

# ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

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## Poetry.

### To a Christian Sister.

1 PETER iii. 3, 4.

Young sister, tear that tinselled wreath  
From off thy polished brow,  
The native curls that flow beneath,  
Are far more beautiful now.

Unloose those chains of shining gold,  
That twine thy neck so fair,  
And let a snowy kerchief fold,  
In modest neatness there.

Thy form, let nature's care impart,  
Its unknown loveliness,  
Nor borrow dangerous rules from art,  
To mar its comeliness.

O, lay that costly robe aside,  
So gay and careless too,  
Let a plain, graceful garment hide,  
Your buoyant steps from view.

"Outward adorning" cease, and bid  
A quiet meekness shine,  
Through all your life, as Jesus did,  
That pattern so divine.

## Original.

[For the Harbinger.]

### Darkening of the Sun, &c., Future.

I have long been inclined to identify the darkening of the sun, and falling of the stars, &c., described in Matthew xxiv. 27, Mark 13th, and Revelation 6th, under the opening of the 6th seal; and to suppose their fulfilment yet future. It is difficult to suppress objections to the more common way of applying the last mentioned passage, whether it be applied to the revolution connected with Bonaparte's career, or the changes consequent on the conversion of Constantine.

The 1st objection that occurs to my mind is, this application makes the passage highly symbolical, when the subject does not require it, but would be more natural and consistent if taken literally.

The 2d objection is, the passage brings to view the great day of the wrath of the Lamb, so terrifying the kings, chief men, the rich, chief captains, and mighty men of earth, that they acknowledge the power of Christ, and desire by any means to be hid from his presence. But there was no such general acknowledgement of the power and wrath of the Lamb at the French revolution, nor at any other earthly event that has ever transpired. What follows in the 7th chapter is immediately connected with this great and solemn convulsion of nature, and consequently is supposed to relate to events that are past.

The 4 angels are the 4 principal governments

of Europe, holding the nations in check, since the French revolution, preventing war to a great extent, answering to the holding of the winds; the subsequent spread of the gospel and great influx to the church, is supposed to answer to the sealing described there. But I am at a loss to find authority for calling these 4 angels earthly powers. But if they mean earthly powers, then the 5th angel must be an earthly power; but what earthly power can be thus pre-eminently distinguished for having the seal of God and performing the sealing work, exclusively of other governments?

But to look at this a little more closely; the work of the 4 angels was to hurt the earth, and to hurt it by holding the winds. But it was not hurting the earth for the powers of Europe to suppress war, but rather a blessing.

Again, if the sealing has occurred within 40 years, where is the great number of Jewish converts, to answer to the 144,000, the number sealed of the twelve tribes?

Lastly, the state or condition of all the sealed is such as cannot be applied to any thing that has yet existed, without doing monstrous violence to the word of God. Have the saints yet received their white robes, and palms denoting victory? Have they got through with tribulation? Are they now in the temple of God? and does God dwell with them? Do they hunger no more?—Do the scorching rays of the sun, nor any heat, light on them no more? And has God yet wiped all tears from their eyes? I think not; but if the eternally blessed state of the righteous is anywhere described in the Bible, it is in the last part of this 7th chapter of Revelation.

Having noticed the above, as some of the objections that occur to my mind to the ordinary application of the events following the opening of the 6th seal, I proceed to give what appears to me to be a more rational view. This seal introduces the judgment scene; the blackness of the sun, the falling of the stars, and other convulsions of nature, are to be literal, and immediately precede the appearance of Christ in judgment, occasioning the awful consternation of the wicked, described in verses 15, 16 and 17, or the 7th verse of the 1st chapter of Revelation, or the same consternation referred to by Christ in the 30th verse of the 24th chapter of Matthew; the great day of Christ's wrath is here introduced when he shall dash the nations as the vessels of a potter.

I suppose the 4 angels to be literal angels, to whom is committed the execution of a portion of God's judgments on the earth. The sealing is the same as the gathering, in Matt. xxiv. 31, when by the agency of literal angels God's people will be gathered out of every nation and kindred under heaven. They will then be sealed or made secure. They then will have palms given them. God will then dwell with them.—They shall feel afflictions no more, and all tears shall be wiped from their eyes. This view appears to me consistent with common sense, and with the general tenor of the Bible; but the first mentioned view I think belongs to that class of spiritualizing interpretations that tends to great injury.

The 29th, 30th, and 31st verses of Matthew 24th, I suppose to relate to the same events following the opening of the 6th seal, although I formerly supposed the dark day of 1780 to an-

swer the description above. I now think there was some mistake.

That darkness does not appear to have effected that portion of the world that is made the field of prophetic vision, but only a part of North America. Again, it does not appear to have been much more signal than other dark days. Again, if the falling of the stars, a little previous to the dark day of 1780, be taken as a fulfilment of Matthew 27, we destroy the order generally observed in the Bible—for the darkening of the sun comes first. If we refer to the signal falling of the stars within a few years past as the fulfilment, we make a great disproportion of time between the darkening of the sun, darkening of the moon, and falling stars.

But most of all, I am led to the above opinion on Matthew 24th, on account of the apparent identity of facts referred to there, and in Rev. 6 and 7. The convulsions of nature in both places appear substantially the same, as also in Mark 13th chapter. The consternation of the wicked the same, and produced by the same general causes—the gathering or sealing of God's people by the agency of angels the same; and we might naturally suppose, that when gathered according to Matthew, they will enter the same triumphant, secure and happy state described in the 7th of Revelation.

An objection may arise to the above view of Matt. 24th and Mark 13th, as the darkening of the sun in Matthew immediately after a tribulation, or according to Mark, "in those days and after that tribulation," and that tribulation is supposed to have occurred during the reign of papacy. But is it certain that view is correct? Daniel, in the 12th chapter, certainly alludes to a tribulation in close connection with the resurrection. The Savior also, in the 21st of Luke, refers to an extraordinary time of trouble and events, at which men's hearts would fail them for fear, or men would expire through fear, and this, in immediate connection with His coming. And may not the tribulation of the 29th verse of the 24th of Matthew be the same? Daniel's time of trouble was to be such as never had been; whether he speaks of the degree of the trouble, or of its peculiar character or kind, I know not, but am inclined to suppose he refers to the degree, and if so, as the tribulation mentioned Matt. xxiv. 29 was to be such as never had been, and never would be again; and if it is now already in the past, then the Savior must have spoken of the kind of trouble, and not of degree: for Daniel's trouble must be subsequent to it, and consequently greater in some sense. But if it was certain that the Savior's tribulation commenced with the rise of papacy, or at the fall of Jerusalem, and ran down to the wounding of one of the heads of the beast, in the days of Bonaparte, yet the darkening of the sun may with propriety be said to be immediately afterwards, as the period of 45, or even a longer period of years, is but a speck to the mind that scans all time.

Although I am inclined to the opinion that the closing of the tribulation in Matthew 24, refers to the same time of Daniel 12, and Luke 21, and is yet in the future, yet I do not think our general calculations are incorrect. The 2300 days measure the times of Gentile rule, during which Jerusalem shall be trodden down; then commences the day of the Lord, during which the sanctuary and earth are to be cleansed, the judgments

f God to be poured on the nations; yet I am not certain that the Savior's advent is to be the first event of that day of the Lord; but after that day commences, there may be other events that will precede his coming.

There have been signs in the sun, moon and stars, as the Scripture promises. The darkening of the sun is a sign among the rest; but I cannot look upon it as a sure starting point for the measurement of "this generation."

I think the time is at hand; that the times of the Gentiles will run out this year or thereabouts; that the day of the Lord will then commence, and then soon the Savior will come. But the prophetic periods may have already run out, and the Savior may come at the commencement of the day of the Lord. He may come to-night; I consequently ought to watch and pray much.

I present this for consideration. Don't be injured by it, if it is error. We should believe with trembling. I have been somewhat acquainted with myself for some time, hence I am far from feeling dogmatical. I pray for all that love the Lord in righteousness, and hope we may all soon meet in glory.

T. I. CARLETON.

York, O., Oct. 31, 1847.

[For the Harbinger.]

"Is the Time Revealed?"

(Concluded.)

But do the 70 weeks *begin* the 2300 days?—Evidently they do; 1. Because they were given to show the length of the vision, which vision commences with the Media and Persian kingdom. And the 70 weeks begin, or the commandment goes forth, by the authority of this kingdom, although it is a good evidence that the two periods commence at the same time. 2. The design of the 9th chapter is to throw light upon the vision of the 8th chapter, which design would fail if the 70 weeks were 'cut out' of the 2300 days. For in that case we could not tell what part they were to be taken from. It might be the centre of the 2300 days, in which case these days would extend so far back and end so soon as to destroy the harmony of the vision: for all true Christians know by experience that the time has not yet come when their persecutions are ended, and the 'host' is no longer 'trodden under foot.'—Again, if the 70 weeks were cut out of the other period even near its commencement, the time for the saints to be persecuted, and for the host to be trodden under foot, would have ceased before this. 3. It was the *time*, the 2300 days, that interested Daniel in the last verse of chapter 8, where it is said 'none understood it'! That this is so, is clear, because Daniel sought by books to understand it, and when he had got the truth in relation to it as he supposed, it caused him to pray earnestly. Then the angel was commanded to go and give him skill and understanding. And in obedience to the command he was caused to fly *swiftly*. Therefore, the *particular* object of the angel in appearing again to Daniel was to inform him in relation to the 2300 days. Now suppose the 70 weeks he introduces in chapter 9 are to be cut out of any part of the 2300 days, would Daniel be any wiser concerning them than before? Evidently not. Such a circumstance would give him no light concerning their commencement, and consequently none in relation to their termination. And if not, of what use are the 2300 days? Neither would it be informing him whether they symbolized so many years, or meant so many literal days; for in that case the 70 weeks would be disconnected with the time in chapter 8, and the *express* design of the angel again appearing to Daniel would not be answered. Again, Prof. Whiting, Bush, and other Hebrew scholars, declare positively that the cor-

rect rendering of the word '*determined*,' is to '*cut off*.' And to cut off means to take from one end or the other of the period to be shortened.—

4. The above view of the case is strengthened when we consider that the 10th, 11th and 12th chapters treat mainly on time. And if the object of these three chapters is to give light in relation to the end, or the time of the resurrection, certainly the true meaning of the 2300 days, and information concerning the beginning and ending, would not have been withheld; and the 70 weeks is the only light given to show when they commence. That the 10th, 11th, and 12th chapters do treat upon the time of the resurrection, any one may see by investigating them; especially, by referring to such portions as the following, which, it will be important to notice, relate to events after Christ was crucified. By consulting verses 20 and 22 we shall see that the 11th chapter, &c., certainly bring us down to the time of Christ.

Luke ii. 1. 'And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.' (All will admit that the Roman kingdom was then in existence.)

Dan xi. 20. 'Then shall stand up in his estate, a raiser of taxes in the glory of the kingdom.' (Does not this mean Cesar Augustus? Yes.) 21. 'And in his estate shall stand up a vile person.' 22. 'And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.' (who can doubt this means the crucifixion of Christ? It transpires immediately after the raiser of taxes!)

By reading further, we shall be brought down to the time of the resurrection. V. 27. 'For yet the end shall be at the time appointed.' 31. 'And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate'—i. e. the daily pagan sacrifices shall give way, and make room for popery, or the abomination that maketh desolate, which commences the great persecutions of the saints by the papal power. 32. 'But the people that do know their God shall be strong, and do exploits.' 33. 'And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.' 35. 'And some of them of understanding shall fail, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.' In verse 35, we have a perfect description of popery. To see it more clearly we will put the parallel scriptures by the side each other.

Chap. xi. v. 36. 'And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.'

2 Thess. ii. 3, 4. 'For that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God sitteth in the temple of God, showing himself that he is God.'

We might bring more parallel scriptures from Dan 7 and 8, to show that this character in chapter 11 is popery, and that we have arrived down in the chapter to the 'dark ages' of papacy. And

verse 10 brings us down to the important time denoted by the words, 'And at the time of the end'—very near the end of the 2300 days. The remainder of the chapter clearly is a history of events intimately connected with Napoleon Bonaparte's career, which brings us in the history of events so near the great consummation and end of the 2300 days, that the following language is appropriate: 12. 'And at (immediately in the vicinity of these events connected with Bonaparte) that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people (spiritual Israel): and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book,' (meaning the book of life).

Thus the book of Daniel, in five successive chains of events, brings us to the end of all earthly kingdoms, when Christ or Michael the great prince will be revealed in the clouds of heaven, and the resurrection take place. The image in Daniel 2, brings us to the setting up of God's everlasting kingdom. Daniel 7, to the time when 'the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened'—or to the time when the saints possess the kingdom. Chap. 8, brings us to the time when the saints cease to be trodden under foot; and consequently to the 'rest that remaineth to the people of God'; and to the time the fourth earthly kingdom is broken *without hand*. And chapter 9 brings us to the 'consummation, and that determined shall be poured upon the desolator.' The 10th chapter then commences, 'in the third year of Cyrus, king of Persia,' and chapters 11 and 12 continue the chain of events to the time 'Michael stands up, the great prince,' and all his people are delivered, 'every one that shall be found written in the book' of life. 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.'

Certainly, then, with such testimony, we may with the greatest consistency be daily 'looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.—The 4th verse of chapter 11 shows us that it was the design of the Holy Spirit that these things should be understood at the time of the end; meaning, as the time drew near, these things should be unsealed to the understanding of God's people. 'But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased'—evidently meaning, the facilities for traveling near the end would be such as to cause a great running to and fro in the earth, and by these means, knowledge would be increased, concerning these things, and that scripture be fulfilled in Rev. xiv. 6. 'And I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come.' None will dispute but that this has been done in a wonderful manner since printing was invented, and since the reformation. The Bible has been translated into over 100 different languages. And since Luther's

time men have been teaching everywhere that the judgment was near, and Christ would soon come. Or, in this way the power of the holy people has been scattered, as will be seen by the rest of the chapter.

Verse 5. 'Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long to the end of these wonders? or how long will these great persecutions under papacy continue? Days of tribulation upon the elect: which days, according to Mark, 'except they be shortened no flesh (or elect) should be saved'; but all true Christians would be destroyed. V. 7. 'And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and an half'—or 1290 years from the time popery was set up, till its dominion was taken away in 1802. 'And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.' When the gospel is sufficiently preached, and these truths relating to the time are scattered sufficiently to answer the prophecy, then the end will come, and the resurrection take place.

But Daniel still inquires, ver. 8. 'And I heard but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.'—Clearly inferring that then they will be unsealed and understood. Who is to blame, then, for understanding them?

Verse 10. 'Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' *But the wise shall understand.* Now comes a further explanation of the 'time, times, and an half': 'And from the time that the daily sacrifice shall be taken away (paganism), and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days'—which days we understand terminated 1802. Ver. 12. 'Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.' Or as the marginal reading of some bibles is, 'A month and a half added'; which in Jewish time would be 45 years: which added to 1802 will make 1847. But to show still further that the resurrection will take place when they do end, he says farther, 'But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.' There may be some fractions of time not given which will extend the time perhaps some months beyond what we can calculate.—'Then will the reaping time have come, and angels shout the harvest home.' May we be ready to hail the glad day.

H. BARRINGER.

Troy, Oct. 25, 1847.

## Selected.

### To Depart and Be with Christ.

"We hope Dr. Thomas or some one in his behalf will give this passage a full and fair exegesis. We wait for light. Meet the case with candor."—Christian Journal and Union.

"Truth needs few words," and we may add that if the truth had never been perverted by human tradition and folly, it would be self-evident. The caption of this article is a text which may be found in Phil. i. 23; and in part used as an index to three paragraphs in friend Criehfield's paper.

As we have no theories of our own to sustain, and are pledged to no human system, Protestant, Romanist, Mohammedan, or Pagan; but

What the Word doth make it,  
So we believe, and take it—

the truths of "the law and the testimony" are to us so many propositions demonstrated in the very statement of them by the Spirit. "In God is no darkness at all." "God is light," and if we would have light, we must "become as little children," and "be taught by him." The Word being light, its undulations are equal, their paths are equal, and consequently they do not interfere.—This law obtains pre-eminently in the writings of Paul. His doctrine never encounters or interferes, so as to neutralize or subvert itself; on the contrary, it is self-illuminating. Thus in Phil. iii. 8. he says "I have suffered the loss of all things." We ask him to what end? He replies, "that I may win Christ, and be found in him," "that I may know him, and the power of his resurrection \* \* \* IF BY ANY MEANS I may attain to the resurrection of the dead, that I may lay hold of that for which I am laid hold of by Christ Jesus." \* \* \* For our commonwealth hath beginning in the heavens [plural]; out of which also [*ex hoc POLITEUMATOS*, understood—*commonwealth*] we welcome the Savior the Lord Jesus Christ, who shall change our vile body that it may become like the body of his glory according to the power whereby he is also able to subdue all things to himself." The reader can take the common version if he prefer it. Now from these promises, what is Paul's obvious, self-evident desire? Is it not to be "found in Jesus," that he may be the subject of a *bodily* glorification by a resurrection from the dead, when the Lord shall return, and appear in his kingdom [for *politeuma*]? Compare this with 2. Tim. iv. 1, 8: Titus ii. 13: Heb. ix. 28: 1. Pet. i. 13: Col. iii. 4. Is it not as clear as a sunbeam that the two great leading events that Paul's mind was firmly and intensely fixed on, were the resurrection of his vile body to life and glory, and the return of the Lord Jesus Christ? Mr. Criehfield invokes "candor" in this case—then let us be candid. Will he therefore as a candid man deny that these things made up Paul's epistle? Will any other man of sound mind venture to deny it? This then we conclude was his desire.

But saith an objector, he had another desire, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better;" from which it is to be *inferred*, that Paul had reference to going to Jesus at the instant of death; and seeing that Paul's vile body was to remain, it follows that he had an immortal soul, which went to considerable glory in "an intermediate state of good disembodied spirits."

To this we reply, if he had another desire, he was the subject of two HOPES which is incongruous with his "pressing forward toward the mark for the prize of the high calling," &c. he ought to have said, on the objector's hypothesis, the *marks*—one of death, the other at general resurrection. But if it be contended that his desire to depart is the true mark, we argue let be so; and as the subsequent parts of a man's discourse are certainly explanatory of what goes before, therefore judge that his "desire to depart and be with Christ" is the same thing as his desire by all possible means to be raised from the dead at Christ's return, as will more fully appear from what follows.

And here we affirm that Paul did not write the words imputed to him. He did not pen the sentiment attributed to him. The advocate of Immortal-Soulism would never have appealed to this text if it had been faithfully translated. His words are "*teen apithumian echoon eis to analusai, kai sin Christoo einai*"—having an earnest desire FOR THE RETURNING and being with Christ. The same verb *analusai* is read in Luke

xii. 36, where it is properly rendered *return*, and in connection with the same topic Paul was discoursing on. In this place Jesus was conversing with his disciples on the subject of the *politeuma* or kingdom. "Fear not," said he, "little flock, for it is your father's good pleasure to give you the kingdom \* \* \* And be ye yourselves like to men that wait for their lord, *potē analusai*, when he shall return, "*ek toon gammon*," on account of the wedding festivities: that when he cometh and knocketh, they may open to him immediately. This waiting position was the attitude of all the disciples, Paul included. Their minds were not fixed on death and its supposed sequents, but upon the *Return of the Lord* to celebrate his nuptials with the bride. For this Paul earnestly longed when he wrote to the Philippians, and why the verb *analuo* should not have been rendered by *return* in both texts, seeing that Jesus and Paul were treating of the same thing, we can not tell, unless the translators supposed it contained no tangible idea.

This word *analuo* is compounded of two words *ana*—again, and *luo*—to loose. To loose again is the radical idea. The noun *analysis*, or analysis, to resolve anything into its constituent parts, is derived from the same verb. Hence when a man is decomposed into "dust and ashes," he has become the subject of analysis, and in this sense the noun is used by Paul 2. Tim. iv. 6, where he says, "the time of my *analysis* or dissolution is at hand"—"henceforth there is laid up for me a crown, &c. which the Lord shall give me at that day. What day? See the first verse—"the day of his appearing in his kingdom."

But while the noun has reference to death by implication, there is no radical idea in the word viewed abstractly, pointing to death. It simply signifies to loose again something that was before loosed, but then fastened or adhered or related to something else, as to loose a ship from her moorings or to depart from a place to which a person had previously gone. Well, the translators put this word into their philological crucible, and having roasted it, they poured it into a mould specially prepared in the case. We suppose them to argue thus: "If the Lord came again to the waiting men, *in returning*, he certainly *departed* from the place to which he went when he left them—therefore the word may be rendered *depart* as well as *return*. Now as the Lord was talking about nuptials and power waiting for him, the word *depart* will not answer our purpose. "Be like men that wait for their Lord when he shall depart for the wedding," would be incongruous; we must here give the radical idea; but in Philippians, we may render it by implication, and make it signify *to die*, because Paul speaks of death in verses 20, 21. We do not see upon what ground it can be understood as in Luke.—We believe in disembodied spirits going to the Lord, and as they came from the Lord originally, in departing this life they return to God who gave them; hence returning means to depart, and departing means to die, and thus we obtain a capital text against the heretics who deny the immortality of the soul! After this fashion it is that men, especially the learned, wrest the words of scripture to their own destruction, and make them of none effect. One at the right hand of power might be said to depart in the sense of returning whence he came; but a man on earth can not be said to depart in the same sense when he dies seeing that he had never set out before.

In the first chapter Paul refers twice to the period of The Returning, in the sixth and tenth verses. This day, as is plain from all his epistles, occupied a large place in his vision of hope, as it does in that of all true believers. He longed for it with great earnestness. "The life he lived in the flesh" was a life of labor and toil, of strife and danger, that he might attain to the resurrec-

tion. In thus laboring he served Christ; therefore for him to live was for Christ to be magnified in his body through suffering, but "to die" would be great "gain," upon the principle, "Blessed are the dead who die in the Lord, for they do rest from their labors, and their works do follow them;" to such their death-day is far better than their birth-day. Now Paul did not know what to choose. For him to live was more needful for disciples, and while he did not wish to die on the selfish principle of gratifying an indolent feeling, or from weariness in his Master's service, he nevertheless "earnestly desired" the Lord's return on account of the wedding, when he and the Philippians "upon earth" would be with Christ ruling over the nations of the earth, in their *politeuma* or kingdom of the heavens.—*Herald of the Future Age*.

## The Advent Harbinger.

"The wise shall understand."

ROCHESTER, TUESDAY, NOVEMBER, 23, 1847.

**A Special Request.**—We earnestly desire to hear from every one of our patrons, to whom we have sent Bills, without fail, by the *tenth of December* next; and sooner, if possible. We mean to know, the Lord willing, how our accounts stand, and, on some just principle, have all settled up, by the commencement of the next volume.

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We will put the paper to them at \$1.00 per Volume. The payment must invariably be in advance. This will be only 74 cents per volume—as the postage will cost us 26 cents.

To all who are in arrears in Canada, we can send papers no longer, until we receive the advance pay; for we cannot afford to send papers without pay, and pay the postage besides.

We hope our Canada subscribers will not withdraw their support on account of these things, but endeavor to sustain the Harbinger, which needs the united aid of all its friends at this time.

### The Little Horn Prevailing.

The infallible word of prophecy has said that the little horn, the papacy, shall prevail until the Ancient of days shall come, &c.: that word will never fail. It has also predicted in reference to that power, that its position at the time of its destruction, would be one of triumphant boasting. She would say in heart, "I sit a queen and am no widow, and shall see no sorrow."

How strikingly these predictions are being fulfilled in the recent, unexpected by many, triumph of the Pope over the powerful Austrian Emperor.—

The Pope says to him, Withdraw your forces from my territory, or I will invoke the prayers of all the faithful against you. If you will not heed this, then I will excommunicate from the church the whole Austrian Empire. And if this fails in accomplishing the desired end, then I will march at the head of two millions of my subjects, and compel submission to my mandate. The Austrian Emperor quailed beneath the rod of the haughty Pontiff, and bowed submission at his feet; while the Pope rises fifty per cent in the esteem of the whole world. Truly, he is prevailing, and can say in reference to earthly powers, "I shall see no sorrow." At this point his destruction is nigh, for strong is the Lord God who will judge that blasphemous power, near the time when it reaches its present position.

### The 'Christians' Again.

The editor of the Palladium, in his paper for Nov. 13th, in noticing our remarks on the apostasy of the 'Christians,' published in the Harbinger of Nov. 2d, seems to offer as a palliation for calling their ministers 'Rev.,' and installing them, the fact that a "private brother (we italicise) called the act, being installed, and the ministers concerned and officiating, 'Rev.'" Such an excuse reminds us of the following: "And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." The editor of the Palladium, and the Christian connection, "*did eat*," though the forbidden, and once by them rejected fruit, was presented by "*a private brother*"!

But in the next breath the editor endeavors to justify his use of 'Rev.' in the following words.—"Those may be right who suppose the prophet means by '*Holy and Reverend*' is his name," that God's name is holy and to be revered, revered, and this is no reason why ministers should not be called Reverend ministers, more than why Christians should not be called, 'Holy Brethren.'" Why not reverse the application of these phrases, and call ministers, Holy Ministers, and brethren, Reverend Brethren? Will the editor of the Palladium tell why not? The evidence he furnishes from 'the prophet' will justify this application, as well as the one he makes. Or why not make an indiscriminate use of Reverend and Holy, among ministers and brethren? Let those ministers, who love to give and receive high sounding titles, answer, if they can.

Again, the editor says, "It may, in Elder M's estimation, be very wrong to call a christian sister a 'Lady.' About this he must enjoy his opinion, and we should think he might allow others to enjoy theirs, without thinking it a great matter, worthy of reproach to his brethren." Now, the editor, and every informed member of the Christian connection, very well knows, that in the days of their purity, there was not a member among them, who would have justified the use of the terms 'Rev.' and 'Lady,' in the manner they are used in the tribute to the memory of the loved wife of elder John Spoor.—Why then try to smooth this matter over with soft words? It pains our heart to see an attempt to do it; especially by one so well acquainted with the facts in the case as is the editor of the Palladium.

The editor further says, "Then Elder M. has exchanged the name Christian for Millerite." If the editor did not know when he penned this statement, we now tell him, that we were accommodating our words to the language of our calumniators, when we called those with whom we associated "despised Millerites." We have not changed our name since giving our views, in the Christian Palladium, on the Church of God, and in the same paper, holding a friendly controversy with Elder O. Barr, on the

name Christian. We then considered, and see no cause to change our opinion, that *Christian* is *not* the denominational name which the Bible calls the church of God. *Church of God* is the name for which we contend, to the rejection of Christian, Adventist, Millerite, or any other inappropriate name. It is proper to call a pious individual a Christian, saint, friend, disciple, etc., but it is unscriptural to call the church of God by either of these names. Will the editor of the Palladium set this matter in its true light before its readers?

The editor further remarks, "We should be glad to see Elder Marsh adopt christian character again as a test of fellowship, instead of particular opinions about the time and manner of the advent of Jesus Christ." This is, to speak charitably, a mistake: for we never have made anything a "test of fellowship" but "christian character." We have ever deprecated making any man's opinions on the "time and manner of the advent," or on any other subject, a test of Christian fellowship. All the change, if it can be called a change, in this matter, that has ever taken place in our faith and teaching, is, we have, since embracing the advent faith, made a *love for the appearing of Christ*, a test of christian character. We think no one can be a *Christian* and *not love* the appearing of Christ. This is scriptural (2 Tim. iv. 8), to which we presume the editor of the Palladium will not object. Will he then correct his mistake on this point?

The editor speaks of "different views" being "the cause of separation from" our old brethren. Not so, on our part, but on theirs it was: for they (the editor being prominent in the act) justified, by repeated resolutions of their highest body, our *moral* and *christian* character, but still wished us to retire from the Palladium office, and near six months after we had peaceably *withdrawn* from the connection, our old conference, without trial, or even giving us notice of what they were about to do, *turned us out of the connection!* And of these strange and unprecedented doings of the Christians, we have not been officially informed to this day? Let it be remembered that we withdrew from the Christians, not on account of an honest difference of opinion, but on account of the deep corruptions of the body. When we left them we believed there were, and still think there are real children of God among them. Them we love and fellowship as our brethren, as we do all such, wherever they may be found, irrespective of the different opinions on minor points that may exist between us.

The editor further thinks we erred in 'denouncing' our 'old brethren' as 'Babylon.' This we never have done, nor any other individual sect or people. We have taught, and still most fully believe, that Mystery Babylon is constituted of the Mother of Harlots and her daughters, the Catholic church and the Protestant sects; that is, *all* and none others, who have committed the sin of fornication, named in Rev. xvii. 2. That sin is, we think, an unlawful connection of the church with human governments. If the Christians are not thus connected, then they are not a member of the lewd family of Babylon, but if they are, then they most certainly belong to that family, or help compose the Great Babylon of the Apocalypse. We think they have committed that sin by their unscriptural connection with civil governments, in their acts of incorporation, connection with the military of the country, holding offices in the government, voting for corrupt rulers, &c., &c. Let them prove themselves clear of this charge, (committing the sin of fornication), by the word of the Lord, and we shall rejoice in their acquittal, confess our mistake, and hail them as our brethren in Christ, so far as their character comports with his word, and once more walk with them in the bonds of friendship and union.

Supposing we have called the Christians Babylon, why do they cower under the charge? Or why become angry at us, and call us hard names; accuse us of being "fallen," and of possessing a "spirit of ambition and envy," "which had rather reign in hell than serve in heaven." Such kind of argument as this may gratify a disposition which we envy not, but will never enlighten the understanding, convert a soul from the error of his ways, or glorify God. The Christians profess to be a Bible people, and if they have the Bible on their side, it would be an easy matter for them to clear themselves of the charge of being identified with Babylon; but if they are guilty of the accusations, then if they have not the humility and frankness to confess it, they may find it for their *present* denominational advantage to deal in unkind and unjust epithets against him who is their accuser: but wo unto those who persist in such things, in the day of final retribution.

One thing more and we will dismiss this subject. The editor says, he should be very glad to see us retrace our steps, back to the Christians, but fears "very much from his acquaintance with the man," that we will not do it; and thinks that we possess "the spirit that had rather reign in hell than serve in heaven." Observe, he thus judges from his "acquaintance with the man." Be it remembered that this editor, Elder Hazen, has had not *fifteen minutes* acquaintance with us, since the meeting at the Palladium office, when we took leave of that paper, and the association which conducts it, and at which meeting Elder Hazen framed a resolution which received the sanction of the meeting, and which, we think, was published in the Palladium, fully approving our *moral and christian* character, and similar resolutions, drawn by Elder Hazen, had been passed at previous meetings of the Association. Did we possess the 'spirit that had rather reign in hell,' when Elder Hazen was thus active in expressing his fellowship for us as a Christian? And did we possess that spirit when, as he says in the article under consideration, we stood upon the 'high ground' we formerly occupied among the Christians? And, with such a spirit, was it an 'error,' as he now says, for us 'to separate' from our 'old brethren?' And with such a spirit, as he now says, would he be 'very glad' to see us again 'wear the name Christian, instead of Millerite'? Oh what inconsistency! But we charitably think it has been caused more by blindness of the head, produced by a love of party or sect, than an error at heart.

### "Two Horned Beast."

NO. II.

Having shown, in our first number on this subject, that the fourth universal kingdom, named in the prophecies of Daniel, covers the entire field of prophecy of the last days, and that the fourth kingdom is constituted of all the governments, kingdoms and powers, pagan and christian, in the Roman earth, from the commencement of Rome pagan to the destruction of Rome papal, at the second advent of Christ—we proceed to prove

3. That the several kingdoms and powers, symbolized by the *beast*, embraced in the fourth kingdom, do *not* all succeed each other. It is highly important to understand this fact in order to know the true meaning of the Two horned beast, and some other symbolical prophecy, with which it is connected. Some expositors of the Apocalypse first settle the principle in the mind, that the Two horned beast must necessarily succeed in chronological order, the beast with seven heads and ten horns. They then go to work to find the anti-type of the two horned and image beasts, after the twelve hundred and sixty years bloody reign of the

ten horned beast; but their labors have been fruitless: for not one of the theories which we have seen, can be sustained by the word of the Lord, and immutable facts in the case. But let the fact be admitted that the Two horned beast and the image beast exist *with* and are a *part* of, the seven headed and ten horned beast, and the intricate matter will be more easily understood.

The last stage of the kingdom of Grecia is symbolized by "four heads" of a leopard, (Dan. vii. 6) denoting the four divisions of the empire, between four of Alexander's generals. These four divisions or kingdoms did not succeed each other, but existed at the same time, and constituted the kingdom of Greece. Why then may not different kingdoms and powers, in the fourth and last kingdom, exist at the same time? That they have thus long existed, do now, and will exist to the end of time, is absolutely certain from the following predictions and facts.

Dan. ii. 41. "The kingdom shall be divided."—Dan. vii. 24. "The ten horns out of this kingdom are ten kings that shall arise." Rev. xvii. 14.—"These shall make war with the Lamb, and the Lamb shall overcome them." Dan. ii. 44. "In the days of these kings shall the God of heaven set up a kingdom." According to these predictions, it is clear that Rome was to be divided into ten kingdoms, which were to exist *together* until the coming of Christ. That the facts in the case fully justify these prophecies, down to the present time, every historian very well knows. The division of Rome into ten kingdoms was completed in A. D. 483.—The following were the divisions: Hungary, Mysia, Ponomia, France, Africa, Spain, Burgundy, Britain, Italy and Germany.

Their modern names are: France, Austria, Lombardy, Portugal, Spain, Rome, Sardinia, Britain, Sweden and Denmark. That these divisions will exist together until the coming of Christ and his kingdom we have every reason to believe.

The ten kingdoms are not the only powers that exist at the same time in the fourth kingdom: the little horn, or Catholic power exists with them. Hence it is said of it in Dan. vii. 20, "his look was more stout than his fellows." No one acquainted with the facts in the case will deny that the Catholic power has existed with the kings of the fourth kingdom. And that both (the little horn and the kings) will exist at the coming of Christ, is evident from the following testimony: "In the days of these kings shall the God of heaven set up a kingdom." "The same horn made war with the saints, and prevailed against them; until the Ancient of days came."

Whatever the man of Sin or Antichrist is, named in 2 Thess. ii., it was to arise soon after the falling away of the primitive church, and was to exist until destroyed by the brightness of the coming of the Lord. Hence the Man of Sin, or Antichrist must exist with the kings of the earth, and help constitute the fourth kingdom.

Whatever the Two-horned Beast is, it was to exist at the time of the existence of the seven headed and ten horned beast; for it was to "exercise all the power of the first beast," and *cause* the earth and them that dwell therein to *worship* the first beast," and do miracles in "sight of the first beast." They must both exist *together*, to do these things. The same may justly be said of the two horned and image beasts; for the former causes the latter to be made, and had power to cause it to live and speak, and be worshipped. Hence, taking all these facts into consideration, it is certain that 'the beast,' the 'two horned beast,' and the 'image of the beast' all exist at the same time; consequently, must all

belong to the same kingdom, symbolized by the beast.

The Mother of harlots, whatever she may denote, also exists at the same time with the 'beast' and 'kings of the earth'; for the kings of the earth commit fornication with her, and she was to be 'seated on the scarlet-colored beast.' And the ten horns were to hate her, and make her desolate, &c. Rev. xvii. The same may be said of the false prophet, for 'the beast was taken, and *with* him the false prophet.' Rev. xix. 20.

This view of the subject makes it certain, that whatever powers are symbolized by the beast, the little horn, the two horned beast, the image of the beast, antichrist, the man of sin, the blasphemous mouth, the mother of harlots, and false prophet, *all* exist at the *same time*, and help constitute the fourth kingdom, symbolized by the terrible ten horned beast of Dan. vii. and Rev. xiii.

Let these facts be well understood, and we shall be prepared to show the relation these different powers sustain to each other.

☞ A worthy brother requests Bro. G. Needham to answer in our columns the following questions:

What was the character of the Anti-christs of the first epistle of John, which he says they had heard should come, and that already it was in the world? As they were a class of characters who had gone out from among them, and were trying to seduce them, were they Hymenius, Philetus, Alexander, and their associates or followers, mentioned 2 Tim. ii. 8-19, and probably alluded to in 1 Cor. xv. 12? Were they the same that Paul alluded to when he said, "The mystery of iniquity doth already work"? 2 Thess. ii. 7. Is the doctrine of eternal life, through Christ, that truth which is set forth in opposition to the errors of Anti-christs?—Or does it appear that these Anti-christs denied the Son by denying that eternal life is the gift of God through Christ?

☞ Bro. Carlton's communication on another page we cannot fully endorse, yet we are willing he should speak through our columns, in candor, as he has done. We hope some one of our Biblical and historical correspondents will, in the same kind spirit in which Bro. C. has written, point out the mistakes into which he has fallen. In this way a lively and healthful interest may be kept up among us, light be shed upon points of doctrine which many now but imperfectly understand, and each other be mutually benefitted by the Christian investigation. Will some one comply with this request.

☞ Can our patrons add a few more subscribers to our list at this time? We request them to try: for a number, as we anticipated, on receiving bills, have ordered their papers to be discontinued. Will our brethren and sisters see that this matter is kept about right?

A CORRECTION.—Some time since we published that Bro. Bates, a believer in the shut door theory, was at the Champlain campmeeting, and heard Bro. Miller advance his views on that subject. We are informed by Bro. Chapin of this city, that Bro. Bates was not at that meeting, but obtained his information from one who was there. We make the correction with pleasure.

☞ We have no right to say what portions of the gospel should, or should not be preached. Preach the gospel, is the divine command; and the duty of finite man is, to obey, irrespective of consequences.

## The Poor in England.

The following extract from an article written by Wm. Howitt, for his "People's Journal," will give our readers some idea of the wretchedness which exists among the poorer classes in many parts of Great Britain:

Few things distress an intelligent, benevolent, and especially a Christian mind, more deeply, than to observe the extreme necessity of numbers of the deserving poor of our country, and particularly at this moment, in the rural districts. These are the persons who are not obtrusive; they do not complain until they are compelled; they do not make a parade of their grievances and miseries. Still it makes the heart of a philanthropist and a Christian bleed, to perceive what hardships they realize, what miseries thousands of them now endure, and many of them, too, the very gems of our country. Take a few sad examples which have recently come under the observation of the writer.

One cottage was entered, where there was a hard working man, whose wife was ill, and had two young children.

"What do you earn weekly?"

"Five shillings."

"Is that all?"

"Yes: it is with great difficulty that I can earn six shillings."

"What do you pay for your cottage?"

"Two shillings a week: so that on Saturday night I have three or four shillings to go through the whole of the next week; six loaves at 9d the loaf, will more than swallow up all."

I well know that the wife of this poor man would have perished from starvation at an early stage of her illness, during the winter, had not prompt relief been afforded her by a neighboring and respectable family, who unexpectedly discovered the extreme distress suffered. Is not this appalling?

I went into a wretched habitation the other day, where there is a deserving woman at work from morning till night.

"What do you earn weekly?"

"Four and sometimes five shillings."

"How do you live at all, with your three children?"

"I scarcely know, sir."

"Do you have any parochial relief?"

"Two loaves weekly."

"Is that all—can you get no more?"

"No more will be allowed me."

"Do you get any tea?"

"No."

"What do you drink instead?"

"Pea broth, or lard broth."

"Is it possible! Do you get any sugar?"

"I have never seen any in my house."

"What do you eat from week to week?"

"Nothing but bread and boiled peas: and have not half enough for my wife and children. Formerly, I used to boil up, twice a day, a saucepan of potatoes; and when they failed, all failed."

Is not this shocking? but it is only one case among thousands. A most unobtrusive and excellent female recently made her case known to me, and I have the most satisfactory evidence of her high moral, and even Christian character. I proposed the following queries:

"Is not your health delicate?"

"It is very uncertain—I cannot work hard; still I am obliged to labor nearly from morning till night."

"What are your weekly earnings?"

"Three shillings."

"Can you earn no more?"

"I might earn one-and-sixpence in addition, but I do the washing for myself and children."

"You have two daughters, have you not!—what do they earn?"

"About two shillings each."

"You have then, seven shillings coming in weekly—is that all?"

"Yes."

"How do you distribute this money?"

"Rent, 2s.; six loaves at 9d., 4s. 6d.; soap for washing, 6d.—7s."

"You have then, nothing for coals or wood—nothing for shoes or clothes—nothing for butter or bacon?"

"Oh, no! nothing, except what a benevolent person may give us."

"Do you gain no parochial relief?"

"None at present—I have applied, but out-door relief is refused, unless under peculiar circumstances; when application has been made for a little help, the remark has been expressed: 'no relief except you come into the house.'"

"You are unwilling to go into the house, are you not?"

"Yes."

"On what ground?"

"Not so much on my own account as my two daughters; they cannot bear, poor girls! to have their hair cut, and to wear the union attire!"

Nor ought they to enter; this deserving family should be and must be relieved. These are the worthy and excellent poor, whom it would be barbarity not to help; and happy is the writer to state, that through his earnest solicitations, some scanty relief will be afforded to the family just referred to.

In conversing with one poor family and another, my heart has been sadly pained, in marking the hardships which are now endured; and, until the rate of wages be higher, and the summer crops be got in, it is feared that the amount of their sufferings will scarcely be diminished.

What can be more afflictive than the statement of one most worthy man to me recently, the father of a large family, whose health is precarious, who has been laid up twice with illness this winter, and whose constitution requires support; he told the writer that he had not tasted a morsel of meat for the last twelve months, and such a thing his family can never think of gaining.

My heart bleeds for such persons—honest, amiable, and industrious. Their temporal condition ought to be improved. They ought to be placed, by their manual labor, in circumstances to enable them to procure a little animal food once a day. Nature requires it; the hard working men require it, and we hope the day will arrive, in the history of our deserving peasantry, when they will be able to see a little wholesome meat on their table, and when their children will partake with them of that which is so sustaining and invigorating to the physical frame. We want not luxuries for them, but necessaries, and as Shakspeare observes, in *Coriolanus*,

"What authority surfeits on would relieve them."

## Correspondence.

FROM BRO. I. C. WELLCOME.

DEAR BRO. MARSH:—I enclose to you one dollar for the "Harbinger," which I receive from week to week with gladness, for it brings to me tidings of a kingdom to come, in which I have great interest, for in that kingdom I hope to reign with our blessed Lord and Savior, and enjoy the fulfilment of God's promise, "the meek shall inherit the earth." I hope through Christ to be of that character to whom the promise is made. Here I wish to say I am highly gratified with the course of the "Harbinger," in striving to bring out of the treasury of the Lord things both new and old. I take all three of the Advent papers, and like them all "for their work's sake"; yet I cannot believe all they put forth, neither will I speak evil and ridicule any of them for what they do teach, or for refusing to publish what they deem error. I do not think any editor is under obligation to publish what I may write for that purpose, nor do I think any congregation is obliged to hear and believe all I may advance in an assembly; but I do believe we have a right to speak and write, when permitted, all we believe God has spoken in his word; and we also have a right to study to know the truth, and be made free by it, to investigate and compare scripture with scripture, giving each its proper bearing and its proper place. But I would not say that every man should teach the same portion of doctrine, or that all should exercise one gift, neither that any one part of God's word should receive all of our attention, to the exclusion of other parts. No; we have seen the evil of such proceedings, and have felt much of its withering influence. And my heart has been cheered to see that God has servants in the vineyard who will continue to search for more and more light in his word—to dig as for hidden treasure.

I love the work of investigation, both private and public; it does not harm me to meet and converse, read and compare, my ideas with others, and then

try each by the sure Word. We who have been studying to learn what God has said concerning the second advent of Christ, the nature of his kingdom, the time of its being set up, the character of its subjects, the final destiny of the wicked: we, I say, have felt the effects of a sentiment that is prevalent among the ministry and membership, which says, "It is enough for us to know that we are Christians—we need not be troubled about these things—they do not concern us," &c. How many have said to us, "You have no business to be studying about such doctrines—it distracts the mind. You ought not to talk of Christ's coming, in our meetings; it hurts some of our brethren; it causes them to leave the meetings; it breaks up our churches; it creates disunion among us; it is a dangerous subject to introduce into the church; you may find enough to do to talk about holiness and exhort sinners, and try to keep peace among brethren," &c. And when we have entreated of them to listen to the Bible—to study to know what God had revealed—they have said, "Well, suppose it is so, it is no matter, only let us be ready and that is enough"; or, as a man said to me a few days since, while talking of Christ's coming, "What is that to thee: follow thou me." This was an end of his thirst for religious knowledge. I envy not the condition of such in the judgment. And now, brethren, I wish to ask you, if any of you are being governed by such a principle! Are any of you bestowing your whole attention to one single fundamental principle of the gospel, and rallying all your powers to promulgate that, to the neglect of others? Have you erected bounds to your present attainments in scripture knowledge, and lost your interest to look for more? or have you become puffed up, to think you have learned all the Bible contains? If either is the case, you have missed the right course, surely. If you have attained all you think to be necessary for you, I would entreat you not to strive to prevent others from learning more; and if they believe the things they read in God's word, and are zealous enough to try to teach it to others, do not speak reproachfully of them and their course, nor condemn them as 'harping' upon unimportant subjects. Do not accuse them of leading off from the fundamental principles, until it is manifest they have lost their interest in them. Remember you have suffered by the same treatment from others, in relation to your study and teaching that the Lord was at hand. If you feel that God has called you to labor in the support and defence of some one important feature of the advent doctrine, others may have the same opinion in relation to some other point. And if you think a brother is teaching an error, then let the word of God be called in to settle it. Give your strong Bible reasons—meet the subject in the face, if you think it of importance.

I am not for shunning controversy to keep peace, but for a candid prayerful study, and mutual searching for the truth. Yet, it is true many controversies end in strife. Such I shun; they are not of God. But I stop not for that, neither have our fathers before us. Had Luther confined his labors to the bulwarks of the Catholic faith to sustain them, all would be still, and he might have been honored.—Had Wesley taken shelter under some sentiment that had become popular in the church, he would not have passed the trials and obtained the enemies he did; and so with others. So it might have been with the Adventists, had controversy been shunned, and we should have been deprived of much of the fruits of their toils and investigations.

I have spoken to those, and those only, who have manifested this sentiment; and I pray God to lead them and us in a plain path, and continue to enlighten us in the truths of his word, and prepare us all for his coming kingdom. Amen.

Yours, in hope of eternal life in Christ,  
I. C. WELLCOME.

Hallowell, Me., Nov. 1, 1847.

FROM SISTER C. ISHAM.

DEAR BRO. MARSH:—In reading your paper I have often been cheered and comforted, and I am glad to see you follow the word of God rather than the traditions of men. O how careful we must be in this hour of trial, to hold on with confidence to the sure word of God. I feel thankful for the light I have received through the medium of the Harbinger, on the state of the dead. It gives us to understand the

extent of Christ's atonement, that he died to redeem us from death, and it shows the beauties of the resurrection. Those who believe the soul goes to God at death, can very well dispense with the body, if as they say, it is but a clog to the soul; and this is why so many disbelieve in the resurrection. I think the truth on all subjects in the Bible pertaining to our faith is essential, and should never be considered a sectarian question. I expect to be judged by the Word, and I believe God has so guarded its translation that we may believe all it teaches us. I hope we shall not indulge in any unkind feelings towards those who differ from us in their opinion; and if we are rather harshly treated by some, let us return kind words, and especially have kind feelings; for if we have not the Spirit of Christ we are none of his.—Let us avoid all strife, but let us hold fast the truth, and not fear the loss of friends, but be willing to give them all up for the truth's sake, if need be. I believe Jesus will soon come, and take his waiting people home.

There are no believers in the coming of Christ in this place but myself and husband, and we are striving to walk in that straight and narrow path that leads to life. I love the blessed gospel of the kingdom; and the blessed hope it imparts comforts me amid all my trials.

In reading the papers, the "Herald" and "Harbinger," I have been afraid of late that there are some things of a character which will tend to divide, rather than unite the people of God. It was the Savior's prayer that all that should believe on him might be one, even as he and the Father are one. Consider what a union that is. If we had more of the meek Spirit of Jesus in our hearts, we might overcome the difficulties or evils that seem to threaten us. Let us take all heed to the apostle James, "Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door."

Yours, in hope of a glorious immortality,  
at the resurrection of Christ,  
CLARISSA ISHAM.  
St. George, Vt., Nov. 8, 1847.

FROM BRO. J. C. BYWATER.

BRO. MARSH:—I closed my labors at Homer on Sunday, Oct. 31, after preaching eight days. The meeting was one of interest to my soul and many others. Quite a number embraced the faith, who had never heard or read on the subject before, and rejoiced to find something to feed their hungry souls. The word preached was truly meat in due season to them. One young woman was converted, and is now rejoicing in hope of the glory of God, and a number more rose for prayers the last night I preached there. The meetings, I trust, will be the means of waking up many to the subject of Christ's immediate coming.

I also visited the brethren at Syracuse, Manlius, Seneca Falls, and Victor. I preached four evenings in Syracuse. The brethren there are holding on and trying to live. One man has recently been converted there from infidelity to the belief of the truth—the whole truth. I preached one evening only in Manlius, and a blessed meeting it was. One soul, I trust, found Jesus precious to her. Bro. Rose, of Canton, was there, and had preached a number of times the week previous to good effect. Our brethren were much strengthened, and some backsliders reclaimed, sinners awakened, and the devil aroused, by the labors of Bro. R. May the Lord be with him, and strengthen him in proclaiming the glad tidings of the kingdom.

Our brethren in Seneca Falls and Victor are holding on to the blessed hope, and expect it will soon be consummated. In each of these places they expect soon to have a Conference.

Yours, in hope,  
J. C. BYWATER.

Rochester, Nov., 17, 1847.

FROM BRO. J. J. PORTER.

DEAR BRO. MARSH:—The cause of Christ my Redeemer is still precious to me; and though, on account of infirmity, I am not able as formerly to preach publicly the gospel of the kingdom, and thus do my part in warning my fellow men that the day of the Lord is at hand, yet I believe with all my

heart that this generation will witness the coming of the King of Zion, in all his glory, to settle the great dispute between Christ and the devil; bring the reward of all the faithful ones, and fix forever the doom of the wicked. Time is short. "The end of all things is at hand."

What greater incentive to duty can the Christian have than to know from the signs that Christ has given us that he is even at the door? And from all the chronological data that we have, the great probability is that we are now in the last prophetic year, and the Lord may come at any time. These were the points that did once awaken and encourage the Advent believer, and they will operate on us now in proportion to our faith. These are leading truths, though all other truth is of importance. And I would say to all the dear brethren, Keep these great truths before the minds of each other, and before the world.

I find that many of my former acquaintances in this city and vicinity, who were once strong in faith, have become cold, or lukewarm. This gives me sorrow. May the Lord yet revive and awaken them to see the danger that threatens their final ruin. Some I find have abided in Christ, and have borne up manfully under all the trials and disappointments by the way. For them, if they hold to the end, the Lord has in reserve a crown of glory, that will not fade away.

I would say to the brethren with whom I have labored in the city of Buffalo, Be strong in faith. It is your faith that will overcome the world, and by faith you will be prepared to stand before the Son of man. We shall soon meet in the everlasting kingdom of God. May the Lord bless and keep you, as in the hollow of his hand, until the day of the Lord shall come.

Yours, in hope of eternal life,  
JOHN J. PORTER.  
Philadelphia, Pa., Nov. 10, 1847.

[For the Harbinger.]  
Life Everlasting.

When mortals are usher'd at birth into air,  
A shriek but announces death's demon is there—  
The struggle commences the moment we live,  
And ends by consigning our dust to the grave.

But life everlasting is offered to all:  
A gift that's more precious than this earthly ball,  
Or worlds upon worlds, unnumbered, untold,  
Though filled with all else, yea, even with gold.

But how little men prize it, how few will e'en try  
To make sure a treasure that's valued so high:  
Which losing, they're undone forever and aye,  
And doom'd in death's dungeon forever to lay.

Life! life everlasting! not a shriek nor a sigh  
Can ever attend this rich boon from on high;  
We'll shout at its dawning, and shout as it flies,  
Life! life everlasting! the righteous ne'er dies.

C. T. CATLIN.

West Troy, N. Y.

FROM BRO. R. R. YORK.

BRO. MARSH:—I am aware that I have not the ability to write much, if any thing, that will encourage or comfort you or your readers; yet I feel that I must let you know that the "Harbinger" is a great source of encouragement to me while trying to overcome the many obstacles that are surrounding me daily; threatening to overthrow my faith, and thereby draw me away from the hope of the gospel.—Surely, I feel the present to be a time of great trial and danger. The world, the flesh, and the devil, all seem combined to lead away those who are seeking to know the truth. What delusive hopes are help up before us continually. And I often fear that in some unguarded moment, I may yield to the tempter, and fall to rise no more.

We need to watch and pray always—to keep our eye on the prize before us; and not for one moment lay down our armor, lest our Lord, coming suddenly, should find us sleeping. We might well give up in despair, had we no Almighty arm to aid us. But

what encouragement we have to press on, when He who is able and willing to save has said, "My grace is sufficient for thee." Believing this, we may rely on this dear Friend; and amid the greatest dangers, look up, and lift up our heads, knowing, from infallible evidence, that redemption is near at hand. O, brethren and sisters, do not be discouraged. The battle will be short—the victory will soon, yes, very soon, be won; and Jesus himself will give us possession of the everlasting kingdom. The little flock now scattered here and there over the face of the earth, will shortly be gathered and sheltered in the fold, having our Lord for a shepherd forever. Shall we not praise God for such a hope as this? Surely, we can say with one anciently, "Bless the Lord, O my soul, and all that is within me bless his holy name."

Let us, then, be up and doing, that when the Lord shall come he may say to us, "Well done, good and faithful servants, enter into the joy of thy Lord."

Your brother, in hope of immortality and eternal life at the appearing of Jesus Christ.

R. R. YORK.

North Yarmouth Me., Oct., 26, 1847.

Gswego, Oct. 30th, 1847.

BRO. MARSH:—Each time that I have visited Oswego, my health has been so poor that I think it better to give up the idea of remaining here. The lake air I suppose to be the chief cause of my sickness.—Unless something unforeseen occur to incline me otherwise, I think I shall labor in the south part of Ohio during the winter. Is there no devoted, judicious brother who sees it duty for him to come and labor here? Should this meet the eye of any such one—a God-trusting, self-sacrificed minister of Christ and able to divide rightly the word of life, let him come.

My address for the present is—Auburn, N. Y.  
Yours in bodily weakness, but in hope,  
HENRY HEYES.

LOWELL, Vt., Nov. 5, 1847.

BRO. MARSH:—I have noticed that many of your correspondents are speaking words of encouragement in relation to the continuance and success of your valuable paper. I think the best encouragement that you can have is prompt pay, as that is a very sure pledge that your subscribers are satisfied with your performance.

I cannot say that the Advent cause is making great progress in this immediate vicinity, but still I have no doubt it is holding fast "whereunto it has attained"; and I am much mistaken if the general views and understanding of the Scriptures, as understood and explained by Advent lecturers, are not being somewhat extensively adopted by the different sects and orders of professing Christians.

With great respect and brotherly love, I am in the bonds of peace, and daily looking for the realization of our blessed hope,

Your brother,  
BENJAMIN PERRY.

WEST ALMOND, N. Y., Nov. 4, 1847.

DEAR BRO. MARSH:—I wish to say through your paper to those who love the coming of Christ, that I still have a hope of immortality. The thoughts which cause the liveliest, deepest, and most happy sensations in my mind, are of the resurrection, the new earth, and of the meeting of all the good and holy in the kingdom of God. The scenes and events of the great day seem near. O, brethren and sisters, be ready. Keep the unity of the Spirit in the bond of peace. May the love of God abound more and more. I feel almost constantly the pain of disease working in this mortal system. I long for immortality, incorruption, eternal life. God says be patient. May we all be submissive, meek, quiet, "waiting for the adoption, to wit, the redemption of our bodies."

Your brother in hope,  
JOHN T. MORLEY.

## Obituary.

Died, at Cincinnati, O., on Monday at 11 o'clock, November 1, after a long and painful illness, MARIA ANN, the beloved wife of JOHN KILOH, Commercial Bank, formerly of Aberdeen, Scotland.

## Latest Foreign News.

### THE MANUFACTURING DISTRICTS.

From the Britannia, Oct. 23.

The progress of destitution is frightful in the extreme. In Lancashire alone it is computed that 50,000 workpeople, with their families, are deprived of employment. In Manchester, during the last week, the number of operatives wholly without employment has increased by 1,200, the number on short time has increased by 3,500. The report of Mondays Manchester market states that "it was the dreariest market day ever experienced in Manchester, not a single sale having been reported." The following official returns from Manchester for the last three weeks will show the rapid increase in the number of operatives now on short time, or entirely out of employment:

#### OPERATIVES IN THE MILLS IN MANCHESTER.

	Full time.	Short time.	Out.
Oct. 5,	24,371	7,956	8,436
" 12,	23,200	8,710	9,108
" 19,	18,516	12,198	10,341

The reductions are still being carried rapidly forward, so that there is a prospect of greater destitution than Manchester has ever known before.

The state of the manufacturing districts is so alarming that Government, though it refuses all measures of relief, is providing a strong military force to keep the peace. At Carlisle the local authorities have received warrants from Sir George Grey, the Home Secretary, authorizing them to call out and enrol the pensioners of the district; and a strong force of cavalry is now stationed at Newbridge. No one supposes that the winter can be got through, should the distress not be mitigated, without some desperate rioting.

The *Morning Chronicle* of Thursday states:

"We are sorry to learn that serious apprehensions are entertained of an outbreak on the part of the operatives, of whom so many are now out of employment in consequence of the stoppage of several of the mills. The return of the number of mills at work, and people employed in them last week, shows that scarcely more than half the usual number of mills are working full time; the diminution in one week having been no less than fifteen. The number of unemployed hands is upward of 10,000, and there are more than 12,000 working short time. The total number in full work is only about 18,000, no less than 5,000 having been placed on short time, or thrown altogether out of employment, during the course of the past week."

### IRELAND.

DUBLIN, Oct. 21.—The country is in a frightful state of disorder. Crime progresses with undiminished rapidity. Murder succeeds murder, and the horrors attending the death of Mr. Roe have been replaced by the fresher horrors accompanying the assassination of Mr. Lucas.

It is painful to contemplate the social aspect of the country before we have reached the gloom of winter, when disorder plays its most bloody and daring feats. This was wont to be the season of repose—turbulence now reigns over a large portion of two provinces. A marked characteristic of the marauding bands which march about in the open day is their determined spirit of resistance.

They attack poor-houses and enter desmesnes to carry off flocks in the very presence of the military and police. Sometimes they engage with them as in the case of the desperate riot at Rathkeale. Another feature peculiar to these displays is, that the mass consists, not of paupers and famine-stricken wretches, but of strong hale young fellows, who, having no employment, cultivate wickedness.

The object is to deter from rents and rates. To suppress the furious spirit which works more strongly from day to day, and is soon likely to overspread these provinces, will require all the powers of the Executive.

[London Express, Oct. 23.]

### ITALY.

The fact of the evacuation of Ferrara is positive. The circumstances which precede it are less certainly given.

According to a correspondent of the *Constitutional*, writing from Rome, his Holiness tried without effect mild and conciliating remonstrances to induce

the Austrian cabinet to withdraw the troops. He the informed Count Lutzuw that if any human means failed to enable him to preserve the trust which had been confided in him, he would have recourse to divine means. He would first address himself to the whole Christian world, and ask their prayers for the deliverance of the Church, and that if after that Austria should persist in keeping her troops in the city of Ferrara, he would be compelled to resort to excommunication. Before this threat Austria recoiled; and an order was expected for the retirement of the troops from the city of Ferrara, and this measure was carried into effect.

Rome continues perfectly quiet. The people seem to have received this news with a dignified tranquility which indicates conscious rectitude and strength. The election of the officers of the national guard was proceeding without any extraordinary excitement. Happily the fears of the retirement of Cardinal Perretti were unfounded. That minister on the 26th inspected the garrison of the Castle of St. Angelo, where he delivered to the troops collected in a square around him, the following remarkable address:

"I have visited you by the express command of our well beloved sovereign, to testify in his name his perfect satisfaction. This really extraordinary trait of benevolence can not but be highly gratifying to you because I do not think it customary for sovereigns to employ their prime minister, as his Holiness does to-day, to bear words which generally have their place in the orders of the day. I avail myself of this opportunity to exhort you to remain faithful observers of duty and discipline, and not that I have any particular reason to engage you to do so. Thanks to God, we are tranquil and peaceable, perhaps more so than other people. However should any danger present itself, (which certainly is not the case at present) I am convinced that pious as you are, and grateful to your sovereign, who is also your father, you would give proofs of your fidelity and courage, and you would not be alone. I shall be your companion. Though wearing the garb of a priest, and though I can not show the courage of a soldier, I can affirm to you I have enough of the courage of a citizen not to be behind hand should the occasion require my aid; but I repeat danger will not come.—Soldiers, I recommend three things unto you—religion, fidelity, discipline. Long live Pius IX."

### THE MARCH OF THE CHOLERA.

This devastating scourge seems to be approaching once more our region of the world. It is striding from the plains of India to Europe, with a rapidity, which appals those who have for many months past followed its progress. Its march is always from the East to the West. Two years ago it ravaged the conquered provinces of India, decimating the English army at Karrachee and Hyderabad. Shortly afterwards it extended its devastation to Afghanistan. It traversed Persia from east to west, and there its course was divided—on one side, it descended toward Kurdistan and the province of Bagdad; on the other it advanced to Tartary itself. Then it ascended the mountains of Caucasus, and struck down the Russian troops on their expedition against the inhabitants of Circassia. Hardly more than a month ago Europe was astounded with the intelligence that this frightful pestilence had already appeared on its frontiers, and that its ravages had extended to many ports on the Sea of Azoff. In fact it seems to have resumed that fatal march, the memory of which is so awful—its march during 1830 and 1831.

It will be recollected that the cholera was more than six months in passing through Europe. Coming from India, as it now does, it first desolated the Caucasus, Russia, and Turkey; then it followed the shores of the Baltic, and filled the fair land of France with lamentation; it was at Riga, Dantzic, and Memel in the month of May; at Vienna and Berlin in August; at Hamburg in October; and in England in November.

Letters received from St. Petersburg a month ago were not of a nature to lull inquietude. The cholera continued on its march, and pursued the same road it took in 1831. It had arrived at Toula, about forty miles from Moscow. Its intensity varied with its change of place. As in days past its chief victims belonged to the poorer classes; these who were unhappily addicted to the drinking of spirituous liquors were instantly attacked. The upper classes of society did not escape.

Recent accounts say that the pestilence was at Odessa. Some fatal cases were even reported at Moscow. Col. Stalupin one of the emperor's aides-de-camp, had died with it. Fearful apprehensions were entertained in the kingdom of Poland. We should not be surprised to hear that it had reached Germany, and was rapidly making its way to Italy, France, and Spain. Should these apprehensions be confirmed, the sooner we set ourselves about it the better. Extensive and particular sanitary regulations should be adopted. All our large cities should be thoroughly cleansed.—*New World*.

### BUSINESS NOTES.

E. E. Hill—The bill we think was correct. Your remittances, if we are not mistaken, have been made at the same time, and to the same amount, as those of C. Morrison. Your last remittances squared your accounts to close vol xiii—since which, you have sent one dollar, which would pay to vol xv no 13, leaving 50 cents due at close vol xv.

M. S. Higby—The mistake is rectified.

L. Clement—You are right.

E. Bellows—We received a letter Nov. 1st, without signature or date, containing \$1 each for A Bishop, D C Tourlet, & P Wilcox, Is this the one to which you refer?

T. Smith—Your agency fully compensates; have no demand against you. J. S. owes \$1.12.

G. S. Gardner—It was a mistake. It is free.

E. Miller—On book account \$1. We have none. Yes.

T. Cole—Send 30 of Cook's pamphlets by Express to E. Miller, Albion, Calhoun Co., Mich. He is responsible.

Wm Thayer—Have changed as you direct: pays to whole no 231

E. Miller requests some one to send him by mail to Homer, Calhoun co., Mich., No. 2, of the Bible Reader.

### NOTICE.

The Advent congregation in New York, which formerly met for worship at the corner of Grand and Elizabeth streets, has removed to No. 59, Bond st., (two doors from Bowers), where will be preaching three times on the Sabbath, and meeting also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the city are invited to meet with them.

MEETINGS IN THIS CITY—three times on the Sabbath, and on Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets. Entrance on Main street, first door from the 3d Presbyterian Church. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

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.

### REMITTANCES FOR THE HARBINGER.

\$1.00 Each—G W Cherry, W M Palmer, J G Harrison, C B Hotchkiss, T C Severance, J Kiloh, J T Mearl, A F Ober, A Loomis, J Schut. \$2.00 Each—J T Townsend, S Jones, D Austin, N Smith, Mrs H Chapin. \$1.50 Each—C M Mead, E Brisban, E Cooley. J G Smith \$3.

\$1.00 Each—E Cross, B Perry, Mrs Atwood, G Bohannon, F Carpenter, N Rublee, D Dole, T Carpenter, B B Boardman, L Wilcox, J Thayer, J Marsh, D C Tourlet, P Aldrich, J C Stoddard, C Beckwith, M M Mayo, J Phillips, J Demerest, E Muzzy, L Rawson, J Turner, H Maxwell, E Baker, J S Woods, S Sweet, A Hinds, J W Clark, C Conklin, A Randall, W Allen, B N Childs, I Thrasher, A Babcock, S Sanders, I Joslin, W Bushnell, A McHinch, H Harris. \$2.00 Each—N Dunton, D S Pitcher, W Blanchard, A Barton, O Baxter, S Wright, M Donald, J W Fish, B Tiley, J Grey, D Read, John Gladding, T Colson, E R. Lewis to no 215, S S Sage. \$3 Each—J N Gladding, E Lewis to no 215, S S Sage. \$5 Each—Wm Bailey, W D Cook. \$1.50 Each—N Smith, W Thayer. 50 cents Each—J Clapp, Mrs D B Lum, M Payne, A Daigneau, Mrs J Fairfield. W J Grimes \$1.55, L Yarnor \$1.10, R Hensley 37 cents.

LETTERS NOT CONTAINING REMITTANCES—S Griggs M Stoddard E Eacret J Thompson M B Sherwin W Ongley J Weston M M George L Clement G Stora A Way E Hollister R Bacon H Barringer E S Bryant M S Higby J F Hulzer D Burlington C W Smith C Isham E Peacock E A Marsh G W Burnham J J Porter J Lewis E Bellows A K Daggett W Sprague E H Fairfield C B Hotchkiss.

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