

# 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. 11.

ROCHESTER, N. Y., SEPTEMBER 2, 1848.

WHOLE NO. 245.

## Original Poetry.

For the Advent Harbinger.

### The Pilgrim's Rest.

There remaineth a rest for the people of God. (Heb. iv. 9.)

Ho! weary brother pilgrim,  
To Zion's City bound:—  
There is a rest remaining  
On Canaan's happy ground.

Lift up your care-worn visage,  
Look over yonder field;  
Behold the land of pleasure  
Prepared for the good.

See how the trees are bending  
With fruits of golden hue,  
Clad in the richest blossoms  
Of varied colors too.

Beneath their shade reposing,  
You yet may take your fill  
Of fruit, and drink sweet water  
From ev'ry living rill.

On yonder verdant meadow,  
With flowers sprinkled o'er,  
At leisure you may ramble,  
Nor weary yourself more.

The City of the Father—  
How bright doth shine;  
There you may taste his bounty,  
With Jesus at your dine.

The marriage feast is ready,  
The oxen are all kill'd,  
The fattings are prepared,  
The cups with wine are fill'd.

Lift up your head rejoicing,  
A Pilgrim though you are:  
You shall inherit all things  
With your Redeemer there.

Thy way is dark and dreary,  
But gird thyself and run:  
The rest that is remaining  
Is an eternal one.

C. T. CATLIN.

Buffalo, Aug. 23, 1848.

## Original Articles.

For the Advent Harbinger.

### THE PURPOSE OF GOD.

THE TIME FOR ITS CONSUMMATION.

NO. XI.

In A. D. 325, the Nicene council, which consisted of 318 Bishops, assembled from all parts of the world with great solemnity. In their "Ecclesiastical forms, or constitutions, in the chapter about the providence of God, and about the world, they speak thus: 'The world was made meaner, or less perfect, provisionally; for God foresaw that man would sin: wherefore we expect new heavens and a new earth, according to the holy Scriptures, at the appearance and kingdom of the great God and our Savior Jesus Christ. And then, as Daniel says, (chap. vii. 18) the saints of the Most High shall take the kingdom, and the earth shall be pure, holy, the land of the living not of the dead. Which David foreseeing, by the eye of faith, cries out (Ps. xxvii. 13), I believe to see the good things of the Lord in the land of the living. Our Savior says, Happy are the meek for they shall inherit the earth. Matt. v. 5. And the prophet Ezekiel says (chap. xxvi. 6), The feet of the meek and lowly shall tread upon it.' So you see, according to the judgment of these fathers, there will be a kingdom of Christ upon earth; and moreover, that it will be in the

new heavens and new earth, and in both these points they cite the prophets and our Savior in confirmation of them." As Popery rose up, the doctrine of Christ's personal reign upon the new earth grew into discredit. It never pleased the church of Rome, for they assume the ground that Christ reigns upon earth now by his vicar, the Pope, and quote the promises of his future kingdom and power on the new earth to support the usurped authority and blasphemous pretensions of the Pope here. But at the reformation this was revived; and from the unreserved manner in which the Reformers advanced it, shows clearly it was not considered new or doubtful.

LUTHER, in his commentary on John x. 11—16, "Other sheep I have," &c., writes thus:—"Some, in explaining this passage, say, that before the latter days the whole world shall become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. BEWARE OF THIS DELUSION."

In another place he uses the following striking language: "I am persuaded that verily the day of judgment is not far off: yea, will not be absent above THREE HUNDRED YEARS LONGER."—Hence, it is clear that, by the "latter days," he must have referred to the time following the resurrection—before which time he did not expect the Millennium, for he proceeds: "The voice will soon be heard: 'Behold the Bridegroom cometh!' God neither will nor can suffer this wicked world to exist much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word."

MELANCTHON, Luther's fellow-laborer in the reformation, was the author of the Augsburg Confession, and "which," says the Rel. Enc., "may be considered as the creed of the German Reformers." The seventeenth article says: "We condemn those who circulate the Judaizing notion that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the glorious doctrine of the restitution of the earth, and all things in it, and says: "I expect, with Paul, a reparation of all the evils caused by sin, for which he represents the creatures as groaning and travailing."

JOHN KNOX, "the great Champion of the Scottish Reformation," (who died in 1572), in his Liturgy, speaking of the reforming of the face of the whole earth, says: "Which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."

E. R. PINNEY.

For the Advent Harbinger.

### CONSECRATION TO GOD.

I have most of the time for about ten years past felt an intense interest on the subject of Christian holiness. I have at times let all the light shine that I had on that subject,—and about six years ago was called to sacrifice the fellowship of the church with which I had been connected from childhood. In all this I felt cheerfully resigned to God. But I have deeply to regret that I have slumbered on that glorious theme. And many have been the scenes of terrible conflict on account of having left my first love. I now have clearer light on this subject than I have ever be-

fore enjoyed. I rejoice in this light—it is the light of eternal truth. I love to walk in it. "That blessed hope" even, is nothing to me without it: for without holiness no man shall see the Lord. These two mighty themes should always be united in our preaching and exhortation, because they are joined together in the Bible.

There are two false principles, which have tended, more than anything else, to perplex and bewilder me. One is found in the popular theology of the day, and is variously expressed as follows: "The best act of the Christian's life is mixed with sin." "There is sin enough in the prayer of the purest saint to damn his soul." This doctrine instead of being drawn from the Bible, which says, "If I regard iniquity in my heart the Lord will not hear me," (Ps. lxxvi. 18,) has its foundation in a false principle of philosophy, to wit: that moral actions may have a mixed character. In other words that a person may be in some degree holy while conscious of present sin.

Paul has earnestly warned Christians against the spoiling influence of such philosophy, which is not according to Christ. Col. ij. 8.

Now let us see what kind of philosophy Christ taught. He says, "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."—Luke xi. 34—36. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."—Matt. vi. 24. As an evil or diseased eye cannot receive light for the body, so an evil or wrong intention of the mind leaves a person in the total darkness of sin. It is evident that God never imputes iniquity to a man except upon the ground of wrong intention. Neither can any one be sensible of guilt unless they are conscious of a wrong intention. On the other hand, if the eye be single, or the intention pure, God does not impute iniquity, neither can man be conscious of guilt. In the former case the body is full of darkness—in the latter, it is full of light. Now since light and darkness cannot exist in the same place, neither can right and wrong intentions, or holiness and sin, coexist in the same mind.

And further, since it is impossible for a person to love and hate, or hold to and despise the same master at the same time, it follows that when a person loves, or holds to Mammon, or any other evil object, they are totally opposed to God, and have not a whit of holiness in them.

The will cannot choose two opposites at the same time. Every moral agent does either choose God or Mammon: hence, if God be chosen at all, it is with all the heart—or if Mammon be chosen at all, there is no heart left for God.

Now it is just as certain that when Christians fall into sin, they are totally destitute of holiness until that sin be put away, as it is that a man has no light whose eyes are filled with sand.

Whoever is perfectly consecrated to God, is a saint, or holy person—but whoever is not thus consecrated to God is not at all consecrated to God. Who would dare insult God with a divided

mortal parts. In verses 7, 8, 9, Job says that "there is hope of a tree, if it be cut down that it will sprout again; and that the tender branch thereof will not cease," &c. "But man dieth and wasteth away, yea, man giveth up the ghost, and where is he? Aside, then, from the resurrection, which he refers to in verse 12, there is no hope for man. "There is hope of a tree when it is cut down that it will sprout again," but not so with man; he cannot live again unless God raises him from the dead, contrary to the laws of nature. Then you see the hope of man ever living again hangs upon the resurrection.

"But man dieth and wasteth away." What is it that dieth and wasteth away? Surely not the immortal soul. But it says that man dies and wastes away. Who shall decide that there is something beside what is here called man? Let us remember that man was made of the dust of the ground, and consequently it is this that was to die and waste away. The question is asked, "and where is he?" Some infer from this that man has a part separate from the body that is immortal and goes at death to some unknown sphere. But let us examine the language. What is it that dies and wastes away? Ans.: the man. What is it that gives up the ghost? Ans.: the man.—Now to what does the word *he* refer? We all say, to man. Very well, then; where is man after he dies and wastes away? Ans.: he has returned to the dust from which he was taken.—Again the pronoun is used to avoid the repetition of the noun; but the sense is the same whether we use the pronoun or not. Let us read it and not use the pronoun: But man dieth and wasteth away; yea, man giveth up the ghost and where is man? Surely no one will say that he is in heaven or away from the earth.

Ver. 12—"So man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." Nothing can be more plain than this: that man goes into the grave and comes not up until the resurrection—that he will not till then "awake, nor be raised out of his sleep." Chap. xix.—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." In this passage is the sum and substance of Job's theology—here is his faith and hope in full. He includes in this passage the great ground-work of salvation—

1. He felt assured that his Redeemer lived.
2. That he would stand upon the earth in the latter day—i. e. would come to save and dwell with his people.
3. That when he came, he (Job) should live again, though worms had long before destroyed his body.
4. That in his flesh or body he should see God.

According to the present-day-teaching, Job saw his Redeemer when he died; but he did not so believe. It was in the *flesh* and not in the spirit that he expected to see God. Chap. xxxiv. 15—"All flesh shall perish together, and man shall turn again unto dust." Here again is the origin and destination of man declared: he shall turn again unto dust. One thing is evident in all these passages, viz: that man is of the earth, and destined to be in all future time connected with it; for surely the idea of his reward being elsewhere is not a doctrine of the Bible. Ps. xlix. 10-12—"For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish." Ver. 14—"Like sheep they are laid in the grave; death shall feed on them, &c." Eccl. iii. 19, 20—"For that which be-

falleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast. All go to one place; all are of the same dust, and all turn to dust again."

Lest I should be tedious on this point, I will but refer to one more passage: Jas. iv. 14—"For what is your *life*? It is even a vapor that appeareth for a little time, and then vanisheth away." Is it contended that the spirit is distinct from the life? and that the life of the body has nothing to do with the life of the spirit? If so, I ask what confines the spirit to the body as long as the body lives and no longer? The very idea that when the body dies the spirit is released, goes to show that the life and the spirit are one and the same; for as the body cannot live without the life, and the spirit cannot leave the body except the body be dead, it follows that when the life leaves the body the spirit must also: consequently if they are not one they must be inseparably connected. But it may be said that the life of the body goes into the spirit or soul when the body dies. To this I reply: How can the spirit or soul need the life of the body if the spirit or soul is immortal? as is and must be assumed on the present hypothesis of the nature of man. Now if what the apostle James calls the "life" is not what is called in other places the spirit, then it follows (if the doctrine of the soul be true) that man is compounded of three parts: spirit or soul, life and body. But this is too absurd to need a remark. That the word "spirit" in most cases, as used in the Scriptures, means one of these three things, I think will not be denied, viz: the mind, the life and the breath. I shall notice this point hereafter.

I have referred to some of those passages which teach what man is by creation, and also his destination unless changed to immortality by the coming of Christ. There are many more however which might be cited to show that man is of the earth; but for want of time and space must be omitted. I think these passages sufficient to show us what man in his nature is—that he is not of heavenly origin nor is destined to dwell there. That there are passages which apparently contradict these, I may admit; but cannot admit that they do; for what is positively asserted cannot be contradicted by inferential arguments. However, it is right, yea, required that both sides of each subject which we endeavor to investigate should be examined; and this, I trust, you will do, at the same time being willing to take the side of truth, however contrary to former views and teachings it may be. Truth is the same, whether believed by few or many. To know what we are is certainly the first and great step toward becoming what we should be. To think we are immortal when we are not would certainly prevent us from seeking for such a state of being; for that which we have, we are wise enough never to seek for. To believe we are partly angelic when we are altogether human, cannot be the will of God; especially when he has taught us otherwise. To say that man is an emanation or part of God when he is of the earth, deprived and fallen, is a libel on the word of God, which plainly declares that man is natural and not divine or spiritual.

To be ignorant then of what we are, is to believe one or more of these absurdities; for whatever is contrary to the word of God must be absurd or untrue.

In my next I shall inquire, Is man immortal?  
As ever for the truth,  
Newton, Mass. I. I. LESLIE.

Europe, though not engaged in actual war, is nevertheless in a feverish, unsettled state, and may at any moment be engaged in all the horrors of war. The threatened out-break in Ireland is crushed for the present by the iron arm of England.

From Sr. I. Perkins.

Dear brethren and sisters in the Lord—I believe and therefore speak. Yes, I still believe "your redemption draweth nigh," and "the Lord whom ye seek, will suddenly come to his temple." And, through the grace of God, I hope to abide the day of his coming—to stand when he appeareth. I feel that the Lord has chosen me out of the world, and spares no pains to refine my unworthy soul, and fit me for his heavenly kingdom. In love he chasteneth me, that I may be a partaker of his holiness. Though afflicted and bereaved, yet I believe that as a father pitieth his children, so doth the Lord pity me; for while he is taking away my outward supports and comforts, he substitutes an increase of faith and trust in himself, enabling me to say from a full heart, "All my springs are in thee."

Since my last communication, my heavenly Father has seen fit to afflict me in removing by death two sisters—leaving me an only remaining member of my earthly father's family. But I mourn not as those that have no hope; for I trust that they sleep in Jesus, and will come forth at the resurrection of the just. The works of decay are visibly stamped upon my clay tenement, and unless the Lord shall soon come and clothe me with immortality, I, too, may sleep in the dust. But the Lord is righteous in all his ways; and whether I live or die, I am the Lord's. *May he guide with his counsel, and afterward receive me to glory!*

O, my fellow pilgrims, how humble, and yet how shining a path our divine Leader has marked out for us. How far away from the world it leads—from its fashions and forms. And how unsightly the pageantry of this world appears to those who have chosen the white robe of Christ's righteousness and a meek and quiet spirit for their adorning. How undesirable and repulsive to the soul that enjoys a foretaste of the things which God hath prepared for those that love him—to the heart glowing with love toward God for the beauty and holiness of his character—striving with all its powers for the attainment of his attributes, and perfect obedience to his commandment—Be ye holy. And O, that holiness of heart and life might be the characteristics of all who look for the speedy coming of the Lord; for when he comes, he that is holy shall be holy still, and he that is filthy, filthy still, though he may have often cried, "Lord, Lord:" and nothing that can defile shall ever enter with him into the New Jerusalem. Let us realize in this time of controversy, that for every idle word we speak, we must give account in the day of judgment; and if we offend in one point of the law, we are guilty of all. I verily believe if we would "let our words be few"—spend more time in our closets—more in studying and contemplating the pure precepts and holy examples of our divine Pattern, we should more honor his sacred cause and exalt his holy name; and also have more wisdom and power to win souls to full redemption in Jesus' blood. May no worldly interest rob us of our seasons of social and secret devotion and communing with God, nor of searching the Scriptures, in which we think we have eternal life—but unless we understand and faithfully obey their injunction, we shall be weighed in the balance and found wanting. For however great our faith, labors, sufferings, zeal and sacrifices, if we have not charity, it will profit us nothing. Let us then fulfil the royal law, and be at peace among ourselves. And may we in meekness and humility faithfully obey the commandment of our Savior, Watch ye, therefore, and pray always—for this seems to be the only way pointed out by which we can obtain the qualifications which will render us worthy to stand before the Son of man.

In hope of speedy redemption,  
Woodstock, Vt. I. PERKINS

## The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, September 2, 1848.

TO OUR CANADA SUBSCRIBERS.—Our Post-Master informs us that extra charges, of which we recently spoke in the Harbinger, are no longer made on letters from Canada. Our subscribers will therefore send on their remittances as usual; and we do hope that all who are in arrears, not only in Canada, but elsewhere, will square up their accounts for the Harbinger with no further unnecessary delay. We have to be punctual in paying all our bills every week, in order to send you the Harbinger; and if you miss one number, you are greatly disappointed; but if you are disappointed at the loss of one paper, what do you suppose must be our disappointment, to send the paper, to some, for months, and to others, years, and not receive our just dues? This is not right—there is a lack of punctuality in the case, which we do hope will no longer exist. The poor, and those who pay punctually, are always exempt from such calls.

REMOVAL.—Our meetings in this City are removed from Minerva Hall, to the hall in Stone's Block (fourth story), on the opposite corner of Main and South St. Paul streets. Entrance from either Main or St. Paul street.

### TRUE GRACE OF GOD.

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

The meaning of this text we understand to be this: The saints to whom it was addressed were a scattered, tried and persecuted people.—Every effort was made by the Judaizers of those times, to convince the disciples of Christ that they were deceived, had embraced damnable errors, and would be lost unless they abandoned them.—Peter, however, with the word of truth, met these wicked influences, warned his brethren of their danger, exhorted them to be steadfast in the faith, and assured them that it was the true grace, or favor of God, in which they stood. That is, they were not mistaken, had not followed cunningly devised fables, but the truth.

Our condition, as a people, is similar to that of the early Christians: for we are scattered, tempted, tried, persecuted, despised, and every possible means are used to turn us away from our faith. But, like the primitive saints, are we in the truth, or true grace of God? or, are we in error? These are important questions, and should not be hastily, but carefully and correctly decided. For if we are fundamentally in error, it is a sad, if not a fatal one, if persisted in, and should, therefore, be seen, acknowledged and forsaken. But if we are in the truth, our profession is a high and sacred one, our position a most important and responsible one, and consequently every lawful means should be used to strengthen the faith, especially of the weak and tempted, and doubting and halting ones, at this hour of sore trial, and prevailing unbelief. At such a time as this, every one should not guess, nor think, nor simply feel, but believe and know that he is in the truth, against which the gates of hell cannot prevail.

Well, how are these momentous questions to be justly decided? Or is it beyond our power to know whether we are in the truth or not? We believe we may know something about this important matter. Then, we repeat, how may we know—or by what rule shall the case be decided? We unhesitatingly answer, not by the doctrines, commandments or creeds of men—not by the dreams, impulses, and visions of the fanatical spiritualizers—not by the law of inferences; nor the philosophy or

metaphysical reasoning of the schools,—for all of these ways are deceptive, and liable to lead into the grossest errors and to the most fatal consequences. Therefore, as matters of evidence to decide these important questions, we reject the whole, with all their kindred errors. How, then, shall the matter be determined? We answer, by the Bible; not opinions or inferences drawn from the Bible; but the plain word of the Bible. If that justifies our faith, then we are in the true grace of God, and should not be shaken or troubled; but if it condemns our faith, then we are in error, and the sooner we know and abandon the same, the better it will be for us, and the cause of truth.

Having decided to test the correctness of our faith by the plain testimony of the Bible, it may be proper, before entering upon this important work, to briefly define that faith, or give a synopsis of the leading sentiments which distinguish us from other religious communities. We shall first name those doctrines in which, as a people, we are generally agreed. And

1. We believe that "all Israel will be saved," or gathered to the promised land of rest, after the first resurrection, and personal advent of Christ. Consequently, if in this we are correct, the doctrine of the gathering of the carnal Jews to Palestine, before or after the Advent, is a fable: for there is but one more gathering to that land promised in the Bible.

2. We hold to the doctrine of the millennial reign of the saints, posterior to the advent of Christ. If this is according to the Bible, then every theory that places that reign anterior to the coming of Christ, is a delusion.

3. We believe in the personal appearing of the Son of man—the Lord himself. Consequently, we think the doctrine which teaches that his coming is nothing more than a spiritual coming, is a doctrine of men, if not of devils, and should be rejected.

4. We believe in the glorious doctrine of the personal, or real resurrection of the just who sleep in Jesus, at his coming, and the resurrection of the wicked a thousand years subsequent to that time.—If correct, then all other theories of the resurrection must be wrong.

5. We believe all the ungodly who shall be found living at the appearing of Christ, will be cut off from the earth, or be destroyed. If this is true, then the doctrine that they will all be converted before that time, is a deception of the devil.

6. We hold that the earth will be dissolved by fire—and then made new for the everlasting inheritance of the saints. If this is the true faith, then their home "beyond the ethereal blue" exists only in the imagination of those who do not love sound doctrine, but have turned away from the truth unto fables.

7. We believe that the kingdom of Christ will be on the earth, under the whole heavens, more literal, more glorious, more durable than any or all the kingdoms which ever did exist on the earth. If in this we are right, then the doctrine that the kingdom is a principle in the heart, and is now set up, is not a doctrine of the Bible.

8. We believe that the time for the appearing of Christ and his kingdom is at the door. If not mistaken here, the doctrine that teaches that we can have no knowledge of the time of his coming, or that his coming is far in the future, belongs to the scoffings of the last days.

These several specifications of our faith, and perhaps some others, we design to show, are according to the truth, or true grace of God. And if we succeed in our endeavors, then, instead of doubting, fearing and halting in this cause, we should be full of hope, well grounded in the faith, strong in the Lord, and rejoicing in view of our redemption being near.

(To be Continued.)

### EXPOSITION OF JOB XIV. 14.

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

A correspondent calls for our views on this text.

What change was Job waiting for? Was it from animate living mortality to inanimate corruption in death? This is all the change that is experienced in death; and, surely, Job could not desire such a change as this. What change then was it? Doubtless, from mortality to immortality; for he says,— "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." xix, 25-27. This we think is the glorious change for which Job waited.

Again Job says, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." xiv. 12. This shows that the change would not take place when he lay down to sleep in the grave, but when "the heavens he no more."

Job further says, "Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath is past, that thou wouldst appoint me a set time, and remember me." verse 13. The grave, then, is the place in which Job expected to wait "all the days" of his "appointed set time" for his change. At the expiration of that appointed time, what will take place? will Job be changed? He will; for the next verse says, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." When will this take place? "The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth." John v. 28, 29. At this time, Job, who has long been hid in the grave, will hear the call of the Lord, and come forth from death to life. This will be the change for which he has so long waited: for, "Behold, I show you a mystery: We shall not all sleep; but we shall ALL BE CHANGED, [living and dead saints] in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51-53.

This doubtless is the change for which Job waited, and which he was as confident would be realized at the appointed time, in the latter days, as he was sure that his Redeemer lived. Like Paul, Job knew "whom he believed," and felt the fullest assurance that he was able to keep that which he had committed unto him, until that day, when his change should come. May we have like faith, that, with Job, we may be changed to a state of immortality, at the sounding of the last trump.

### FROM BRO. NEEDHAM.

DEAR BRO. MARSH:—The "Harbinger" of Aug. 12th came to hand last week, while attending the Salisbury camp-meeting, containing my syllogisms, with your reply.

I confess, I was not a little surprised, to see an assumption in one of your syllogisms, without which they are of no force. It is this: "It (the word of God) does not condemn human creeds: human creeds are therefore right." To make a premise of a Syllogism good, it must be a first truth, a revealed truth, or a truth admitted by one or both of the parties. In this instance, I should be the party to admit it. This I have not done.

Your premise is neither a first truth, a revealed truth, or a truth admitted by the opposite party. It is, as it now stands, good for nothing. The whole, consequently, falls.

So far from the Bible being "silent" about "hu-

man creeds to govern the church," or that "it does not condemn" them, I affirm that both the letter and the spirit of the New Testament *does* condemn them. The command of our Lord Jesus Christ, "Call no man master on earth, for one is your Master, even Christ," expressly condemns them. The moment any man, or set of men, undertake to frame a "human creed for the government of the church," they attempt to take the MASTER'S place; and the church that consents to be governed by such a creed, consents to another Master than Christ.

Again: "The Lord is our Lawgiver," etc. Isa. xxxiii. 22. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one LAWGIVER, who is able to save and to destroy: who art thou that judgest another?" Jas. iv. 11, 12.

Does not the Bible condemn human legislation, in the church of Christ? Your Syllogism has only one leg, left. It cannot stand. The truth is so manifest, that I think it useless to protract, on the point.

Yours waiting for the Lord from heaven,

G. NEEDHAM.

Newburyport, Mass., Aug. 21, '48.

#### REPLY TO THE ABOVE.

DEAR BRO. NEEDHAM:—Human creeds and ecclesiastical conferences, are so intimately connected, that whatever argument can be raised against the one, may be raised against the other. Your syllogism says "Annual Conferences;" and if you simply mean "religious assemblies," you are justifying a thing which we do not condemn, and consequently we are not at issue; but if you mean such conferences as we have opposed in our recent articles on Anniversary Conferences, then we may with the strictest propriety turn your argument against your own syllogism. Admitting that you mean that kind of conferences we oppose (which we doubt), the reasoning would run thus:

We confess, we were not a little surprised, to see an assumption in one of your syllogisms, without which they are of no force. It is this: "It (the word of God) does not condemn 'Annual Conferences'; 'Annual Conferences' are therefore right." To make a premise of a syllogism good, it must be a *first* truth, a *revealed* truth, or a truth admitted by one or both of the parties. In this instance, we should be the party to admit it. This we have not done.

Your premise is neither a *first* truth, a *revealed* truth, or a truth admitted by the opposite party. It is, as it now stands, good for nothing. The whole, consequently, falls.

So far from the word of God being "silent" about ecclesiastical, legislative, or authoritative conferences, to frame laws, or devise means for the government and order of the church, or that it does not condemn them, we affirm that both the letter and spirit of the New Testament does condemn them. The command of our Lord Jesus Christ, "Call no man master on earth: for one is your Master, even Christ," expressly condemns them. The moment any man, or set of men, undertake to form an ecclesiastical conference, to legislate for the church, or to devise plans for its operation, they attempt to take the MASTER'S place; and the church that consents to be governed by the laws, plans, advice, counsel, or resolutions, authoritative or advisory, of such a body, consents to another Master than Christ.

Again: "The Lord is our Lawgiver," etc. Isa. xxxiii. 22. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one LAWGIVER, who is able to save or destroy: who art thou that judgest another?" Jas. iv. 11, 12.

Does not the Bible condemn legislative conferences, in the church of Christ? Your syllogism has only one leg, left. It cannot stand. The truth is so manifest, that we think it useless to protract on the point.

Thus you see, Bro. N., that your logical and scriptural arguments may be lawfully turned in favor of the cause we advocate.

We suppose that when we fully understand each other, there will be found no real difference of opinion between us on this matter. We think your premises were laid with the view of justifying harmless religious assemblies or conferences, which we think are right. Our opposition has been against ecclesiastical, authoritative or legislative conferences, which doubtless you do not justify. Let us try and understand each other, that we may not seem to differ, where no real difference exists.

#### ANNIVERSARY CONFERENCES.

(Continued.)

Before noticing another act of these conferences, it becomes necessary to correct a wrong impression that is being made, relative to the character of the conferences we oppose. On this point, the Herald for Aug. 19th says, "Whatever is in accordance with the spirit of the Gospel is right. Religious assemblies are in accordance with the spirit of the Gospel. Therefore, religious assemblies are right." To the literal import of this syllogism we give the hearty amen, providing the "religious assemblies" sustain the character of the religious assemblies which the Bible justifies. But, if we are to understand that Conclaves, the different ecclesiastical, authoritative and legislative Synods, Assemblies, Associations, Presbyteries and Conferences, of the conflicting sects, and the one under consideration, are among the "religious assemblies" that "are right," then we dissent. It is the antichristian thing, and not the mere name, that we oppose. If we are mistaken relative to the true character of these Anniversary Conferences, most gladly would we be corrected. If they are nothing more than "religious assemblies," such as the Bible justifies, we bid them God speed, and would joyfully be identified with them. We believe in "religious assemblies," not only for the benefit of local churches, but, as duty may demand, for ministers and brethren in different sections to meet for worship, exhortation, preaching the word, and to obtain a further knowledge of the Bible. Such assemblies have ever proved a blessing to the people of God. But when those assemblies assume the character of an organized ecclesiastical Conference,—separate from the church of God, for the purpose of legislating for the saints, or "devising means," or for the adoption of human policy, to carry on the work of God,—then they become a sore evil to the cause of truth. This is fully demonstrated by the entire history of the church. We will now notice another objectionable act of these conferences.

"Whereas, in the providence of God we have been called out and distinguished by the revival of certain good old primitive truths—truths which apostles and martyrs cherished as dearer than life itself,—truths which we have believed, and in which we have rejoiced; and among which (important, essential, and dear as any other) is the doctrine of the First Resurrection, and thousand years' reign of Christ with his saints, prior to the resurrection of the unjust,—"the resurrection from among the dead ones," (Phil. 3:11),—for which Paul counted all else but loss,—"the better resurrection," (Heb. 11:35),—"the resurrection of the just," (Luke 14:14), when the saints of God will be rewarded. And whereas, we believe these truths are cardinal, in which we ought to be unalterably fixed, and which we ought to stand by and defend to the last; therefore

"Resolved, That we solemnly re-affirm our continued and firm adherence to those doctrines which have thus called out and distinguished us, among which—not the least—is the doctrine of the first resurrection, at the coming of Christ,—his reign with the risen saints for the period of a thousand years, at the end of which the wicked will be raised and

judged; and our unalterable purpose, to the utmost of our ability, to maintain the same."—*Adv. Herald June 24.*

The doctrine of this resolution we fully believe, and are astonished that any who read the word of God should believe differently; and had there been nothing understood in the resolution, more than its literal import, probably we should not have objected to it: for it is simply an honest and frank expression of the sentiments of Conference on a certain point, without even naming those of an opposite opinion. But it was understood by the Conference to be, not only an expression of sentiment, but, proscriptive in its design; or to oppose the opposite doctrine. The different speeches on the resolution confirm the truth of this declaration. We will give an extract from one.

"I am opposed to proscription; but the state of the case is this. There are some persons connected with a strong financial resource, who are devoting their whole efforts to undermine this our faith. The paper that now advocates their views was got up, and has been sustained, for the principal purpose of supporting the doctrine of but one resurrection.—There are teachers, also, who enter into our Advent churches, and the result is, some are tainted with this error. That is the reason why some of them are not here to-day—not even represented. These men are perverting the whole Advent interest; and what use is it to help and sustain the very instrumentality designed to destroy us? Shall we aid this under-handed work? My view is, if we do not pass this resolution, we shall not have done our duty. I said to one this morning, when talking on this subject, "You must take the right hand, and I the left; or you the left, and I the right." I could not labor with him—our faith is not the same."

We cannot say with the speaker, that we are "opposed to proscription," provided the right means are used. But we are opposed to performing the work by resolutions of Conference. If an error ever be silenced in this way, it is done on the principle that the strong tread down the weak, and not by enlightening the mind, convincing the judgment, and rooting up the error by the power of truth. But generally, such acts of ecclesiastical bodies, especially in these days, are looked upon, by those whom they are designed to proscribe, as oppressive, and as being used in the absence of good evidence; consequently, they only serve to strengthen them in their error.

This, then, is not the way to proscribe our erring brethren. How then shall it be done? By the truth. Let their errors be faithfully and kindly exposed, and the truth fully presented, and let them renounce their error and embrace the truth, or reject it and suffer the consequences. When the matter is fully investigated, and the people are enlightened on the question at issue, the truth will shine out so clearly and powerfully, that it will raise an effectual barrier between those who believe and those who oppose the truth. It will cut off from the confidence and fellowship of the lovers of truth, those who cleave with tenacity to their errors. We say, Let every errorist be proscribed, as much as possible, by the truth,—we would that there was more of this kind of proscription in the church, and among us. Let every man's sentiments be thoroughly tested by the Bible, and if he is in error, we think there is better ground to hope that this kind of proceeding would win him over to the right way, than that resolutions of conference would drive him from his errors.

If it is right, in one case, to put down what we believe to be error, by resolutions, it is in all; and if it be right in all cases, then it is no longer necessary to try and do it by investigation, or a faithful presentation of the truth. We believe the apostolic usage, of presenting living truths, and hard arguments, for the suppression of error and the support of the truth, is still the better way, and hope we

shall all feel more and more a desire to imitate their example.

NEW WORK.—By the solicitation of many friends Bro. E. R. Pinney has concluded to publish in pamphlet form, his articles, which have been and are now being published in the Harbinger, on "The Purpose of God." As he is not able to meet the expense of the work, certain friends, at the Springwater Tent-meeting, subscribed enough to pay in part for the work. They are to have their pay in pamphlets when the work is issued. To warrant the undertaking more pledges are wanted. And one design of this notice is, to call upon others to lend a helping hand in this good work. You are requested to say immediately how much you will give to further this worthy object, and take your pay in the pamphlets when printed. The price cannot be named now but will be put as low as can be afforded. Send your orders, post paid, to E. R. Pinney, Seneca Falls, N. Y., without delay, that he may be enabled to issue the work immediately, without embarrassment.

The objects of this call are worthy of meeting a liberal and prompt response. Let no one, without a good reason for so doing, treat it with silence.

☞ We learn that the Tent-meeting at Springwater was attended with a special blessing. The particulars we have not received.

## Correspondence.

From Bro. H. Pratt.

DEAR BRO. MARSH:—We in this section (with but now and then an exception), greatly rejoice and thank the Lord for the course he has enabled you to pursue in your trying and responsible station. Union, say some, is strength; so say I if it be what the poet calls "heavenly union." So Elisha found it when surrounded by the host of Syrians at Dothan. And so you, dear brother, will find it, if you shun not to declare the whole truth. So the Son of God found in the garden with angels. But union by resolves and pledges, looks to human strength, which is perfect weakness. Raising a fund to send out into the field those that have retired, is evidence conclusive that God's promise is not good security (without an endorser) to such preachers. It looks to me like building a house for the Lord, then covering it all over with lightning rods to keep him from burning it up; then getting it insured so as to build another in case of loss, whether the Lord wanted it or not—when God hath said he maketh a way for the lightning, and directeth it to the ends of the earth. Job xxviii. 37. There are some who are always complaining about their scanty means for support, while others, on the same route are rejoicing in God, for the liberality of his children. Hence, there must be a failure in the promise of the Lord, or, of faith to claim that promise on the part of the complainant. Now, dear brother, we heartily rejoice in God for the fearless and onward course he has enabled you to pursue—not only in regard to pointing out the prophecies that have a bearing on our present time, and promulgating and defending new and soul-stirring truths; but for raising your voice against the first appearance of evil, though it may have been for the best of motives introduced among us. Although we are in a warfare, we need but one captain. For a few years past the little flock have been moving on, encouraged by the good Shepherd's voice toward the land of promise—and now, after having done the will of the Lord, we have only need of patience. We believe all organizations and arrangements should be entirely based on the word, until our Joshua shall appear to lead us into the promised rest!

The brethren in this section are expecting to give an account each one of himself to God, and we find it necessary to have "another spirit like Caleb (Nu. xiv. 24) from that murmuring or looking back;" for the land we have been searching, "is an exceeding good land." If the Lord delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey. Verses 7, 8.

When the word is preached in its naked simplicity, it develops the faith of the professed Christianity; and we were not a little astonished to learn on the presentation of Bro. Cook's articles, that there were some, even among believers in the advent at hand, that were not behind those whom Paul found on Mars' hill; for to make God indistinctive he could be no less than in unknown God. The word says, in order to come to God, we must believe that he is, and that he is a rewarder of all those that diligently seek him. Now the great difficulty seems to have been in imagining some mystical, sublime, fanciful, ethereal something, and worshipping it as God, overlooking the simple fact that man was made in the likeness of God. And this freak of the imagination has consequently formed an ethereal inheritance. Like the Jews, they have pictured out a God according to their fancy, and we fear, like them, do reject the Babe of Bethlehem. Now, dear brethren, to make Jesus Christ and the Father indistinctive, is to reject not only the man Christ Jesus, but it sets aside a literal inheritance; for an indistinctive king can never be well seated on David's literal throne.

Yours looking and waiting for God's eternal Son from heaven, the express image of the Father, to sit on David's literal throne, and to gather his literal saints into his literal purchased possession to the glory of God. Amen.

H. PRATT.

Brimfield, Mass., August 16, 1848.

From Bro. R. V. Lyon.

DEAR BRO. MARSH:—I am permitted once more to meet with my family after an absence of about eleven weeks. During this time I have been constantly engaged in speaking out before the people the evidence that our King is soon to come and complete the work of redemption, and calling their attention to the preparation requisite to be made in order that they may meet the fiery war-horse and his rider, and stand on the sea of glass mingled with fire, amid the scenes of that tremendous day, when mountain on mountain shall be piled, at the presence of him before whose face the heavens and earth shall flee away. Glory be to God that this blessed truth has not lost any of its melting, subduing, saving, and consoling power—but when presented in its purity does accomplish for those who are within the reach of mercy, all that it ever did in by-gone days, and is destined to do it till the last elect soul shall be gathered in. Then a voice will salute our ears, and at the same time reach the dark cells of woe, shaking the middle air with its deep toned thunder; piercing the ears of those who are so deaf that they will not hear, and give heed to the truth and be saved, "saying that it is done." What is done? The saints are done suffering, done toiling and groaning, and now the atonement is completed, and they have put on immortality—the sinner is damned and God's government maintained. What an hour to the sinner! O that he would now be wise! and, whilst the last sands of time are fast running out, and mercy is still calling, that they would turn from their evil ways and live.

"Sinners! turn; why will ye die?  
God, your Maker, asks you why?"  
"Will ye not his grace receive?  
Will ye still refuse to live?  
Oh! ye dying sinners, why  
Why will ye forever die?"

Oh, perishing sinner, stop, and give thyself one hour's solemn thought on the scenes which are but a step before thee! O fix your mind on the grandeur of that hour when your ear shall be saluted with the rumbling of his chariot wheels! when his glory shall cover the heavens! when his brightness shall be as the light, and bright beams shall be seen coming out of his side. Before him will be seen the pestilence, and burning coals shall go forth at his feet. He shall stand and measure the earth—he shall drive asunder the nations, and the everlasting mountains shall be scattered, and the perpetual hills shall bow. See him coming with dyed garments from Bozrah! Look upon that glorious army of redeemed ones, mounted upon white horses, following the Captain of their salvation, travelling in the greatness of his strength! O listen to him whilst he reminds you of that solemn hour when the Father left him to die alone upon the cross. His disciples forsook him—the world was against him—the sun was veiled in darkness, and in this suffering he laid the groundwork for the atonement, and made your salvation possible. But you have despised all this amount of suffering—rejected his word, and misused his servants! and now he will tread you in his anger, and trample you in his fury, and your blood shall be sprinkled upon his garments and he will stain all his raiment. For he says, "The day of vengeance is in mine heart, and the year of my redeemed is come."

Hark! don't you hear his shrill trumpet sounding! The righteous dead are coming forth from their dusty beds! the living saints are changed! See them arising to meet him, and on the sea of glass, to stand there till the indignation be overpast. Look at that dark black cloud of divine vengeance! See it closing in between you and the saints! The lightnings begin to flash! the thunder rolls! the earthquake heaves the earth! the hail falls! The Eternal Judge now puts his hand upon those safety valves where the volcanic eruption now throws forth its burning lava—then those fires which have been rolling in earth's centre for about six thousand years will be confined—then this old earth will reel to and fro like a drunkard, and it will become one vast volcano! Now look upon that aged sinner whose locks have been whitened with the frosts of many winters—who spent his time in trying to prove that the judgment was past and all things would continue as they were from the beginning. See him now foaming, wailing and lamenting that he slighted offered mercy. Now he seeks to hide himself in yonder mount, but it flees, earth opens, and those fires are ready to devour him! Yonder, amid the crash of kingdoms, see that man of giant strength, who was thought by many to be a man of God; notwithstanding he opposed the glorious truth of our King soon coming in to take the throne of David, and on it to reign forever. Terror and alarm now seize him, and, like a frightened ghost, he now seeks to hide himself beneath the cliff of yon shattered mountain—and, as he approaches it, he finds it melting like wax before the sun! Amid these scenes he pauses, and his ear is saluted with the rumbling of those fires as they roll beneath him! Instantly they burst forth, and feed on him till he is consumed.

Hark! don't you hear that mournful sound, borne along by the gale, coming from yon village, now enrap in the flames, as it falls from the lips of that band of giddy youth, who had covenanted together that they would have the pleasures of the world—but now they are compelled to utter the mournful lamentation, "The harvest is past and the summer is ended and we are not saved!" All around them is terror and dismay! See them seeking for a hiding place whilst earth is rocking and her fires are bursting forth in every direction, till the last sinner in the universe is consumed and earth reduced back

to its original chaotic state. But from this will spring the new creation, blooming in more than its primeval beauty and glory. "Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads! they shall obtain joy and gladness, and sorrow and sighing shall flee away." Glory to God! then we shall have the fifth kingdom, with all its component parts, that Daniel in vision saw, and it shall stand forever, even forever and ever. O, sinners! I beseech you in the name of Jesus, to repent. Let not the wrath of God be awakened. Let not the fires of the last day be kindled against you. Amen and Amen.

Yours, believing that we are in the days of the voice of the seventh angel, and very soon the mystery of God shall be finished as he hath declared to his servants the prophets,

R. V. LYON.

Abington, Conn., August 3, 1848.

From Bro. J. C. Bywater.

SECOND TENT MEETING.

DEAR BRO. MARSH:—We commenced our meeting here according to appointment, excepting we changed the location, and hold it at Lindon instead of Bethany Centre. It began and has continued under encouraging circumstances, excepting we had a little disturbance on Sunday evening, by the rowdies, who came some thirty or forty of them, determined to do us harm; but God overruled, so that they did us no harm excepting to cut two of our gye ropes; but the people here showed themselves friendly to us and good order, and soon the rabble dispersed. The people here seem very attentive to hear, and I hope some may be benefitted.

The Tent was pitched on Bro. Hemingway's land, in the village of Lindon. On Sabbath there was about a thousand in attendance, and good order was observed generally through the day. I preached in the morning on the Purpose of God in creating the world—its fall and his plan for its restitution. Bro. Burnham followed in the afternoon with the subject of the great Day and Battle of God Almighty. A deep solemnity seemed to pervade the assembly.—Bro. Sweet preached on Monday forenoon; in the afternoon Bro. Robinson came to our aid, and preached on the 19th of Revelations, and in the evening on the Revolutions of the Nations, as the last step in prophecy, connecting us with the coming of Christ and the great battle of God Almighty. The people were very solemn and attentive, and we do hope that souls may be saved as the result of this meeting. Brethren present seemed very much quickened in their faith, and awakened to the importance of spreading throughout the land, with more vigor and energy and sacrifice, the glad tidings of the coming kingdom.

I do believe that our tent meetings will be the means, under God, of awaking a general interest among our brethren and the people on this great subject—but in order to do this we must be able to prosecute our work, free of embarrassment, and we think that our brethren will see to this, and will contribute liberally and joyfully of their goods, knowing that in heaven we have a better and an enduring substance. All we ask in this world is something for ourselves and families to subsist upon, during our short sojourn here.

Yours in the blessed hope,

J. C. BYWATER.

Lindon, N. Y., August 21, 1846.

From Bro. A. V. Baldwin.

BRO. MARSH:—We saw in your paper a few weeks since, a notice from Bro. Bywater that a tent meeting would be held in our town in the month of September, "if the brethren wished." At our next

meeting, subsequent to the reception of the notice, the matter was taken into consideration by the brethren, who, in view of our circumstances, finally concluded it would not be best for us to accept of the proposition.

The cause in this section is at present in a very prosperous and promising condition. Our congregations are large and interesting. We have never, at any period, been heard with greater interest and attention (not even in '43 or 4) than we are at present here. We have already, since our entrance upon this field of labor, been permitted to proclaim the blessed hope of speedy redemption in the strong holds of infidelity, with some little effect. Last Sabbath we occupied the Universalist meeting-house in Wolcott village—were favored with the presence (we think) of the largest part of the church, besides many others who listened with great apparent interest to two sermons on the evidences given in Scripture on the revelations of the period of the consummation. Good has been done in the name of Jesus: to God we give the praise.

Your companion in tribulation,

ABRAM V. BALDWIN,

Pastor of the church in Wolcott.

P. S. The cause is young in this section, and the brethren fear that they would not be able to sustain the proposed effort.

A. V. B.

Wolcott, N. Y., August 18, 1848.

From Bro. S. G. Clark.

DEAR BRO. MARSH:—To-day I came from Nankin, and the truth is gaining ground there. The Wesleyan Methodists had preaching on the Sabbath, in the morning—I preached in the afternoon. The preacher gave the Adventists a beating, after which I stated that where the spirit of the Lord is there is liberty, and wished to read a little Bible to them, and did not think they would confess the spirit of the Lord not there, by not giving me liberty—but how was it? The preacher first stopped me by talking about the collection, and then sung, and a little before they were done the minister was ready to pronounce the benediction, and closed in such haste that they did not think of the class-meeting till they found themselves going home, and so the vote went that the spirit of Christ was not there. This is the church who say our doctrine is a damnable one, but some of their members have embraced it—and rather than lose them they will fellowship them as Christians if they will not talk their faith!

Because of the doings of the W. M. Church, Bro. and Sr. McCartney wish all to understand that they are free from that church, and all other organizations and creeds but the creed of Jehovah, which is the Bible. When they joined the W. M. Church they thought it a liberty church and opposed to slavery, but the worst of slavery is in the church, for the mind is bound. This brother could not be allowed to speak his faith in church, though he owned almost one-eighth of the meeting-house.

I have just returned from meeting. I tried to talk to the people from Dan. ii. 23. On the morrow, the Lord willing, I go to Lima, where I have spent some three weeks—the interest is good there. The congregation is made up of Infidels, Universalists, Methodists, Baptists and Presbyterians—and all pay profound attention to the word. Would to God they were all converted!

We have work enough in this State; new fields are opening all the time. O that there were more faithful ones to preach the everlasting gospel of the kingdom! O that God would give grace and strength to do his will! Like Paul, we find it necessary to labor, working with our hands, when we can—not because the friends are not willing to do for us; they are poor and do all they can. I hope our New York

friends will not forget to pray in faith for Michigan—Love to all.

Yours looking for eternal redemption at the coming of Christ, the Lord of lords and King of kings.

S. G. CLARK.

Ypsilanti, Mich., August 10, 1848.

Bro. J. Lewis writes: I have procured a place to worship God in, at Bushwick, L. I., where I reside, and cordially invite the brethren to come this way. I think some good might be done here by a faithful minister of Jesus.

Star of Our Hope.

Star of our hope! He'll soon appear!  
O, shout and sing hosanna!  
The last loud trumpet speaks him near!  
Hosanna! Sing hosanna!

CHORUS.

Eternal life! Eternal life!  
We have it through our Savior!  
Eternal life! Eternal life!  
O, come and live forever!

Hail him all saints, from pole to pole,  
And raise one loud hosanna!  
How welcome to the faithful soul!  
How worthy our hosanna!

From heaven angelic voices sound,  
And join the sweet hosanna!  
Behold the Lord of glory crowned!  
And Earth responds, hosanna!

The grave yields up its precious trust,  
To swell the wide hosanna;  
Awake! ye slumbers in the dust,  
Awake and sing hosanna!

Resplendent forms ascending fair,  
Prolong the glad hosanna,  
And meet the Savior in the air—  
Hosanna! Sing hosanna!

Descending on his azure throne,  
While rings one grand hosanna,  
He claims the Kingdom as his own;  
All nations shout hosanna!

The saints rejoice, they shout, they sing,  
With rapture chant hosannas!  
And hail him their triumphant King!  
For ever sing hosannas!

ENTIRE CONSECRATION.

AN EXTRACT.

A double heart—a reserved surrender, is an abomination before God. If our eye pities, or our heart spares one evil temper, one sin; if we should dissemble with our lips and flatter with our tongue, wo unto us. He that seeth our thoughts afar off, would condemn us even on our knees before him. Though we should deceive ourselves by our hypocrisy, God cannot be mocked. Nothing is hid from his all-seeing eye; our naked souls are exposed to his view, and we must be sincere before him, making an honest appeal to our hearts, that God himself knows we desire to make no reserve. See to this, that you make no partial surrender: God must have all our hearts or none; if we divide them by fixing one part on the world, if we would plead for ever so little of its sinful indulgence, if we want to reconcile the services of God and Mammon, allowing part of our affections to the pleasures, vanities, interests, or gain of this present evil world, and think God will be satisfied with the the remainder, we are mistaken. The true surrender is to give up all, and take Christ as Lord of all, our King to reign over us, as well as our propitiation and atonement. This is consecration, much talked of, little known. See, dear reader, that it be *your* case; without it, the strongest promises, the greatest outward reformation, the most lively strains of devotions, a torrent of tears, or the most solemn remorse, will but deceive you. Coolly, humbly,

cheerfully and wnoily, without partiality and without hypocrisy, give up *all* to Christ: and may you be able to adopt the words of an eminent Christian, and testify as he did:

"But if I might make some reserve,  
And duty did not call,  
I love my Lord with love so great,  
That I would give him all."

From the New York Commercial Advertiser.

**Approach of the Cholera.**

The rapid strides of the cholera are now a subject of daily attention. It is advancing precisely in the same direction as in 1832, and it has been noticed that the same influenza which prevailed a few months ago, and a fatal diarrhoea now prevalent, are precursors similar to those by which the disease was then heralded. It has already spread as far west as Riga, Narva and Revel, in Russia, and it is also raging southward in the Turkish dominions. The return from St. Petersburg to the 24th of July gives 17,742 cases, 10,138 deaths, 4,618 recoveries, and 1,986 remaining, so that the deaths already amount to 57 per cent. At Moscow there have been 9,754 cases and 4,309 deaths. At Odessa, to the 28th of June, 824 cases, 332 deaths, 235 recoveries and 257 remaining.

In the south at Jassy in Moldavia, (Turkey in Europe,) the deaths for some time have been from 30 to 100 a day, and the total already is said to reach 10,000. At Balgat, a village near Ancona, nearly the whole population has perished. At Cairo the disease appeared suddenly on the 15th of July. On that day 5 cases occurred, on the next 18, and the next 49. All these received medical aid and not one recovered. Every patient died in the course of a few hours. At Graditza, on the Danube, about 20 leagues from Belgrade, it has broken out with similar violence, and up to the last accounts no recoveries have taken place. One healthy woman suddenly attacked fell to the ground and died in five minutes. Two men in the next village died almost instantaneously. At Belgrade a curious phenomenon had been noticed. A swarm of caterpillars swept over the district and by sunset had destroyed every plant. Visitation of this kind had been seen in other places where the cholera was approaching.

**Description of Pompeii.**

Pompeii is getting daily disencumbered, and a very considerable portion of this Grecian city is unveiled. We entered by the Appian way, through narrow streets of marble tombs, beautifully executed, with the name of the diseased plain and legible. We looked into the columbarium below that of Marius Aurrius Diomedes, and perceived jars containing the ashes of the dead, with the small lamp at the side of each. Arriving at the gate, we perceived a sentry box, in which the skeleton of a soldier was found, with a lamp in his hand; proceeding up the street beyond the gate, we went into several streets, and entered into what is called a coffee-house, the marks of cups being visible on the stone; we came likewise to a tavern, and found the sign (not a very decent one) near the entrance. The streets are lined with public buildings and private houses, most of which have their original painted decorations fresh and entire. The pavement of the streets is much worn by carriage wheels, and holes are cut through the side stones for the purpose of fastening animals in the *mardet*-place; and in certain situations are placed stepping stones, which give us a rather unfavorable idea of the state of the streets. We passed two beautiful little temples; went into a surgeon's house, in the operation room of which surgical instruments were found; entered an iron-monger's

shop, where an anvil and hammer were discovered; a sculptor's and baker's shop, in the latter of which may be seen an oven and grinding mills, like old Scotch querns. We examined likewise an oilman's shop, and a wine shop lately opened, where money was found in the till; a school, in which was found a small pulpit, with steps up to it, in the middle of the apartment; a great theatre; a temple of justice; an amphitheatre about 220 feet in length; various temples; a barrack for soldiers, the columns of which are scribbled with their names and jests; wells, cisterns, seats, tricliniums, beautiful Mosaic altars, inscriptions, fragments of statues, and many other curious remains of antiquity. Among the most remarkable objects was an ancient wall, with part of a still more ancient marble frieze, built in it as a common stone; and a stream which had flowed under this once subterraneous city long before its burial; pipes of Terra Cotta to convey the water to the different streets; stocks for prisoners, in one of which a skeleton was found. All these things incline one almost to look for the inhabitants, and wonder at the desolate silence of the place.

The houses in general are very low, and the rooms are small, I should think not above ten feet high. Every house is provided with a well and a cistern. Every thing appears to be in proportion. The principal streets do not appear to exceed 16 feet in width, with side pavements of about three feet; some of the subordinate streets are from six to ten feet wide, with side pavements in proportion; these are occasionally high and are reached by steps. The columns of the barracks are about fifteen feet in height; they are made of tuffa with stucco; one-third of the shaft is smoothly plastered, the rest fluted to the capital. The walls of the houses are often painted red, and some of them have borders and antique ornaments, masks, and imitation of marble; and in general poorly executed. I have observed on the walls of an eating room, various kinds of food and game tolerably represented; one woman's apartment was adorned with subjects relating to love, and a man's with pictures of a martial character. Considering that the whole has been under ground upwards of seventeen centuries, it is certainly surprising that they should be as fresh as at the period of their burial. The whole extent the city, not one-half is excavated, may be about four miles.

**Conferences, Campmeetings, &c**

**Tent-Meetings.**

- Rochester, commencing Friday, Sept. 8.
- Homer, " " Tuesday, " 19.
- Manlius, " " " " 26.
- Lorrain, Jeff. Co. near Bro. L. Laury's, Oct. 3.

The brethren in the last three towns will see that suitable places, and seats, are prepared. The tent will invariably be pitched in the open field. Come with tents and provisions. The poor will be provided for, but the rich, or those who are able, must provide for themselves, and aid in making provision for the poor, and in defraying the expenses of the meeting.

**Appointments.**

BRN. GEORGE HENLEY and PETER HOUGH will hold meetings at the following places in Canada West, commencing at 6 p. m. Their lectures will be illustrated by a large and comprehensive Historical Chart, between sixty and seventy feet long.

- Toronto, Sept. 2, 3.
- Brooklyn, 5.
- Hough's, 6.
- Mallory's, 7.
- Orr's, 8.
- Stephen's, 14.
- Aldrich's, 15.
- Grant's, 16.
- Lent's, 17.
- Colborne, 18.
- Shears', 19, 28.
- Werden's 20.
- Bath, Sept. 21, 25.
- Powley's, 22, 23, 24.
- Picton, 26.
- Head of the Lake, 27.
- Sidney, 29.
- Thurlow, 30.
- " Oct. 1, 2, 3.
- Sidney, Oct. 4.
- Spafford's, 5.
- Baltimore, 6.
- Clark; 8.

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ROCHESTER.—The Advent congregation meet in Stone's Block (fourth story), 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.

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