

# 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. 6.

ROCHESTER, N. Y., JULY 29, 1848.

WHOLE NO. 240.

## Poetry.

For the Advent Harbinger.

### How Fleet the Precious Moments Roll.

How fleet the precious moments roll;  
How soon the harvest will be o'er,—  
The watchman have their final rest,  
And lift a warning voice no more.  
The fulness of the gospel shines  
With glorious and resplendent rays,  
The earth and heaven show forth their signs  
As tokens of the latter days.

Ye faithful men, to you are given  
The keys of this last ministry,  
To every nation under heaven,  
From land to land, from sea to sea.  
First to the Gentiles sound the news;  
Throughout Columbia's happy land;  
And tell the unbelieving Jews,  
Prepare before their Lord to stand.

Haste to each nation and proclaim;  
Those joyful tidings swiftly roll  
Where darkness, death, and sorrow reign,  
And tyranny has long controll'd.  
Let every nation hear the sound,  
And Jew and Gentile swell the strain;  
Hosannah o'er the earth resound,  
Messiah soon will come to reign.

P. H. ODEKIRK.

Adams, N. Y., July 17, 1848.

## Original Articles.

For the Advent Harbinger.

### THE DISTINCTIVE BEING OF GOD.

NO. III.

He that cometh to God must believe that He is, and that He is the rewarder of them who diligently seek him—[a reward-giver to those who seek Him out.]—Heb. xi. 6.

Such assurances cheer me on, while humbly attempting to seek out and state the most decisive testimony for believing in the distinctive being and determinate character of God. In my search I have found out that God's own testimony assumes—nay, declares his supreme, "eternal power and Godhead." It affirms his distinction as Father from his Son: "To us there is but ONE God, the Father—and one Lord Jesus Christ"—the "Mediator between God and man." It has been shown that the facts of creation affirm the distinctive being of the Creator, because every object that he has made has its own distinction. These facts are sustained by the record of man's creation in "the image and likeness" of God—the Father. Jas. iii. 9; Gen. i. 26. The Messiah who speaks of his Father's voice and "shape" is "the express IMAGE of his person." It follows, of course, that God is neither "first principles," nor his Son "last principles."

Having sought out God so far, I conclude that Prof. Bush's Swedenborgian view of his existence (quoted by the Advent Herald, June 3d and 10th) is but a delusion—both dangerous to faith and destructive to piety—ruinous in its nature and tendency. If true it would oblige us to believe in none but a mystical second advent—spiritual judgment and figurative resurrection of Jesus or his saints.

His position must be given briefly. It is that of Emanuel Swedenborg. Prof. B. has adopted the leading terms and ideas of Swedenborg's "doctrine of the Lord;" hence it is Swedenborgianism. True, it is enveloped with testimony from Hebrew Targums, adorned with "wisdom of words," and served up in its most insidious, subtle form; but this constitutes the danger.

There is nothing within the range of human thought so well adapted to enter the wedge of error and rive off the second advent, the resurrection of the dead, and the promised restitution from unestablished minds. No consequent is more intimately associated with its antecedent than that the resurrection if figurative of Swedenborg's notion of Jesus—Jehovah, is just. It is so on the ground that if the leading principles of Adventism are true, then the subordinate ones should be regarded as true also.

Prof. B.'s language is: "The Word is but another name for the Divine Truth, predicated especially of the Son, as Divine Good is predicated of the Father, and as the Divine Proceeding is predicated of the Holy Spirit—That by the Word in this relation is meant the Lord's Divine Humanity, is evident from its being said that 'The Word' became flesh and dwelt among us. The Divine Humanity, existing from eternity in 'first principles' descended, in his incarnation, into 'last principles.' The form of God (Phil. ii. 6) is the Divine Humanity in its first principles, as it exists in the Divine nature from eternity. The Word of God is the living Divine Truth." See Advent Herald June 3d—article, "Jehovah, Jesus."

"It becomes, then, a point of importance to establish the identity of Jesus of Nazareth with Jehovah of the Old Testament."—Advent Herald June 10th. Prof. B. argues this from the Jewish Targums—from several texts of Scripture and from the use of the Greek term for "Lord" in the Greek translation of the Old Testament and in the New.

My limits will not allow me to ferret out every fallacy, nor follow him through every lane of the Swedenborgian labyrinth into which he would lead us, but the essential facts and truths which he has omitted, needs to be stated as a caution to Adventists.

I. The Targums—Jewish commentaries or explanations of the Old Testament Scriptures, are referred to about the era of the First Advent, though completed hundreds of years afterward. They were formed and published by that portion of Israel who misapplied prophecy, rejected their Messiah, and on whom "the wrath of God came to the uttermost." They are characterized as "antichrist" or "antichrists." 1 John ii. 22—43. They made their Messiah so essentially, Divine that Jesus could not be "he;" hence, our Lord told them that "they should die in their sins." That was the point on which they wrecked and were ruined.

Again, Philo the Jew expresses the apostate Jewish faith. His date is more determinate than that of the Targums. He was cotemporary with our Lord and his apostles. Though he has some thirty designations of "The Word," yet they have been reduced to a "twofold notion of the Logos." "One, derived from the doctrines of Plato, denoting merely the conception formed in the Divine Mind—the other, derived from the genuine principles of the Jewish religion." "He confused his two ideas, derived from the two opposite sources of heathenism and Judaism." "The Targumists committed the same error."—Townsend's N. T. Notes, pp. 4—9, Smith's Messiah, &c. The diluted, God-rejected Judaism of the age of Philo and the Targumists is not worthy of regard on such a doctrine. Celsus personated a Jew when he scouted the idea that so "mean a

person as Jesus should be the Holy Word—the Son of God." This made them the deceivers and antichrists spoken of by the apostle John, 2 Jno. 7.

All that is obscure in the Old Testament view of the Messiah in embodied in the New. The New Testament does not teach Swedenborgianism—does not confound the distinctive being of Father and Son. Matt. iii. Jesus being baptised and praying—"lo the heavens were opened—the spirit of God descending like a dove," lighted on him. A voice from heaven—"From God the Father"—said: "Thou art my beloved Son;" in thee I am well pleased. Matt. iii. 16, 17; Luke iv. 11; 2 Pet. i. 17; Matt. xvii. 1, 5. Let the man who is bold enough to frame a theory of God's existence, which conflicts with the above—which makes it an imposition on the senses of "John" and the Holy Twelve, as well as on the faith of the whole church, bear the sole responsibility—and let Adventists stick to their Bible. Do tell! If "last principles" was baptised and prayed to "first principles"—and if "first principles" answered "last principles," what "principle" descended in a bodily shape? If, as Swedenborg says, "The Divine and Human (the Father and the Son) in the Lord are not two, but one, even as the soul and body are one man," then, how could the Spirit be seen to "descend" from "God the Father" to his obedient Son?

II. The use of the Greek word for "Lord" by the Septuagint, to answer to Jehovah in the Hebrew, constitutes no evidence; because, as Prof. B. admits, it was used as we use "sir," or "my lord," when addressing a superior, or an equal, with respect. It was the want of a better reason, doubtless, that he used this to impress the uninformed.

III. The Scriptures which Prof. B. quotes to prove a oneness, are taken as if sole and absolute, out of all neighborhood with those which prove a distinction between Father and Son—hence his error is manifest.

The husband and wife "are no more twain, but one flesh." The Christian and Christ "are one Spirit"—Jesus prays to his Father, that the saints may be "one" in him "as we are"—he and his Father are "one." This—yes, my brethren—this is the revealed oneness! The Swedenborgian oneness of Jehovah and Jesus—"God the Father" and his Son, is unlike their oneness in the Bible as the golden calf of Aaron was unlike Ezekiel's vision of the God of Israel! Swedenborg, speaking of Jesus, says: "Throughout all heaven they have no other Father than the Lord; because they are one." John xiv. 6—9. Prof. B. makes the unity personal in opposition to the whole tenor of the Bible which teaches their distinctive being. Heb. i. 1, 3.

REMARKS.—It is incredible that Jesus should pray to his Father if their unity were personal; for that would be imposing on his people—seemingly to do what he did not, as if the body prayed to the soul! But admit the Bible view, and all is plain.

It is utterly incredible that Jehovah—the self-existent, "everlasting God," should be born as Jesus was, 4,000 years after the creation of Adam; but admit that he was the promised "seed of the woman"—"the Son of David," then all is plain: he could "die," rise, intercede and "come again!"

It is marvellous that every adventist should not have detected the fallacy of Swedenborgianism

in Prof. B.'s article; for he (when off his guard) is compelled by the force of natural reason (or like Caiaphas, the high priest, against his own volition) to distinguish Jehovah from the angel Jehovah. "The Logos" or "Word," is, in fact, a designation of the very personage whose recorded theophanies in the Old Testament, were made *through the medium of an angel!*"—Advent Herald, June 3d. He confounds himself and his endorsers too! Instead of admitting the plain truth, that Jehovah is the everlasting God, and "the angel of the Lord," his "messengers" (answering to Father and Son in the N. T.) the Professor exalts the "Logos" or "Word" into Jehovah; and then losing sight of "Jehovah" proper, he makes the "angel" to be something, or somewhat distinct from the Word! Well, after all, the distinction comes out, as if involuntarily, like Caiaphas' prophecy!! Bless the Lord. Jehovah said to Adonai—"The Lord said to my Lord, sit thou on my right hand till I make thine enemies thy footstool." Ps. cx. The distinction is too plain, even in the New Testament, to be overlooked. Amen.

Prof. B. is generally plausible. He would "deceive, if possible, the very elect:" hence, the above is written to "stir up their pure minds by way of remembrance." "Jesus—not Jehovah—of the seed of David was raised from the dead." "He will appear in the glory of Jehovah—Jesus (not Jehovah) shall sit on David's throne. The Lord (Jehovah) God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever." Amen.

J. B. COOK.

Note 1. It is neither said or affirmed that my articles have reached every point of this subject, so as to preclude all cavil. This is THE MAIN POINT that Prof. B. has omitted—"the parts essential to a correct view of truth," touching "Jehovah—Jesus." The object he proposes is, "to establish the identity of Jesus of Nazareth with the Jehovah of the Old Testament!" "IDENTITY" is the point "to establish."

Those who first quoted, on being remonstrated with have now endorsed Prof. B. on this point: hence, I must ask Adventists a few plain questions. Do you believe that "JEHOVAH of the Old Testament" was born of the Virgin Mary? that the "everlasting God" died? that Jehovah was buried? that the eternal God "rose from the dead!" No, indeed; some may so infer or so imagine—but none can so believe. Because faith respects testimony, and there is no testimony to such absurdities. All this, however, may be believed of Jesus; because of him it is distinctly revealed.

Mark! The union of the Father and Son is believed, because it is revealed—though it is not thought that any one fully fathoms this "great mystery of godliness."

Swedenborg or Bush may dream of a "Divine Humanity existing from eternity in first principles"—they may theorize and infer the "identity" of Jesus of Nazareth and Jehovah—quote Targums and be endorsed by Adventists on the great point; but it takes a Christian to believe in the Bible record of Jesus' (though not Jehovah's) birth. "Thou shalt call his name Jesus—That holy (one, or thing) that shall be born of thee (Mary), shall be called the Son of God." This is matter of faith, and thus "all Scripture" harmonizes. Amen.

But to talk of "first principles descending into last principles"—as if Jehovah was born and thus became Jesus! or as if the second Adam is "the everlasting God," or "the Son of man" is identical with the "Ancient of days"—Dan. vii.—to talk of "Divine Truth" being the Son (as if Truth was born of Mary) and "Divine Good" the Father of Truth—and call an article with such stuff "Bible arrangement" which "we like," is

worthy only of a crazy man like Swedenborg!

Note 2. It is well known that Swedenborg quotes or comments on the Athanasian creed—and that "the great apostasy" embraces, to some extent, at least, these elementary ideas of God. But those who advise me to "stick close to Bible testimony," &c., need not wonder, that in so doing, I must oppose all alike who hold such views. They are human and wrong so far as they differ from "the parts" of the Bible which Prof. B. omits, in giving his view of truth, touching Jesus.

An abstract of Swedenborg on the resurrection may explain: "Man is so created that as to his internal, he cannot die. \* \* The internal is what is called the spirit—the external is what is called the body. This is rejected when man dies, but the internal does not die. \* \* This internal is then (at death) a good spirit and an angel, if the man had been good; but an evil spirit if bad. \* \* This continuance of life is what is understood by the RESURRECTION."

Here is the leading heathen, apostate, Jewish and Christian idea of the soul; but he applies it to his peculiar theory. Just so in the case before us—his sympathy with the church does not make him orthodox, nor his theory of "Jehovah—Jesus" Scriptural. It is, in each case, as he applies it, Swedenborgianism, with which Adventists should have "no fellowship." It is the "fruits of darkness."

Note 3. The reference to Ann Lee and Swedenborg's assuming, virtually, the seat of the Son of God, needs these facts to explain. Swedenborg says: "By a New Heaven and New Earth is meant a New Church—\* \* \* by the city, Jerusalem, descending from God out of heaven, is signified its heavenly doctrines," &c.

Now as he is the author of the doctrine, is he not the author of "the city" and the "foundation" of this New Heavens? Well, Shakerism is only more open and undisguised in placing Ann Lee in precisely that position. She is "the Queen—the mother of Mount Zion," &c. Thus if I can understand it, they occupy in their respective theories the place which the Bible assigns to Jesus.

Note 4. It is idle for the endorsers of Prof. B.'s article, or its leading error, to call hard names against one whose only fault lies in exposing that error. Had I led them into it, then they might justly complain. As it is, hard names do not meet or mend the matter.

Let me volunteer a word of advice; keep cool! then you may next time "look before you leap." If you were not off the track you would not be found in such company! You'll not recover but by the aid of the truth Prof. B. omits. Jehovah is the "everlasting God"—Jesus, born of Mary, is "the Son of God." Amen.

Note 5. The legal right to endorse Prof. B. so far, is not questioned; but I do claim the right to expose an utter absurdity, worthy only of the dark ages, when Monkish skill made Jesus, Jehovah, and then him in the Lord's supper, "soul and body!" The light of truth was made on purpose to shine, and reveal the darkness.

I do not call them Swedenborgians, nor any other hard name, but I have a right to throw the light of fact and Holy Scripture across their path to prevent so fearful a result as I see may come from introducing Swedenborgianism in such a subtle, insidious way among us.

It was doubtless done unwittingly, and my hope is that all Adventists will hereafter abandon the authors of such absurdities to their own doom. "Let them alone." J. B. C.

ERRATA.—In my article, in No. 2, Vol. xvii., were some important errors in printing, which by permission I will correct. In second column, 29th line from the top it should read:

"The true foundation built, but built amiss."

Again, in the same column, 53d line, it should read:

"He moved in circles high," &c.

Also, in the last line of the same column, for *workmen*, it should read *work of men*. I. I. LESLIE.

For the Advent Harbinger.

#### DAY OF GOD.

I. It is to be a motive to holy action before the saints, till labor shall end in immortal rest. Acts xvii. 31; Rom. xiii. 12; Eph. iv. 30; Phil. i. 10; Heb. x. 25; 2 Pet. i. 19 and iii. 12.

II. The day of God is the last day. Job xix. 25; John vi. 39.

III. Trumpet of God shall awake "the dead in Christ," and introduce that day. Zeph. i. 16; Isa. xxvii. 13; Zech. ix. 14; 1 Cor. xv. 52; 1 Thes. iv. 16; Rev. xi. 15.

IV. The last day introduced by the trump of God and Christ's personal coming, is the day of judgment. John xii. 48; Acts xvii. 31; Rom. ii. 16; Matt. x. 15; xii. 36; 2 Tim. iv. 1.

V. It begins when God arises up or comes out of his place. Zeph. iii. 8; Ps. lxxvi. 9; Isa. xxvi. 21; ii. 19; Rev. vi. 14—17.

VI. It will be a day of vengeance to the wicked, but glory to the saints. 2 Thes. i. 7—10. Compare Isa. xxv. 9 with Rev. vi. 16, 17. Isa. xxxv. 4; lxiii. 4.

VII. The day of God will be revealed with wrath to destroy all the wicked from off the earth, suddenly. Isa. xiii. 6—9; 1 Thes. v. 2; 2 Thes. ii. 8; Isa. xi. 4; Ps. cx. 5; Dan. vii. 9—14; Ps. ii. 8, 9; Rev. ii. 25—27.

VIII. The appearing of that day will be morning to the saints—but gloom, darkness and despair to the sinner. Isa. xxi. 12; 2 Sam. xxiii. 4; Ps. xxx. 5; xli. 5; xlix. 14; lix. 13—16; 2 Pet. i. 19. Compare with Isa. xxi. 12, latter clause; Zeph. i. 15; Amos v. 18, 20; Joel ii. 2; Isa. xxix. 6.

IX. Day of God embraces the 1000 years of Revelations. 2 Pet. iii.; Ps. xlix. 14; lix. 13—16. Question: When do the upright have dominion over the wicked? Answer: At Christ's coming—Dan. vii. 22; Rev. xx. 4—at the descent from heaven of that angel who has power to bind the devil for a thousand years. This is "the morning" to which David refers.

Another question: When do the wicked return and go about the city? Answer: When the thousand years are expired, Satan shall be loosed out of his prison, and go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea, and they went up on the breadth of the earth (they return) and compassed the camp of the saints about and the beloved city: (they go about the city at evening) and fire came down from God out of heaven and devoured them. Rev. xx. 7—9.

X. It is antitypical of the seventh day from creation. See Heb. iv. 8—11.

XI. No probation or mercy for the sinner in the day of God. Jas. ii. 13; Heb. ix. 28; Rev. xiv. 10, without mixture. Jer. xxv. 15. See also Ps. lxxv. 8. This text shows a cup full of mixture, which must be while God mingles judgment with mercy during the times of the Gentiles—that they might seek after God and be saved. But when Jesus is revealed the second time, he comes "without a sin offering, unto the salvation of all who look for him."

XII. During the "times of the Gentiles," which reach to the times of the Son of God, or to the "day of the Lord"—mercy and salvation may be sought, and hope of eternal life secured. 2 Cor. vi. 2; Heb. iii. 13; x. 25; 2 Pet. iii. 15; Acts xvii. 28, 27.

I would kindly and earnestly request the brethren, especially those who think the day of God has commenced, to look over and compare the

texts I have put down on the preceding propositions, and see if these things are not so, and wherein I am wrong, expose, in the light of God—searching diligently still for the truth as it is in Jesus.

GEO. W. BURNHAM.

Rochester, N. Y., July 21, 1848.

### LETTERS TO S. M. L.

#### LETTER I. PRELIMINARY.

DEAR BROTHER:—You will admit that a Christian must grow in knowledge as well as grace. To do the latter and not the former is certainly good evidence that he is not a Christian. The knowledge here referred to is not the knowledge of the world, but of Jesus Christ, as the Apostle affirms.

But what is this knowledge of Jesus Christ? Not, as some suppose, the justification of the heart by faith, for this command was to those who already had been justified—not the sanctification of the heart, for that is the work of the spirit *through* the knowledge here specified. What then is this knowledge? I answer, the knowledge which Jesus Christ had; knowing, as he did, all things. I do not wish to be understood to say, that we can or are commanded to know all things as Christ did. The term *grow* in knowledge, excludes such an idea as this; for if we should live *ad infinitum* on earth, and grow in knowledge continually, our wisdom would be finite, compared with Christ's. But nevertheless we are *required* to *grow in knowledge*, as well as grace; and unless we do, we lack the obedience of disciples of Christ—we are not faithful—we are not Christians.

But *how* is this knowledge, so indispensable to the Christian, to be attained? Not by popular essays, preaching or teachers; if it were, all the world would possess it. Not from parents, guardians, friends or neighbors; for if it could be, the world would have had it long ago. All these are broken reeds, and never should be relied on. There is but one way or medium through which to obtain and grow in this knowledge—and that is the careful study (not simply reading) of the word of God. Here then is the fountain of that knowledge. How vast! how full! how deep! how pure! Here we learn what man once was; what he has been since; what he is now, and what he is to be. Here, too, we find what the earth once was; its present state, and what it is to be. The character of God is here unfolded to our view—his purposes, his works, his threatenings, his promises: in fine, all that the Christian is required to know—all that he needs to know here, is here faithfully and fully given. Besides inviting us to come and learn, God requires it.

But how shall we come? With a desire to have the Bible teach this or that favorite doctrine? Shall we come hoping to find nothing but what is popular, and in accordance with the views of brethren, friends and neighbors? Shall we come and neglect to dig deep for fear of bringing up something new, which may be called heresy? Shall we come with the mind clinging to some old traditional dogma, feeling that if the Bible should show it false, we could not give it up? Shall we come shackled by aught of this? God forbid. Let us stand erect, with minds prepared to investigate—independent of man, dependent on God—proving the truth before receiving it—letting go error whenever may believe it. Let us then commence at the corner-stone, and explore the temple of truth. Let us begin where God began—where the Bible begins—where man had his beginning, and see if we cannot understand what he was, what he is, and what he is to be—what he had, what he lost, and what he is to have. Let us away with tradition, with former teachings, early education and popular theories of the

present age, and come all-desirous to learn whatever God affirms—for that is truth, how much soever men may it deny.

#### WHAT IS MAN?

Here is the corner-stone—here is the foundation where all knowledge pertaining to man commences. This is the starting point to a right investigation of the word of God. Begin at other points, and we reason and investigate backwards—all is darkness and confusion.

Man was the last of the creation of God; and as he was the last, so was he the noblest of his workmanship. All else was made before him. The sun, moon, stars, earth and seas; trees, grass, herb, fish, fowl, beast, cattle and creeping things—all existed previous to man. Then, saith God, "Let us make man." Now mark! as yet man did not exist. If it be said, that his body did not exist, but his soul did; I ask for one particle of evidence (to say nothing of proof) that would sustain such a gross supposition—and what does any supposition amount to, without a single ray of reason or evidence from which to draw it? As well might we suppose that some part of a beast existed before its creation; for as yet nothing has been said about a soul to anything. Let us wait till we come to the soul before we begin to suppose what it is or whence it came—and then let us not *suppose*, but *believe* the plain declaration of God concerning it. Away then with the idea that man existed before his creation in any sense, save that "of the dust of the ground."

"Let us make man." Now mark again! That which God is about to make, he calls *man*; so as yet man does not exist. Afterward he is made. But of *what* is he made? Does God say, that he gave to him a part of his own divine nature? Does he tell us that man is partly angelic and partly human? Does he intimate that Adam has a part which is immortal and incorruptible? All must see that no such doctrine is here taught. But of what did he make him? "And the Lord God formed *man* of the dust of the ground."—Gen. ii. 7. Then that which was made of the dust of the ground is man? Thus God declares—and shall we not believe? Thus we have the key to the nature of man.

But mark farther! He is a man even before he lives; for, as we shall see, it was the *lifeless man* that became the "living soul" or man. He was created and there he lay, the workmanship of God—perfect in all his parts—complete in his organization—the noblest work of the Creator. But still he breathed not—he was lifeless. Yet he was a man, for thus he is called. Now what was to be done that he might live? Was a soul to be called down from heaven to enter the man that he might become alive? Did God give him a part of his eternal nature to produce life? Did he make a soul and place it in the man to give life to him? One of these three points must be assumed, if the popular theory of the soul be true; and if either is assumed where is the word of God to support it? But man became a "living soul" in another way; and in the same way all his posterity live, viz: by breathing the breath or air of life; or the air which produces life in all things. . . . "and breathed into his nostrils the breath of life, and *man* became a living soul." Now what became a "living soul?" Mark! it was something which before had been created. . . . and *MAN* became a living soul. What change took place in Adam when he began to live? Was there any addition to him except the breath or air which set in motion the organs of respiration, which communicated life and action to the entire system? Did not the several parts of man bear the same proportion to each other after he lived as before? Were not the organs of the mind, the brain, as perfect in their development before the man lived as after? True,

they were inactive; nevertheless they existed in perfect proportions. But was not the "breath of life" the soul? I answer, No. Because that which was *formed of the dust*, only became a soul. The breath of life caused that to live: hence that which was dead or lifeless before became alive—*then* it was a living soul instead of a lifeless one.

But to make this point more evident. It was the man that became the living soul; was it not? and the man was made of the dust of the ground? So the word of God declares. Then if it was the man who was made of the dust of the ground that became a living soul, the dust of the ground formed into man became a soul. Here then we see that man and soul are synonymous terms used to represent Adam who was made of the dust of the earth.

I will now refer to some of those passages which teach what man is. Gen. iii. 19—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: dust thou art and unto dust shalt thou return." Here is the origin of man again specified. A parallel passage with this is found in 1 Cor. xv. 47—"The first man is of the earth earthy." Here again the entire man is spoken of, and no intimation given that he has a part which is not earthy.

In the verse last referred to, a contrast is drawn between Adam and Christ. "The first man (Adam) is of the earth, earthy; the second man (Christ) is the Lord from heaven." Here, as we have said, is the origin of man specified; here also is that of Christ—how diverse! The latter is heavenly, while the former is earthly. Now Christ as the Son of man according to the flesh, before his resurrection was mortal; that is, he was subject to all the ills of our life, in consequence of his being of the lineage of the first Adam; but connected with his body of earthly material, was an immortal essence, a divine nature, a spiritual being: hence, when the apostle contrasts the first and second Adam, he makes immortality the first and great feature of the difference. In speaking of Christ the apostle says, he "is from heaven." It is evident, then, that he is speaking of his spiritual or divine nature, in contrast with the nature of Adam. It will be admitted that if Christ is contrasted spiritually with Adam, Adam must in like manner with Christ, provided Adam has a spiritual nature; and his not being thus contrasted is good evidence he does not possess such a principle. Thus we do not find a spiritual immortal part of him contrasted with that of Christ, which certainly must have been done had he possessed such a part. The contrast is, then, between Christ, who, in his nature and origin, is heavenly—and Adam who in his origin and nature is earthly. Now if Adam had been an immortal, deathless soul or spirit aside from the man created, that part must have been heavenly; and if so it would seem that the apostle must have taken it into account in this place. His not doing it is almost positive evidence that man lacked such a principle. He "is of the earth earthy" is positive, and cannot be denied as such.

Again: It is claimed for Adam that which alone belongs to Christ and God, viz: an immortal principle, a deathless nature; and more: by some it is even taught that man is a part of God himself. If this be true, how can the apostle's contrast between the first and second Adam be correct?

In my next the same inquiry will be continued.

As ever for the truth,

IRVING IRWIN LESLIE.

The seventh angel sounded, and there were great voices in heaven, saying: The kingdoms of this world are become our Lord's and us Christ's.—Rev. xi. 15.

This passage is obscured by the supplied words. The fact is there is no occasion for repeating the

word kingdom, save that suggested by the possessive case. Lord and Christ are in that case. The statement is, simply, that the "Kingdoms of this world become" theirs—the Devil shall be bound—the kingdom shall be the Lord's."—Obd. 21; Rev. 12:10. J. B. C.

## The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, July 29, 1848.

**ARRANGERS.**—A large number of our patrons to whom we recently sent bills, have not yet responded to our call. And many others, to whom we sent no bills, have not complied with our terms—advance pay. We call special attention to this matter, and shall be highly gratified to find in the sequel that we have not called in vain.

### LOVE ONE ANOTHER.

Whether pray I for these [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, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.—*John xvii.*

When this desire was expressed, the SAVIOR well knew the great variety of minds, dispositions, prejudices, and opinions that would necessarily exist among his children—He understood all about the means that would be used and causes that would exist calculated to divide them. And in view of the danger of losing their love for one another, and their liability to divide into party factions—he prayed for their union; a union like that which existed between him and his Father.

Do we, who are looking for the return of this same Jesus, feel as he felt, and pray as he prayed, about this heavenly union? Or do we think about dividing and casting each other off, on account of an honest difference of sentiment? If the latter is the case, then we are in the wrong, and our condition is fearfully dangerous: for if any man have not the spirit of Christ, he is none of his.

Never have we seen the time when it was more highly important that we, as a people, individually and collectively, like our SAVIOR, should ardently pray for, and faithfully cultivate the spirit of union, than now. Our Christian love is perilled on every hand, within and without our ranks, by friends and foes of the cause. The enemy would sift us as wheat; but the Savior has prayed for us, and if we pray also, and faithfully endeavor to keep the unity of the spirit, in the bonds of peace, we shall not divide; but our love for one another will grow exceedingly. So long as this is our desire, though we may differ and faithfully express our honest convictions on points of doctrine and practice, we shall, nevertheless, see that we love one another with a pure heart fervently. The Lord fill us more and more with his love: for by this shall all men know that we are his disciples, if we love one another.

### WANT OF FEELING.

On what? On the stupendous subject of the near coming of the Son of Man. This is the complaint of many advent believers at this peculiarly trying hour. They feel as a worthy minister recently expressed himself in reference to this matter, who in substance said, The greatest complaint I have is against myself.—The evidences of the coming of the Lord being near, are increasing in weight and interest—they are overwhelming; yet I do not feel as it appears from the nature of the case I should—this cold heart of mine is not moved as it should be by such mighty works of God.

Why is it thus? We will try to answer the question.

1. Many have the standard of feeling raised too high: they gauge it by the high-water mark of '43, or the "10th day" excitement of '44, and because they cannot swim, or, rather, float, in the resistless current of those over-excited times, they think they do not feel right, and have got but little or no religion. This is measuring ourselves among ourselves, in doing which we are not wise. We are to judge of the correctness of our feelings, not by any of our former feelings, but by the word of God, and the fruits a belief in that word leads us to produce.

2. Many call to mind the joyful effect it produced in them, when the light of the appearing of Christ and his kingdom first illuminated their understanding. That light does not now excite and fill them with joy as it then did; hence they are greatly troubled about the genuineness of their feelings, and their acceptance with God. Now it is perfectly reasonable, that you should feel thus. What, so much at first, and so little now? Yes.—And to make the matter plain, we will suppose a case: A traveller who has been subject to fatigue, deep anxiety and tormenting fear, and constantly exposed to death, while wandering in the impenetrable darkness of the night, hails, with raptures of joy, even the dim light of dawn, more than the full light of the noon-day sun, after his deliverance. Now the reason for this difference of feeling, does not arise from the consideration that the man places a higher estimate upon the dim dawn of day, than upon the full blaze of the mid-day sun; but from the fact that he has become familiar with the light of the sun. So in your case: you may not value less the evidences of the near advent of Christ now, than when first received, but you have become familiar with them, and therefore they do not excite or cause you to feel as they once did. Your feelings however are equally as acceptable to God now as then, provided you feel enough to move you to do all his commandments.

3. But you may really be wanting in feeling; for this is an age of fearful apathy.—The slumbers of death have, to an alarming extent, imperceptibly stolen over the world; and it would be no marvel if you, in an unguarded moment, should have given way to the deadly influences around you, and are beginning to sleep the sleep of death! If this be your condition, you have sufficient cause of alarm about your cold heart, and want of feeling; and we entreat you to awake to righteousness—to duty—to faith in the indubitable evidences of the coming of the Son of man being near, and to a full preparation to meet him, lest coming suddenly he find you, in common with the palsied mass, sleeping, and insensible of your danger.

4. As new objects attract the attention, old ones become less interesting, and are not unfrequently laid aside and forgotten. This may be your condition in reference to the advent of Christ. You may not have heeded the warning of Christ relative to these dangerous times: Take heed, says he, lest at any time your heart be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. He does not tell you to shun the cares of this life, but, not to have your heart overcharged by them. Here is your imminent danger, and here may lie the cause of your want of feeling, and the coldness of your heart. You may have turned away your eye and ear from the stupendous evidences of the advent near, which cluster in divine harmony all around you, and consequently your heart may have become engrossed with the cares, fashions and sinful pleasures of this life. If so, we devoutly pray that you may see and feel your fearful condition, and awake to action, in good earnest, that you may be ready to meet the Son of man in peace.

Let every one test himself in this matter; re-

membering, that if you do not feel enough to see, hear, read and believe with all your heart the evidences which proclaim the coming of the Lord near—if you do not feel enough to cheerfully and zealously do all the commandments of God—then your heart is sinfully void of feeling, and if it condemn you, God is greater than your heart, and knoweth all things, and will not clear the guilty. But if you feel enough to watch for the signs of Christ's coming—enough to see and believe them—to do his will—to suffer reproach for his name, with those who love his appearing—then your feelings are right, and you should not suffer yourself to be tormented or troubled about them. If you will believe with the heart, and fully obey God, all will be well. See well to this, whatever may be your feelings. Come to the infallible standard of faith and duty, under all circumstances, and God will take care of your feelings—he will bless you in the deed, and finally give you a right to the tree of life in his glorious and everlasting Kingdom.

### CHURCH ORGANIZATION.

A worthy correspondent thus writes—"Bro. M., please give your view of correct scriptural church organization." "Church organization" is an unscriptural phrase, and we think the practice to which it refers is also unscriptural. According to the common acceptance of "church organization," no such thing was ever practiced by Christ or his apostles. We have long been suspicious of a doctrine or practice, professing to be justified by the Bible, which is not named in that Book, or is dependant on human ingenuity for a name. We believe that all Bible doctrines and practices are named in the Bible: church organization is not named there, consequently it is not a Bible practice.

In the history of all the churches named in the New Testament, nothing is said about their organization: but it is there said by Christ (Matt. xvi.) "Upon this rock will I build my church," and by Paul (1 Cor. iii.), "If any man build on this foundation . . . and if the work of any remaineth, which he hath built upon the foundation, he shall receive a reward."

Christ laid the foundation of his church or congregation, and the work of the apostles was to build upon that foundation, or by the preaching of the word, add members to the body of Christ, or his church which himself had already commenced building upon the rock of truth. Hence it is said of the first work of this kind, after the ascension of the Lord, "And the Lord ADDED to the church daily such as should be saved." Acts ii. 47. As the work progressed, instead of organizing new churches, believers were added to the church, or to the Lord; for it is said, "And believers were the more ADDED to the Lord, multitudes both of men and women." Acts v. 14.

As this good work progressed, and the disciples began to be scattered abroad, not only among Jews but Gentiles, instead of organizing churches, as the custom of the sects now is, believers were simply ADDED to the Lord. The following account is so simple, interesting, and full of light, we will give it in full. Read it, and many others like it, with care and imitate the example it furnishes.

"Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord: Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth



Barnabas, that he should go as far as Antioch.—Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was ADDED unto the Lord." Acts xi. 19-24.

According to the faith and practice of these times, the church in Jerusalem would have sent forth a bishop, a presiding elder, a priest or an elder, to organize these "much people" into a church or churches. But no such thing was done—but they sent forth Barnabas, a man full of the Spirit and faith; and this wise and good man had no such human policy or work to perform as is practised by the sects, and some among us, in organizing what they call a church, but he "exhorted them all, that with purpose of heart they would cleave unto the Lord." And the happy result of this exhortation, and the previous work of others, was, "much people were ADDED unto the Lord," or "added to the church." This is according to the uniform practice of the apostles, in building upon the sure foundation. For proof of which consult their doings as recorded in the Acts of the Apostles.

It was love that caused God to give his Son—the same divine principle moved Christ to die for sinners, and constrained the apostles to suffer and labor for man's redemption—and it was the love and power of truth that called and united to Christ and his church the true children of God. The simple progress of which was: The word was preached, believed and obeyed, and the power and love of it called them out from the world and united them together to follow Christ. When enough were thus drawn together to form a church or congregation of true worshippers, then, according to the plain New Testament rule, things were set in order, by appointing the several gifts to their respective works. Let us imitate these examples.

### ANNIVERSARY CONFERENCES.

(Continued.)

Before entering upon another point of investigation in this discussion, we will add, that we have before us the wisdom and experience of the wisest and best men of every sect, for centuries past, on human ecclesiastical organizations; and it is not reasonable to suppose that we are capable of devising any better plan than they have presented.—Hence instead of our attempting to set up for ourselves, on some plan of organization of our own, if we must have a human organization, would it not be economy in us to adopt some one of the plans of organization already in existence? So it seems to us. Were we an advocate of ecclesiastical organization separate from the church, we would not countenance the creation of a new one, but would adopt some one of the old organizations. But we think all that exist, or may yet be formed, are not only superfluous, but opposed to the New Testament order of things.

We will now examine some of the acts of the conferences under investigation, and the first we will notice are the following resolutions:

"The Business Committee reported the following resolutions:—

"Whereas, God, in his mercy to a lost world, has given a revelation of his will, and in that revelation has made known the history of the world to the latest period of time; and

"Whereas, in his word he has indicated to us the approach of the end of man's probationary state, by well-known prophetic sketches of the political and moral history of the world, and by certain chronological periods, which, according to the testimony of history, and the opinions of the most competent religious writers, have been well-nigh fulfilled; and also by signs in the physical world, many of which have evidently come to pass; therefore

"Resolved, That we see no reason showing that we have taken an unauthorized position in looking as we have for the Son of God from heaven, to raise the dead, to judge the world, and to accomplish the promised restitution of all things which God has spoken by the mouth of all his holy prophets since the world began.

"Resolved, That the present developments of Providence among the nations have a most important bearing on our position, as we have been looking for such events in connection with the advent of our Lord in his glory, and call loudly upon us to maintain a personal preparation for his coming, and to be diligent by all judicious efforts to call the attention of our fellow men to attend to the same preparation without delay.—*Idr. Her., May 25.*

The prominent doctrine of these resolutions we fully and most heartily endorse; but to the manner in which they are sent out to the world we object.—They are presented with no accompanying evidence of their truth. "Resolved"—"Resolved," is all the evidence given. Will light be imparted, unbelief removed, and faith produced and strengthened, by such evidence as this? If so, it would be a very easy matter to enlighten and save the world. But the history of resolutions, among the sects, on every moral and religious subject, shows that such evidence is unheeded by men of understanding: in their minds it is light as vanity in the scale of evidence.

But it is asked, What harm can there be in simply expressing our honest convictions on these great truths, in the manner they are stated in these resolutions. The harm is here; it is presenting for evidence, our simple resolutions, instead of Bible truths and corresponding historical facts; our unqualified resolutions or affirmations are made to fill the place of plain inspired testimony. If faith is produced by the former, it is a faith which stands in the opinions of men, and the curse is pronounced on those who trust in man, or make flesh their arm.—But if faith is produced by the testimony of God, it is well pleasing to him, and will secure to the possessor the blessings of eternal life.

If there are any false doctrines to oppose, any errors to combat, any heresies to uproot, any truth to inculcate or defend, or any organization to form, or order to establish; so long as we profess to be guided by the Bible, let us do our work by propositions, evidences and arguments, drawn from that infallible Book. We know that the work is sometimes very laborious; and for this very reason it is useless to think of accomplishing any part of it in the easy way of resolutions. Let us toil on, in the good old way of the prophets, Christ and the apostles, early and late, night and day, giving line upon line, and precept upon precept, confirmed by evidence, which our adversaries and gainsayers cannot set aside or explain away. If this kind of labor will not benefit perishing mortals, they are beyond the reach of our aid. Certainly resolutions of the most influential ecclesiastical bodies will not reach their case.

☞ We are occasionally in want of original matter suitable for our pages. Will those who have the talent to write, see that there is no lack in this matter. Some of them have been silent for a long while. We cannot see how any one can slumber at this time of wonders and perils. Awake, drowsy soldier, gird on your armor anew, and fight valiantly a few days more, and the victory and the crown and the kingdom will be yours forever.

☞ Bro. G. W. BURNHAM, from Vermont, agreeably to previous appointment, spent the last Sabbath with us. His coming was like the coming of Titus to his brethren, and the words of comfort which he spoke were truly reviving to the saints.

Bro. B. expects to spend some weeks in this western region, where his labors are much needed. He

will also, with Brn. Pinney, Bywater, Sweet, &c., attend some of the Campmeetings which are appointed to be held in this State with the Tent. We trust his labors will be duly appreciated by the lovers of truth, and greatly blessed of the Lord.

☞ Several epistolary communications which have been unintentionally delayed, may be expected next week.

From the Liberator.

### LETTER FROM ANOTHER MARTYR IN THE CAUSE OF FREEDOM.

The following letter is from Samuel D. Burns, a worthy colored citizen of Wilmington, Delaware, who was sentenced some time since to a cruel imprisonment in the Penitentiary of that State, on charge and conviction of having remembered those in bonds as bound with them, by giving aid and counsel to certain wretched slaves, who attempted to make their escape to Canada. Hear this martyr! [The letter was sent to a friend in Nantucket.]

DOVER, Del., 3d mo. 29th, 1848.

DEAR BROTHER:

I now write a few words to you from my loathsome prison. I beg to be excused for not writing to you before; but as things come so near to an awful crisis, I deem it my duty to inform all my Christian brethren of my present condition. I suppose you have long since heard, that I was arrested on the 10th day of July last, charged with being concerned in helping slaves to regain their freedom, which in the State of Delaware is a crime next to that of murder, if committed by a colored man. I was also committed to prison, and there I remained, hand-cuffed and leg-ironed, until near the middle of August, during which time I suffered, if possible, more than death. I then gave bail, in the sum of one thousand six hundred dollars, for my appearance at Court of Quarter Session, which was to commence on the 25th of October, 1847; but my adversaries being informed of the same, came forward and demanded special bail for damage in the sum of five thousand five hundred dollars more, which they knew I could not give, on account of which I was thrust back into prison—there to stay and suffer until court, and then go in to trial, unprepared, as slaveholders intended that I should do. Court came on, and without sufficient preparation, I was forced in for trial; and as might have been expected, I was convicted on two indictments, and sentenced on both to pay five hundred dollars fine and cost, and prison charges, and be imprisoned ten months, and be sold as a slave for a period of fourteen years; to be exported, transferred or assigned over to slave-traders, or whatever else the inhuman purchaser may choose to do with me. Of course, I have been here in prison ever since, looking forward, with an anxious mind, to the day in which the sale of my body in the first case will take place, which is the 5th of May next, 1849—after which, I am to be brought back to prison, to suffer four months longer, and then sold a second time, on the second case. Each case requires that I should be sold to the highest bidder or bidders, for a period of seven years—to serve as a slave to all intents and purposes. From this, you may imagine how much true Christianity exists in the State of Delaware, especially when we consider that the Church, which holds the balance of power in this State, is altogether responsible for the unjust punishments thus inflicted on us poor colored people. This day there was a slave-trader from Baltimore to see me, and to find out when the sale of my body was to take place. He stated that I need not think hard of him for wishing to buy me, for he intended, if he was the purchaser, to sell me to no man who he thought would not use me well, if I behaved

well, and that I ought not to have been convicted from the evidence that the slaveholders produced against me; but so it was. He said also that the evidence adduced against me here would not have convicted me in Maryland, &c. This trader's name is Mass Fountain, who has shipped 165 human beings from Slatter's slave prison in Baltimore at one time, to the great slave market of New Orleans. He visits the courts of Delaware regularly twice a year, in order to buy all the convicts which the State holds for sale, to be exported.

Now you may say that this trader is an inhuman tyrant, because he buys and sells human beings; but you will recollect that this man is only doing a lawful business, encouraged and protected by the laws of the State of Delaware—laws which were enacted by men professing to be Christians—laws which are esteemed and called sacred by men, who say they are called by the Great Spirit to go forth and declare the word of truth and justice to a dying people—men who pretend to say that they are opposed to sin and unrighteousness of any and every kind; yet they uphold and applaud those slave traffickers, and those inhuman and unmerciful leeches, in their soul-damning conduct, by making the colored people legal subjects for their bloody principles to feast on; for whatever is lawful, of course ought to be right, and whatever is right is justice, although ignorance of the law excuses no one. I have suffered enough to know, that the constructions of an unjust law ought to excuse any one. My dear brother, you will hear from me no more until after my first sale. I mean the sale of my body, the first time; and then you will hear through the Pennsylvania Freeman what my distresses are, and what has become of my body. I propose writing to all my friends and brethren before the day comes on which I am to be sold.

I hope you will not think hard of me for not writing to you before, as I did not wish to give my friends any uneasiness on account of my awful situation. I would be glad to hear from you, if you get this letter in time to mail one for me by the 15th of April; and if so, you will perhaps hear from me again by letter.

The notable slave-trader mentioned above was simple enough to try to persuade me to have the last four months of my imprisonment taken off, so that he could buy me and take me immediately. He said it would be the best thing I could do—and if I would, he would buy me and sell me to some good man in Virginia, who would make an overseer of me, and give me a chance to get my wife and children, &c. And although I did not tell him what I thought, yet I intended that he might keep all his happiness to himself—for liberty is the word with me, and I would not consent to be President upon any terms that he mentioned, for I consider the lowest condition in life, with freedom attending it, is better than the most exalted station under the restraints of slavery. I have felt the bitter effects of oppression, and tho' I have had one of the mildest men that ever was a slaveholder, for sheriff of the prison in which I am confined, and have had the good fortune to have one of the tenderest and most Christian-hearted women in charge of the jail, that ever was a mistress, yet I cannot forbear taking all opportunities to express great abhorrence of servitude, and my passion for liberty, upon any terms whatsoever. I deem a state of slavery, with whatever seeming grandeur and happiness it may be attended, is yet so contrary to common honesty, and is so precious a thing, that he must want sense, honor, courage, and every virtue, who can prefer it in his choice. A man who has so little sense of honor as to bear to be a slave, when it is in his power to prevent or redress it, would make no scruple to cut the throat of his fellow-creature, or do any other wickedness that the wan-

ton and unbridled will of a tyrannical master should suggest.

I have now given you, my dear brother, a short sketch or outline of my sentiments, concerning the institution of slavery; and now I beg to close my remarks without any expectation of ever seeing you again in this world; and let me further add, that my religion teaches me to believe, that as the condition of our heart is, when our mortal life leaves us, so judgment will find our never-dying souls; and if so, what will be the condition of those who lived and died in neglect of that golden rule, Do unto others as you would that others should do unto you? Is there a slaveholder who would be willing to be made a slave himself? I say, no.

I have said this much, and leave comments for you; while I remain your affectionate brother in the Lord until death.

SAMUEL D. BURNS.

#### Hail! Messiah.

Hail! Messiah's second coming,  
Riding on a brilliant cloud—  
In the air his banner streaming,  
Hark! the trumpet sounding loud.  
Hear his voice, like many waters,  
Sounding o'er the earth abroad—  
Gather now my sons and daughters,  
Mine elect, as saith the Word.

Glorious day! Auspicious meeting!  
Banish'd seed of Abraham,  
Come with songs of great rejoicing  
To the New Jerusalem.  
Gentiles who believe the prophets,  
Now prepare to meet the King—  
Join to chant Immanuel's sonnets,  
And on harps of gold you'll sing.

Saints will pass from grace to glory,  
Wing'd by faith and armed by prayer.  
Christ's eternal day's before thee,  
God's own hand shall guide thee there.  
Soon will end thine earthly mission—  
Soon will pass thy pilgrim days—  
Hope shall change to glad fruition,  
Faith to sight, and prayer to praise.

#### Correspondence.

From Bro. F. McWilliams.

BRO. MARSH:—What a faith is ours! It embraces all that God has revealed to us by his Son Jesus Christ our Lord. A faith which has sustained us since it was first implicitly exercised, and by which we shall live—not by bread alone, but by every word that proceedeth out of the mouth of God. There never was a time in the history of the Church of God in which its exercise was more imperative, salutary and joyous than at the present. Why, we can look back to the history of the past and behold the numerous displays of the divine wisdom and faithfulness of God, in the fulfilment of event after event, in time and manner according to the prediction. What a host of evidence! In view of which well might we say, If any man be faithless, let him be faithless. In the apostle's day, he rejoiced that their faith grew exceedingly, and that their love abounded. Much more ought ours. And it will, if it is the right kind. See its development by Peter: Add to your faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly-kindness; to brotherly-kindness, charity, or love. Then the result: Ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ; and an abundant entrance shall be administered unto you into his everlasting kingdom. Also see its counterpart: He that lacketh these things is blind, &c. The Christian's life is not stationary—

it is progressive. The path of the just is like the shining light, that shines more and more unto the perfect day—the day of the Lord that is ready to burst on us in all its splendor and glory! Are we ready? Blessed are the pure in heart; they shall see God.

F. McWILLIAMS.

Buffalo, N. Y. July 29, 1848.

From Bro. R. R. York.

BELOVED BROTHER:—I still love to read the Harbinger, for it is a great source of encouragement to me in these last moments of time. It is pleasant to hear from those of like precious faith, who search the word and speak often one to another concerning the coming and kingdom of our Lord Jesus Christ. Those who are scattered here and there on the mountains and in the vales of this sin-cursed earth, surrounded but by few, if any, who love the appearing of the Lord, know better how to appreciate this blessing than those who live in cities and villages, where many meet together from day to day.

My heart is made sad while I see so many in this place who are crying peace and safety—preaching up the conversion of the world; thus throwing their influence on the opposite side of the plain declarations of the word of truth. The Baptist minister of this town recently gave a lecture on the "Peculiarities of this age;" and after giving a correct account of the wonders of steam and electricity—of the revolutionary spirit now prevalent in most all parts of the world, and naming many other events now occurring, as a fulfilment of prophecy, he said he longed to see the "New Heavens and New Earth!" but what he meant by this I think no one knows but himself, for he soon quoted a part of the second Psalm and told his hearers that these things plainly indicated the conversion of the world! How such men can thus believe and preach I cannot understand, if they are God's true ministers.

I have mentioned this fact to show what sort of preaching we have in this place: and what makes it still worse, most every one seems to believe such doctrines—thus leaving but two or three who are looking for the return of their Lord.

O that some one or more of God's faithful watchmen would come to this people, and preach to them Jesus and the resurrection! Who will come? What is done must be done soon.

I hope you will continue to speak the truth in love, and never become excited because others speak ill of you. Let us pray one for another and love one another, not in word only, but in deed and truth till Jesus comes. Farewell!

Thy brother in hope, R. R. YORK.  
North Yarmouth, Me., July 21, 1848.

From Bro. J. Wilson.

DEAR BRO. MARSH:—I wish to say to the brethren that I am yet in the field and trying to comfort the saints in this region. Last Sabbath, June 25th, I preached in Shelburn, where no Adventist has ever preached. I preached in a school-house near my brother Hugh Wilson's residence, in the midst of my natural relatives, who, with others, filled the house. I preached twice, and a more solemn time I never had in parting with them, as it was evident they would see my face no more until the judgment. I went to Greenfield—stayed two days with my son and family—then journeyed to Chickopee Falls—then to Springfield, then to Worcester, and then to Woonsocket Falls, and, on Friday, 30th of June, reached my desired haven, viz: Wrentham. I have preached but once this week, as I could not stay long enough for notice to be given.

I find my old acquaintances that are yet alive are generally well. I find the cause runs very low

where I have been this week. Here the cause is in a good condition. This is the best mission I ever went on in my life; bless the Lord! I am happy on my journey home to the New Jerusalem; and I expect soon to see it coming down, and all the saints with it. I have preached 26 times since I left home. My health is good, and my comfort great. I believe I am on the Lord's mission and closing up my labors for time. Brethren, pray for me. I expect to be in this region some time yet. My Post Office address for five weeks, will be Wrentham, Norfolk county, Mass.

Yours in the faith,  
JONATHAN WILSON.  
Wrentham, Mass., June 30, 1848.

From Bro. H. L. Smith.

DEAR BRO. MARSH:—I have met the brethren at Bennett three Sabbath afternoons. They have of one accord and one mind covenanted to meet together to exhort one another, and attend to the ordinances as a living church, "holding forth the word of life" to the world. "Great grace" was upon us last Lord's day. The power of God was manifest in his word. Bro. Malins and Bro. Cory were up from Cold Spring. Bro. Malins said he heard this gospel of the kingdom and restitution in his youth—the early Methodists in England preached it. He "knew the joyful sound" to be of God from heaven, and not of men. Bless the Lord, O my soul! how bright our blessed hope shines amid the surrounding darkness!

Yours in love,  
H. L. SMITH.  
Auburn, N. Y., July 17, 1848.

P. S. In the obituary of Bro. Cory's child there is an error. It reads, "Cold Spring, New Jordan, N. Y." Should read, "near Jordan." In the letter I sent you last spring, your printer made me say "laboring with the heart," instead of "believing with the heart."

H. L. S.

For the Harbinger.

The Psalms Versified.

PSALM XI.

I.  
Ye foolish ones, say ye to me,  
Like a chased bird to your hill flee?  
My trust is in the Lord Most High;  
I scorn your threats, your power defy.

II.  
The wicked do their darts prepare  
To slay the men who upright are:—  
If the foundations be destroyed,  
How can the godly ones abide?

III.  
The Lord is in his holy place;  
Enthron'd on high he sees our race:  
He hates the wicked, tries the good;  
He loathes the men who thirst for blood.

IV.  
Upon the wicked he shall rain  
Brimstone and fire, snares of pain:  
A tempest horrible shall come  
Upon them—such shall be their doom!

V.  
The righteous Lord loves righteousness;  
The upright he delights to bless:  
On them his countenance divine,  
Throughout eternal day shall shine.

H. HEYES.

LIGHT WANTED.

My object in writing is, to solicit an exposition of a few texts on which my mind has been much tried at various times, and especially of late, viz: 1 Cor. xiv. 34, 35, and 1 Tim. ii. 11, 12, compared with 1 Cor. xi. 5. The latter, in its connection, seems to imply that women were permitted to speak in a mixed assembly—that is, composed of men and women, met together for religious worship—while the others command them to "keep silence, for it is not permitted unto them to speak." &c.

At times these passages have rested with such weight on my mind that I have been constrained to remain silent; and at other times, being re-

ferred to passages and examples which seemed to give a different shade to or modify these commands, I have so far overcome my scruples as to bear my humble testimony for Christ and his truth in our little meetings, and have felt it a privilege so to do. But if it is forbidden in the Word, or in any way contrary to the precepts of the gospel, I desire not to do it again. Christ says, "Ye shall know the truth, and the truth shall make you free." We ought to desire no more freedom than what the truth brings. Will you, Bro. M., or some other one who is able, give a faithful exposition of the above passages, and thus subserve the cause of truth, and oblige

Your unworthy sister,  
E. S. F.  
Buckland, Mass., July 10, 1848.

Will some one of our critical writers comply with our sister's request?—EDITOR.

Obituary.

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

The Death of Dea. Jonathan Wilson.

This wise and worthy brother in Christ, died June 30th, at his home in Granville, Ohio, aged 53 years and 11 months.

He was born in Salem, Mass., 1795—left an orphan in his 3d year—joined the Branch Church in 1815. There he heard from Joshua Spaulding, the pastor, the doctrine of the Second Advent of Christ at hand. But when he read the Bible relative to personal responsibility and duty, he came out, was baptised on a profession of his own faith, and joined the Baptist Church, of which he became the pillar and the pride. After his removal to Granville he became a strong supporter of the Baptist College and Church.

On hearing of Bro. Wm. Miller's preaching the advent of Jesus, his early instruction was revived. Such was his habitual candor and fidelity to his Lord that he could but speak of the unscriptural, popular faith. He knew that the Bible did not teach a spiritual second advent or a mystical resurrection and reign of the saints.

Instead of being met by that *once* Bible people, with Bible arguments, he was told that he (Dea. W.) "held some views which could not be sustained from the Bible." What views? said he, with surprise. The pastor said, "The immortality of the soul!—Immortal soul is not found in the Bible!" The argument was, that as the deacon held to that from popular opinion, *assuming* its truth, unsupported by any "Thus saith the Lord," he ought, or might also hold the prevailing views of Millerism in the same way.

This led to his first inquiry into the Bible subject of immortality. He found his pastor right in saying that, "Immortal soul (or its equivalent) is not found in all the Bible." He believed and therefore spoke. He "confessed" Jesus in that essential part of his truth. He saw that as all men are mortal, so mortals can never attain to immortality only on gospel principles—by "Jesus and the resurrection," at "the last trump."

The church arraigned him for trial—brought forward their "articles of faith," and sought for witnesses. They found it difficult, however, to proceed against so spotless a character—so firm a supporter of Bible truth—so worthy a Christian; but he told them that they need not seek for witnesses, for he would tell them what he believed. He read several Scriptures, "making no comment on them"—then he added: "Here, brethren, is what I believe—I believe the Bible!" The President of the College in the presence of the church and six ministers, replied, "Damnable heresy!" The feeling was as is

recorded on a greater occasion: "What need have we of further witnesses? you have heard him out of his own mouth." They had heard the positive language of Holy Scripture on the points involved—then, though he had given his hundreds to the College and the Church—though he was very highly esteemed as a citizen and Christian, they voted to withdraw the hand of fellowship. It was voting virtually that the Bible taught such heresy; but their vote will be reviewed and *reversed* very soon, at the coming of the Just One.

Thus excluded, he, with others (of "like precious faith," who held no heresy but what they read in plain terms from the Bible) met frequently to pray, study the Scriptures, and "break bread" in remembrance of the Coming One. Hereby the gospel was held up "for a witness to all" that region.

Dea. W. did not adopt the advent near, or any other doctrine without the most satisfactory evidence—then he was frank and fearless, yet kind and Christian in advocating them. No one ever got an advantage of him in arguing against his "blessed hope" of soon seeing his Lord and Savior—or his Bible view of "immortality." He was an honest man—a firm believer in revelation, and an exemplary Christian. Such was his integrity and strength of moral principle, that he dared believe and openly avow the truth of God, however unpopular.

His disease, congestive fever, acted first on his brain, then on his lungs. It would naturally have prevented a misnamed triumphant death; for no one triumphs where he is, himself, *overcome*, and *laid low in the dust*. The "victory" over death can never be obtained but by the resurrection or translation. 1 Cor. xv. Furthermore, we should judge of Christian character by *the life*, not by the death of any one, especially under a disease which hinders reflection. The rule of judgment is, "He that is not ashamed of me or of my words—of him I will not be ashamed," saith the Lord! Our brother sleeps, awaiting the consummation of his hope, at the seventh, "the last trump," which, by general consent, is soon to sound: "Then this mortal shall put on immortality." Amen.

The Episcopal minister officiated at the funeral, assisted by Bro. Tite, who made a clear statement of Bro. W.'s views.

Those who had reproached and rejected in the person of the deceased the Bible doctrines of the Second Advent and Resurrection, "at the last trump," were deemed incompetent to conduct the solemnities of that occasion. The Episcopal church gives prominence to these lofty and thrice holy themes; but the Baptist church, in all its popular branches, has, in a great measure, lost the *true idea* and *object* of both baptism and "the Lord's supper." The form is of little worth without the substance.

A widow, brother, and numerous friends are left to lament his loss. May they cling more closely than ever to him who is "The resurrection and the life." He is the trusting widow's unfailing friend. By this painful event he is endearing to her (not death the cause of her sorrow—the curse of sin, but) the Christian's hope—the Second Advent and the Resurrection to "glory, honor and immortality" in the kingdom of God.

"Break from the throne illustrious morn!  
Attend, O earth! his sovereign word,  
Restore thy trust—a glorious form—  
Called to ascend and meet the Lord."

J. B. COOK.

New Bedford, Mass., July 13, 1848.

The above facts were furnished by the brother of the deceased—Dea. Joseph Wilson of Cincinnati. Most of them were also given to the writer verbally, in his last interview with the deceased in Granville.

J. B. C.

Foreign Intelligence.

By the steamship United States, which sailed from Havre, July 12th.

FRANCE.—France is tranquil under the rule of General Cavaignac, but not content. Another struggle is probable. Distress and bankruptcy are almost universal, and no signs of improvement are manifested.

The Assembly is still discussing the proposed constitution. The right of universal education is earnestly contended for. A gigantic plan of graduated taxation on inheritance is discussed, and will probably pass.

Victor Considerant, the leading Associationist, has replied in great force, in the Assembly, to M. Thiers, on the rights of labor.

Gen. Bedau declines the portfolio of the Minister of Foreign Affairs.

M. Cobet, the Communist leader, has applied to the Government for the transport of himself and folks to Texas.

GERMANY.—Several disturbances took place on the 18th at Cassel, Germany. A fight occurred between the party in favor of the Archduke John and the Republicans.

SPAIN.—The town of Ripoli, in Catalonia, Spain, has been taken.

The siege of Verona was to commence on the 15th of July.

Gen. Luders, a favorite of the Carlists and leader of 80,000 men, intended to take possession of the principalities of the Danube.

NAPLES.—Letters from Naples of the 28th ult. speak of the frightful confusion which reigns in that country. All communication with Calabria is completely interrupted. Accounts all agree in saying that the Royal cause is deeply compromised, and that the soldiers would easily be led away by the populace, should they rise en masse. The city of Naples is strongly agitated. The Parliament was to open in three days, but there were but few Deputies in the city. The King, who never goes out, has announced his intention of refusing to assist in the opening session.

The Milan Gazette of the 2d states that Generals Sonaz and Chisdo would begin operations against Verona in a few days.

The head quarters of the King of Sardinia are now at Rover Bella and the attack of Legnago is considered immediate.

Accounts from Trieste announce that the town is in a state of siege. A cannonade was heard at Brescia in the direction of Santiago.

Disturbances took place on the 1st at Cassel, in the electorate of Hesse. Almost all the houses were illuminated in honor of the Archduke John, and numerous bands paraded the streets, crying,—"Long live the Archduke John!" Others, however, cried, "Long live the Republic!" The noise increasing, and some shots having been fired, the armed force cleared the streets, in doing which one individual was killed. An attempt was made to form a barricade, but without success. Tranquility was restored at about 2 o'clock in the morning.

The London Times says the Queen will not visit Ireland this summer.

IRELAND.—John Martin, the proprietor of the "Irish Felon," has been sent to Newgate to be tried for felony on the 8th of August. Previous to Mr. Martin's surrender, the police had seized all papers, &c. at the office of the "Felon," and also upon all numbers of the "Felon" they could lay their hands upon, either at the office of the "Felon" or else-

where, but the Treason Journals are still increasing in violence and the club organization proceeds at railroad speed.

Cardinal Woolsey, one of the greatest ministers of state that ever was, poured forth his soul in these sad words: Had I been as diligent to serve my God, as I have been to please my king, he would not have forsaken me now in my grey hairs.

Conferences, Campmeetings, &c

There will be a Tent Campmeeting at Covington Centre, Wyoming county, commencing on Friday, August 11th, and hold until Tuesday or Wednesday of the following week.

Also a Campmeeting at Bethany Centre, Genesee county, August 18th, and held into the following week.

Also a Campmeeting in Springwater Valley, Livingston county, to commence August 25th.

Also a Campmeeting at Victor, Ontario county, September 1st.

And, the week following, at Wolcott, or vicinity, (if the brethren wish it), where Bro. Chapman may appoint; or at Seneca Falls, if desired.

The meetings will be held in the Big Tent. Brethren should come with tents and provisions.

J. C. BYWATER.

Conference in Michigan.

Providence permitting, a Second Advent Conference will be held in Pleasant Valley, town of Brighton, Livingston county, commencing August 25th, and continue over the Sabbath. We want to see a good number of brethren and sisters, ministering brethren and others, at this meeting, full of faith, rejoicing in hope. What we do must be done quickly.

A. N. SKYMOUR, S. G. CLARK.

Appointments.

A Three-Days Meeting will be held in the Free Chapel at York, Sandusky Co., O., to commence at 1 o'clock, Friday, August 18th, and hold over the Sabbath.

T. I. CARLTON.

Bro. Morley, and other preaching brethren, and all that can, are requested to attend.

T. I. C.

I will preach in Lewiston, Sunday, August 13th, at 10 A. M.; also, at Four Mile Creek, 6 o'clock, evening of the same day. If the brethren will prepare the elements, we will have a season of communion after the forenoon service. I hope the brethren and sisters in Canada, and at Four Mile Creek, and country adjacent, will attend on this occasion.

F. MC WILLIAMS.

N. B. Will Bro. Sage send some person of his family to meet me at the Junction, the Saturday evening previous.

F. M'W.

I will preach at Springwater Valley, the 1st Sabbath in August, forenoon and afternoon; and at Conesus, 5 o'clock in the evening of the same day, where brethren may appoint.

J. C. BYWATER.

The requests of our brethren in Homer, Manlius, and Lorraine for Tent meetings, will be complied with sometime in September. Due notice will be given.

Bro. P. A. Smith appoints to hold meetings at Victor three times on Sunday, August 6th.

Notices.

Business Notes.

S. Briggs—We cannot supply you with a full set of "last volume;" but can send you such as we have, if you desire it.

L. Carncross—It was received.

C. Flint—Will you please inform us what papers you have heretofore been responsible for "out of this State." We have no way of determining, and cannot therefore comply with your request, until you give us the names and Post Office address of each.

C. F. Sweet—According to our terms, the dollar

pays to No. 269. We cannot tell before we see it.

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LETTERS—J B Cook 3 J D Marsh C Flint C B Turner W Ongley C Stebbins B Morley W Pratt H Heyes F McWilliams.

Second Advent Meetings.

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

ROCHESTER.—Meetings are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

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IS PUBLISHED IN THE CITY OF ROCHESTER EVERY SATURDAY, TALKAN BLOCK, BUFFALO-STREET.

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Per Volume (six months), if paid in Advance, . . . . . \$3.  
 If not paid in advance, . . . . . \$1.00.  
 Five copies . . . . . 3.00.  
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