

ADVENT HARBINGER.

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

VOL. XVII. NO. 20.

ROCHESTER, N. Y., NOVEMBER 28, 1848.

WHOLE NO. 254.

Poetry.

ACROSTICS.

(FAITH.)

First spring of action in all human hearts,
A firm belief in all which God imparts;
It can move mountains, nature's laws control,
Then works by love, then purifies the soul,
Heaven its sole aim, Eternity the goal.

(HOPE.)

Heaven's joys its object, prophecy its friend,
Offspring of faith, and glory its sole end,
Prop of believers when temptations roll,
Entering within the veil, best anchor of the soul.

(CHARITY.)

Celestial goddess! heaven-born CHARITY,
Hope and her elder sister kneel to thee!
A thousand nameless graces wait on Love,
Revered on earth below and heaven above.
In bliss consummate, Faith and Hope shall die:
Thou, blooming virgin! shall the loss supply,
Young in celestial charms to all eternity.

THE MAN OF THE WORLD.

Short is the date, and narrow is the span,
Which bounds the little life of foolish man;
Gay scenes of bliss the ravisht' soul surprise,
Raise his vain hopes and glitter in his eyes;
Of carnal riches now he fondly dreams,
Ambition marks his projects, pride his schemes:
But when his morning views of joy are past,
The melancholy evening comes at last;
The tyrant Death a hasty summons sends,
And all his momentary glory ends.

Original Articles.

For the Advent Harbinger.

MODERN AND APOSTOLIC ORDINATIONS DISSIMILAR.

BY A BIBLE READER.

It may be proper to observe, on introducing this subject, that on a careful examination of the Scriptures, they seem to contain no evidence that the modern mode of ordaining men as preachers of the gospel, was ever practiced or authorized by the apostles of Christ, notwithstanding the fact, that the true heralds of the gospel have always had ample authority from God himself for doing it.

In attempting to sustain the position, that modern ordinations, as practiced by ecclesiastical bodies or individuals, are altogether dissimilar to, and unauthorized by, the examples of the apostles, it is proposed to bring forward for examination, such passages from the New Testament as are probably most relied on, by those maintaining the opposite position. These passages will now be examined separately.

Acts vi. 5, 6: "And they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them."

Although, to be sure, here is an example of laying on of the apostles' hands, with prayer, as now practiced in ordaining ministers, it will be seen by the whole passage now given, and its connection, that the brethren here, having hands laid on them, were not chosen and ordained to preach the gospel, but to a less responsible work, by which to give the apostles themselves opportunity to devote their own time more exclusively

to it than they had been doing, when so much called away from it to "serve tables." (ver. 2.) Therefore, as these seven brethren were not then ordained to preach the gospel, and as there is nothing said in the connection of the performance of any other ceremonies on the occasion, such as are now considered indispensable in ordinations, this act of the apostles certainly is not a precedent authorizing ecclesiastical bodies or individuals after them to ordain ministers, by prayer and laying on of hands, nor in any other way.

Acts viii. 17: "Then laid they their hands on them, and they received the Holy Ghost."

Although here is another instance of the apostles' hands laid on individuals, it is no example for the ordination of ministers now, for the persons on whom hands were laid in this instance, were only the converts of Samaria (ver. 14), who had then but just become believers in Christ, being, as naturally supposed, men, women and children, who by the laying on of the apostles' hands, received the "Holy Ghost" at the time, instead of authority to preach the gospel, as is said to be given now, by the laying on of hands.

Acts xiii. 3: "When they had fasted and prayed and laid their hands on them, they sent them away."

By the connection, it is seen, that "Paul and Barnabas" were the brethren on whom, in this instance, hands were laid. And in seeing, also, that this laying on of hands upon them, was no part of their ordination or authority to preach Christ, as is considered to be done in the laying on of hands now, we have only to recollect, that these two brethren, Paul and Barnabas, are expressly called "prophets" before this event, in the first verse of the chapter, while in the verse preceding that they are spoken of, also, as having "fulfilled their ministry," i. e. where they had last labored, while as it appears from chronology generally regarded, that they had already been laboring as authorized ministers of Christ, for more than twenty years before that time—therefore, as this apostolic laying on of hands was no part of commissioning these two veteran preachers to engage in the work which they had already so long "fulfilled," it can be no precedent authorizing modern ordinations, though performed in part by the forms of prayer and laying on of hands (though generally, as supposed, without much "fasting," as in this apostolic transaction.) It appears that the reason why the apostles laid hands on these two brethren, while already they were regularly authorized "prophets" and "apostles," was, that the "Holy Ghost" then called them to leave the place where their works were just "fulfilled," in order to travel and labor in other fields, as seen by the immediate connection, or 4th verse, where it is said—"So they being sent forth by the Holy Ghost [not by the apostles], departed into Seleucia; and from thence they sailed to Cyprus," &c. Sure, there is very little, which is parallel, between this apostolic transaction and modern ordinations, or commissioning men as beginners in the gospel ministry.

Acts xiv. 23: "And when they had ordained them elders in every church [not pastors over them], and had prayed, with fasting [not with feasting], they commended them to the Lord on whom they believed."

Although this is probably considered by many as about the clearest apostolic precedent, authorizing the modern custom of ordaining or appoint-

ing pastors over churches, some difficulties in the way of so understanding it, will now be presented: First, the apostles doing the above work, had their authority for doing it directly and personally from Christ or the Holy Ghost, which certainly does not appear to be the case with any class of men after them.

Again, there is nothing said in this passage, or its connection, that in this ordination of elders, they were then authorized to preach, either as *pastors* or *evangelists*, as is now said to be done in ordinations. And farther, it is plain, that the individuals ordained as here recorded, were not ordained to the same high office of authority as were the apostles, for no such intimation is given in the history, it being only said that they were ordained or appointed as "elders," and this is certainly different from Christ's commission to his apostles, to perform miracles in connection with their preaching.

Again, admitting that these elders were then approbated and exhorted by the apostles faithfully to preach or instruct in the Christian religion, as all Christians should do, according to their abilities and opportunities, especially when enlightened and called to it by the Holy Ghost, there are various considerations which authorize the belief, that instead of their being then clothed with apostolic, pastoral, or ministerial authority over the churches "in" which they were ordained, they were rather sanctioned, and persuaded to engage more especially in the work of religious instruction in the church than others less qualified for doing it: and farther, there is nothing in this account showing that there was one elder merely, ordained "in" in each church, as is generally the case now, in the ordination of pastors "over" churches, while nothing seems necessary to add to the account in understanding it as showing that they ordained several in each church sometimes, or as many as practicable.

Again, it does not appear, that their being called "elders," is any proof at all, that they were then appointed to an office of authority over other believers, while some Scriptures appear to show distinctly that they are called "elders," not as the title of an office which they held in the church, as now supposed by many, but rather because they were "elders" before, or elderly men, or fathers as it were in Israel, who were better prepared by age and experience for giving religious counsel and instruction than the younger and less experienced of the converts. Peter's testimony on this subject may now be examined.

"The elders which are among you, I exhort, who am also an elder." (1 Pet. v. 1.) Though Peter was an apostle by appointment of Jesus Christ, he was "also an elder" by his advanced age at that time.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." (ver. 2.)

Here it appears that these elderly men, not officers, but like Peter in years, are exhorted to "feed the flock"—i. e. one flock "among" whom they all dwelt—not as many different flocks as there were elders; for if so, they would naturally have been directed to feed their several flocks, plural, and to do it willingly, whether they ever received any "filthy lucre" for it or not, all of which is certainly different from modern ordinations of pastors and evangelists.

"Neither as being lords [or masters, or officers] over God's heritage, but being ensamples to the flock" [not the several flocks]. (ver. 3.)

"And when the chief Shepherd shall appear [at the resurrection], ye shall receive a crown of glory [for thus feeding the flock] that fadeth not away." (ver. 4.)

This is all the salary these elders are encouraged to expect for their so feeding the flock as directed, though the laborer or preacher devoting himself wholly to the ministry of the word, is worthy of his meat, &c., even for this life, for such labor.

"Likewise, ye younger, submit yourselves unto the elder, [or to the elderly brethren, just exhorted to feed them], yea, all of you, submit yourselves one to another, and be clothed with humility," &c. (ver. 5.)

This verse certainly shows that instead of Peter's addressing these "elders" as *officers*, he rather spake to them as elderly men, contrasted with these "younger," who should submit to them as elderly men only. In this verse, also, "all" of them, including even these "elders," are required to be "subject one to another," "with humility," instead of some being *over* others to dictate for them, as the inspired apostles were to do, when found necessary. Supposing these elders (as would seem natural) to hold the same stations, as others, spoken of as ordained elders; and while it is so plain that *these* held no office of authority over churches, it is also natural to conclude that those called ordained elders held no office in the church, such as is said to be given in modern ordinations.

1 Tim. ii. 7: "Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ and lie not), a teacher of the Gentiles, in faith and verity."

It is admitted that Paul, who was the writer of this passage, had been regularly ordained, or commissioned, both as a "preacher and an apostle," though the history of him in the book of Acts, shows that he received his authority from Jesus Christ, expressly and exclusively, rather than from *men*, of any character or station, so that his ordination is certainly no parallel nor precedent authorizing modern ordinations by ecclesiastical power.

Acts xx. 19: "From Miletus he [Paul] sent to Ephesus and called the elders of the church [not churches], and when they were come to him, he said, Ye know from the first day I came into Asia," &c.

Although many consider this passage as very clear circumstantial evidence in favor of the present mode of ordaining pastors over churches, supposing that these elders of Ephesus were such, the connection shows the contrary, or that these elders were not then pastors of different churches there. Because, in the first place, there was but *one* church there, which in this passage is called "the church," which must have been called *churches* had there been a plurality, as is practiced in the New Testament, though, to be sure, the word church sometimes signifies the whole body of Christ; but several churches in one city are supposed to be no where in inspiration called "the church" of that city.

And as further proof that there was but *one* church at Ephesus at that time, needing a settled or ordained pastor, if such had been common in those days, it should be remembered that, according to the connected history, there had been no Christian church there, till apparently within a very few months before Paul's calling its elders to meet him at Miletus, as in the above passage. And Paul himself had been the means of its formation, so to call it. Acts xix. 1-7, shows how Paul came there, finding "about twelve" men, in all, who believed, and they had "not so much as heard whether there be any Holy Ghost," tho' Paul then baptized them and they received the

Holy Ghost. And it appears Paul continued preaching at Ephesus, "by the space of two years" (Acts xx. 10,) until there were "many that believed" (ver. 18), which produced a great bonfire of supposed infidel "books," "so mightily grew the word of God and prevailed." (vs. 19, 20.) 'This produced such an "uproar" in the city that Paul "departed" and went elsewhere preaching the word. (Acts xx. 1, 2.) Then it appears he stopped "three months" in one place (ver. 3), at another place he abode "seven days," being "five days" on the way. (ver. 6.) This is all the account given of his stopping places, after departing from Ephesus till he sent and called the elders from there to meet him at Miletus."—And previous to this, apparently very short time of his absence from Ephesus, there were not believers enough in the city to form *churches*.

From this it appears there had not been time after the revival there (as such multiplication of believers is since called) for qualifying and ordaining so many pastors, nor for organizing so many different churches there as would be necessary to authorize the belief that they then had so many churches and pastors as there were elders who met Paul at Miletus. From the history of these things, it seems clear, that there had not been any other experienced ministers or apostles at Ephesus to organize different churches, to ordain pastors, or even to preach to these Gentile converts after Paul was driven away, till the elders, elderly or principal men among them went to meet the apostle as above. In Paul's counsel to the so called, he tells them to "take heed therefore, unto yourselves and to all the flock [singular number] over the which the Holy Ghost [not some ecclesiastical authority] hath made you overseers, to feed the church [singular number] which he hath purchased with his own blood."—While from these considerations, it seems clear, that these elders were not pastors of so many branches of "the church" and "the flock" at Ephesus, it is also here said that the oversight which they were to exercise, was given them by "the Holy Ghost," instead of any inferior power, as in modern ordinations.

Gal. ii. 9: "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave unto me and Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision."

Though many consider this as an apostolical example for modern ordinations, and as the same thing, it does not so appear by the passage and its connection; and especially from the consideration that Paul and Barnabas, who then received "the right hands" [plural number, and different from the "right hand," singular number, as now practiced], had already been ordained, or authorized by higher authority than "James, Cephas and John" to preach the gospel, which office they had "fulfilled" for some twenty years already, so that surely this was not the ordination to the gospel ministry, neither can it be a parallel or example authorizing mere human ordinations in modern times.

1 Tim. iv. 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery."

This is supposed to be considered as another clear inferential proof in favor of modern ordinations by ecclesiastical bodies or individuals. But from what appears in the history of Timothy, who is here addressed as having the hands of the Presbytery laid on him, there is certainly no account of his having received any other form of ordination, at any time, than what was given him by the Holy Ghost. To be sure, Timothy had hands laid on him, in his receiving the "gift of the Holy Ghost," as did thousands of others in those days, of men, women and children, as supposed,

who were not sent of the Lord into the ministry, as in case of Timothy and others. So that it is altogether more natural to understand that "the gift which Timothy received by the laying on of hands, spoken of in the above passage, was the "gift of the Holy Ghost," and not "the gift" to preach the gospel, conferred on him by his fellow-men. This being the case, young Timothy's having hands laid on him at the time of his receiving this gift, is no more of a precedent for modern ordinations, than in case of the twelve believers at Ephesus, on whom Paul laid his hands, and they also received the Holy Ghost, though until then they had not even heard of any such thing, and were of course too ignorant of Christianity to be then ordained as Christian ministers, or as an example for others after them to follow on engaging in the great work.

Although there are yet other passages, sometimes given as inferential proof against the position now maintained, enough have already been noticed to answer the purpose designed by this article, i. e. to call the attention of others to its examination, so as if possible, to expose a great error, now generally received as truth, which, nevertheless, has powerfully tended to produce the present alarming apostasy in Christendom.

New York City, Oct. 20, 1848.

For the Advent Harbinger.

CAN WAR BE A CHRISTIAN DUTY.

BY J. S. WHITE.

There have been in all ages, since Christ was on the earth, those who have decided that war with carnal weapons is wrong, under any circumstance. On the other hand, the great mass have decided that it is right to fight; at least, in self-defence. In this question many minds are now interested. It is a very great practical question, and of consequence, must affect the moral character of every one who comes to a practical conclusion, whether right or wrong. Let me, therefore, have your attention a few moments on this subject.

It is generally admitted, that offensive war is wrong, but it is contended that defensive war is right. The only rule by which any fair conclusion can be arrived at is the Bible, our reason, or both. We will try this question first by the Bible.

If we turn to the Old Testament, we find that wars of offence, as well as defence, were directed by the Lord. The whole work of extermination of the Canaanites, under Joshua and his successors, was a war of aggression. The history of those times shows this too plainly to admit of doubt. On the side of the Canaanites, the war was strictly one of defence. In all this work, the Lord was on the side of the aggressor, and against the defender. If it be true that it is right to fight because it is a case of self-defence, and wrong to commence the war, because it is aggression, it then follows that the Canaanite was right, though it had resulted in the destruction of the whole Jewish nation; and it also follows, that Joshua and those with him, were wrong, whether they had killed few or many. In our day it is said, we do right to engage in war, if it be to defend ourselves; but wrong if for any other purpose. Such virtually say, that the kings of Canaan were right, and Joshua was wrong; thus reversing the facts in the case. If such appeal to the Old Testament for a justification of their course, they are opposed by their own witness.

If it should be said, that I have not rightly apprehended the character of the wars in Joshua's time, and that the Old Testament does condemn offensive, and justify defensive war, I would inquire, Are we who live under the New Testament, to take the Old,—the law of which was but a schoolmaster to bring us to Christ—in all things for our rule of practice?

Moses, the great lawgiver under the old Covenant, said: "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me—him shall ye hear in all things, whatsoever he shall say unto you." (Acts. iii. 22.) This command was ratified by the Father, when that Prophet was on the mount of glory: "This is my beloved Son, in whom I am well pleased: *hear ye him.*" (Matt. xvii. 5.)

From these texts we see, that it is our duty to look to Christ for our rule of faith and practice. If he has added to, or taken from; made void the whole, or confirmed the whole law of Moses, it matters not with us,—we are to abide by his instructions. Our Savior, as leader, has taken the place of Moses. We are not to follow Moses any farther than the Savior has taught us; and not then because Moses so taught, but because Christ has so taught. This is the plain import of what Moses said, as above quoted. I cannot express my views on this point better than in the language of Dr. Wayland:

"The New Testament being thus intended for the whole human race, and being a final revelation of the will of God to man, may be supposed to contain all the moral precepts, both of natural religion and of the Old Testament, together with whatever else it was important to our salvation that we should know. If, then, a revelation has been made in the Old Testament, which is repeated in the New, we shall be safe in making the later revelation, the rule by which we shall judge respecting the precepts of the earlier. That is to say, no precept of the Old Testament, which is not given to man as man, or which is not either repeated, or its obligations acknowledged, under the new dispensation, is binding upon us at the present day. This principle is, I think, avowed in substance by the apostle Paul, in various places in his epistles. While he repeatedly urges the moral precepts of the Old Testament, as of unchanging obligation, he speaks of every thing else, as far as moral obligation is concerned, as utterly annihilated."—*Moral Science, chap. 9, sec. 2.*

In the commencement of the Savior's teachings, he said: "Whosoever shall smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." The plain import of this is, if we are smitten by an enemy, we are not to smite him in return, though it be in self-defence; and if we are sued at the law, and have our goods unjustly taken from us, we are not, though it be to defend our just claims, to sue the aggressor, but rather let him take more if he be disposed. This covers the whole ground of our duty towards those who may injure, or attempt to injure us. We are not to use injurious, or carnal weapons, in defence of our *property or persons*. This is the least that can be inferred from the above passage. The whole life of our Savior, both in precept and example, is a practical illustration of this sentiment. The only passage in the New Testament which can be perverted, as having even an apparent objection to this sentiment, is in Luke xxii. 36. The Savior said to his disciples, just before he was taken to be crucified: "He that hath no sword, let him sell his garment and buy one." They said to him, "Lord, behold, here are two swords. And he said unto them, It is enough." Enough for what? Not enough for all of them to fight with, if he intended they should use them for that purpose;—but enough to show them that they should *never* use such weapons, not even in self-defence, in the best of causes, and in the most trying cases. Instead, therefore, of the text being an objection, as is supposed, it is, with the context, a plain, practical prohibition of the use of such weapons in the most aggravated circumstances whatever. For, surely, if there ever were a cause which, on

account of its character and magnitude, required its advocates to defend by fighting, it was that of our Savior while here in the flesh. He told Pilate the reason why his servants would not fight in this case of defence—"If my kingdom were of this world, *then* would my servants fight." If Christ's kingdom is not yet of this world, then in no case does he allow his servants to fight. Neither can they fight, and at the same time be his servants, or be employed in his service. "If ye continue in my word, then are ye my disciples indeed." But does not Christ's word allow us to fight in some cases? I answer, No. If it does, it belongs to the objector to point out these cases, and show from the words of Christ that we may fight when they occur.

Admitting that the Savior has taught that his servants may fight in their own defence, it is however, true, that neither the apostles or martyrs availed themselves of their privilege, with the exception of Peter, in the use of the sword to defend his Master; and he was reprov'd for so doing. If it be said in reply, that we should not fight for the support of religion, though it be to defend our lives; then it is self-evident, that we should not fight for the support of a less worthy cause. For if a cause be so good, that we should not fight for it, I think it will be difficult to show, either from Scripture or reason, that one may be sufficiently bad to justify our fighting.

Wrentham, Mass., October, 1848.

For the Advent Harbinger.

PERIOD OF PROBATION.

I notice in Bro. Burnham's article, on the "Day of God," the remark, "No probation or mercy for the sinner in the day of God." "The day of God," he observes, "embraces the 1000 years of Revelations." Believing that during this glorious reign probation will continue, and that multitudes will be converted to God among the nations in the flesh, over whom Christ with his glorious saints will reign, I have carefully examined the passages to which our brother refers us for proof, but do not find in them any satisfactory evidence of the truth of his proposition. The first is James ii. 13, which only proves that persons, *in all periods*, who have "shewed no mercy," "shall have judgment without mercy" at last. 2d. Heb. ix. 28, is equally irrelevant to the subject. The phrase, "without sin," either refers to Christ, importing, without another sacrifice for sin, or to the perfect freedom from sin of "those who look for him." 3d. Rev. xiv. 10, refers to those whose probation is ended, and is no proof that the probation of *all men* is then ended. 4th. Jer. xxv. 15, refers to the destruction of ungodly nations, which has been fulfilled. If any part remains to be fulfilled, it affords no proof of the universal termination of probation. 5th. Ps. lxxv. 8, proves only the doom of the wicked of every age.

For proof that probation will continue after the coming of our blessed Lord, we may examine Isa. lxxv. 17 to end, where it appears that, in the "New Earth," there will be men in the flesh, who will "labor," and "build," and have "offspring," and "plant vineyards, and eat the fruit of them:" also, that "they shall die," and that then there will be "the sinner" "a hundred years old" "accused."

See also Deut. vii. 13, 14. The prophet's vision was of the second coming of our blessed Lord, and of his universal reign of righteousness over the nations of the earth. It is by the brightness of this coming and by "the spirit of his mouth," *when he comes*, that the Man of Sin shall be destroyed. 2 Thess. ii. 8. Until then iniquity will prevail. It is the prerogative of the Son of God, in person, to restore order in this revolted world. Connected with his advent the prophet beheld the

moral renovation of the earth, "that all people, nations and languages should serve him." Then will be fulfilled the glorious prediction, that "the knowledge of the Lord shall cover the earth," &c., which many are vainly expecting contrary to the prophet's vision, independently of the Savior's personal appearing and reign. The nations over whom Christ will give his glorified saints power to reign in connection with himself (Rev. ii. 27), are men in the flesh in a state of probation. In the commencement of his reign they are to "be broken to pieces, but they are to be subjected to him and serve him. See Dan. vii. 14. This subjection to his righteous sceptre will be general, although Isa. lxxv. 20 shows that there will be some exceptions. Rev. xx. 7, 8, also proves probation after the 1000 years.

HENRY GREW.

Philadelphia, Pa., October, 1848.

What Bro. Grew calls *proof* in this case, we think is nothing but his *inference*. We have never seen anything but *inference* (and that we think was unwarranted) to prove this hypothesis. We never should build a theory on mere inferences, especially one of this importance. But it is not our object to reply to Bro. Grew. We wish simply to remind him and others of the very doubtful nature of his evidence, and that until we can have plain testimony to the point, we shall still believe that *all* who know not God and obey not the gospel of Christ, will be *destroyed* when he shall be revealed from heaven. Consequently, there can be no probation after his coming, for any of this "*all*."—EDITOR.

Revolted Spectacle.

One of those wretched spectacles which are seen wherever the system of African slavery is tolerated, was presented in the streets of our city, on Sunday morning last. A gang of negroes, consisting of persons of both sexes, accompanied by a white man, on their way to a southern market, passed along Chestnut street, *as the bells of the various churches were calling on christians to assemble at their respective places of worship*. In front of the procession was a large wagon, in which were thickly stowed several women and children. This was followed by forty-three men and boys walking, several of them chained together, the whole under the charge of a man on horseback. This miserable spectacle excited the honest indignation of our citizens, who regarded it as a direct insult offered to them, and the day, and the hour.

We have heard several of our most respectable citizens speak of this outrage on the feelings of a Christian community, all of whom concurred in reprobating it in the strongest possible terms. And, yet, such spectacles are the necessary adjuncts of the system of slavery. Whenever it prevails, they will be seen. We have never heard any one speak of the slave traders who are engaged in the internal slave trade, without denouncing them and their accursed traffic. They are every where looked upon as unworthy of the least respect, and their society is shunned by all. And yet men are found, who, for a base love of money will consign themselves and families to universal contempt, and others are found, who for the sake of a few pitiful dollars, will sustain these men in their traffic by selling their slaves to them.

We earnestly hope the day is not very distant when our beloved Commonwealth, so honored and honorable in other respects, will get rid of its system of bondage, and along with it, all its revolting adjuncts.—*Louisville Examiner.*

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, November 4, 1848.

Thanks to the ever faithful friends of the cause, for the promptness with which they have recently (and ever) responded to our calls for cash.—The Lord reward them, and enable us in some degree to compensate them with the truth.

Though our immediate wants have been in a measure relieved, our weekly expenses are such, that we shall soon become embarrassed, if there is any considerable falling off in remittances. To prevent this, we hope those who have not paid for their paper, will do so as soon as they can.

We would be exceedingly glad to have our old accounts all settled up by the close of this volume.—Can it not be done? We believe it can. Will you try and do it?

The proposition for publishing the proposed pamphlets, meets with a general and cordial reception: We hope to be able to commence the work soon. We desire to hear from others, however, before we begin, that we may judge how large an edition to print. Let us hear from you soon on this matter.

PRINCIPLES OF UNION.

We are not about to write an essay on the principles of union among Christians, but to say a word in reference to the principles on which we as a people should preserve our union.

It should *not* be preserved at the sacrifice of any truth of the Bible; for then it would be a union in error instead of a union in the truth.

It should *not* be preserved to the restriction of the christian rights of any one; for then it would be a selfish, or an oppressive and unjust union.

It should *not* be preserved on the principle of the reception of a part and rejection of a part of the truths of the Bible, or, that a part should be investigated and a part not; for then it would be an ignorant, sectarian union, liable to lead astray if not ruin those who are thus united, or to be sundered by additional light from God's word, or the introduction of truths from the same source, which had not before been understood.

But it should be preserved on the principles of righteousness. That is, we should love as brethren all who have a right spirit, which is the spirit of Christ. "If any man have not the spirit of Christ, he is none of his." Of course, if he has that spirit, he is Christ's, and our brother, if we too are Christ's.

With all such, though minor differences of opinion may exist between us, we should faithfully labor to keep the unity of the spirit; should bear with and overlook each other's imperfections and errors, and fellowship as brethren, so long as we see the spirit, the intention, the heart, is Christ-like.

But how shall it be determined what the spirit of Christ is? By the word of the Lord; there is no other way to decide this important matter. If the *faith, works, words, thoughts, feelings, hope, patience, love, joy*, and all the christian graces, of our brother are according to the *Word* of the Lord, his *spirit* must be right; but if the *Word* condemns him, his *spirit* is wrong. He that "*doeth the will of my Father, is my brother*," said Christ.—And "*this is the love of God, that ye keep his commandments.*" And "*if ye love me, ye will keep my words.*" Hence, a man will show the spirit he is of, by his works: for "*by their fruits ye shall know them.*" Well, then, all who bear these fruits have a right spirit, and consequently ought to be united as brethren in

the Lord, and constantly see that they love one another, with a pure heart fervently.

It is highly important that we as a people be guarded on this point. The enemy, as he has ever endeavored to do to the true saints, is artfully and faithfully laboring to sow the seeds of discord and division among us. We rejoice, however, that he has been able to accomplish but little yet; for, as a general remark, union reigns throughout our ranks, and, with a few exceptions, the saints are endeavoring "to keep the unity of the spirit." It is needful that they abound more and more in this good endeavor. Not that we would have them cease to search God's word and investigate points of doctrine on which they differ, but we do entreat all to possess the spirit of Christ in all their researches for truth, in their endeavors to correct the errors of others, and teach them the truths of the gospel. It is possible to "preach Christ through envy and strife," and even to write, publish, talk, sing and pray about him under the influence of the same spirit; and when such things are long practiced, division is the unhappy result. But it is *not* the *preaching* of Christ that causes the division, but the contentious, consoling, wicked *spirit* in which he is preached that produces the unhappy work. Let us all see that we "speak the truth in love"—"esteeming others better than ourselves"—"keeping ourselves in the love of God and the patient waiting for Christ," and we need have no fears of a division; but our union will be that for which the Savior prayed: "*One*," even as he and his Father are one.

"*Love worketh no ill*"—but it works a great amount of good, even to an enemy. It works nothing but good in all of its labors. Is this the *design* and fruit of your work? If not, *love* is not the main spring of your action. Test yourself thoroughly on this important point: for if you are deficient here, your eloquence, your sufferings, your benevolence and all your high profession of Christianity, is nothing, will profit you nothing, in the day of final reckoning.

BE YE HOLY.

We frequently hear well meaning Christians talk about being holy, as though, at a certain time and place, while in the act of praying for sanctification, or perfect holiness, God, by the influence and power of his Spirit, made them so pure and holy that they have had no disposition to sin since, or for a long time have lived without sin.

Now, what is holiness? It must be the opposite of moral impurity. Then holiness must be moral purity. Now does God make us morally pure? We think not. *We* form our moral character. By our *acts* we become *unholy*, or sinful; and, by our *acts*, we must be made holy, or righteous.

According to this view, holiness is not a work that is all done up at once: it is a work of our lives, an every day work. So Paul thought; for he died "daily."

"Be YE holy," is the command of the Lord. Not that *he* will make you holy, or be holy for you, any more than he will make you believe, or believe for you, or make you humble, or be humble for you; but he requires *you* to be holy, just as much as he requires you to believe, repent, be baptized, and obey all other commands of his.

To be entirely holy, or pure before God, which is our duty, and without which we shall not be saved, our *conversation* or *words* must be holy. God will not talk for us, but he tells us not to use *vain*, jesting and impure words; and we must obey him, in order to be holy in our conversation. To be holy in our *thoughts*, we must think right. God will not think for us, but he tells us to think on his name,

his word, and to set our affections 'on things above;' and we must obey him in order to be holy in our thoughts. And to be holy in our *acts*, which comprehends the entire work, we must act right. God will not act for us; but he has told us how to act; and we must obey him, in order to be holy in our acts.

Hence, holiness is one of the plainest doctrines of the Bible. It is an every-day work. Let us see that it is perfected every day, every hour, for without it we shall be counted unworthy of the Kingdom of God.

TRUE GRACE OF GOD.

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

Having noticed the renovation and new creation of the earth, we are prepared to speak of the

KINGDOM OF GOD.

When the work of making "all things new" shall be accomplished, there will be "no more curse."—The soil will be restored to its original strength, sweetness and fertility; nothing will spring from it that is not for the happiness of its immortal inhabitants. The waters will be "healed," and so confined within the bowels of the earth, that there will be "no more sea." But the most healthful and delicious streams will break from the bosom of the earth, to water its verdant and flowery surface. Its atmosphere will be pure, invigorating and healthful; and on its breezes will be borne the most exhilarating and delicious odors from the sweet Paradise of God, and the ever blooming plains of the new earth. In a word, the earth will then be *restored*, probably to more than its original perfection, beauty and glory. But it is enough to know, as the Word assures us, that "the earth shall be filled with the glory of God;" shall be "full of the knowledge of the Lord, as the waters cover the sea;" shall be "beautified" and made glorious.

And why is this earth to undergo such a change as this? We answer, That it may become a place fit for the everlasting Kingdom of God, which he has promised to set up under the whole heavens; that it may be a suitable place for the habode of the immortal saints, who are promised that they shall "inherit the earth," and reign on it forever; and that it may be a suitable place for the location of the New Jerusalem, the City of God. These are some of the reasons why the earth is to be made new and glorious. And when the work is fully accomplished, then the

NEW JERUSALEM.

will "come down from God out of heaven," and become the Capital of the New Earth, the glorious city of the King of kings and Lord of lords. Think it not unreasonable that God will accomplish such a mighty work as this. Certainly he has wisdom and power adequate to do it. If he created, by the word of his power, the sun, moon, stars, and the earth and all things upon it, and imparted the spirit of life, order and stability, to all, in the short period of *six days*; certainly he can build such a city as he showed in vision to his servant John, and cause it to descend from the heavens and rest upon the site prepared for it on the New Earth. The City is none too great, none too rich and magnificent to be worthy of Him who is its builder; none too good for the new earth, the place where it will be located; none too good for the immortal beings who will bow, praise, adore and worship in it; and none too good for the CAPITAL, the place of the throne of the King of kings and Lord of lords, whose reign will be there. If short-lived and wicked earthly kings, whose oppressive reign has been over this fallen corrupt earth, have builded cities, the greatness and glory of which have astonished the beholder; it is not unreasonable to suppose that the

King of glory, whose kingdom and reign will be under the whole heavens,—should have a city, a place for his throne, far more great and glorious.

But, reason is not the main or substantial proof on which our faith rests, in this important matter: but the plain word of the Lord. He has promised, and he will perform. Commencing with the 21st chapter of Rev., to the close of the book, the whole is made plain. First, the New Earth is formed.—Then, John saw “that GREAT CITY, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates.—and the wall of the City had twelve foundations, and in them the names of the twelve apostles of the Lamb.

“And he that talked with me had a golden reed to measure the City, and the gates thereof, and the wall thereof. And the City lieth foursquare, and the length is as large as the breadth: and he measured the City with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

“And the building of the wall of it was of jasper; and the City pure gold, like unto clear glass. And the foundations of the wall of the City were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a crysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the City was pure gold, as it were transparent glass.

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the City had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for their shall be no night there.—And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.—And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

“And he said unto me, These sayings are faithful and true;”

“These sayings are faithful and true.” Then they are not symbolically, spiritually or figuratively,

but *literally*, to be understood: what John saw in vision, in this case, was an exact representation of what will soon be a divine and glorious reality.—And who that is a child of God can contemplate the same without deep emotions of joy, and true feelings of adoration and praise, to Him who will accomplish this wonderful work?

The saints who were caught up to meet the Lord in the air, at his coming, we understand, will descend with him in the New Jerusalem, to the New Earth. Doubtless, they are the “Bride, the Lamb's wife,” named by John in his description of the descent of the “Great City.” And how changed will be the scene that will surround them on their return to the earth, from what they beheld on leaving it.—Then, it was a world in ruins, dissolving beneath the devouring fire of the Almighty; but now, it is the earth restored, in all the beauty and loveliness of the Eden of God. Then, the wailings of despairing sinners were heard on every hand; but now, as “the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders,” is heard from the innumerable host who have come to “reign on the earth,” high Alleluias to the “Lord God Omnipotent!” And then they saw the eternal end of the long and cruel oppression of the Devil; but now, they witness with joy the coronation of King Jesus, upon the throne of his father David, and the commencement of his everlasting, triumphant, and righteous reign over the Kingdom restored—the new earth.

When this state of things is witnessed, then will have come that Kingdom for which Christ taught his disciples to pray. (Matt. vi. 10.) The Kingdom will then “fill the whole earth,” and be “under the whole heavens.” (Dan. ii. 35; vii. 27.) Then the saints will “possess the kingdom.” (vii. 18.) “Inherit the Kingdom prepared for them from the foundation of the world.” (Matt. xxv. 34.) “Inherit the earth.” (Matt. v. 5.) And then commence their everlasting “reign on the earth.” (Rev. v. 10.)

Thus it is clear, that the Kingdom of God, the abode and place of the glorious reward of the saints, will be, not in some undefined region far away from this earth, called heaven, but, on the *Earth restored*, with the New Jerusalem for its Capital, Christ for its King, and all the Redeemed for its Subjects.—Hence we should not suffer our faith in these blessed truths to waver, but, like the ancient worthies, should continue to seek for that heavenly country, and look for that glorious city that hath foundations, whose builder and maker is God; and for that Kingdom that shall be full of righteousness, under the whole heavens, and stand forever.

THE CAUSE AT PLYMOUTH, MICH.—In this place and vicinity, our brethren are passing thro' severe trials, on account of the misconduct of one who calls himself a minister. Charges have been preferred against him, a trial had, and fellowship withdrawn from him; a full report of which has been forwarded to us for publication. A counter report also, from other individuals has been sent for publication. After carefully weighing *all* the evidence in these two communications, and from what we have heard from an understanding brother, just from that region, or near there, we are fully convinced that the accused is guilty of committing imprudences, if not *actual* sins, which we will not now name, sufficient to render him unworthy of the fellowship of the saints, as a christian, or minister of Jesus, until he humbly confess and forsake his wrongs.

We are averse to making such things public, any farther than where they occurred, until necessity require it; we therefore withhold the name of the

party implicated, with a hope that his thorough reformation may preclude the necessity of giving it to the public.

To prevent suspicion resting upon the innocent we will say that the one implicated, is not known, in any of our publications, or abroad, as a minister among us. He has but recently commenced lecturing upon the Advent question.

THE CHOLERA.—This scourge of the world, on its irresistible march towards our country, has reached London. It will soon (perhaps not before spring), be in Quebec, New York, and all our sea-board towns, from whence it will extend to our cities and towns on our thoroughfares, through the length and breadth of the land. Thousands will be its victims: and are they ready to meet it? But few, we fear. But now and then one will see the chastening hand or hear the warning voice of God, in this messenger of death. The great mass will treat its work of destruction with cold indifference, and hope to escape its power. O that men would be wise, and while the judgments of God are in the land, learn righteousness.

For the Proposed Pamphlets.

REMITTANCES.

Previous remittances	\$2.00
Wm. Brown, Dansville, N. Y.	1.00
J. Brown, “ “	1.00
J. D. McCurdy, “ “	2.00
D. B. Eldred, Homer, Mich.	5.00
Nath'l Jones, Northfield, Vt.	1.00
Ira Fancher, Sandy Hill, N. Y.	2.00

PLEDGES.

P. Alling, Norwalk, O.	\$5.00
D. M. Shepard, Collinsville, Ill.	5.00

☞ BRO. PRENTISS—We deeply sympathise with you and your greatly afflicted family, in your painful bereavement. The very affecting account you have sent, we would publish, had we not recently given a lengthy account of the horrid affair, which probably in consequence of your absence from home you have not seen. You will find it on the last page of the Harbinger for Sept. 9th, under the head of the “Murder of Missionaries in Oregon.”

☞ Bro. J. Daniels, on his way to Wisconsin, spent the last Sabbath with us, and spoke three times on things pertaining to our blessed hope, to the edification and joy of many.

The commentary of a severe friend, is better than the embellishments of a sweet-lipped flatterer.

A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

RICH MAN AND LAZARUS.

Luke 16th.—This portion of Scripture has been supposed to afford unanswerable proof that dead men are conscious, and that the wicked will be endlessly tormented. In whatever light it is viewed, it can prove nothing as to the *final* state of the sinner after the judgment; for the advocates of the natural-immortal-soul theory maintain that the state of the rich man was that on which he entered immediately at death: If so, it was prior to the judgment, and consequently was not his punishment, unless God punishes men before he judges them. The state of the rich man before the judgment cannot therefore determine at all what his final state will be. This case, then, can only affect the question of man's state between death and the resurrection, which precedes the judgment.

This portion of Scripture is either a literal relation of facts, or it is a parable. Those who maintain that it is a literal relation, have no less difficulty in explaining it than their opponents;

they cannot explain it all literally, and yet they are bound to do so to be consistent. Let them make the attempt. *Lazarus*, covered with sores, died and was carried into Abraham's bosom. Will they pretend that is literal? O, no, say they, it was *Lazarus' soul!* But our Lord says, *Lazarus* was carried into Abraham's bosom. Immortal soulists have to say—"Not so, Lord—it was his *soul!*" thus, they contradict our Lord to establish their "own traditions." Let us see whether they succeed any better with their "real history" of the rich man. He died. What became of him? He "was buried:" the rich man was buried, remember. What next? "In [*hades*, the grave, of course, where he was buried; improperly translated] hell he lifted up his eyes, being in torments, and seeth Abraham afar off and *Lazarus* in his bosom," &c. *The rich man* did this. Immortal-soulists say—It was his *soul!* but our Lord says, it was the rich man. Thus again they make void the words of Christ to establish their traditions, if our Lord did really give a "literal history." But for the sake of showing the folly of their tradition about the soul, we will let them have it that it was *Lazarus'* and the rich man's souls or spirits, disembodied, that are in *hades*. We now ask—Are their disembodied souls or spirits material or immaterial? That is, are they matter, or not matter? We are answered—"They are immaterial." If so, they have no substance! Can that which has no substance be seen or touched? If they have no substance, they are nothing. So, the "literal history" advocates have an immaterial rich man, with immaterial eyes, looking afar off and seeing immaterial *Lazarus*, or no-substance *Lazarus!* Truly, these immaterial souls must have sharp eyes to see nothing! and an equally sharp understanding to know that nothing is *Lazarus!* But this is not all. The immaterial (nothing) rich man desires that immaterial *Lazarus* should dip his immaterial finger in literal water and cool his immaterial tongue! And all this is "literal history!" We have not placed the subject in this absurd position with any other view than merely to show the "literal history" advocates that they are, at least, as much involved in difficulty in explaining this Scripture as we, who believe it to be a parable, and that it has no reference to man's state in a future life.

That it is a parable, the context shows. It is in a group of them, viz: the lost piece of silver—the lost sheep—the prodigal son, and the wasteful or "unjust steward," with an admonition against serving Mammon, or riches. The Pharisees, who were covetous, heard all these things, and they derided him. Our Lord then proceeds in his discourse with special reference to the change about to take place in the dispensations. He says—"The law and the prophets were [preached] until John; since that time the Kingdom of God is preached," &c.

The context shows that our Lord's design was to illustrate the effect upon two classes of men that would result from the change of dispensation from the law of Moses to the gospel of grace, now to be fully preached to all nations, which new dispensation was "the mystery, which in other ages [or, dispensations] was not made known unto the sons of men;" but, being now about to be "revealed unto holy apostles," would change the condition of both Jews and Gentiles; which change is aptly represented by the figure, death, in the parable: as the state and condition of both parties would be entirely changed. Let the reader please turn to the chapter, and see how our Lord introduces this parable. After having spoken of the law and the prophets being preached until John, and that since that time the kingdom of God was preached, he intimates that the law was about to have its last and perfect accomplishment—that the last "tittle" of it was about to be

"finished:" that then the Jews would be like the wife whose husband was dead, the law not binding them any longer; and that God, who had dealt with them under the title of husband, would be at full liberty to select a new bride out of all nations. Thus Paul reasons, Rom. vii. 1-4.—"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Now read the verse with which the parable of the rich man is introduced, Luke xvi. 18. "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery." So long as the law given by Moses continued, the Jews were chargeable with adultery if they lacked in fidelity to that law as unto God their husband; but nationally they had often been wanting in fidelity, and the law was no longer to be the marriage contract; a new covenant, ratified by the blood of Christ, and not by the blood of bulls or goats, was to form the ground by which the new bride was to hold her relationship to God, and through which she was to receive the blessings promised. The law being dead "by the body," or death, "of Christ," still to cleave to that law, as the Jew did, was to commit adultery, and bring upon themselves all its curses: they died unto Christ, by rejecting him and putting him to death, and "were broken off" from Abraham's bosom, or from all spiritual connection with him, and have been in "torments" unto this day in consequence: while the believing soul, who received Christ, even though he had been a polluted Gentile, "full of sores, died" unto the law [see Rom. vii. 4] and was grafted into the good "olive tree," or was translated through the instrumentality of angels [messengers, or ministers of Christ] "into Abraham's bosom," became a child of Abraham and an heir, according to the promise, to the kingdom of God. The Jews, as a nation, had their "good things" in their "life time," or while they held the relation of bride to their Maker; but now being dead, nationally, in reference to that relation they are tormented, grievously and sorely tormented; and all their appeals, as to their relation to Abraham, have proved unavailing; and it has added not a little to their torment and sorrow to see the Gentiles enjoying rich blessings from which they find themselves shut out.

The Jews, as a nation, hitherto have professed that their rejection of Jesus as the promised Messiah was want of evidence; like the rich man in the parable, they have constantly cried, from the days of Jesus, for more evidence. "Let him come down from the cross and we will believe." But when he "rose from the dead," as the rich man is represented as desiring one to do, to convince the unrepenting Jews, instead of repentance being produced in them, as a nation, they put to death the witnesses of that glorious event. Who can contemplate the untold sufferings of that nation from the time Jerusalem was compassed about with armies, and their city destroyed, to the present generation, and not discover the propriety of the parable our Lord employed to illustrate those torments and their hopeless state?—Surely we have in this view a full explanation of the parable.—*Bible Examiner.*

Correspondence.

From Bro. E. M. Hickcox.

BRO. MARSH:—The opinions of the people here, regarding the 2d advent, are curious and singular. But perhaps I ought not to be surprised, since they follow the popular fanciful and imaginary notions of Whitby, the author of the temporal Millennium fable, the return of the carnal Jews, the fulfillment of the 24th of Matthew at the destruction of the Jerusalem, and so on. It would perhaps afford the readers of the Harbinger little satisfaction to trace these silly notions any farther. Proofs upon proofs have been heaped up before their eyes of the truth of the advent doctrine, but as they are willingly blind they cannot see it. I will here state that of the 25,000 inhabitants Utica, New Hartford and Whites-town contain, five only are adventists! Three in Utica, (late from Connecticut,) one in New Hartford, one in New York Mills. You will perceive that the advent doctrine has but few advocates here. I am surrounded by towns and villages, and on every hand are appearances of industry, wealth and prosperity, yet of the vast numbers of industrious and thriving inhabitants, how few will be led to see this important truth, the glorious appearing of our Lord, as the next event to be looked for every moment. The pursuits and follies of a perishing world are all that interest and please them. To the mind and judgment that are not warped by prejudice, those who have written and lectured on the second coming of Christ, have proved clearly enough in the sayings of the Lord himself, and of the Apostle, that this glorious truth emanated from God, and being decreed by him, must stand, and cannot be overthrown.

I have found that no man who values his reputation, dares openly avow his belief in the doctrine. They fear the world's censure; hence they court its praise, and blindly follow the opinion of the great learned and popular peace-and-safety preachers of the day. They know adventists have the truth and the Bible on their side, but because the great and learned D. Ds. pronounce the doctrine a delusion and stigmatize adventists as Millerites and fanatics, they oppose and insult them as though they had done some great evil, and are the most despised people on earth. The honored and respected in this world are not to be found with adventists. They were not found with our Saviour when he was on earth. But the scene will soon be changed; the Lord is coming, we know he will soon appear. The despised adventists who have so long endured the scorn and contempt of a deceived and ill judging world, will then receive in exchange for their sufferings and trials here, the reward bestowed on those only who are looking for and love the appearing of the Saviour, and are counted worthy to receive part in the first resurrection.

Yours, &c.,

E. M. HICKCOX.

Whitestown, N. Y., Oct. 16th, 1848.

From Bro. G. W. Cherry.

DEAR BRO. MARSH:—We are yet in an enemy's land, and much to bear us down. Yet we have every reason to magnify the name of the Lord that he has given us grace to stand up for his word, and be comforted in our tribulation through the preaching of the Gospel of the Kingdom.

Our hearts have been made glad to see the noble stand you have taken against legislative conferences. I wonder those dear brethren have so soon forgotten the yoke, that we nor our fathers were able to bear. Let us be a peculiar people. Let us follow on to know the Lord; and now as God has set us

free, let us continue to be free indeed, with our face, set as a flint towards Zion, and God will take care of the flock, and expediency.

We were again made glad to hear that our much beloved Bro. Cook was coming west. We hope to see his face once more. We also rejoice to see Bro. Crosier once more in the field. He was once at this place; we loved him much.

We think the cause in this place is improving, or rather, in the surrounding country. I went thirty miles two weeks since to meet a little band lately got together. Bro. Lyon baptized two. We were much blessed in meeting with them. They are full of the spirit. Last Sabbath a part of them met with us and you may judge something of their faith, as one brother and wife came thirty miles with his ox team to meeting. Our hearts beat high, and in unison with our brethren, in the prospect of speedy deliverance.

May the Lord sanctify you and all our dear brethren, and prepare us soon to meet to part no more in his everlasting kingdom.

Your brother in tribulation,

G. W. CHERRY.

Marysville, O., Oct. 13th, 1848.

From Bro. J. A. Spafford.

DEAR BRO. MARSH:—I feel truly grateful to our heavenly Father for having given you grace to conduct the HARBINGER in that straight forward, undeviating manner that you have; and I am prepared to say that the brethren in CANADA WEST generally approve your course, especially with regard to the Albany and New York conferences.

The cause of our coming King is much the same here as when you heard last. God has some faithful ones in Canada, but the great mass are doubtless out of Christ: hence their aversion to his coming.—I am still endeavoring to sound the glad note, "Behold he comes," and to encourage the little flock to persevere unto the end. This, I say, is my business on the first day of each week, and the other six days I am engaged in cultivating the soil to provide for my family, and this, to me, appears to be the course of my duty.

I am anxious to have the Harbinger continued, and I hope you will not be backward in calling for donations if it is needed. I will do what I can for you.

I believe we are near the kingdom, and I can see no good reason to doubt but that it will come in this generation, or within seventy years from the darkening of the sun, 1780; and I can say with John, Even so, come Lord Jesus! but if it is the Master's will to tarry longer, I wish to wait patiently, knowing that faithful is he who has promised: "I will come again."

I would exhort the waiting pilgrims to be steadfast in "the faith of the gospel," and in the discharge of every duty to God and man, knowing that your labor is not in vain in the Lord, for we are assured that he will "reward every man according to his works." What a mighty motive to abound in good works!

I remain your brother in tribulation,

J. A. SPAFFORD.

Colborn, C. W., Oct. 14th, 1848.

From Bro. D. Bullen.

DEAR BRO. MARSH:—By the assisting grace of God, there are a few in this place who are still rejoicing in the blessed hope of speedy redemption. We expect soon to see our blessed Lord coming in the clouds of heaven, with power and great glory, to raise the sleeping saints, change the righteous living, and give them the everlasting inheritance—the earth, restored from the curse. "And the king-

dom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

We have been revived here, through the labors of brother Chapman, and also brother Smith of Auburn, who meets with us occasionally and breaks to us the bread of life, for which we feel truly grateful to our heavenly Father. We sustain a weekly prayer meeting on Thursday evening, and on the Sabbath. Although we are few in numbers, yet we feel that the Lord is with us, and rely on his promises.

The Harbinger is truly a welcome messenger to us. I rejoice in the bold and fearless stand it has always taken, and the kind spirit, that it manifests, in investigating all Bible truths, and proclaiming to the world the second advent of Christ, nigh even at the door, with its kindred doctrines.

Should any of our ministering brethren come this way we hope they will call on us and break to us the bread of life.

Your brother looking for eternal life when Jesus comes,
DANIEL BULLEN.
Sennett, N. Y., Oct. 16th, 1848.

From Sister M. Smith.

DEAR BRO. MARSH:—Were we not in a community where the light on the glorious subject of the advent has been so fully and clearly presented and rejected, and where it may emphatically be said on this subject, the leaders of this people have caused them to err; were it not thus, we would gladly contribute our efforts in increasing the list of your subscribers. But few here would either desire or dare to take an Advent publication, or even to read them. Very often has my soul been pained in witnessing the contents of other papers greedily swallowed, when an Advent paper if accidentally taken up, is tossed away again with apathy or contempt—and this, too, by those professing more than ordinary attainment in piety. But thus it is, and we may believe will continue to be, till the snare is fully set, in which all those that dwell on the earth are to be taken. But blessed be the name of the Lord, none of his will be thus ensnared! for that day will not come upon them unawares: for having watched for it as the marines, in the storm of a tedious night, watches for the dawn, they will joyfully perceive its first rays, and hail its rising beams as the consummation of their hope. Thus may it be with us. May we be watching and walking in all the commandments of the Lord blameless, is the prayer of your sister, waiting for redemption.
M. SMITH.

Oberlin, O., Oct. 18th, 1848.

Bro. Moses Chandler, writes from Emerald Grove; W. T., Oct. 8th, 1848:

DEAR BRO. MARSH:—I am still rejoicing in hope, "looking for and earnestly desiring the day of God, wherein the heavens shall be on fire and the elements shall melt with fervent heat, and the earth also, and the works therein shall be burned up; nevertheless according to the promise, we look for new heavens and a new earth." I still rejoice in the all absorbing theme of the coming of the Lord: it is our only hope. The old sing-song, "It is no matter when he comes if we are only ready," I think is a sure sign that they are not ready. I think there cannot be that love for the appearing of the Lord that is prerequisite to salvation.

I have been anticipating the pleasure of seeing the brethren East this fall, but I have been hindered.—The Lord's will be done. I have been sick the past summer, and my wife's health has been very poor.

One of my children has fits, and requires much care. I have travelled but little. I have to supply the wants of myself and family with my own hands, still the cause is precious as ever.

Conferences, Campmeetings, &c

Meeting in Brimfield, Mass.

There will be, the Lord willing, a two-days meeting in Brimfield, Mass., the 11th and 12th of Nov. A general invitation is extended to all who love our Lord Jesus Christ.

In behalf of the brethren, J. E. AINSWORTH.

Conferences.

Conference in Bellingham, Mass., to commence Nov. 3d, and continue over the Sabbath.

Also, a conference in Kingston, Mass., to commence Nov. 10th, and continue over the Sabbath.

In behalf of the brethren, J. S. WHITE.

Appointments.

It is now my purpose to be in Rochester, Lord's day, Nov. 5th, and in Milwaukee the 12th, the Lord willing. Thence, I hope to visit Indiana, if not interrupted by the sounding of the last trump.

On my way, I hope to be in Auburn on Wednesday evening, Nov. 1st; Seneca Falls, 2d; Canandaigua, 3d.
J. B. Cook.

Providence permitting, I will preach at Springfield, Mass., on Sunday, Nov. 12th, and in Worcester, Mass., on Sunday, Nov. 19th.
H. HEYS.

Providence permitting, the undersigned will fulfil the following appointments:

Manlius, (will Sr. Blood give the notice?) Sunday, Nov. 5th.

Deruyter, 7-10.

Homer, 12-14.

Auburn, evenings 15-17.

Seneca Falls, Sunday 19th.

Geneva, evenings 20-21.

Canandaigua, evenings 22-24.

Rochester, Sunday, 26th.

H. H. GROSS.

Business Notes.

A. Wiley—The \$4 received and book sent.

J. V. Himes—We have seen no acknowledgment of the \$30 we sent you Oct. 19th. Was it received?

J. Weston—Both you will find acknowledged.

Post-Office Address.

Bro. L. D. Mansfield, Rochester, N. Y., having located here.

Donations:

TO SEND THE "ADVENT HARBINGER" TO THE POOR.

(Free papers, 348. Am't per year, at 75 cts. per Volume—\$512.00)

Previous Donations	- - - -	\$114.16
R. R. Read	- - - -	25
S. Brown	- - - -	92
S. Prentiss	- - - -	38
D. M. Shepard	- - - -	1,50

Remittances for the Harbinger.

C Beckwith H G Prescott L Young H Brown W Roberts no 294 E B Lane no 278 H Pratt T C Armstrong no 285 C Preston J D Merriam D Gleason H T Miller W Sterling H Pratt E Daunat D Waterman M Garrison M Curry W H Simmons—\$1,00 each. D Goodenough H D Goodenough T Shepard J P Johnson D Hewitt R Nichols S Prentiss—75 cts each. Mrs J King F Westley W E Desper no 279 L Carvin S Foster—\$2,00 each. J A Haskell \$2.25. S Brown \$1.08. A A Dodge D B Eldred—\$2.75 each. J S Simmons 25. E P Jacobs F C Rawson A Smith—50 cts each.

LETTERS—L Morris J B Cook H Barringer E R Pinney J Thompson I Fancher J Weston P B Morgan J E Ainsworth.

Miscellaneous.

Miseries of London.

The following is a description of a single lane called Church Lane, in the city of London within the limits of St. Giles, as described by a member of a Committee appointed to examine its condition:

"The lane is three hundred feet long, and contains 32 houses. It is lighted by three gas-lights, and water is supplied three times a week, but no tanks or tubes were to be found. I will simply describe two or three houses that we visited, as a fair average of the whole. Many things are too disgusting to enter the columns of a newspaper, and therefore I shall only give some leading facts. The first house that the Committee visited contained 45 persons, only 6 rooms, and 12 beds!—windows broken—filth abundant. In the second there were 56 persons, and only 3 beds. In the third there were 61 persons, and 9 beds, averaging nearly seven to a bed. And those of all ages, sexes and conditions!"

This is as horrible a state of things as ever one could imagine to exist, and as it is a stern fact, there is no virtue in shutting one's eyes to it. A majority of the windows were broken, and the cold night wind could not fail to sweep in, and inflict colds and consumption upon its inmates. The occupations of this miserable class are of great variety—some are fruit dealers, some sweeps, some knife-grinders, some mendicants, some crossing-sweepers, some street-singers, and many thieves and prostitutes.

The Committee say in their report:—"In these wretched dwellings, all ages and both sexes, fathers and daughters, mothers and sons, grown up brothers and sisters, stranger adult males and females, and swarms of children—the sick, the dying, and the dead, are huddled together with a proximity and mutual pressure which brutes would resist; where it is physically impossible to observe the ordinary decencies of life, where all sense of propriety and self-respect must be lost." Such is the state of Church Lane! Would that it were alone in its notoriety! Alas! there are many others quite as bad. But how much these poverty-stricken beings are to blame for their state, is a solemn question to answer.

FACTS ABOUT THE CHOLERA.—It has been frequently remarked that during the cholera in New York, in 1832, that there was no electricity in the atmosphere; but a correspondent of the Journal of Commerce says his records show the contrary of this, and that ten thunder storms were active here during that period. A writer in Chambers' Edinburgh Journal maintains that electrical changes are the true cause of such migratory diseases as cholera and plague; and, indeed, of all epidemics. The true remedy, therefore, is the purification of the atmosphere, and the chief object to effect this is Chlorine Gas, which is an ingredient in common salt. Whole streets and towns can be fumigated with chlorine gas as easily as single dwellings.

"In 1832, the town of Dumfries in Scotland, was affected with cholera from the 3d of September until 23d of October. At that date every street, lane and alley was fumigated with chlorine gas. Within five days the pestilence was entirely annihilated. In Edinburgh the gas was used, but rather late, and in several other towns with like effect. It was ascertained beyond a shadow of doubt, and to this fact we beg the earnest attention of our readers, and the public at large, that every house in the infected districts in which chlorine gas was used as a disinfecting agent in the cholera of 1832, enjoyed an absolute immunity from the disease, and this fact

is the great preservative against that frightful disease, and a positive proof that cholera owes its origin to electrical changes in the atmosphere.

Another very simple prevention is recommended by a medical writer, who saw much of the cholera in 1832 and 1834. The weakened state of the stomach, he says, which predisposes to cholera, is so decidedly obviated by eating freely of common salt at our meals, that it is believed that three-fourths of cases which would otherwise occur, may be prevented by this simple addition to our food. The writer recommends for an adult a small tea spoonful, three times a day, either at breakfast, dinner, tea, or supper. It may be eaten with fish, animal food, poultry, game, bread, toast, or bread and butter. This is very simple, and should be remembered if the time for using it arrives.

From the Liverpool Times, of Oct. 14.

The Cholera in England.

We regret to state that the scourge which, during the last few months, has desolated the eastern parts of Europe, spreading its ravages from Cairo to St. Petersburg, and lingering within these few weeks at Hamburgh, has at length, as anticipated, reached the shores of Great Britain. It is now officially declared by the Registrar-General that the Asiatic Cholera has appeared in the metropolis, and well-authenticated cases of the malady are reported from Sunderland, Shields, Hull, and Edinburgh. The disease made its appearance almost contemporaneously in Sunderland and in the low-lying districts below London Bridge. In both places the first cases were those of intemperate sailors, who came from Hamburgh and were attacked by the malady on the voyage. As regards Edinburgh, the origin of the disease is left in doubt.

The official report of the Registrar-General in London reported thirteen cases up to Saturday last. In Edinburgh, up to the latest report, there had been twenty-five cases, twenty of which had proved fatal. Up to Wednesday in the present week the number of cases in London is alleged to be about twenty, but a daily official report is not yet issued. The authorities in all parts of the country seem to be taking the most zealous precautions to counteract, prevent, and remedy this dreadful malady, which we earnestly hope will make but a brief visit to our shores.—The alarm is greatly diminished respecting its destructive effects amongst the great body of the people; and we trust, with the extensive arrangements made to check its progress, that the limits of its mortality will be confined to the seaport towns, and that the great manufacturing hives of industry will be spared this frightful addition to the many sufferings they have lately experienced.

The Insurrection at Vienna.

The German mail has brought tidings of another insurrection and revolution in Vienna, which has terminated, like the first, in the defeat of the military and the flight of the Emperor.—The signal for the present uprising was given by the attempts of the Government or the War Minister to remove from the capital certain regiments which had shown sympathy with the popular party. The people prevented the departure of these regiments, which finally joined them, and, for the first time in the revolutionary events of Germany, a body of soldiers were found on the side of insurrection. The Minister of War, Count Latour, has shared the fate of Count Hamberg and the two Zichys; and Vienna was in the possession of the insurgents on the 7th. The honors that have been conferred on the Ban have been revoked, and it is now to be seen whether he will act up to his asserted intentions—to replace the Emperor firmly on his

throne. His army is nearer Vienna than Pesth

HEBREWS IN EUROPE.—An important movement among the Hebrews of Europe is announced in the Jewish Chronicle. Such is the feeling of alarm felt among them in regard to the revolutions taking place that thousands have been baptized into the Catholic Church to escape from persecution, and more than one thousand from the city of Pesth, in Hungary, have resolved to emigrate to the United States. Among these are some of the most respectable Hebrew families of Europe, and in emigrating, the rich are to support the poor. The Jews have been wantonly persecuted for centuries in most parts of Europe, especially in Prussia, Russia and Austria, but nowhere more than in Hungary, where they form a numerous portion of the population. In the United States they may enjoy their wealth without robbery, and their religion without molestation.

Notices.

BOOKS FOR SALE.

THE PURPOSE OF GOD
In Creating the World; his Plan for its Redemption from the Curse; and the Time for its Accomplishment. By E. R. Pinney. Price, \$4 per hundred; 6 cents, single.

THE POWER OF KINDNESS.
Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 10 cents.

THE POWER OF PRAYER,
With other Christian Duties, illustrated by Examples. By C. Morley. Price, 5 cents.

THE SON OF GOD.
An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 12 1-2 cents.

PRIMITIVE CHRISTIANITY,
For Two Hundred Years. From the Writings of the Fathers. Compiled by D. I. Robinson. \$3 per hundred; 6 cts. single.

A STATEMENT OF FACTS
On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cts.; discount by the quantity.

PROTESTANTISM:
Its Hope of the World's Conversion Fallacious. Price, 10 cents. discount by the quantity.

THE VOICE OF GOD:
Or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by T. M. Preble. Price, 12 1-2 cents; \$8 per hundred.

QUESTIONS ON THE BOOK OF DANIEL.
For the use of Bible Classes and Sunday Schools. Price, 12 1-2 cts.

ARE THE WICKED IMMORTAL?
In Six Sermons. Also, HAVE THE DEAD KNOWLEDGE? By Geo. Storrs. Price, 15 cts.; \$11 per 100.

SECOND ADVENT LIBRARY.
(New Series)
No. I.—The Second Advent Introductory to the World's Jubilee.
No. II.—The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming.
No. III.—The Lord's Coming, a Great Practical Doctrine.
No. IV.—Glorification.
No. VII.—First Principles of the Second Advent Faith.
Price, each, 4 cents; 37 1-2 per dozen; \$2,50 per 100.

TRACTS ON PROPHECY.
No. 1.—Looking Forward.
2.—Present Dispensation—Its Course.
3.—Present Dispensation—Its End.
4.—What did Paul teach the Thess. Church about the Second Coming?
5.—The Great Image.
No. 6.—If I Will that he Tarry till I Come.
7.—What shall be the Sign of thy Coming?
8.—The New Heavens and New Earth.
9.—Christ our King.
10.—Behold, He Cometh with Clouds!
Price, 15 cts. per set; \$1 for eight sets.

MILLENNIAL HARP (with music).—Price, 50 cts. **ADVENT HYMNS** (without music).—Price, 33 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

The Advent Harbinger.

IS PUBLISHED EVERY SATURDAY IN TALMAN-BLOCK, BUFFALO-STREET, ROCHESTER.

Joseph Marsh, Editor and Proprietor.

Terms.

Per Volume (six months), if paid in Advance, 75
If not paid in advance, \$1.00
Five copies 3.00
Ten copies 5.00
To Canada subscribers—invariably in advance, 1.00
Free to those who are not able to pay.

☐ All communications, orders, or remittances, should be addressed—POST-PAID—to JOSEPH MARSH, Rochester, N. Y.