

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. XV—NO. 18.

Rochester, N. Y., Tuesday, October 26, 1847.

WHOLE NO. 200.

EVERY TUESDAY,
BY JOSEPH MARSH, EDITOR AND PROPRIETOR.

OFFICE OF PUBLICATION,
In Talman Block, Buffalo street, opposite
the Arcade.

TERMS—ONE DOLLAR PER VOLUME OF 26 NUMBERS:
\$4 FOR FIVE COPIES—\$7 FOR TEN COPIES. To Canada
subscribers, Seventy-five cents per Volume.—Without charge,
to the worthy poor.

All communications, orders, or remittances, for the Advent Har-
binger, should be addressed—POST PAID—to JOSEPH MARSH,
Rochester, N. Y.

Poetry.

Love not the World.

1st. JOHN XI, 15.

Oh love not the world! for 'tis passing away,
Its honors and pleasures are but for a day;
'Tis false as tis fleeting, and never will give
That joy which the soul is intent to receive.

The world is the empire where Satan doth reign,
And the dense shades of sin darken all his domain;
'Tis the "valley of death"—from whence doth arise
The wail of its millions—their groanings and sighs.

Oh love not the world! For 'tis cursed of the Lord,
His threatenings gleam out on each page of his word;
'Tis doomed to destruction; no mortal can stay
The wrath that's approaching—the terrible day!

All the vain works created, of which man can boast,
Are nought to Jehovah—they all must be lost;
The fire shall consume them—their beauty and might
Will vanish away like the visions of night.

Oh turn from this world—there is one that's to come,
The "pilgrim's" eternal, unchangeable home;
Faith gives us the "earnest"—'tis blessed and sure,
There treasures "laid up" will forever endure.

The God of all glory will reign as its King—
And the saints full of rapture their anthems will sing;
No sorrow or sighing, or death will be there—
Oh seek that bright world, and its blessedness share!

A. C. J.

Original.

[For the Harbinger.]

Union and Truth.

An editorial article in the Harbinger of Sept. 14, headed "Union for the Truth," has induced me to pen a few lines, in the hope that I may be the humble instrument of helping to prevent the "little flock" from running into either of the baneful extremes of bitter wrangling and heated contentions for the truth, or of silence and burying of talents for the sake of union.

The principal cause of disunion among those who profess to love the truth, I conceive to be twofold, viz: 1st. The reception of the doctrines, sentiments, tenets, and apophthegms of men, as truth, because they are generally acknowledged to be such, without properly canvassing them and thoroughly testing them by the only proper standard—the word of God. 2d. An undervaluing of the importance of holding the truth in purity, unmixed with error. But for these two things, I am bold to assert, and ready to prove from the Scriptures, that there would be but "one faith" among those who desire to know the truth. For, it is evident, not only from scripture, but from reason, that God designed that his people should be free from error and hold the truth only. Otherwise there would be no use of a revelation of

God's will to man; for men would hold error enough without any revelation. It is a fact obvious to every man, that precisely in the degree that men believe and practise error, evil results. And it must be admitted, either that it would not be wise and good for God to have a people on earth whose doctrines and practice were right and good; or, that he has furnished them the means to be so; or else, that he never had the power to do so; or we are forced to the conclusion that God is unwise. Which of these would reason teach us to believe? It would teach us to believe what the Scriptures say, viz: That it would be wise for God to "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," and that he has purposed to do so. "Iniquity" will inevitably result from error; and God says (Lev. 5: 17), if a soul sin, and commit any of those things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And if a man imbibes false doctrine he may be "zealous," but not of "good works"; for those works which oppose and trample down the truth cannot be good. Ignorance of the truth will furnish no excuse for us when we come to be judged by the truth; for "they that have the law shall be judged by the law," whether they understand it or not; for if they are ignorant of its teachings, they are "wilfully ignorant."

One of the most hateful errors, even of this degenerate age, is the doctrine that men are differently constituted, and must, therefore, see and understand things differently; and consequently there must be war in the members of Christ's body—that it must be rent into many pieces—that the Lord's house ("whose house are we") must be divided against itself—that truth and error must be indiscriminately mixed, and sent out to work together—that those whom the "truth" has "made free" must continue in bondage to error—that men must be justified for opposing the truth by false doctrine—that while we are laboring for God by publishing truth, we must aid the devil by sending out error with it—that when we endeavor to expound the word of God we must belie it. The legitimate conclusion is: we must compare scripture with scripture, and scripture with the "opinions of learned men," reject the whole, and pursue the course that our "conscience dictates," because God has not been able to reveal the truth to us so that we can understand it as he meant it! This is an offspring of sectarianism—a lazy pretext for sundering the body of Christ to save the labor of searching the Scriptures to ascertain what is truth. And this results from holding the truth in low esteem, and *vice versa* the doctrines of men.

All men possess the same phrenological organs, consequently the *quality* of the minds of all men is very nearly or quite the same; and every man, divested of prejudice, will understand a plain sentence alike. But if they first make up their minds that it contains some mystic sense, or are prejudiced in favor of some mysterious interpretation, they will be apt to understand it in as many ways as fancy can lead. Thus the Scriptures get treated. There is an universal impression abroad in the land that the Scriptures are intricate and insolvable, notwithstanding the psalmist says, "Thy word is sure, making wise the simple," i. e., such as "become as little children,"

and receive the word of God in its simplicity, just as God has given it to them.

The Greeks, Paul said, sought after wisdom, i. e., profound, mysterious philosophy. That was their peculiar characteristic, just as it is of the mass of the present day. But to them: the word of God was "foolishness"—too simple and childlike, as it was preached by the apostles. It was but just and equitable that it should be thus given, so that every man of just sufficient talent to be amenable to God might know the way of life; and more especially so because but few men of worldly wisdom were expected to be profited by it. They are like the Greeks. Paul says, (1 Cor. 1: 26, 27,) "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty," etc. And James says (2: 5), "Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith," etc. And Jesus said, (Mat. 11: 25, 26,) "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

These texts show what class of men the Scriptures were given to instruct, and consequently what, in wisdom, must be the character of the Scriptures. They are for the instruction of "babes" and "little children," and not so much for great philosophers and mighty reasoners.—Many seem to think they are given *exclusively* for the latter class, and that they must reason out the plans and purposes of God by a process of profound ratiocination, while the "weak things of the world" must stand aloof and learn their destiny and the will of God from these, their "teachers"! This is exactly reversing the true order of things.

If the Scriptures were not so plain that the weakest child of God may understand them, how could he be condemned or censured if he "believe not God"? The Jews professed to be unable to understand the prophets to teach that Jesus was the Christ; but, did God deal with them as though this were true? Why could they not understand the Scriptures? Because they had substituted the doctrines of men—they had made the word of God of "none effect" by their "traditions." That their ignorance of truth was their own fault, is abundantly evident from the reproofs of the Savior and the judgments of God upon them. Now if *we* are ignorant of the truth, whose fault is it? The fault is in us, or it is in God; or else there is no fault in believing, promulgating, and acting out a lie. Who will say there is no fault in the latter? If there is fault, where is it? Has God been careless and negligent in revealing the truth, so that what he styles a *revelation* is not a revelation; or is it given so that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be PERFECT—THOROUGHLY FURNISHED unto all good works"? I answer, the latter is clearly the truth.

The context to this last quotation affords much matter for the subject under consideration, and I will not pass it by without bestowing a little attention upon it. The chapter from which it is extracted (2 Tim. 3) begins thus: "This know,

also, that in the last days [this extends to the proclamation that "time shall be no longer"; for the *last days must* be those after which there is no more days] perilous times shall come; for men [this is a *general* expression and includes the great *mass* of mankind] shall be lovers of their own selves, covetous, boasters, proud, blasphemers," etc., having a *form of godliness*, etc.; from such turn away. "For," says Paul, "*this sort*" are "ever learning, and never able to come to the KNOWLEDGE OF THE TRUTH." Then, in verse 16, he uses the above quoted language—"all scripture is given by inspiration of God, and is profitable for doctrine," etc., then he continues, (ch. 4.) "I charge thee, therefore," [i. e., for this reason, viz.: that the man of God may be "perfect—thoroughly furnished" by the Scriptures, notwithstanding "this sort" are "never able" to come to a knowledge of the truth,] "I charge thee, therefore, before God and the Lord Jesus Christ, [who shall judge the quick and the dead at his appearing and kingdom,] PREACH THE WORD," etc.; "for the time will come [in the last days—see ch. 3] when they ["of this sort," ch. 3] will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers; having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Now, I will deduce a few cogent arguments from the above. If the coming of the Son of man is nigh, (and it surely is,) then these are the "last days," and this is the time that inspiration of God in Paul was speaking of, and now a very large portion of mankind, while they are guilty of much wickedness, have a form of godliness, or a show of piety; and notwithstanding God "will have [desires—wishes] all men to be saved, and come unto the knowledge of the truth;" (2 Tim. 2: 4;) yet these ("of this sort") are "never able to come to the knowledge of the truth," because they have heaped up to themselves teachers, etc., and will not endure sound doctrine, but have gone after the fabulous doctrines of men.

Now let us take these facts and examine ourselves by them. Have we all, who profess the advent faith, come, as God wills we should, to "the knowledge of the truth"? and does this knowledge of the truth cause division among us? or are a portion of us "of this sort" who are turned unto fables and unable to come to the knowledge of the truth? and if the latter, will God justify us any more than he will any others "of this sort" for not knowing the truth? Paul says, "From such turn away." Let us, then, turn away from their works and from the mind that is in them—all their fabulous doctrines—and "be not transformed to this world; but be ye transformed by the *receiving of your mind*, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12: 2.) This we may do if we will; "wherefore, be ye not unwise, but understanding what the will of the Lord is." (Eph. 5: 17.) "Be ye all of one mind." (1 Peter 3: 8.) "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind, and in the same judgment; for it hath been declared unto me, of you, that there be contentions among you!" (1 Cor. 1: 10, 11.) "I beseech you" that ye "be of the same mind in the Lord." (Phil. 4: 2.) "Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." (Phil. 2: 2.) "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." (2 Cor. 13: 11.) "Only let your conversation be as it becometh the gospel of Christ; that I may hear of your affairs that ye stand fast in one spirit, with one mind, STRIVING TOGETHER for the

faith of the gospel." (Phil. 1: 27.) And may this portion of our Savior's prayer be fulfilled in us and by us: "I have manifested thy name [plans, purposes, and attributes,] unto the men which thou gavest me out of the world: thine they were and thou gavest them me, and they have kept thy word. I have given them the words which thou gavest me, and they have received them. Holy Father, keep through thine own name [properly "in thy own name;" i. e., a knowledge of his plans, etc.,] those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name. Neither pray I for these [the apostles] alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, that they also may be one in us, that the world may believe that thou has sent me. And the glory which thou gavest me I have given them, that they may be one even as we are one; I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." (John, ch. 17.) "If any man preach any other gospel than that ye have received, let him be accursed." (Gal. 1: 9.)

Does any one ask how shall we be thus perfectly united? I answer simply by believing God. It is the simplest and easiest process imaginable. In regard to the doctrines about which we differ: when it is said, "The dead know not any thing—The dead cannot praise thee—There is no knowledge or device in the grave whither thou goest—Man's breath goeth forth, he returneth to his earth; in that very day his thoughts perish—Man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep"—or—"The soul that sinneth, it shall die—The wages of sin is death—The wicked shall not see life—Shall not have life—Shall utterly perish—Shall be destroyed—Shall cease from the land of the living—Shall consume: into smoke shall they consume away—The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch—Shall be ashes under the feet of the redeemed—They shall be as nothing; and they that strive with thee shall perish—Thou shalt seek them and shall not find them, even them that contended with thee—They that were against thee shall be as nothing, and as a thing of nought—They shall become as though they had not been—Thou shalt diligently consider their place and it shall not be;" and such other plain literal expressions, believe them. "But," says an objector, "this means"—Stop, objector. There is where you get your fables and doctrines of men. No matter if millions say God means the reverse of what he says, that ought not to affect us who profess to believe God. "Let God be true and every man a liar." This would completely remedy the evil.

There is much said about "These shall go away into everlasting (or eternal) punishment." Well, what is the sum of that punishment? It is "death"—nothing less nor more; for "the wages of sin is death." "Sin, when it is finished, bringeth forth death." These together prove that the wicked shall be punished with everlasting extinction of life—all in perfect, simple harmony with every literal text in the Bible. And as for Christ's answer to the prayer of the thief on the cross, it may not prove a conscious state of the dead. It may have either one of three different meanings, without doing violence to the words of the text, considered separately from other scripture. It may—alone of itself—have the meaning that the punctuation in our version gives to it. But, as the punctuation is not the work of inspiration, it may mean, Verily I say unto you—this day—thou shalt be with me in paradise. Yet, to my

mind, the evidence is greatest that it was simply a plain answer to the thief's prayer, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him: Verily I say unto thee, this day [that thou hast spoken of, viz.: when I come into my kingdom] thou shalt be with me in paradise," according to his prayer. I am not a Greek scholar, but I do not understand that the word being rendered "to-day" in King James' version alters the case any. I learn that some copies have it "this day." Either, is a day spoken of in the present tense. I understand the latter to be the meaning of the text, 1. From the prayer to which it is an answer. 2. From all other literal texts of scripture that speak of the state of the dead—some of which I have cited above. 3. From the evidence that Jesus was not in "paradise" on the day of his crucifixion.—Three days his "soul" was in "hell," i. e., he was in the dominions of death—"among the dead." So there is no chance here, that I can see, for making it appear that he had a soul, separate from the body, that was in paradise; for it was said, in reference to his death and resurrection, "Thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption." It would be trifling nonsense to talk of not leaving a thing where it is not; hence it follows that his soul was in hell three days. And after his resurrection, he said to Mary Magdalene, "I am not yet ascended to my Father." He showed himself to his disciples after his passion, and "was seen of them forty days" before he ascended to sit with God on his throne. Now by comparing Rev. 2: 7, with 22: 1, 2, we shall ascertain where paradise is situated in relation to the Father: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "And he shewed me a pure river of water, proceeding out of the throne of God and of the Lamb: and on either side of the river was there the tree of life." Here the tree of life is said to be in the midst of paradise and on either side of the river that proceeds out of the throne of God—the Father—where Jesus said, after his resurrection, he had not yet ascended. Draw your own conclusion. My opinion is that a doctrine has been propped up by this one text under consideration, to which the Savior made not the slightest allusion.

When I commenced to write, I did not design to notice any objections to any doctrines, but only to enforce upon the minds of the brethren the duty of being united in the truth; but these two main pillars to two dangerous doctrines were forced upon my mind, and I thought perhaps some of the brethren might be benefitted by, and be thankful for a few feeble hints. I call these two dangerous doctrines, because they strike a fatal blow at two of the most prominent features in the object of the gospel and the plan of salvation. They cut away the hope of the Christian—which is in the resurrection—and demolish the foundation of that hope, which is love to God. The doctrine of a conscious state of the dead makes a resurrection of the dead entirely useless, if indeed it does not make it a thing to be endured rather than desired. "In thy presence," says the Psalmist, "is fullness of joy." Now if the saints are immortal—even before they die—and go to heaven when they die, and the spirit is immortal mind, which goes "to God who gave it," at death, its joy is already full, and nothing can add to it to make it more than full. Consequently, a resurrection of their bodies can be of no benefit to them; for if it affects their joy at all it must detract from it—it cannot add to "fulness."

No wonder that those who believe this doctrine care so little about the resurrection, and are so little like Paul, who strove "if by any means he might attain unto the resurrection of the dead,"

who also taught that if the "dead rise not, then they which have fallen asleep in Christ are perished: your hope is vain." And no wonder if Swedenborgianism obtain co-extensive with this doctrine—it is its legitimate ultimatum. Thus it aims a fatal blow at the Christian's hope. "*Your HOPE is vain,*" is its sequent teaching.

Closely allied to the doctrine of a conscious state of the dead is the doctrine that the wicked shall inherit eternal life in misery. By this doctrine the lovely character of God is so obscured by the mantle of horrid, insatiate cruelty, as inevitably to debar its victim from the possibility of loving God with all his soul; for it is utterly impossible for a merciful, benevolent man to love a being who he believes will exercise cruelty infinitely beyond what the mind of man can comprehend. He may endeavor to check the revolvings of his soul at the awful thought, by trying to believe, (without the least evidence,) that in the world to come he shall be able to see that a design in God to keep *eternally* alive a large portion of our race, for the express purpose of inflicting on them indescribable tortures, is reconcilable with his avowed infinite compassion, love, and tender mercies, which endure forever; yet he must find himself unable to overcome the proper repugnance of his soul at such an idea, so that he could witness the death of a friend without hope and not feel a secret wish that he had power to snatch him from the hands of his "merciful God"!—Now God is not ignorant of this fact; and how could he, in justice, reveal himself to us in such a character, and then require us to love him with perfect love? And if he *had*, how could we do it? I declare to you, boldly, on the authority of his word, he has not done so. Bless his holy, pure name forever.

I make mention of these things with the utmost deference to God, and none to the doctrines of men, which so shamefully belie him. I was bred an apologist to infinite cruelty in God, as well as infinite love, but never *could* feel like saying amen to it, in hearty assent. But since I arose at midnight and trimmed my lamp, by searching the Scriptures, the light has clearly revealed to me an entirely different character in God; and I feel as though I had found the truth, and it has made me free, so that I can yield delightful homage to my God, without reserve, and can say with the psalmist, "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of him shall be sweet; I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." (Ps. 104: 33-35.) "Fret not thyself in any wise to do evil; for evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." (Ps. 37: 8-11.) "Rest in the Lord, and wait patiently for him," (v. 7.) "yet a little while," etc., (v. 10.) This 37th Psalm evidently belongs most particularly to this present time, and contains almost all the particular instruction that our present condition demands. It is *now* eminently "a portion of meat in due season." Do not fail to read it.

An important question now presents: How shall that union which ought to exist in the members of one body be brought about? Let every one look to his own faith, and see if it agrees with the sure word of God; and when you know you have the truth, "*stand fast* in the liberty wherewith Christ hath made you free;" and strive, with gentleness, meekness, and patience, to bring others to a knowledge of the truth. The "*liberty, wherewith*" we are made free, is the

truth, as Christ has said: If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. John 8: 31, 32. Those who are Christ's "disciples indeed" shall know the truth, "and" be free. If you are there, stand fast. If you are not, hasten there. In either case you will be promoting union in the proper way. When we are required to be one—of one mind—of one spirit—of one accord—of one hope—of one faith—of one bread—of one body—of one thing that pertains to thought, or doctrine—it is not that we should make any concession of truth, or compromise with error; but "that all should come to a knowledge of the truth." This we shall do if we esteem the truth as we ought, and let alone the doctrines of men.

The fact that thousands not only "endure" the doctrine of the immortality of the soul, but cling to it like a mother to her darling child, is no evidence of its truth, but rather the reverse; for Paul said that the time would come—in the last days—when men would *not* endure sound doctrine. Still better evidence of its falsity is found in 1 Tim. 6: 16, where it is distinctly said that God *only* hath immortality. Yet, out of this doctrine arises the divisions and contentions among us! Methinks it would astonish an intelligent heathen to come to Christendom and hear so much said about "immortal souls"—"undying spirits"—"souls in heaven," etc., and then search the Christian's text-book through, from the first of Genesis to the last of Revelation, and not find such an expression there, but, to the contrary, find Paul flatly contradicting it, and man every where called "mortal," and no promise of immortality to any, only such as "seek for" it.

If the brethren were all aware how much more heathen philosophy was studied and taught in the theological schools, about the 2d and 3d centuries, than the Bible was, they would not be at a loss to account for the interpolation of so many false doctrines into the church, nor for the awful "falling away," and the rise of the "man of sin." And then, to pass on and consider the papal suppression of the Bible, when the "two witnesses"—the old and new testaments—"prophecied 1260 days, clothed in sackcloth"—not allowed to be translated from the dead languages—they would see how these false doctrines received the stamp of age, so that men, in these "last days, will not endure sound doctrine," etc. But never mind all this—"to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If they do—hear them; if they do not—persuade them.—Contend earnestly for the faith once delivered to the saints." Be not silent. "Contend earnestly;" but not rashly. Teach truth in a proper spirit and manner, and seek to promote union in no other way. Other cisterns will hold no water. Shun human expediency, and build on the foundation already laid. Be zealous only for God and truth. And God bless you all, and save you from "the second death." R. W. WELLS.

Elmira, Oct. 4, 1847.

[For the Harbinger.]

The Great Preparation.—No. 1.

ARE YOU READY?

The blessed standard which I would raise on high, and unfurl to the breeze for the constant gaze of every virgin and beholder, is *Jesus*. He is an ensign of preparation to the people. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; *lift up a standard* for the people." Here is a splendid prophecy of the important commission of the heralds of our com-

ing Savior and of the character of the preparation. Let us, then, dear brethren, continue to cry louder and more earnestly in the wilderness, "Prepare ye the way of the Lord." "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him." Yes, we must daily so live under all circumstances, "that the *life of Jesus* might be made manifest in our *mortal* bodies."—If our mind and conduct are conformed to his Holy Spirit and life here, our bodies shall be conformed to his, physically, at the first resurrection. We shall then be, soul and body, like our heavenly Standard, all glorious and immortal. Having attained the mark of our high calling, we receive the starry crown.

Typical Israel under the law had their standards. Every tribe had its own standard, which was the ensign of his father's house. By their respective ensigns they were to pitch their tents and encamp, according to their armies. In their marches also, and battles with their foes, the men of Israel marched in order by their own standard, and by their sacred banners they fought. This is surely a beautiful and instructive shadow to us. Numbers 2d ch. Under the new antitypical dispensation, at the close of which we live, is CHRIST JESUS, A STANDARD for the people, "set up toward Zion;" let us encamp, march, and wield the sword of the Spirit, under the delightful banner of his all-conquering presence. Yea, let us with mourning Jeremiah, "See the standard, and hear the sound of the trumpet." He cries, hearing the sound of the trumpet of preparation, (this gospel of the kingdom,) "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." See Jer. 4: 6-27. The spirit which inspired him to foresee and delineate the scenes of the day of his preparation, and the solemn decisive events of the end itself, should move and prompt us to sympathize with him. We are actually dealing with the agencies, truths and spirit, which he foresaw, and in which he participated by faith.

Let us, dear brethren, who are the standard-bearers of Jesus, "Blow the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Laying aside every test-truth as the basis of our fellowship with one another, and the terms of our acceptance at the judgment; abandoning, without delay, that base, groveling and selfish idolatry for our own favorite system of religious truth, however orthodox, scriptural and dear to us, in consequence of our patient and prayerful research, or peculiar sufferings for its support, *let us rally around the blessed standard of our great high calling*. Our views of precious scripture truth, embraced by a living faith, may have been the medium through which the Holy Spirit has purified our natures, and imparted many a rich blessing to our afflicted soul and that of others; all these reasons put together will form but a poor apology in our final reckoning, for placing our haggard and imperfect sentiments between us and Jesus, and above him as the Dagon of our heart. Beware of idolatry; it almost unconsciously creeps in at every corner. *It will not do to worship even the Bible itself*. It is as possible, although not so common, to have an undue, intolerant regard for *our notions of Scripture truth, mentally or verbally held*, as to idolize a *written creed*. We must neither worship the beast, nor his image, nor any system of religious truth, but its great Author. Says the angel, "See thou do it not. *Worship God*."

True worship is acceptably performed to God and the Lamb; and to them, with the Holy Spirit, is salvation ascribed forever and ever. Al-

though we should search and highly prize the scripture, seek for truth as for hid treasure, and earnestly contend for the primitive faith; yet when found, we *should not bow* at the shrine of every precious pearl, but be led by its glistening beauty to love and adore its great Fountain. We should look upon it as an enlargement of the channel through which the refreshing, purifying waters of the spirit of life, health and peace, may be poured into the soul. But with the most enlightened views of truth *theoretically*, the person may be wanting even the new birth and the entire life of godliness. Numerous examples of this might be given. Better hold error in righteousness, than the 'truth in unrighteousness.'—For the former we shall suffer loss but we ourselves may be saved yet so as by fire; for the latter the terms of the gospel utterly preclude all salvation. How important then to every soul is the power and spirit of truth in forming the man anew, and moulding him into the spirit and image of Christ. Have we been bitten by that old, flying, fiery serpent, called the Devil and Satan? the Son of man must be lifted up as the antidote for the poison of sin. Are we sick by sin's mental and physical contagion, he is our great Physician. If we are a sheep of his flock, he is the 'good Shepherd.' If a branch in his vineyard, he is 'the true Vine.' Is his church compared to the human body, he is the Head; if to a building or temple, 'fitly framed together,' by the Spirit, he is the sure foundation and chief corner stone. Is the marriage institution referred to, he is the Bridegroom and husband. Bless the Lord, Jesus is the luminous Sun of Righteousness in the gospel system; the mark in the Christian race to which we must look and run for the crown; his mind, our armor of righteousness in the holy warfare, and himself, our Captain; he our Master and heavenly Teacher—saying, 'Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.' Let us, then, with the holy ensign of the cross upon our banners, preach '*Jesus and the resurrection.*' Jesus as model of the moral, spiritual preparation for the soul here; and Jesus glorified, as the 'image of the heavenly,' in the promised, physical change upon our mortal bodies at the sound of the seventh trumpet, as our glorious hope.

It is time, dear brethren and sisters, we were all ready and waiting. It cannot tarry much longer. The vision must soon speak, and not lie. O watch and keep your garments. May I, with you, be found of him in peace, without spot and blameless. Amen. D. B. WYATT.

Moir, N. Y., Oct. 1847.

German Catholic Church.

This fragment of the Great Unity, as Romanists call their church, is on the increase. We hope that as it increases in numbers, it will increase in the knowledge of the will of God as set forth in the Scriptures, and in single-hearted conformity to that will.

A French paper says that at Geldnau, in the kingdom of Saxony, a Catholic church containing six hundred members, has recently gone over to the German Catholic communion. It has embraced the Leipzig Confession of Faith, and has already celebrated divine worship according to its newly adopted liturgy. This singular event was occasioned by the fact that a pastor not acceptable to the people had been forced upon them. We learn also, that a Roman Catholic church in the Grand Duchy of Baden has threatened to follow their example in case a curate to whom they are averse be sent to them.

A general council or convention of the German Catholics was held at Berlin, in the latter part of last May. This meeting was one of great interest. The most prominent measure adopted on this occasion was the refusal of any official connection with the Rationalistic sect, who call themselves 'Friends of Light.'

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, TUESDAY, OCTOBER 26, 1847.

Kingdom of God.

4. *When will the kingdom be set up?* The following scripture evidence, we think, fully justifies the unqualified answer, It will be set up at the second advent of Christ.

Dan. 2: 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"These kings," and "these kingdoms," refer to the last earthly kingdoms that will ever exist. "In their days," the kingdom of God is to be set up, consequently it could not be set up in the days of any preceding kingdom. All earthly kingdoms must first be broken in pieces, or destroyed, then the kingdom of God will be set up; this destruction will take place at the second coming of Christ: for he will then destroy them who know not God and obey him not. (2 Thess. 1.) Hence the kingdom of God will be set up at that appearing.

Dan. 7: 27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here we are told that the kingdom shall be given to the saints. When? Not till the coming of one like the Son of man "with the clouds of heaven," (v. 13.) and the coming of the "Ancient of days," (v. 22); for, until that time, the little horn will "prevail against them." (V. 21.) Consequently the saints cannot take the kingdom, or it cannot be set up, while earthly kingdoms have power over the saints, or exist. They must be dashed in pieces like a potter's vessel, by the King of kings, at his coming, then his kingdom will be set up, and the saints possess it forever and ever.

Matt. 13: 37-43. "The field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil: the harvest is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear."

In this explanation of the parable of the wheat and tares, we are told that "the good seed are the children of the kingdom," that is, subjects of the kingdom. Now, there can be no kingdom without subjects. The subjects, or children of the kingdom of God remain in the grave until the harvest or end of the world, at the coming of Christ; consequently the kingdom cannot be set up until that time. Then the children of the kingdom will be raised, made immortal, the kingdom be set up, "all things that offend, and them that do iniquity be gathered out of the kingdom," or destroyed, and "the righteous shine forth as the sun, in the kingdom of their Father."

2 Tim. 4: 1. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

This testimony is directly to the point, and most conclusively proves that the kingdom will be set up at the appearing of Christ, and not till then.

Rev. 11: 15-18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

From this testimony we learn that the kingdoms of this world will become the kingdom of Christ; or the kingdom will be set up, at "the time of the dead, that they should be judged." The dead will be judged at the appearing of Christ; hence, the kingdom will be set up at that time.

Christ is represented as a Nobleman, who has gone into a far country to receive for himself a kingdom and to return. The figure has no fitness to the case, on the hypothesis of the kingdom being a principle in the heart, or of its now being set up, either in this world, or "beyond the bounds of time and space"; but no figure could be more applicable, on the supposition that the kingdom will be set up here on the earth, when purified, at the second coming of Christ. The subjects and territory of his kingdom are here, under the power of the enemy. The rightful "heir of all things," the King of kings, will come in the fullness of time, and destroy death, and him who has the power of it, the devil; set his captive children free, make the earth new and glorious, and set up his everlasting kingdom under the whole heavens.

Finally, that the kingdom of God will soon be set up, is very certain from the following testimony:

1. *The signs which were to precede this event.*—Said Christ, in reference to them, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21: 31.) Or, "when they begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (V. 28.) No one will understandingly dispute that the "things" named have begun to come to pass—then the time for setting up the kingdom is near; just as certain as the word of the Lord is true.

2. *The moral condition of the world.* The Savior predicted that it would be, at the time of his coming, as it was in the days of Noah and of Lot; a lustful, worldly, and pleasure-loving age. Numberless facts say that this is emphatically just such an age; therefore the time for setting up the kingdom of God is near.

3. *The religious condition of the world.* Paul predicted, that in the "last days," just before the appearing of Christ and his kingdom, the church would love pleasure more than God; have a form of godliness, but deny the power; turn away from the truth unto fables; not endure sound doctrine, and fall into many other corruptions. See 2 Tim. 3d and 4th chapters. From undeniable facts, and their own frequent acknowledgements, the churches, as a body, now sustain this character, consequently the time for setting up the kingdom of God is near.

4. *The political condition of the world.* According as we understand Rev. 7: 1-3, the winds of war were to be restrained or held, from a certain time, until the servants of God should be sealed,

then the end would come. Those winds have been held since the formation of the "Holy Alliance," in A. D. 1815. Many, since then, have been converted, or sealed with the Spirit of God. But now the sealing time seems rapidly advancing to a close, and from every indication, the spirit of war cannot much longer be restrained, in the old world, the field of prophecy. Therefore, we conclude that the time is near, when the saints will be gathered into the kingdom of God.

5. *The condition of the Catholics.* This power, after the loss of its civil authority over the saints to put them to death, according to Rev. 18 : 7, 8, was to so increase in strength, as to feel very confident of regaining its former supremacy, or pre-eminence over the surrounding sects and world. She was to "say in heart, I sit a queen, and am no widow, and shall see no sorrow." No one acquainted with the facts in the case will deny that this is *now* the attitude of the Catholics. Then the appearing of Christ is nigh; for he is to come at a time when the Catholics are in this exulting condition, to their destruction, and to set up his everlasting kingdom.

6. *The sixth trumpet.* This trumpet and the second wo, (Rev. 9,) were evidently fulfilled, in closing the time of the existence of the Mahometan power to slay men nationally. That power ceased Aug. 11, 1840, after which time the third wo was to come *quickly*, and under the seventh trumpet the kingdoms of this world were to become the kingdoms of our Lord. Several years of the short time called "*quickly*" have expired, therefore there can be no mistake about the time being very near for the kingdom of God to be set up.

7. *The age of the world.* It is according to the law of types of the Old Testament, and the doctrine of the New; and the uniform belief of the church, Jewish and Gentile, in all ages, and the universal tradition of the whole world, that the millennium, or kingdom of God, would fill the whole earth, at the end of six thousand years from the creation of our world. The critical investigation on the chronology of our world, by friends and foes of the advent doctrine, for a few years past, has placed the matter beyond a reasonable doubt that our world is *now* about *six thousand years old*; but few, who understand the question, if any, dispute this point now. Hence the day of millennial glory, the setting up of the kingdom of God, is at the very door.

8. *Historical prophecy.* Doctors Tyng, Beecher, Mr. Dowling, and others, fully admit that the prophetic history, given in the second chapter of Daniel, is now complete, with the exception of smiting the image on the feet, and setting up the kingdom of God, which they (Dr. Tyng excepted) think will be the conversion of the world! They do not differ from us in the *time* but in the *event*. We all believe the *time* is near for the great change to take place. But they think the breaking in pieces, and destruction named, means conversion, while we are fully confident it will be *utter destruction*; and that the kingdom to be set up will be the real literal kingdom of God. And the testimony in the case amounts to an absolute certainty that the time when the great and most glorious event will take place, is, emphatically nigh at hand.

9. *The prophetic numbers.* For many of the very best reasons, it is certain that the grand prophetic numbers terminate *about* this time, at the end of which the sanctuary will be cleansed; and Daniel and all the saints will stand in their lot, in the kingdom of God. Therefore, the time for the kingdom to come is nigh.

Finally, there is no truth more strongly fortified with a superabundance of the most infallible evidence than that which proclaims the "appearing of Christ and his kingdom" at the door. It is sinful in

the extreme to doubt and reject such testimony.—The hand of God is in the matter, and he will soon justify his infallible word by its most strict fulfillment. O then let us all "hold fast the profession of our faith, without wavering," for "without faith it is impossible to please God.

(To be continued.)

Advent Herald.

In this paper of Oct. 16th we find the following remarks from Bro. Miller. Addressing Bro. Himes he says :

"Your course of conduct in your doctrine and editorial department of the Herald, as well as the publishing of works from your office, I heartily approve of and fellowship. And I would rejoice in my soul if I could honestly say as much of our other Advent offices and editors. But alas, I see them leading off into their old, and, I think, visionary dogmas, which have had, and now have, a deleterious effect upon the minds of many of those who otherwise would have been your warmest supporters in proclaiming the Advent doctrine,—the kingdom of God at hand."

Speaking on the same subject, in the same number of the Herald, Bro. Himes says :

"If there ever was a necessity for a close adherence to the Advent question, now, that we are on the threshold of the realization of our hopes, there certainly is not *less* necessity for that adherence.—A discussion of *our sectarian* notions, or those of others, would not be of the greatest service to us in preparing for the kingdom. If the Advent were some fifty years in the future, we might spend some years, in imitation of the church in former days, in bitter sectarian controversies, in which we should make a score of new parties, and make work for repentance, and a new preparation for the kingdom of God : and after all, settle no essential question that has not already been settled. If others wish to enter into such a work, they have a right so to do.—But for ourselves, while we see so much to be done for the Advent cause, and have calls from all parts of the country, and the world, to present the speedy advent of our Lord, by lectures and the press, we must adhere closely to this work."

REMARKS.

1. We understand these brethren to define the "Advent question," as Bro. Miller says, to mean "the Advent doctrine,—the kingdom of God at hand," or as Bro Himes says, "the speedy advent of our Lord."

2. We understand them to teach that the investigation or propagation of any other doctrines, (especially of the state of the dead, the future destiny of the wicked, and of Christ being the Son of God,) is, as Bro. Miller says, "leading off into visionary dogmas," or as Bro. Himes says, "a discussion of *our sectarian* notions." And

3. That the investigation of these doctrines will necessarily, as Bro. Himes says, "make a score of new parties, and make work for repentance," &c., and as Bro. Miller says, "have a deleterious effect upon the minds of many," and as he indirectly says, he cannot "heartily approve of and fellowship" the "course of conduct" of those who "lead off" in this investigation.

If we have misjudged in these conclusions, it will be our highest pleasure to be corrected, and correct our mistake. But if we have judged correctly, then in all kindness we would say that we think our good brethren are mistaken.

1. In their definition of the "Advent question." We fully believe that the "Advent question" embraces the *whole Bible*, the *entire economy* of grace, which began in Paradise lost, and will only be consummated in Paradise restored. It is just as necessary for Christians to live upon "*every word of God*" now, as when Christ uttered these words.—We think our brethren, on a moment's reflection, will see that their definition of the "Advent ques-

tion," is too limited to be justified by either the word of the Lord, or their *practice*.

2. The doctrines under consideration. Instead of being "visionary dogmas," or "sectarian notions," we are very confident, they are clearly and very abundantly taught in the plain word of the Lord. No doctrine of the Bible is more fully, clearly and positively taught than they are. So we, and the great mass of Advent believers, read and honestly understand and believe our Bibles. And we assure our dear brethren, who differ from us, if we are in error, we shall be most happy to be corrected, by kind words and Bible arguments. But an opposite course we earnestly entreat may in future be most cautiously avoided.

3. The effects of investigation. We agree with Bro. Himes that "bitter sectarian controversies" lay the "work for repentance," and should be dreaded and shunned by all Christians. But *Christians* will not investigate the word of the Lord with *bitterness*; but in love—and, like the noble Bereans, they will search the Scriptures daily, not for selfish purposes, but to see whether these things are so, or to obtain a knowledge of the truth. Let us do the same, in the same kind and forbearing spirit; and instead of biting and devouring one another, or dividing into "a score of new parties," or less, we shall love one another more fervently, and be more and more strongly united in the blessed truths of the Bible.

The sects have each had their abstract, fundamental principle or doctrine, which, with them has been the all-important question. They have armed and equipped themselves for the defence of the great question, and to stop an inquiry or investigation, on every other doctrine. They have mounted their respective hobbies, and Jehu like have driven ahead in their sectarian zeal, until we see them where they now are, blind to, and opposers of the most precious truths of the Bible, and so divided as to render a gospel union entirely a hopeless thing. We fear our dear brethren, though they desire not to do it, yet in their zeal for what they call the "Advent question," are imitating the sects in these things.—We speak plainly, yet we know it is in love. And we do entreat all to be cautious how they feel, talk, preach, write, publish, and act on these matters.—Let there be no strife nor calling of hard names among us; cleave to the Lord and the word of his grace; love one another with a pure heart fervently. Continue to search for Bible knowledge, on *all* the doctrines of that precious book; possess the spirit of Christ, and faithfully do all his commandments, and peace, union and joy will be our portion here, and the everlasting kingdom our reward in the world to come.

Bills of Account.

Those to whom we send bills this week will please observe the following instructions :

1. The bills call for pay to the *close* of this volume of the Harbinger.

2. If you are confident we have made a mistake, inform us, and it shall be rectified.

3. If there is no prospect of your paying the amount due, before the close of *this* volume of the Harbinger, then be frank and let us know, and we will balance your accounts, and continue to send your paper, *free* of charge, as long as we can, if you desire it on these terms.

4. Let all who can, send the amount the bill calls for, immediately.

5. Let *all* settle the purpose honestly, to have their accounts adjusted with the Harbinger, before the close of this volume. If you cannot settle by paying *all* you owe, then do it by paying what you

can. But if you are unable to pay any thing, then freely tell us, that all our accounts may be settled by the close of this volume of our paper.

No one can reasonably complain at these requests. They are just and honorable, and if faithfully complied with, we believe will be for the good of all the parties concerned.

To Correspondents.

Bro. Henley—if the decision of the church is published at all, it had better be in the Herald, where the other notices appeared. We doubt not your innocence, nor the correctness of the decision of the church in your favor, but we doubt the propriety of extending a knowledge of such things, until it becomes absolutely necessary, further than the facts are known. We therefore decline saying more, until a little longer time is given for the matter to be settled, in a Christianlike manner.

Bro. J. B. Morgan—being unacquainted with your experience and gifts, we are not prepared to give the counsel required. You had better, perhaps, consult some judicious experienced ministers and brethren, who know your circumstances, &c. We will say, however, that there is a large field, all ripe for the harvest, in this western country, and faithful and efficient laborers are few. And our prayer is, Lord send forth more laborers into this part of thy harvest.

We miss the whole of *vol. ninth* of the *Voice of Truth*. We want to preserve unbroken all the volumes. Can any one furnish us all or a part of the numbers of that volume? If they can, and will send by mail soon, directed, Advent Harbinger, Rochester, N. Y., we shall feel much obliged. Do not forget this request.

The article from Bro. Wells, in this number, is lengthy—it could not well be divided. It is worthy of a careful reading. Do not pass it by on account of its length.

[For the Harbinger.]

"Is the Time Revealed?"

Isaiah 46: 9, 10. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Whether this portion of Scripture refers to any type instituted at the beginning, which has time connected with it, thus declaring the end, such as the seventh day (being a type of the grand Sabbath of rest,) when God rested from his six days' work, or the simple declaration that the seed of the woman shall bruise the serpent's head at the end of the world, one thing is clear in the above scripture, viz: From ancient times declaring the things that are not yet done. (Or, were not done when the above was written.) Our object, then, will be to inquire into the meaning of the above. 1st. There is evidence that the six days of creation are typical of six thousand years, to transpire previous to the great day of the Lord, or day of rest, of one thousand years, i. e. By the six days of creation and the seventh in which God rested from all his works, is meant, that the world will continue six thousand years; then Christ will come the second time, when will commence the seventh thousand years, of which the seventh day of creation is a type.

Now, what are the evidences in the case? Heb. 4: 3. "For we which have believed do (or will) enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." The argument here seems to be, that although the works of creation were finished, and every thing perfectly adapted to make man happy, yet because of sin, man has never enjoyed rest on this earth, not even the first man, Adam. Neither did

the children of Israel, because of unbelief, enter into rest. Verse 4, "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5. And in this place again, If they shall enter into my rest." 7 v. "Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts."—Even the children of Israel, after being settled in the land of Canaan, found not rest. V. 8: "For if Jesus (Joshua, margin,) had given them rest, then would he not afterward have spoken of another day." They did not enjoy the promise made to Abraham, that his seed should enjoy rest in that land, or Joshua would not have spoken of another day. For the true spiritual Israel "dwelt in the land of promise as in a strange country. V. 9. "There remaineth therefore a rest to the people of God." So far we have not much evidence that the seventh day of creation is typical of the final rest to the people of God. But the argument simply is, that there remaineth a rest sometime for the saints. The most weighty argument to sustain the proposition, is 1st. The marginal reading of v. 9. Which would make the verse read thus. "There remaineth therefore a keeping of a Sabbath—to the people of God." The word Sabbath, is from the Hebrew word signifying rest. See 'Bible Dictionary.'

The argument is more weighty, when we consider the number of times, and peculiar manner in which the word 'seven' is used in the scriptures, and consider 2 Peter 3: where speaking of the "day of the Lord," he charges his brethren to "be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Also, by considering Rev. 20: where it is declared, that the saints that had been martyred, "lived and reigned with Christ a thousand years." V. 5. "This is the first resurrection." But Barnabas, in his epistle (which is not considered to be inspiration) declares positively, that the six days of creation, are typical of the six thousand years of the world, previous to the seventh thousand years or great Sabbath of rest, of which the seventh day when God rested, is a type. And if not mistaken, the church generally considered it so. The argument thus far is sustained by merely inferential testimony, which becomes of greater weight when we understand that the six thousand years are now about completed, which evidently is the case; harmonising with the abundant testimony that will yet be adduced to show that the second glorious appearing of Christ is emphatically near, and speedily to transpire. For God hath declared the end from the beginning.

Daniel 2: 19. "Then was the secret revealed unto Daniel in a night vision." The evidence that will now be presented is infallible.

In the second year of the reign of Nebuchadnezzar, the same "dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." The king (of Babylon) then appealed with threats to the magicians, astrologers, and the sorcerers for an interpretation of his dream, but in vain. If they could have known what the dream was, they could have described respecting the interpretation, but the king had forgotten the dream; therefore their deception was made manifest. "Then Daniel went in and desired of the king that he would give him time, and he would shew the king the interpretation."—"Then Daniel made known the thing to his three companions, "that they would desire mercies of the God of heaven concerning this secret, (showing the importance of prayer), that Daniel and his fellows should not perish with the rest of the wise men of Babylon." Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." Then Daniel went before the king, and said—"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Not simply makes known what shall transpire to the first advent of Christ only, as most 'divines' teach us by their expositions of this chapter, but, "what shall be in the latter days."

"Thy dream and the visions of thy head upon thy bed, are these: verse 29. "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: (this is still plainer, that the expositions of modern teachers concerning this chapter, are incorrect), and he that revealeth secrets maketh known to thee what shall come to pass." "Thou, O king, sawest, and behold a great image. This great image, whose brightness was

excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his sides of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest (this whole image, understand; how long?) TILL, that a stone was cut out without hands (not till the stone which was cut out, at the commencement of the Christian era—meaning Christ—which then commenced smiting the image—and will ultimately by his coming spiritually, break the entire image spiritually, when will commence their millennium previous to the visible coming of Christ, as many 'divines' teach: But he saw the entire image till the stone was cut out of the mountain without hands, which means evidently the appearing of Christ and his kingdom,) "which smote the image upon his feet that were of iron and clay, and break them to pieces." V. 35. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth;" i. e., this image will exist till Christ is revealed with his mighty angels in flaming fire. "As therefore the tares are gathered and burned in the fire: so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then (not before) shall the righteous shine forth as the sun (at the resurrection; see Dan. 12,) in the kingdom of their Father. Who hath ears to hear, let him hear." Mat. 13: 40—43. That this is the correct meaning of this subject will be seen when we consider the interpretation.

Daniel 2: 37, and onward. "Thou, O king, art a king of kings. Thou art this head of gold." Or, in other words: Thy kingdom which is a universal kingdom, is represented by this head of gold. "And after thee shall arise another kingdom inferior to thee," (the Persian kingdom, represented by the arms and breast of the image.) "And another third kingdom of brass, which shall bear rule over all the earth," (viz: the Grecian kingdom, as every historian knows, was next to the Median and Persian kingdom.) Now, do the legs of iron and clay represent a kingdom also? Certainly. V. 40. "And the fourth kingdom shall be strong as iron. 41. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom (viz: the Roman, which is the fourth) shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with clay." (Illustrating the division the Roman kingdom underwent previous to its being divided into ten kingdoms; yet it was Rome still; no other universal kingdom has since existed.) "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken." Although the Roman kingdom was so divided and weakened, as the clay represents, yet it still had all along within it the strength of the iron, even after it was divided into ten separate kingdoms; which kingdoms exist as yet, with names different from their original names.

Verse 41. "But there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay." There was to be some powerful influence to step in when Rome was thus divided, which should continue its iron nature midst all its weakness, i. e., the iron of mighty ancient Rome should continue midst all its divisions.

Was this the case? Yes; scarcely had Rome become divided into ten divisions, before the little horn, popery, noticed in Dan. 7: 8, made its appearance, by which three of these ten kingdoms (or horns that were in the head of the dreadful and terrible beast, i. e., representing the fourth kingdom, Rome) were destroyed." So history states; see Gibbon. This powerful influence of popery again consolidated Rome into a universal power, under whose influence it is stated in history, by infidel historians, fifty millions of the saints were put to death. Dan. 7: 21. "I beheld, and the same horn [popery] made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." V. 25. "And he shall speak great words against the Most High [see 2d Thes. 2: 3—8; also

v. 9—12,] and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." [1260 years.] "But the judgment shall sit, and they [the French government] shall take away his dominion to consume and destroy it unto the end." "This important treaty" was signed at Paris, by Joseph Bonaparte, and "the Plenipotentiaries of the Pope," as Thiers tells us, in July, 1801, and the ceremonies concerning it were concluded in 1802.

From	1335
Take	1290
Leaves	45
To which add	1802
Result	1847

When, according to the best light we can obtain, the resurrection will take place, and Daniel will stand in his lot. Dan. 12: 11. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate [popery] set up, there shall be a thousand two hundred and ninety days." V. 12. "Blessed is he that waiteth, and cometh to the thousand three hundred, and five and thirty days. But go thou [Daniel] thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the [1335] days," which commenced, A. D. 512.

Thus, this powerful iron influence [popery] continued until the reformation, when they "mingled themselves with the seed of men [that are termed Protestants] But they shall not cleave one to another, even as iron is mixed with clay." [Can you unite a Protestant and Catholic together? or the Catholic with any other faith? No. Catholicism is a consolidated system of iniquity, different from all other systems of faith. But the Scriptures which speak of the cleaving together, may refer to the ten kingdoms. In either case it is impossible.] For, v. 44, "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed"; v. 45. "forasmuch as thou sawest that the stone was cut out of the mountain, without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

Thus we have a chain of events, given in the 2d of Dan., from the time of the Babylonian kingdom to the coming of Christ; or till the stone is cut out of the mountain; or till the everlasting kingdom of God is set up. And every attentive reader will see that we must be near, very near that event, by the 2d of Daniel alone, leaving the prophetic periods out of the question. For, we have not only arrived to the important time in the history of the world, denoted by the feet and toes of iron and clay; but, have been in this state of things for more than 13 centuries! And when we consider the amount of testimony to be found in other parts of the Scriptures, to show that the end is near, we certainly cannot be in a delusion when we expect the "stone, cut out of the mountain without hands, will soon smite the image upon the feet, and Christ will appear in his glory."

(To be continued.)

Correspondence.

NEWTON UPPER FALLS, MASS., Oct. 15, 1847.

DEAR BRO. MARSH:—As the coming and kingdom of God is a subject which deeply interests all his children, permit me to say a few words on a hope so glorious. In the first place I would ask, why were we brought out to occupy a position like that of Noah or Lot, if it was not to be the light of the world, and to impart light from the word of God to our perishing fellow men? If this is so, then there is a solemn and imperative duty binding upon us, whether ministers or members of the church, to be faithful to our calling, that we may be accepted in the day of his coming. If we would persuade our fellow men to prepare for Christ's coming, it is important that we have strong faith that he is actually coming. We profess to believe this matter from evidence that can be relied upon, and is indubitable. Then let us gird on the whole armor of God, and fight manfully the good fight of faith, the hour we

have to fight. The battle will soon be won, and victory turn on Zion's side, and we shall receive a crown of life, if faithful.

I do not see how we can pass 1847 without seeing the King in his beauty. It looks to me as though we were shut up to this present autumn for the termination of the 2300 days. With my present understanding, (if this year should pass,) the point of time to which they reflect light would be gone by. O how important then for us to have our loins girded about, and our lamps burning, and we watching and praying that we may be ready to enter into the marriage supper of the Lamb.

Yours, &c., L. T. CUNNINGHAM.

[For the Harbinger.]

The Deserted.

OR, FORSAKING THE WORLD.

The hopes that I cherished

In youth's early morn,

Are blasted and perished,

No more to return.

My sun, that rose brightly,

Is sunk down in sadness;

The heart that beat lightly

Shall no more have gladness.

But why this desponding?

Though youth's friends have gone,

And left me to wander

This dark world alone;

Though all earthly pleasure

From me has departed,

There still is a treasure

For the broken-hearted.

Condemn'd and forsaken

Though now I may be,

O Jesus awaken

Still more love to thee;

Then o'er the waves rolling,

My bark safely gliding—

My Saviour controlling

And all the storm guiding.

Then perish, ye fond hopes

Of youth's sunny morn,

While the gales of adversity

O'er you are blown;

Let the bright sun of righteousness

Rise o'er the sadness,

'Twill fill all the soul

With heavenly gladness.

Then wait for that morning

With rapturous delight,

When saints all adorned

"In fine linen white,"

Shall rouse from their slumbers,

Fly up to their Savior,

And sing in grand numbers

Forever and ever.

MANDANA P. WYATT.

Moria, N. Y., Oct. 4, 1847.

WHITEFIELD, N. H., Oct. 10, 1847.

BRO. MARSH:—I again send you a little to help you in publishing the "Harbinger," which is a welcome visitor to all the Advent believers in this town and vicinity. The "Harbinger" and "Advocate" are much liked here, in consequence of the plain and strait forward course they take in advocating the plain, simple and unadulterated truths of the Bible. You do not tell us that when we read in our Bibles, "The soul that sinneth it shall die—the wicked shall consume away—into smoke shall they consume—the wicked perish as their own dung—they shall be as though they had not been—shall be punished with everlasting destruction from the presence of the Lord and the glory of his power—the day cometh that shall burn them up, that shall leave them neither root nor branch," &c., &c., &c., that these, and the hundreds of similar passages of scriptures, mean eternal life in misery.

I hope you will stand to your post, and let the light of truth so shine through the mists and fogs of early education and tradition, that people may see from the light of scripture that when God says death, he does not mean life.

Yours, in the hope of a speedy redemption.

JOHN M. GOVE.

ALBANY, N. Y., Oct. 1847.

Please say to our brethren and sisters abroad, God is with us in Albany. I think the Tent meeting has exerted a good and salutary influence upon many minds in this city. We have good meetings and are walking in love. Last Lord's day was our monthly season for the Supper. O it was a most precious time. Give God the Glory. Amen.

G. NEEDHAM.

Miscellaneous.

ITALY.

The Roman Advertiser of the 4th reports the receipt of a conciliatory letter from Austria:

"It is said that the answer recently arrived from the Court of Vienna to the Holy See expresses, in the name of the Emperor, regret for the impression made on the Holy Father by the late events in Ferrara, which his Majesty does not regard as the invasion of another's, but the exercise of his own right, and resulting from article 103 of the treaty of Vienna; that if any inpropriety has been committed, this is to be attributed to the executioners of the act, who have proceeded contrary to the instructions received; that his Majesty has never had the intention of occupying the Pontifical States, into which nothing should induce him to send troops unless invited by the Sovereign Pontiff; that the whole controversy reducing itself to the explanation of the above-named article, of the word *place*, and the rights thence deducible, his Majesty is content that the question should be decided in Rome, in whatever manner both parties may agree to."

The cities of Ancona, Perugia, Oscino, and Bologna, have contributed funds to purchase muskets for the National Guard. The money supplied from Ancona consisted of funds intended for the construction of a theatre.

The Augsburg Gazette repeats the statement that the French Government had placed 12,000 muskets at Marseilles at the disposition of the Pope, and that a still larger supply was expected from Belgium.—A number of French and Polish officers resident at Rome had tendered their services to the Pontifical Government. The forces to be encamped at Forli are now estimated at 54,000, of which 24,000 will be regular troops, and 30,000 the National Guard.—The Augsburg Gazette adds, "Our Government has made very friendly offers to the Pontifical Government."

Austria has already repented of her interference with Italy by the occupation of Ferrara. Both England and France are said to have remonstrated, and Prince Metternich finds that he has taken a false step. He is preparing to recede gradually, and has begun by retracting his menaces.

There is a Difference.

It is one thing to be religious, and quite another to be a Christian. It is one thing to say your prayers, and another to worship God in spirit and in truth. It is one thing to have a name to live, and quite another to know that the law of the spirit of life in Christ Jesus hath made you free from the law of sin and death. It is one thing to repudiate the creeds of theologians as standards of faith, and quite another to bow your heart, your will, your understanding, to the plain and obvious testimony of the word of God. It is one thing to put on the forms of Christianity, and quite another to be truly and religiously benevolent, fulfilling the whole law by love. It is one thing to regard Jesus of Nazareth as a great and good man—place him side by side with the Jewish prophets and heathen philosophers, and quite another to believe him as the divine Son of God, dying on a cross that sinners may have their sins forgiven, consistently with the administration of God's government. It is one thing to be a Christian, and another thing to be a Sadducee, a Pharisee, or a formalist.

[For the Harbinger.]

Exposition of Isaiah lxvi.

The restitution of all things, which God had promised, forms a prominent theme, in the visions of the prophets. Those who lived in the days of backsliden Israel and Judah, seem peculiarly interested in it. In their rhapsodical strains, there is a constant recurrency from their present degenerate state, to that perfect one, promised—from that degenerate kingdom, to the perfect one—from their degenerate, wicked kings, to the King of Glory—from idolatry, superstition, disobedience and anarchy, to the day of perfect obedience, worship and submission, to "David's greater Son"—from the earthly, to the heavenly Jerusalem; and from the day of darkness, mortality and death, in which they lived, and we live, to that of light, immortality, and eternal life, in which they and we expect to live and enjoy happiness forever. They foresaw the destruction that was coming on their kingdom and nation. From it, and the terrific and appalling scenes, which, with rapt ken, they saw approaching, they turned with treble delight, to the antitypical kingdom of "the God of heaven," which should not be destroyed, and the antitypical city, with its golden streets, and God-laid foundations—its tree of life, and flowing fountains, into which nothing that "defileth or maketh a lie" shall ever enter. Such, are some of the things, that occupy the mind and pen of Isaiah, in closing up his book of prophecy.

To understand it, we need to observe the following things :

I. He is testifying against the abominations of ancient Israel and Judah. V. 3d. "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but did evil before mine eyes, and chose that in which I delighted not."—The 17th verse also refers to the same class. "They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, (things forbidden by Moses,) shall be consumed together, saith the Lord." Read also the 11th to 16th verses of lxx. ch., and you will find the same denunciations and for the same causes. God there tells them "they shall leave their name for a curse to his chosen." "That he who bleaseth himself in the earth shall bless himself in the God of truth." The New-Jerusalem people will not bless idols.

II. In the 2d and 5th verses he tells us who he loves. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." He gives a precious promise to those that tremble at his word, in the 5th verse. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you and cast you out for my name's sake, said, 'let the Lord be glorified;' but he shall appear to your joy, and they shall be ashamed." What was old Jerusalem, with its temple, worship, and corrupt worshipers, but an abomination in God's sight? How mistaken those men, who supposed they were heaven's favorites, because they had built a temple for Jehovah! What house build ye me, or where is the place of my rest? Not with you, surely. I have no regard for you, said God: but to the poor and contrite in spirit, will I look."

III. He warns us against their character, in verses 3, 4 and 17th. They were deluded. They thought God had regard to them alone, while they were practicing every abomination. "Trust ye not in lying words, says Jeremiah, "saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." These were lying words. Yet they trusted in them. Hypocrites, who professed God, but in words denied him.

IV. Old Jerusalem is a tumultuous city. It was so in the days of Christ. It had been for a long time, and continued to be, till its final overthrow.—See Josephus' history. But while the Prophet in vision saw the tumult, and heard the discordant voices of the mobocrats, rending the air, he hears another, above the rest—it is Jehovah's, "that rendereth recompense to his enemies." Verse 6.

V. The new Jerusalem which God will create,

shall be a place of rejoicing. Verse 10 to 14. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy, with her, all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles (or nations) like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish [resurrection] like an herb." Compare the above with lxx. ch. 18, 19 vs. The descriptions, are of the same.

VI. He tells us who the New Jerusalem people are. Vrs. 8, 9. "Who hath heard such a thing, who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth and shut the womb, saith thy God?" These are the servants of the Lord, toward whom, "the hand of the Lord shall be known."—They come from mortality and corruption, and are merged into immortality "in a day." They were "of a poor and contrite spirit, and trembled at God's word," in this world. Verses 2, 5, Mat. v: 3.

VII. He tells us of the doom of old Jerusalem.—Vrs. 5, "a voice of the Lord, that rendereth recompense to his enemies." Vrs. 14—16, "and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire: for by fire, and by his sword, will the Lord plead with all flesh; and the slain of the Lord shall be many." "Will plead with ALL flesh." Where begin? With Jerusalem, making it a type of what will follow.—Read Jer. xxv: 15, 18 and 29 verses. They must all drink: but "Sheshach (which I understand to be modern Babylon) shall drink after them."

VIII. He tells us who will perish in the destruction of the city. Those sanctimonious hypocrites, who "sanctified themselves in the gardens"—eating swine's flesh, etc.: "for," says God, "I know their thoughts," i. e., plans, purposes, etc. But they rejected Christ, their only hope. They "knew not the time of their visitation"—heeded not the warnings of Jesus, and perished. Thus it will be with the present generation. They know not the time of their visitation—they will not.

IX. Some will escape. Who? Verses 2 and 5 tell us. Those that are poor, and of a contrite spirit, and tremble at God's word, will heed his warning voice. Jesus told them of the evils to come on that nation, and how they might know when they were nigh. "When ye therefore shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh." "When YE"—ye: ye, my disciples. His disciples, then, were the escaped of the nation. Those who heeded his warning voice. This is manifest, also, from what follows. "I will send those that escaped of them, unto the NATIONS," or Gentiles: so the last clause of the verse—"and they (the escaped) shall declare my glory among the GENTILES," or nations. Now, if the destruction spoken of, was a destruction of the nations or Gentiles, there would be none left, but the "escaped"—this is manifest. Who, then, would the "escaped" go to? They are all, that are left of the nations. Would they go to themselves?—Nonsense! But if "the escaped" are those of the Jewish nation, who believed on Christ, or the first disciples, who "saved themselves from that untoward generation," on whom came "the blood of all the prophets, from the blood of the righteous Abel, to the blood of Zacharias," etc., we can see very clearly how they could be sent to the nations of the world.

My next inquiry will be, What sign did he set among them? But my sheet is full, and I must defer the remainder till next week.

G. NEEDHAM.

FRAILTY—All men have their frailties. "As I grow older," said Gæthe, "I become more lenient to the sins of frail humanity." The man who loudly

denounces, I alwas suspect. He knows to much of crime to denounce a fellow creature unheard; a knowledge which can only be obtained by criminality itself. The hypocrite always strives to divert attention from his own wickedness, by denouncing, unsparingly, that of others. He thinks he shall seem "good, in exact ratio as he makes others seem bad."

BUSINESS NOTES.

J. Jones—The paper you ordered to J. Thompson is not taken out; it is therefore discontinued.
Correction—The dollar from S N Gears, recently published for the English Mission, he wishes to go for the Western Mission.—And it is so corrected on book.
L. T. Cunningham—Previous to the favor just received, you had paid more than three years in advance. The Lord reward you.
A. Hemenway—We publish no such notices. Money is received.
J. V. Himes—Through mistake we omitted to put the dollar in the letter. Please credit it to J. W. Nixon, Springwater, N. Y., on Herald acct., and charge the same to us.
Wm. Wiswell—You send \$1, and wish a paper directed to Westminster, but do not mention the State. As there are Westminsters in Vermont, Massachusetts, Connecticut and Maryland, we cannot send until we receive mere definite directions.

Agents and others, in sending names and remittances for the Harbinger, are requested to be very particular and have each name plainly and distinctly written. Give the name of the Post-Office, the County, and the State.

APPOINTMENTS.

On Sunday, Oct. 31st (D. V.) I shall preach in Oswego, N Y
Wed. eve., Nov. 3d " " " Liverpool, "
Thurs. " Nov. 4th " " " Manlius, "
Sunday, Nov. 7th " " " Oswego, "
H. HEVES.

Bro Wm. Rose appoints to meet with the brethren at or near Manlius, where the brethren may appoint, on Friday evening, Saturday, and Sunday, the last days in Oct. He wishes one or two of the preaching brethren to attend and assist.

H. H. Johnson appoints to preach at Victor, the first Sabbath in Nov. And the second Sabbath at Hornby.

REMITTANCES FOR THE HARBINGER.

The first column of figures shows the amount of the remittance; the second column, the number to which it pays. Those who are indebted for back numbers, can ascertain for how many, by deducting the number opposite their name from the present Whole No.

Table with 2 columns: Name and Amount. Includes entries for A Bliss Jr., J Coan, J Bartlett, S Maynard, W Coan, T Graham, C Powley, J Alberton, G W Barnes, B Hendrick, A Newman, C Stowe, B Ransom, W Breach, L Cole, L Chase, J B Ransom, E Slater, M Slater, A A Holt, E Pennek, Wm Penbody, C Nye, J Croft, J Palmer Jr, P Dickinson, S Nichols, P Cook, E Sparring, G Needham, J B Mitchell, J W Roberts, J M Gove, J Colly, H P Lounge, S Jewell, L T Cunningham, W Cummins, Wm Pringle, J I Calkins, R Rice, F Ring, S Josiah, W Wiswell, S Chase, M Shepard, S Snow, E Dexter, J French.

LATE PUBLICATIONS

FOR SALE AT THIS OFFICE.

- Second Advent Library—New Series. No. 1.—The Soc. Advent Introductory to the World's Jubilee. Price, 25c per hundred; 37 1-2 cts per doz.; 4 cts. single. No. 2.—The Duty of Prayer & Watchfulness in the Prospect of the Lord's Coming. Price, as above. No. 3.—The Lord's Coming a Great Practical Doctrine. Price as above. No. 4.—Glorification. Same price.
- PRIMITIVE CHRISTIANITY—From the Writings of the Fathers.—Compiled by D. I. Robinson. Several hundred copies on hand. Price, \$3 per hundred. 6 cts., single copy.
- THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1645. Also, some Account of Pestilence, Famine, and Increase of Crime. Compiled by T. M. Preble. Price, 12-1-2 cts.; \$8 per hundred.
- STORRS' SIX SERMONS—"Are the Wicked Immortal? also, Have the Dead Knowledge?" We have just received 100 copies from the author. Price, 15 cts.; \$10 per hundred.
- ANALYSIS OF GEORGE WYLLIE—By S. Bliss. We have a few copies. Price, 62 1-2 cts.; \$5 per dozen.
- WHITEHEAD'S LIFE OF THE TWO WESLEYS—comprising the early history of Methodism, &c. Price, \$1.
- "THE BIBLE A SUFFICIENT CAREER"—A Sermon by Chs. Beecher. Price, 4 cents.
- STATEMENT OF FACTS—Demonstrating the Rapid & Universal Spread and Triumph of Roman Catholicism. Price, 15 cts.; discount by the quantity.
- PROTESTANTISM—its Hope of the World's Conversion Fallacious. Price, 10 cents.
- Also, an assortment of Advent Books, Bibles, Campbell & Macknight's Testaments, Hymn Books, &c., &c.