This is another sign that has its locality "in the earth," and comes next in order in the catalogue under consideration. And it would be superfluous to enter into an elaborate argument to prove that it is now being most literally fulfilled, in the unprecedented perplexing state of things existing all over the world, and especially some of the nations of Europe. The principles of insubordination, revolution, and anarchy, or the spirits of devils, have gone out, and in their work, have deposed kings and rulers, overthrown governments, trampled under foot law and good order, broken the once strong ligaments of national compacts, and thrown distrust, bankruptcy, confusion, treachery, fear and sore perplexity into ever department of society. And the most experienced, sagacious and powerful statesmen and rulers know not how to remedy the evils. They are confounded and powerless, while beholding such a state of things.—The present is the time of their sore vexation, or

perplexity: yet what they are experiencing is only the beginning of their troubles, the sure harbinger of their final overthrow and everlasting destruction at the coming of the Son of man.

"The sea and the waves roaring." Severe storms for a few years past, have swept over land and ocean, destroying in their course millions of property and thousands of lives; still we have no account of the literal roaring of the sea and the waves as here predicted. It is possible, however, that nothing more than terrific and devastating storms are meant, yet as every other preceding portion of the prophecy has been literally fulfilled, we are inclined to the belief that there will be a literal roaring of the sea and waves, in a manner not to be misunderstood by the watchful, before the general convulsion of nature shall take place. It is perfectly consistent with good philosophy and sound reason to suppose that such will be the case. But it would be unreasonable to suppose that such an event will occur long before the final convulsion: they must necessarily be very nearly connected; and both may take place before the close of another month!

"Men's hearts failing them for fear," or, as Dr. Campbell renders it, "Men expiring through fear." This effect cannot be attributed to the appearing of any of the real signs of Christ's coming; for them the wicked do not understand, and of course they can produce no fear in them. What then will thus affect them? The answer is, "for, (because,) the powers of heaven shall be shaken." This, like all the rest of the prophecy, we understand literally; and when it shall have its fulfilment, there will be no dispute or doubt in the matter: saint and sinner will perfectly understand it. The one will rejoice in lively hope of the speedy consummation of his eternal redemption; but the other will be filled with bitter wailing, and expire through fear of what he will be sensible is coming upon the earth.

Who will abide the terrors of that day, or stand when the Son of man appeareth? Who will be hid in the secret of his tabernacle, when the Lord shall arise terribly to shake the heavens and earth, or the powers of heaven? None but the pure in heart. Reader, is this the character of your heart? The Judge of all hearts will soon forever decide the important question. See that you are constantly prepared to receive his gracious approbation.

Murder and Suicide.

A most horrid murder of the wife and four children by the husband, and then his destruction by his own hand, is being generally reported in the papers, as having recently been committed somewhere in the State of Maine; and as a matter of course, the rash act is charged to "Millerism," and consequently it must be a gross error. Very well, supposing "Millerism" was the prime and active cause of this sad work, (which, however, we see not a particle of evidence in the report to prove), does it necessarily follow that it is a dangerous error? If so, then all doctrines ever taught are dangerous errors, for similar cases have occurred under the belief of them all, a number of which have fallen under our immediate notice.

In Tykehannock, Pa., a man heard Mr. Dimick, a Baptist, preach on election and reprobation. The man concluded he was a reprobate, despair was the result, and under this state of mind he took a sweet babe and dashed its brains out, exclaiming, "There, the devil shall not have you, though he will have me!"

A promising young man, (his name we forget,) in the Wyoming Valley, Pa., having but recently been converted and joined either the Methodist or Baptist, for fear he should backslide, as was supposed, hung himself!

A Mr. Odell, with whom we were familiarly acquainted, in Dutchess Co., N. Y., an active member of the Presbyterian church, killed a lovely child to save it from an endless hell!

A Mr. Bowen, with whom we were intimately acquainted, a Universalist, in Cayuga county, N. Y., to free himself from trouble, took a dose of arsenic, and died!

Numerous cases of this kind have occurred in every sect, religious and infidel, moral, scientific, and political, which ever existed; and which every honest understanding man will acknowledge. Shall we, therefore, say that all are fundamentally in error! Most certainly, if the advent faith is an error because some who have embraced it have done such things. To judge the truth or righteousness of a theory by such acts of misguided individuals would establish a precedent that would condemn the Author of the creation, and the Savior of sinners: for, soon after the plan of the creation was perfected, Cain slew his brother, and at the very introduction of christianity, Judas caused the death of his Lord, and then hung himself!

But enough on this subject. When the people are determined to be deceived, or to reject the truth, they will find abundant reasons for doing it; and in these last days, we are told, that God would send those who have pleasure in unrighteousness, strong delusions. The prediction is being painfully fulfilled in every quarter of the land; and soon they will drink the bitter cup for the folly of their doings.

Unlawful Striving.

(CONTINUED.)

"If a man strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. ii. 5.

In further remarking on this subject, we will say that another means to which unlawful disputants resort to carry their point, is, the influence or power of associated bodies. They very well know that there is, in the estimation of very many people, a divinity, wisdom, power, and infallibility belonging to an ecclesiastical body assembled in conference, association, synod, or assembly; which its members in their separate capacity do not possess; and that the unqualified assertion, declaration, or resolutions of such a body, will be more readily received and implicitly believed by many, than the plainest doctrine presented by one man, and most clearly and abundantly proved by the unequivocal word of the Lord. Hence the influence, by way of resolutions, of such bodies has long been sought to aid the cause of unlawful disputants. The politician, the moralist, and religionist, of every party, class, and creed, have alike availed themselves of this summary, easy, yet potent way of obtaining their ends. And each has succeeded, not according to the amount of truth presented in their unqualified resolutions, but according to the weight of personal or associated influence of the body that passed them.

Such kind of evidences or arguments, if they are worthy the name, prove no proposition, elucidate no point of doctrine, and inform the judgment of no one. They are not the result of the matured judgment and honest sentiments of the bodies that pass them. But they generally originate in the minds of a few interested persons, and without time for close thinking and thorough investigation, in the hurry and confusion of the moment, are pushed forward, receiving the vote of a scanty few, while the majority of the body not unfrequently give no expression in the matter. They are then sent out as the sentiments of the body, and directly or indirectly form a part or parcel of its creed, or rule of doctrine and practice. This has long been the foolish work of the different sects, and partisans of the world. And each has thus acted in order to put down its neigh-

bor and build up its own creed. And the one that has had the most consequence or influence, and has passed the greatest amount of flaming resolutions, has, in the estimation of deceived thousands, succeeded best. And it is a matter of deep regret to us, that we who have seen and well know the evils of such things, and who profess to believe no other doctrine, engage in no other practice, pertaining to the church of God, than is plainly taught in his word,—should in the least degree attempt to build up our cause by this unlawful means.

If a proposition plainly stated, and fully proved by the infallible testimony of the Bible, does not carry sufficient sanctity, truth, power, or influence, to convince and move to action the people, then they had better never act; for most certainly if any other principle or influence causes them to assent even to the truth and moves them to action, it will be a blind assent, and an uninformed and mechanical action. But when faith and works are produced by the light and power of truth, they are the fruits of an enlightened understanding and voluntary will, and well pleasing to God.

We are far from supposing that all who have participated in this kind of unlawful strife, have wickedly done wrong. Very many have acted honestly, supposing that what every association in the world has long done, must be right. But we think when they have suitably examined the nature of the practice they will see that it belongs to the system of unlawful strife, and will abandon and discountenance it. (To be Continued.)

We have received two statements of a certain case at Worcester, Mass. We propose to the parties concerned to unite in sending a statement in which both shall be agreed. We think this may be done, and would be more acceptable to all who love one another with a pure heart fervently. We will delay publishing the decision of the church a short time, to hear the result of this proposition.

Horrors of the Slave Trade.

The following account of some of the horrors of the slave trade, was given by a witness before the British and Foreign Anti-Slavery Society. The same account says that about 72,000 slaves were landed in Brazil in A. D. 1846, out of which number seven thousand died from their sufferings. The witness was a man who had been engaged in the nefarious practice, and whose testimony may be relied on as truth, only coming far short of the real horrors of the case.

HORRORS OF THE SLAVE TRADE.

"Do a large number of the slaves die after landing, and before sale?"—"A great many; especially now, from the extreme ill-treatment, and from the putrid gases they have to inhale in the holds of small vessels, where they are jammed up as they lie, and by suddenly relaxing the person, and suddenly carrying them on shore, many of them die. I knew a case in which only ten escaped out of 160. That was a vessel belonging to a friend of mine, who was my agent." "Will you describe how they are packed?"—"It has been described to me, (I have never seen it done,) that they are laid upon their sides parallel to each other. They are generally boys from ten to twelve years of age; they are put upon their side, and if they do not lie parallel upon their side, a plank is put upon them, and a sailor will get upon it and jam them down, so as to make them fit compact. I have never seen that done, but I have heard slaves speak of it; and I have heard captains state it, who I know would have no object in stating it if it were not true. One lies with his arm so as to fit into the next one; he may pull his arm out to fit he can." "They are not shackled together?"—"Not the little ones." "Are those slaves upon their passage never cleaned out?"—"I fancy not, because if you clean them out, where would you put them? You dare not bring many of

them upon the deck, because, seeing the water, many of them would be tempted to jump overboard, and even to drink salt water; consequently, all that you have to do is to crowd all sail and get out of the way of the cruisers, and look as quiet and as nasty as you can. I may mention, that it has happened, that on the arrival of a vessel, she has been found in so filthy and destitute a condition, that after unloading her cargo she has been cast adrift." "You prefer importing boys and girls because they pack closer?"—"Yes; they are much less in stowage, much less in volume. Some of the American vessels are about seven to eight feet between the decks; some are only seventy-two inches between the beams. They have generally three tiers, one on the ground and two above." "Do you mean that in the height of seventy-two inches, that is to say six feet, there are three tiers of slaves?"—"Generally; the lower ones have a kind of mat made of banana stalks." "You have frequently seen this with your own eyes?"—"Yes; any body may see it in Brazil, but in Rio you would not see it now, because very few are now landed in Rio." "What is the youngest age at which you import the negro?"—"They never brought them so young at any time as they do at present, because the stowage was not so valuable before. The cruisers have made the stowage so valuable." "How young do you bring them now?"—"The smaller they are the better you can carry them. I once bought a little chap just like a dolly; he could not, from his teeth, have been more than six, perhaps not so much; he was too small to work." "Are not a great portion of the cruelties and deaths in the course of the slave-trade to be attributed to a want of water?"—"Perhaps more from that than any thing else, because in the tropics a very little food will support the system; when the system is in a state of torpidity, and when the air is exceedingly foul, the functions of life become very sensibly diminished; absorption takes place of any portion of fat they have, and they can resist the want of food for some time, but the want of water is a thing that cannot be resisted." "It is in order to evade the activity of the British cruisers that your people who are engaged in the slave-trade are obliged to stint the slaves in water?"—"Of course." "And that they are also obliged to crowd them into such small spaces?"—"It arises probably from that. I do not know whom to blame for that, whether it is the captains, or the agents, or the owners, or whom; but certainly they do bring an immense number in a very small space. I have known 350 brought in a ninety tons schooner." "What do you reckon to be the average voyage from the coast of Africa to Brazil?"—"At the present time you are obliged to go in such a zig-zag manner that what ought to be twenty days is sometimes ninety days." "And it is when the voyage is so long that the slaves die?"—"Yes. They get a drink of water once a day. In a state of inactivity you may exist upon that for twenty days, perhaps, as I know from my own experience; but not much longer than twenty days, because the system fails rapidly after that. It is too horrible to describe the effect of the want of water; no person can have an idea of it without feeling it." "From what part of the coast of Africa is the general importation?"—"I would beg leave to decline saying that, because the moment that is known, your cruisers will be twice as energetic upon that one point, and it will do mischief to some one. I have got to live in the country. Human life is not valued very highly in Brazil. Any person making himself troublesome upon the slave-trade would be immediately shot." "What is the condition of the slaves, when they are landed, now?"—"There are some with more iron constitutions than others, but to see them, they look horrible. The bones of the knees stand out and look like large knobs; the calf of the leg has disappeared; it looks more like the leg of a monkey than any thing else, and you can count all the bones. The abdomen is very much bloated, and there is an imbecility in the eye; in fact, nature is reduced to the lowest point." "Have you seen them standing against a wall?"—"Yes; but you feed them and put them in warm baths; and by doing that they get round after a little time." "Are they usually covered with sores?"—"Yes, when they are jammed together; and there is a species of itch that breaks out upon them, and blotches of a large size break out upon them." "Have you any knowledge what the mortality of slaves employed

on a sugar estate is?"—"No, I cannot say; but since your cruisers have been on the coast their systems suffer so much from the shock of coming over, that many of them die; so much so, that there are now no second retailers of slaves as there used to be, because they die so frequently in the first two or three months. I have known thirty leave the coast, and go twenty miles up into the interior, and fifteen have died; and I have known 160 landed, and eighty-four of those have died before they got into the interior." "What was the cause of that?"—"They were in such a dilapidated condition, nature was completely overcome by the passage." "Are the slaves that are imported into Brazil, sold openly in the market?"—"Not exactly; we have not markets for slaves as you have here for different articles; they have been abolished in Rio; but if you go to the neighborhood of Rio the slaves are sold openly." "Are there barracoons in the same way as there are in Cuba?"—"Yes, you may term them barracoons."

"We are unable to give the additional evidence which has been laid before the Committee by several witnesses on the extent and horrors of the slave-trade. There was, however, one incident alluded to by Capt. Matson, R. N., which may be considered as the climax of the horrors of the slave traffic. In reply to the question, "What becomes of the slaves that are refused by the slave traders?" he said, "I have heard instances of their being massacred. I was in the river Nun some years ago, when 500 were knocked on the head on the beach." This reminds us of a similar fact recorded in the slave-trade papers of last year, which asserts that no less than 2000 refuse slaves at one station had been killed, to avoid further expense of feeding and keeping them in custody."

Foreign News.

BY THE ACADIA.

In France the surface of politics appears somewhat more calm. There is a lull for the moment at Paris; but Lyons is a prey to all the violence of mob government. The Provinces are in a frightfully disaffected state.

The Assembly and the Government—for although the two powers have exhibited unmistakable signs of being discordant bodies and not coordinate authorities—the two branches, which we can hardly call the Legislature and Executive of France, for each aims at being both—had no sooner crushed the movement of the 15th May, than they began each to contend for the mastery.

Not only does distrust manifest itself between the two authorities, but the Executive is torn with internal dissensions, and the impression is that it must fall to pieces.

We hear from all quarters that M. Lamartine and Ledru Rollin will resign, and that the new Executive will be formed of Marrast, Arago and Marc.—Some report Cavaignac, who we have already said has assumed the Portfolio of War.

From all the observations we are enabled to make, it appears to us that the National Assembly, elected by universal suffrage and vote by ballot, although decidedly Republican, is nevertheless much more Conservative than Democratic. Dufray and the Theirs party evidently by their experience, temper, and as the representatives of property and order, carry a very great, if not predominating weight in the Assembly.

These are further strengthened by the Legitimists, whose confidence has so far increased within these few days, that the Presse, their organ, has published a series of private letters from Prince de Joinville, now at Claremont, near London, eminently calculated to awaken dynastic sympathies, and to pave the way for his return to France, at least as a private citizen.

We have no doubt that Lamartine and the Republicans are aware of this movement, and it accounts for the decree recorded in our last, interdicting any

member of the Orleans family from ever again setting his foot upon the French soil, which decree the Committee on the bill has sanctioned.

To such an extent, however, have the hopes of the Regency party reached, that a demonstration of operatives in its favor was contemplated; and indeed from day to day, in consequence of the alarms, real or pretended, of threatened demonstrations on the part of some body or other of the people, every avenue leading to the National Assembly, and every room, hall and passage of the building is thronged with soldiers with fixed bayonets, and from 15 to 20,000 occupy the quays adjoining during the sittings.

Lyons was still disorganized; and at Toulon the workmen had obtained possession of the arsenal, but after a sharp collision, the troops recovered possession of this place of strength, and the workmen returned to their duty.

The intelligence from all parts of the Continent becomes daily of deeper and deeper interest. Fresh events create new complications.

The hopes of peace in the North of Europe have not yet been realized. The Schleswig Holstein dispute remains almost in statu quo.

It is currently reported in the first political circles, that the separation of Dantzic, and perhaps Stettin, from Prussia may be expected.

The German Parliament has assembled at Frankfurt. The choice of President and Vice President, Mr. Dugerne, the Hessian Minister, and Mr. Poiron, has inspired great confidence.

In Lombardy the war continues undecided. The siege of Peschiera commenced on the 19th inst. Treviso is invested by the Austrians, but held out on the 16th inst.

At Naples on the 17th an unsuccessful insurrection took place, and after 400 troops were killed, the beautiful city was given up to pillage by the Government. The magnificent villas and palaces which extended to the sea-shore, are at present a heap of ashes. The accounts are very confused—but we learn that the National Guard were disbanded after the battle, and a ministry formed under the presidency of Prince Curiati.

An insurrection has taken place at Seville, attended with a great loss of life; and the French journals lay all the blame to Sir H. Lytton Bulwer. Spain breaks with the best and sincerest friend she ever had. Her own internal peace and tranquility will not be promoted by it.

We regret to state that the position of Ireland continues to fill us with deep apprehension. The excitement of the Government trials now in progress found vent in demonstrations of the clubs and artisans who in large bodies parade the streets of Dublin.

IRELAND.—Obstructions of the public highways take place by the Police and the multitude, and then the contests arise in the Police Courts as to which party committed a breach of the law. These petty squabbles are exactly indicative of what is pressing elsewhere.

The effects of the triumph of the juries in the cases of Mr. O'Brien and Mr. Meagher, have extended throughout the provinces where the joy at the results is beyond description. The people are in extacies. Fires are blazing—the hill-tops are shrouded in flames; it is evident that the best friends of the physical force party are in great alarm, lest in some of these demonstrations a collision with the military shall take place.

THE CHOLERA.—The latest arrival from Europe brings the following intelligence in regard to the cholera:

The Cholera has broken out, and with unusual se

verity, both at Moscow and Constantinople. The crews of the merchant ships have suffered severely. At Has-Keui (Turkey) the mortality has been so great that several Jewish families of the village have left their habitations in the plains of Kiat-Hane and Ali Bey Keui. It appears that during the last year 300,000 persons had been attacked and about 100,000 had perished in Russia. In certain towns in Russia, comprising a population of 411,245 persons, 21,295 had been attacked, of whom 11,361 had died, the number attacked being 1 to 19½ of the population. In nearly the same towns, but with a smaller population, 305,329, the number of sick on the former visitations in the year 1829-31 was 15,550, of whom 9,018 died, the number of sick being then 1 to 19.6 of the population. The late course of the disease in Russia is agreed to have been in all respects similar to the course in 1830-31. It was then abated by the frost, and re-appeared with the spring. It was hoped that it had spent its force at the period when the frosts set in, but its revival at widely distant points, under similar circumstances to the former, is regarded with great interest by the medical authorities, and gives its own warning, which, it is to be hoped, may not be needed.

NEGRO INSURRECTION IN THE WEST INDIES.—The slaves at Martinique rose on the 22d ult., and murdered many of the white population, notwithstanding all which, no attempt was made by the authorities to put them down; they are said, however, to have since become more quiet. Guadaloupe remained tranquil.

J. D. Prudden.

We have just learned that Bro. J. D. Prudden is dead. He fell asleep in Jesus the 5th inst. The particulars we have not learned, only that his sickness was short, and his faith strong and full of hope in his last moments. The Lord bless the bereaved widow and afflicted family of our departed brother and fellow-laborer in the gospel, with the consolations of his grace, at this time of their deep affliction.

Will some one acquainted with the case, give a suitable notice of the death of Bro. Prudden?

The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.

Notices.

Field Meeting in Canada West.

The Lord permitting, there will be a field meeting on the 24th and 25th of June, near Bro. John Stevens, Lot No. 33, in 1st Concession of Darlington. Bro. Hough, Henley, Bowers and Arnot are requested to attend.

W. PICKET,
C. CONET.

Conference in Buffalo.

The brethren in Buffalo have appointed a Conference, to commence July 6th. Bro. Weethee, of Cincinnati, and Brn. Himes and Hale of Boston, are expected to attend. A general attendance of ministers and brethren in Western New York is also solicited.

Appointments.

Bro. J. P. Weethee, on his way East, will spend the Sabbaths of his visit as follows:

Cleveland, July 2 Boston, July 23 & 30
Buffalo, " 9 New York, Aug. 6
Rochester, " 16 Philadelphia, " 13

Providence permitting, I will meet with the friends in Auburn, Wednesday, June 21st. And with the friends in Homer, the Sunday following, June 25th.

L. E. BATES.

Three-Days Meeting in North Scituate.

The Advent brethren in North Scituate and vicinity design, if time continue, to hold a three-days meeting at their Tabernacle, to commence the first Sabbath in July. We invite the brethren in the Advent faith from abroad to come and unite with us. Brn. T. Cole and J. Turner are expected to attend. For the brethren, S. C. CHANDLER.

Campmeeting in Canada East.

By Divine permission, a Camp-meeting will be held on Caldwell's Manor, Canada East, commencing on Wednesday, June 28th, and will probably continue until the following Monday. The ground to be occupied is upon the farm of Capt. George Row, about one mile west of the village of Clarenceville, and about three miles from La Cole's landing and ferry (where those who come by steamboat will stop), and about eight miles from Rouses Point. Good pasturage and water can be obtained in the vicinity. But few, if any, can lodge in houses, and it is therefore expected that those who come, will make preparations to lodge on the ground. Let there be plenty of provisions, and let every six or eight persons provide for themselves a tent. Come one and all, both to get and to do good. Come in the Spirit. It will be one of our last meetings ere we meet in the "camp of the saints." The objects of this meeting is to glorify God, and make ready a people prepared to meet him. Therefore let every Christian who attends remember the prayer, "Send forth (not drones, but) laborers into the harvest."

WM. SOUTHERLAND. D. T. TAYLOR, JR.

Providence permitting, Br'n Litch and Hutchinson, will attend the above meeting.

Business Notes.

D. T. Taylor—We should be pleased to have you do so.

C. Conet—It was received April 5th and acknowledged in No. 16.

A. S. Bradford—The \$2 was never received. It must have been lost or purloined in the mail. We credit you the amount.

J. S. White—H. H., No. Attleboro, owes 42 cts.

Remittances for the Harbinger.

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

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