

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

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Poetry.

BE KIND.

Be kind to thy father, for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with grey;
His footsteps are feeble, once fearless and bold;
Thy father is passing away.

Be kind to thy mother, for, lo, on her brow
May traces of sorrow be seen;
O! well may'st thou cherish and comfort her now,
For loving and kind has she been.
Remember thy mother—for thee she will pray,
As long as God giveth her breath;
With accents of kindness, then, cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother—his heart will have dearth,
If the smile of thy joy be withdrawn;
The flowers of feeling will fade at their birth,
If the dew of affection be gone.
Be kind to your brother—whenever you are;
The love of a brother shall be
An ornament pure and richer by far,
Than pearls from the depth of the sea.

Be kind to thy sister—not many may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown;
Affection shall weave thee a garland of flowers,
More pleasant than wealth or renown.

Original Articles.

For the Harbinger and Advocate.

CHURCH OF GOD SCRIPTURALLY CONSIDERED.—No. VI.

BY L. D. MANSFIELD.

(Concluded.)

But we must more definitely consider our inquiry at the head of this article—which we can better do by resolving it into two—viz:

1st. WHAT IS THE DUTY OF ELDERS WHO LABOR IN WORD AND DOCTRINE TO THE CHURCH?

2d. WHAT IS DUE TO THOSE ELDERS FROM THE CHURCH?

1st. *What is the duty of Elders, to the Church?*

It is sufficiently apparent from what has been said that, in general terms, it is to "take care of the church of God." (1 Tim. iii. 5.) But let us consider some particular duties which are obvious from the New Testament.

1st. They should announce the approach of God's kingdom. Paul "disputed and persuaded the things concerning the kingdom of God."—(Acts. xix. 18-19.)

The gospel committed unto them is called the "gospel of the kingdom." (Matt. xxiv. 14.)

And Christ says every scribe instructed unto the kingdom of God is like a householder who brings out of the treasury things new and old." (Matt. xiii. 52.) How few preachers—alas! who do this at the present time! They say—there is nothing new to be said. This leads us to say,

2d. They ought to preach *all* the gospel. Paul said, "I have kept back nothing that was profitable to you. I am pure from the blood of all men, for I have not shunned to declare unto you ALL THE COUNSEL OF GOD." (Acts. xx.) And when he writes to Timothy he foretells that "men should turn from the truth to fables," and exhorts him "to preach THE WORD"—affirming at the same time that "all Scripture is God-inspired (Gk. *Theoneustos*) and is PROFITABLE.—He also exhorts him "To hold fast the form of sound words in faith and love;" (2 Tim. i. 6.) though the time was coming when men "would not endure sound doctrine." If we would please God and be clear of the blood of souls we must "not shun to declare ALL GOD'S COUNSEL."

3d. They should illustrate and enforce the truths which they preach by their own lives.—"Speak thou the things which become sound doctrine,—in all things showing thyself a pattern of good works; in doctrine, showing UNCORRUPTNESS, GRAVITY, SINCERITY, SOUND SPEECH that cannot be condemned, &c." (Tit. ii. See also 1 Tim. iv. 7-11.) "Not as being lords over God's heritage but EXAMPLES to the flock." (1 Pet. v. 39.)

4th. They should not digest the truth, but present the word of God in its proper proportions. "Study to show thyself approved unto God, a workman that needeth not to be ashamed—RIGHTLY DIVIDING the word of truth." (2 Tim. ii. 15.) The word of God cannot *all* be received and digested at once—it should therefore be brought out in such relations as to make it most easily apprehended by the flock of Christ. It is quite possible, it would seem, to preach "the word of truth" with so little skill as to afford occasion to be "ashamed" of our work. May the Lord give us skill that we may "rightly divide" the Word of truth!!

5th. It is their duty to watch over the flock, feed them, faithfully admonish and rebuke those who sin. "Obey them that guide you—for they WATCH FOR YOUR SOULS as they that must give account." (Heb. xiii. 17.) "Preach the word—be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine;—Watch thou in all things." (1 Tim. iv. 2-5.) "There are many unruly and vain talkers and deceivers—whose mouths must be stopped—wherefore rebuke them sharply that they may be sound in the faith." (Titus, i. 10-11.)—"Them that sin rebuke before all—that others also may fear." (1 Tim. v. 20.) "Take heed unto yourselves and unto all the flock over which the Holy Ghost hath made you overseers, to feed the church of God!" (Acts. xx.)

6th. They are watchmen and ought to keep a good look out for approaching dangers and give warning; this has been more than implied under the preceding head. This is peculiarly applicable to our present position, near the kingdom of God—and "a scribe instructed into the kingdom of Heaven" will have some "new" and important admonitions for the church of Christ—as that solemn and awful event rolls forward.

Isaiah says, "His (Israel's) watchmen are

BLIND, they are all ignorant, they are all DUMB DOGS, they cannot bark, DREAMING OR TALKING IN THEIR SLEEP, (margin) LOVING TO SLUMBER." (Chap. lvi. 10.) And again "I have set watchmen on thy walls, O Jerusalem, that will NEVER HOLD THEIR PEACE until Jerusalem be made a praise in the whole earth." (Chap. lxii. 6.)—These two characters are in wide contrast—let us be like the latter, that when "The Lord shall bring again Zion" we may be among them of whom it is said, "Thy watchmen shall lift up the voice—with the voice together shall they sing!" (Isa. lii. 8.)

In order to be able to admonish of approaching dangers;—the watchman must study the prophetic word and understand unfulfilled prophecy.—"Coming events cast their shadows before." God has so ordered—that prophetic truths may be generally understood just before their accomplishment—especially those which announce judgments. QUEERE.—Are those faithful watchmen who glory in their ignorance of the future?

7th. They should not only preach the word of God publicly, but privately. Paul said, "I have taught you publicly, and from house to house." (Acts xx. 20.) No faithful undershepherd—has performed his whole duty by his public ministrations. There are many members of the flock—whom infirmities prevent from being found in the place of public worship, these should be fed also.

Though we might say many things more upon the duty of Elders of the church who labor in word and doctrine, yet we are compelled to dismiss it and consider,

2DLY. *The obligations of the church to those who are "over them in the Lord and admonish them."*

1st. They should love and esteem them. Not indeed if they are unworthy of love and esteem; but supposing them to be what we have shown from the Scriptures they ought to be. Paul was a man of this cast himself and taught others to be, and said, "Let the Elders that *preside*" well be counted worthy of double HONOR; and again, "We beseech you brethren know them that labor among you and are over you in the Lord, and admonish you; and esteem them VERY HIGHLY IN LOVE, for their work's sake." (1 Thess. v. 12-17.) Not simply for their office sake. No! Many ministers who have nothing else to commend them to their brethren than their office, throw themselves upon the dignity of their office as their only refuge—from merited disrespect.

The Apostle did not write this, for the benefit of such—but knowing that God's ministers had an unpopular work to perform, and all the reproach of the world would fall heaviest upon them—exhorted the church of God to "esteem them very highly in love for their work's sake." Paul had also been compelled to say to those for whom he had labored: "The more I love you, the less I be loved." And to those who, as he said, "had once received him as an ANGEL OF GOD, even as CHRIST JESUS, he exclaims; "Am

I become your enemy because I tell you the truth?"

These brethren who, says he, "Would have plucked out their own eyes and given them to him, so dearly did they love him;—were perverted by other influences, and looked with a jealous eye upon the Apostle. Oh! how often when it becomes necessary for the minister of Christ to speak plain truth, do the professed followers of Jesus regard him, as the Galatians did Paul, as "an enemy."

When the church at Jerusalem sent out Paul and Barnabas to the churches of the Gentiles in Antioch, &c., (Acts, xv.) their letter was fully expressive of the sentiments of love referred to. "It seemed good to us being assembled with one accord, to send chosen men to you with our BELOVED BARNABAS AND PAUL men who have hazarded their lives for the name of the lord Jesus Christ."

Again Paul brings out the same obligation of the church in his Epistle to the Philippians.—(Chap. ii. 25-30.) "I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor. Receive him therefore in the Lord and hold such in reputation, because for the work of Christ he was nigh to death."

2d. They should pray for their ministers.

Paul requested the churches to pray for him, and if he needed the prayers of God's people—certainly less gifted and less experienced men, need the church's prayers, and I humbly suggest whether, if the breath which is spent in speaking against the servants of Christ, even by the church, were spent in earnestly commending them in prayer to God, they would not be far more useful than they are.

Paul says, "Pray for me that utterance may be given me that I may open my mouth boldly to make known the mystery of the gospel." (Ep. vi. 18, 19.) And in that very interesting chapter which concludes his 1st Epistle to the Thessalonians, he says briefly but touchingly, "BRETHREN PRAY FOR US!" (1 Thess. vi. 25.) This request is echoed by every minister of Jesus, who like Paul wants "the word of God to have free course and be glorified;" (2 Thess. iii. 1.) and that "he may be delivered from absurd and wicked men; for all men have not faith," said the great Apostle.

3d. They should supply the temporal wants of those who labor in word and doctrine.

God never designed that his servants in the gospel should be HIRELINGS. Never! But there is no principle more in accordance with the word of God—and reason, also—than that which recognizes the obligations of the church to attend to the temporal wants of those who minister to them in spiritual things.

Some seem to suppose, if any claim is set up for the support of the ministry, that it is equivalent to selling the gospel for money. But nothing could be wider of the truth.

The obligation of the church to sustain the preachers of the gospel—is founded upon the necessities of the case. Ministers are "flesh and blood," and need food, raiment, shelter, &c., &c. They are intellectual and moral beings—and they need books and publication—especially if they would be highly useful. How are these things to be obtained? If they give themselves to busyness to support themselves,—they occupy precious time which they need in a higher calling, and they would not be able, as Paul exhorted Timothy, "to give themselves to reading, to exhortation, to doctrine."

Paul labored and toiled for his daily bread, not because it was according to the general design of God respecting His servants; but because circumstances made it for the time necessary;—or because, to call upon his brethren for support, at the time, would be attended with greater evils

than his temporary occupancy in business would produce.

But let us hear Paul. "Mine answer to those who examine me is this: Have we not power to eat and drink—or I only and Barnabas, have we not power to FORBEAR WORKING?" "Who goeth a warfare at any time at his own charges? Say I these things as a man? or saith the law the same also? For it is written, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you—are not we rather? Nevertheless we have not used it, lest we should hinder the gospel of Christ.'"—Then he adds, "Do ye not know that they which minister about holy things—live of the things of the temple, and they which wait at the altar are partakers of the altar. Even so hath the Lord ordained that they that preach the gospel should live of the gospel. But I have used none of these things; neither have I written these things that it should be so done unto me." (1 Cor. ix. 3-15.)

Noble man! Though he knew the duty of the church toward him, he did not insist upon it, lest he should even seem selfish and thus hinder the gospel of Christ. And now, it sometimes happens, that in order to say what is needful to be said on this point, the needy minister of Christ must, refuse the pittance that may be offered him,—lest his brethren should say that he "writes (says) these things that it may be so done unto him."

But let us have a few more Divine testimonies, for they alone are authoritative." Let him that is taught in the word, communicate to him that teacheth in all good things." (Gal. vi. 6.) This passage needs no comment—it enforces the proposition before us most distinctly.

"We beseech you brethren to know (Gk. "take care of") them that are over you in the Lord, and admonish you, &c. (1 Thess. v. 12, 13.) "Let the Elders that rule well (Gk. pre-side well) be counted worthy of double honor—especially they who labor in word and doctrine. For the Scripture saith, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.'" (1 Tim. v. 17.)

What is this "double honor?" He had just said, "Know them" literally, "Take care of them that are over you in the Lord, and esteem them very highly in love." These two things constitute the double honor due to those who "pre-side well."

In conclusion let me direct you to one or two other proof texts upon the duty of churches to their Elders. 1 Cor. xvi. 15, 16; Heb. xiii. 7, 17-24. May God unite in bonds of enduring love the followers of the Lord Jesus, and grant that while they have externally the order of the gospel—they may likewise have internally the graces of the Spirit—that we being a perfect body—may soon be united in glory to the great Head of the church, Christ Jesus the Lord.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.—No. III.

BY J. I. CALKINS.

In the last number, I spoke of the general application of the word *spirit*, both in scripture and in common language, as the effective cause of action, life and motion; hence, whatever is destitute of spirit is destitute of life. "The body without the spirit is dead." In man the most palpable manifestation of spirit, is the breath; and for this reason, the first, primary or physical signification of spirit, is breath. So in scripture the breath is often used for the spirit; and in many places where the original word is *ruahh* [spirit] our translation reads breath, and

that properly, for it has the import of breath.—Yet upon a full examination of the application of the word, we find its proper and prevailing import to be, that of an active agent. In God, it exhibits itself, or is displayed in creating, disposing and preserving all things; as well as giving and preserving life in all its varied manifestations. This is further corroborated by an opposing view. "Nor was there spirit in them any more."—"There was no spirit in her." "Every spirit shall faint." These and the like passages exhibit the absence of spirit measurably, and obviously mean, a failing of the vital powers and impulses. But leaving this view of the use of the word spirit, as bearing upon the question, What is the spirit of man? I wish to look at the matter in another aspect, and that is, its relation to the moving, living universe around us.

The spirit of man is not an isolated thing, pertaining specially and peculiarly to the human body; but the spirit of man is one with all spirit—really and substantially the same with the mediate cause of all motion, all life. The great first cause, the infinite source, is the Eternal Spirit. "His understanding is infinite"; by which he is competent, by his omnipotent operation, to create, uphold, preserve and govern all things. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." His breath was the means used to infuse into my body the "spirit of life," and by a perpetual visitation of the same power of God, my spirit is preserved. The foregoing is as true of every living creature as of man. "These all wait upon thee." The spirit that animates the "lord of creation," animates the reptile that he crushes beneath his footstep. It is the spirit of all life, all spirit; from the lowest larvæ to the tallest archangel, all is from God and of God. "Whether shall I go from thy Spirit? If I ascend into heaven, thou art there: if I make my bed in hades, behold thou art there. If I take the wing of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand uphold me. If I say, Surely the darkness shall cover me: the darkness and the light are both alike to thee."

"All are but parts of one stupendous whole, Whose body, nature is, and God the soul" [life]. Nature, the universe of creation, animate and inanimate, a stupendous whole, whose soul, whose life is God; that is, his power and agency pervades, moves and animates the whole.

"And changed in all, and yet in all the same, Great in the earth, as in the ethereal frame, Warms in the sun, refreshes in the breeze, Glows in the stars, and blossoms in the trees, Lives through all life, extends through all extent, Spreads undivided, operates unspent, Breathes in our soul [life], informs our mortal part, As full, as perfect in a hair as heart; As full, as perfect in vile man that mourns, As the rapt seraph that adores and burns."

The doctrine of the distinctive being of God I most heartily believe, and would not be understood as giving countenance to that baptized atheism that makes God an essence that pervades the entire universe; a being whose centre is every where and his circumference nowhere; an immaterial principle, a spiritual—that is, a holy principle; that is personally everywhere present. Ergo, there can be no place for unholiness, sin or sinners. All must be holy and immortal—the death of any character—a God that is nowhere in particular, but everywhere as much as any where. No more in one place than in another, only reveals somewhat more of himself in some places than in others, as he does in that place called Heaven; yet he is there in fact no more than he is everywhere else. Reader, what think you of such a God? Such a God is preached and preached, too, from orthodox pulpits.

wonder that the multitude of church members are "lovers of themselves and pleasure more than lovers of God." "God, a spirit," and "by his Spirit he hath garnished the heavens." The spirit of a Spirit hath made me—that is, the omnipotent operation of the power of God, who is a SPIRIT, hath performed these things. This Almighty power—this all-powerful, all-pervading agency, as exhibited in the motions and living impulses of the "living soul," is what is termed "the spirit of man," or "the spirit in man."

This spirit of man is often said to be an offshoot from the Great Spirit, an emanation from God, a part of the divine essence, &c.; and men cry with amazement—What! God annihilate a part of himself? The absurdity of these assumptions is their own refutation. Every school boy has read the following couplet:

"Lo the poor Indian! whose untutored mind
Sees God in clouds, and hears him in the wind."

Were we better tutored, we should see God in clouds, and in the wind, too; and in the trees, and in the stars; in flowers and sunshine and storms; in life, in death, in everything; in all that lives, that loves, that moves, that thinks, that hopes, that dies. Wherever there is an effect, an end, throughout the wide spreading universe, there we may see God: not personally present, not present in essence, but by his Spirit; his creating, arranging, ruling, preserving, sovereign operation.

Without the present agency of God, there can be no motion, no sensation, no life. "The eyes of all wait upon thee, and thou givest them meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." "In him we live and move and have our being." Read the 38th to the 41st chapters of Job inclusive, also the 104th Psalm; and you will have something of the wonder working agency of the Almighty in all things. There is no other spirit in man but this. See his mighty ~~to~~ expressed in a few words. Isa. xlii. 5: "Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath to the people upon it, and spirit to them that walk therein." Again; Zech. xii. 1: "Saith the Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

That all spirit is one, and especially that of man and beast, we have seen has been intimated in the scriptures we have quoted; and that this is a truth, we have the express declaration of the word of God. It is found in Eccl. iii. 19. Speaking of men and beasts, he says, "They have all one spirit." The original word is *ruahh* [spirit], and the same that is translated *spirit* in the 21st verse, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast, that goeth downward to the earth?" The idea conveyed here, and the mystery intimated by the question, "Who knoweth," &c., I conceive to be this:—Not that man has one spirit and the beast another spirit—two different spirits—but having one spirit; "Who knoweth it." In one it is ascending, aspires upward, to heaven if you please; in the other it does not rise, it goeth downward, it is grovelling: but one and the same spirit. "Who can tell us about such a spirit,—all about it?"—Our spirit is then from God, and of him. It quickens our mortal bodies; gives us the attributes of life, sensation, feeling, emotion, thought, volition, understanding, &c., &c., to be used for his glory,—that is, in obedience to the teaching of his Holy Spirit, as set forth in his blessed word, the Bible. Amen.

Hope will be your best antidote against all misfortune; and God's omnipotence an excellent means to fix your souls.

For the Harbinger & Advocate.

POPULAR OPINIONS CONTRASTED WITH TRUTH.—NO. 2.

BY WM. SHELTON.

I will now briefly notice another popular opinion, namely:

THE RETURN OF THE JEWS.

The opinion that the Jews (who are now scattered among all nations) will be gathered to the land of Palestine, and rebuild Jerusalem, &c., is quite prevalent at the present time. But the inquiry arises; is this opinion in accordance with the teachings of God's word?

Let us examine the Scriptures upon this point. Christ, in foretelling the destruction of Jerusalem, and in describing events which were then to transpire, says: [Luke xxi. 24.] "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." [or in other words, until the close of the Gentile dispensation.] What can be plainer or more to the point? It cuts the very roots of this doctrine. It is sufficient to forever set the question at rest; for it is plain to be seen that the times of the Gentiles extend to the close of time; and if Jerusalem is to be trodden down of the Gentiles, until the end of time, or until Christ's coming, where I ask, is the chance for rebuilding Jerusalem? or how will the Jews get possession of, and inhabit, the land of Palestine previous to Christ's coming?

We see from a close examination of the New Testament, that Christ rejected the Jews [as a nation] for disowning him as the true Messiah. After the close of one of our Lord's parables to the Jews [in which he condemns them for rejecting him] he says unto them, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." [Matt. xxi. 43.] Again, as Jesus drew near unto the great city of the Jews [Jerusalem] he wept over them, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke xix. 42.

I now affirm, that after Christ rejected the Jews, and declared unto them, that the kingdom of God should be taken from them, and given to another nation; that there is not a promise between the lids of the Bible of their ever receiving that kingdom again; neither is there a promise of their ever gaining sight of the "things which belong unto their peace," which were hid from their eyes.

Finally, I am bold to affirm, that there is not a promise to the Jews, superior to those given to the Gentiles: for at the death of Christ the middle wall of partition [between Jew and Gentile] was broken down. Eph. ii. 14. Jews and Gentiles are now upon a level, consequently it is unreasonable and inconsistent for us to suppose that there are promises to the Jews, superior to those to the Gentiles.

I am willing to admit that there are promises to the seed of Abraham, unfulfilled. But I believe with Paul "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise?" Gal. iii. 29. Also, "He who is a Jew outwardly is not a Jew," "but he is a Jew which is one inwardly." Rom. ii. 29.

The inquiry now arises, what part of the Scriptures do they take to substantiate the opinion that the Jews are to return; or from what passages do they infer that this is to be the case? We will notice a few passages which they think teach this doctrine, and try to ascertain by a close examination of the context, the time of their fulfillment.

Isa. vi. 9: "And he said, go, and tell this people, Hear ye indeed, but understand not; and see

ye indeed; but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? [i. e. how long are they to be made blind, &c., as is above described.] And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land.

Upon reading the above [in connection with Christ's own words, Mark iv. 12; Jno. xii. 40] we plainly see that the Jews' eyes were blinded, and hearts hardened, &c., at Christ's first advent. This all are willing to acknowledge; but the great question is; how long are they to remain thus blinded? This question is answered in the 11th verse—"Then said I, Lord, how long? And he answered until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Some draw the conclusion from this answer, that they are only to remain blinded, until the land of Palestine is depopulated; or until the cities be forsaken by those who have inhabited them, since the destruction of Jerusalem. [And this word of desolation they contend has already commenced by pestilence and famine, &c.] But I object to the view of the Gentiles being disposed of Palestine, previous to the end of the times of the Gentiles; for if this is to be the case, Christ's words are made of "none effect;" for says Christ, "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled."

Having proved that this view is incorrect, we proceed to answer the inquiry: "How long are they to remain blinded?" By reading the 11th and 12th verses we are told that they are to remain blinded, &c., "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." The cities will not be wasted without inhabitant, and the houses without man; or the land be desolated; or men be removed far away; or the land be forsaken, until the end of time, or until the close of the times of the Gentiles; [which will reach until Christ's coming] for Jerusalem is to be "trodden down of the Gentiles till the times of the Gentiles be fulfilled."

The prophet Isaiah foresaw that they were to remain blinded until the Judgment, and that at that time the land would then be desolated, and the cities forsaken; for at that time the Lord would gather his saints to meet him, and destroy the wicked. But he saw that the land would not always remain desolate, and that the saints would not always remain away, hence he says, "But yet it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof."

Again, Jeremiah iii. is taken to prove this doctrine; but upon an examination of this chapter, we see that it was fulfilled in the return of the Jews, from their Babylonish captivity. This prophecy was uttered in the days of "Josiah the King," and directed to "backsliding Israel," and "treacherous Judah," who had previous to this been carried into captivity; and the command was, "Go and proclaim these words toward the north, [to the land in which they were then captives,] and say, "Return thou backsliding Israel," &c.

Also, Ezekiel, xxxvi. 24 to the 38 is quoted as undeniable proof that the Jews are to be gathered to their own land. But if we commence at the

16th verse, we will clearly see, that they wrongly construe it; for it commences by giving a description of their scattering [which took place before this prophecy was uttered—it does not foretell a scattering, but describes one which had previously taken place] and winds up by predicting their gathering; consequently it was fulfilled in their return from their Babylonish captivity.—This conclusion is unavoidable. Over 30 such passages are quoted to prove this doctrine, but it will readily be seen by an examination of the context that they are wrongfully applied. Many prophecies which predicted their return from Assyrian, and Babylonish captivity [which have been fulfilled] are construed to teach the gathering of the Jews [who are now scattered among all nations] to the land of Palestine. And many which refer to the gathering of the seed of Abraham [the true Israelites—prevailers with God] are construed to teach the gathering of the carnal Jews. But not a single unconditional promise is presented to prove this doctrine.

Romans 11th is also quoted to prove that they are to be grafted into their own olive tree again. "If they abide not still in unbelief" they will.—But what does Paul say about this? He says, "That blindness in part is happened to Israel [how long?] until the fulness of the Gentiles be come in. Suppose the Jews as a nation were to embrace Jesus as the Messiah; would this secure them a return? No. Christ's words will prove true. Jerusalem will be trodden down of the Gentiles till the times of the Gentiles be fulfilled; even if the Jews were to believe on Christ.

I now request the reader to carefully examine this subject with the rules laid down in No 1, before him. When you have weighed this matter candidly, you will be prepared to exclaim with me, what a contrast between this popular opinion and God's truth.

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ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, January 27, 1849.

Speaking the truth, in love.—PAUL.

FAMILIAR SPIRITS.

MYSTERIOUS KNOCKING—A STRONG DELUSION.

A mysterious knocking is attracting the attention of many of the respectable people of this city and other places. It purports to be made by the spirits of the dead. It answers various questions by a gentle rapping. In the same manner it warns of danger those whom it attends. Its veracity and ability have been tested by committees, and individuals of science and skill; and no deception, to our knowledge, has yet been detected by them. It is said to perform wonders: such as moving chairs, tables and other furniture about the room, taking crockery off the table, and various other unaccountable acts, by its *invisible* power.

It commenced somewhere in Wayne county, professing to be the spirit of a murdered pedlar. It was conducted to this city by one with whom it became familiar, and has since multiplied into many spirits; or, in other words, by its agency very many who have consulted it, have had the spirits, as they have been told, of their departed friends called up, and which now daily and nightly accompany, and by their rapping hold frequent converse with, them.

It has gone into Canada, Michigan, and various parts of this State; and where else we know not, for it is extending its operations very rapidly, far and near, as we are credibly informed.

In this city, we are told, that frequent if not stated meetings are held, to hold converse with, and witness the wonderful acts of, these invisible agents. Ministers, deacons, church members, and persons of wealth and high respectability, attend, and are converts to this mysterious knocking.

It professes to be a warm friend of religion, and to have come to counteract infidelity, and confirm the truths of the Bible; and is very fond of religious devotion. It has rapped its approbation of all the fundamental doctrines of the protestant church, especially those opposed to the mortality and unconscious separate existence of the soul, the destruction of the wicked, and the personal and near coming of Christ.

It promises to unite Christians under a new dispensation, which will bring in the millennial glory for which the church has so long prayed.

This imperfect sketch is all we can now give of this mysterious affair. The natural inquiry will be, What is it? The question we will endeavor to answer. And,

1. We think it is *not* the deceptive work of human agency. We thus judge, not so much from the fact that the most critical investigations have failed in detecting any deception, but from the character of its work, viz.: it goes with, and performs its work for, simple and honest-hearted persons, when *away* from all human agency, and who know nothing about practising any such deceptions on themselves or others.

2. It cannot be the work of the spirits of the dead, because the Bible says, "The dead know not any thing"—and "there is no device, nor knowledge, nor wisdom in the grave." Eccl. ix. 5, 10.

3. It cannot be the Spirit of the Lord, or good angels ministering unto certain ones, from the fact that it professes to be something else: and the Spirit of God, and good angels, would not lie. This spirit, or these spirits *have lied*: for in an examination which we recently made of its ability to know, we detected it in several palpable falsehoods. It did not tell, according to agreement, the correct number of my brothers which are dead, neither my own age; and failed in performing, according to promise, its *extra-wonders*, to convince me of its truth, if I would come and test it; therefore, it cannot be a good spirit, for a good spirit will not lie.

What then is it? We unhesitatingly answer, a "*Familiar Spirit*," or spirit of the devil. We thus judge from the fact,—

1. That it contradicts the Bible, in regard to its fundamental doctrines: the nature of the soul and state of the dead, as we have already shown.

2. Because it does not always tell the truth.—This is characteristic of the devil, the father of lies.

3. It sustains the very character of the familiar spirits named in the Bible, as the following text will show. Isa xxix. 4: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be *low out of the dust*, and thy voice shall be as of one that hath a *familiar spirit out of the ground*, and thy speech shall *whisper out of the dust*"; or "*peep or chirp*," as the margin reads; or gently *rap*, as the familiar spirits of which we are speaking do. No one can fail in seeing the identity of this "*low*" rapping spirit, and the *low whispering* or *peeping* spirit named in this text. The one in the text was a "*familiar spirit*"; so is the other; as every one acquainted with its operations will testify; that is, it is very familiar or free to converse in its *low rapping* manner, with all who consult it.

That such familiar spirits are recognized and condemned by the Bible, the following passages will show. Lev. xx. 27: "A man also, or woman, that hath a *familiar spirit*, shall surely be put to death."

1 Sam. xxviii. 6-8: "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a *familiar spirit*, that I may go unto her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a *familiar spirit* at Endor. . . . And he said, I pray thee divine unto me by the *familiar spirit*." Poor, fallen man: when forsaken by his God, he fills up the cup of his iniquity by consulting a familiar spirit! For it is said, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a *familiar spirit*, to inquire of it." 1 Chron. x. 13.

2 Chron. xxxlii. 6-11. Here we are told that Manasseh was taken by the king of Babylon, and carried a captive to that city, because he "used enchantments, and used witchcraft, and dealt with a *familiar spirit*," and because of the commission of other sins. See also 2 Kings xxi. 1-15.

Lev. xix. 31: "Regard not them that have *familiar spirits*." Why? Because, "the soul that turneth after such as have *familiar spirits*, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people," saith the Lord, Lev. xx. 6.

Deut. xviii. 10-12: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a *necromancer*. For all that do these things are an *abomination* unto the Lord: and because of these *abominations*," the Lord God *destroyed* the Canaanites.

A "*necromancer*" we understand to be one who pretends to hold converse with departed spirits [see Webster], and a "*consulter with familiar spirits*," about the same. And according to the word of the Lord, they are an *abomination* unto him.

2 Kings xxiii. 24: "Moreover, the workers with *familiar spirits*," and "all the *abominations* that were spied in the land of Judah and Jerusalem, did Josiah put away."

Isa. viii. 19, 20: "And when they shall say unto you, Seek unto them that have *familiar spirits*, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to *this word*, it is because there is no light in them."

This testimony is conclusive: If they consult these *peeping, muttering, whispering* or *knocking, or rapping, familiar spirits*, instead of seeking God, according to the "*law and the testimony*," "it is because there is NO LIGHT IN THEM."

Beware of this fatal delusion. It doubtless is a snare of the devil, laid, in these last days, to deceive the children of God, and more effectually blind the sinner to the destruction to which he is rapidly hastening. There is safety in God and his word, and nowhere else. We therefore "commend you to Him, and the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified." Acts xx. 32.

TO CORRESPONDENTS.

J. T.—Please be more plain and explicit in your business communications, and you will much oblige.

W. E. B.—We would gladly comply with your request, if our sense of duty would admit it. It is made quite lengthy by an unnecessary wandering from the question; and besides, we view it as being not the sentiment of any number of our brethren, but simply the opinion of *one*. So far as we can

consistently please individuals we will gladly do it: but our aim is to pursue that course that will do the greatest possible good to the great whole, whom we serve.

S. M.—We would be glad to have the subject thoroughly investigated by competent writers.—You acknowledge your deficiency in this respect. Would it not, therefore, be for the good of the cause of truth to let some more skillful expositor, or experienced writer, take hold of the question? So it seems to us. We hope some one will do it soon.

"THE CLOSE OF THE PRESENT AGE."—Bro. J. Turner proposes to publish a pamphlet of this title, in which the condition of the world will be described when this age will close. "Also, a connected view of the evidences that the 1000 years of Rev. 20th are in the past.

Orders for the work should be directed to Joseph Turner, Hartford, Ct.

A number of epistolary communications, from some of our worthy correspondents, have long been on hand and prepared for the Harbinger, but have been reluctantly and unavoidably laid over, until some of them are out of date. We may yet give some of them; but if not, the worthy writers will understand that a crowd of other, to us highly important matter, has been the sole cause of their non-appearance in our sheet.

The matter for the first pamphlet of the proposed series, is now in the hands of the printer.—The work will be ready for delivery in a short time. Send your orders immediately for what you may want.

CORRECTION.—In my last article on "The Church of God," several errors escaped notice. In the 5th paragraph, for "ingenious Christians," read "ingenuous Christians"; 8th paragraph, for "all men have not the same office," read "all members have not the same office"; 14th paragraph, for "Those who did not superintend in this capacity," read "There were those who did not," &c.; also, for "official," read "afraid," in 4th paragraph.

L. D. MANSFIELD.

NATURE AND DURATION OF THE SOUL,

AS EXPLAINED BY POPULAR TRADITIONS, AND VARIOUS PHILOSOPHICAL SPECULATIONS.

BY JOHN MASON GOOD, M. D., F. R. S., F. R. S. L.

[Continued.]

While such, however, were the philosophical traditions, the popular tradition appears to have been of a different kind, and as much more ancient as it was more extensive. It taught that the disembodied spirit becomes a ghost as soon as it is separated from the corporeal frame; a thin, misty, or aerial form, somewhat larger than life, with a feeble voice, shadowy limbs; knowledge superior to what was possessed while in the flesh; capable, under particular circumstances, of rendering itself visible; and retaining so much of its former features as to be recognized upon its apparition; in a few instances wandering about for a certain period of time after death, but for the most part conveyed to a common receptacle situated in the interior of the earth, and denominated sheol, hades, hell, or the world of shades.

Such was the general belief of the multitude in almost all countries from a very early period of time; with this difference, that the hades of various nations was supposed to exist in some remote situation on the surface of the earth, and that of others in the clouds. The first of these modifications of the general tradition is still to be traced among many of the African tribes, and perhaps all the aboriginal tribes of North America. That most excellent man, William Penn, who appears, with some singularities, to have united in his character as much moral goodness, natural eloquence, and legislative wisdom, as ever fell to the lot of any one, has sufficiently no-

ticed this fact, in regard to the American tribes, in his valuable account of the country, addressed to "The Free Society of Traders of Pennsylvania," drawn up from an extensive and actual survey, and constituting, so far as it goes, one of the most important and authentic documents we possess.—"These poor people," says he, "are under a dark night in things relating to religion, to be sure, the tradition of it: yet they believe a God and immortality without the help of metaphysics; for they say there is a great king who made them, who dwells in a glorious country to the southward of them, and that the souls of the good shall go thither, where they shall live again." And it is upon the faith of this description that Mr. Pope drew up that admirable and well-known picture of the same tradition, that occurs in the first epistle of his Essay on Man, and is known to every one.

Lo! the poor Indian, whose untutored mind,
Sees God in clouds, or hears him in the wind:
His soul proud science never taught to stray
Far as the solar walk or milky way;
Yet simple nature to his hope has given
Beyond the cloud-topped hill, a humbler heaven;
Some safer world in depth of wood embrac'd,
Some happier island in the wat'ry waste;
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold.

The tradition which describes the hades, or invisible world, as seated in the clouds, was chiefly common to the Celtic tribes, and particularly to that which at an early age peopled North Britain. It is by far the most refined and picturesque idea that antiquity has offered upon the subject, and which has consequently been productive, not only of the most sublime, but of the most pathetic descriptions to which the general tradition has given rise under any form. The Celtic bards are full of this imagery; and it is hence a chief characteristic in the genuine productions of Ossian, which, in consequence, assume a still higher importance as historical records than as fragments of exquisite poetry. Let me, in proof of this, quote his fine delineation of the spirit of Crugal from a passage in the second book of Fingal, one of his best authenticated poems, premising that the importance of the errand, which is to warn his friends, "the sons of green Erin," of impending destruction, and to advise them to save themselves by retreat, sufficiently justifies the apparition.

"A dark red stream of fire comes down from the hill. Crugal sat upon the beam: he that lately fell by the hand of Swaran striving in the battle of heroes. His face is like the beam of the setting moon: his robes are of the clouds of the hill: his eyes are like two decaying flames. Dark is the wound on his breast. The stars dim-twinkled through his form; and his voice was like the sound of a distant stream. Dim and in tears he stood, and stretched his pale hand over the hero. Faintly he raised his feeble voice, like the gale of the reedy Lego. 'My ghost, O Connal! is on my native hills, but my course is on the sands of Ullin. Thou shalt never talk with Crugal, nor find his lone steps on the heath.—I am light as the blast of Cromla, and I move like the shadow of mist. Connal, son of Colgar! I see the dark cloud of death. It hovers over the plains of Lena. The sons of green Erin shall fall. Remove from the field of ghosts.' Like the darkened moon, he retired in the midst of the whistling blast."

Let us take another very brief but very beautiful example.

"Trenmor came from his hill at the voice of his mighty son. A cloud, like the steed of the stranger, supported his airy limbs. His robe is of the mist of Lano, that brings death to the people. His sword is a green meteor half extinguished. His face is without form and dark. He sighed thrice over the hero; and thrice the winds of the night roared around. Many were his words to Oscar. He slowly vanished, like a mist that melts on the sunny hill."

The idea of his still pursuing his accustomed occupation of riding with his glittering sword (its glitter now half-extinguished, and of a green hue) on the steed of the stranger—a steed won in battle—his own limbs rendered airy, and the steed dissolved into the semblance of a cloud—is not only exquisite as a piece of poetic painting but as a fact consonant with the popular tradition of all other countries, which uniformly allotted to the shades or ghosts of their respective heroes their former passions and inclinations, the pastimes or employments to which they had devoted themselves while on earth, and the arms or implements they had chiefly made

use of. Thus, the Scandinavian bard, Lodbrog, while singing his own death song, literally translated from the Runic into Latin by Olaus Wormius, and transferring, in like manner, the pursuits of his life to his pursuits after death: "In the halls of our father Balder I know seats are prepared, where we shall soon drink all out of the hollow skulls of our enemies. In the house of the mighty Odin no brave man laments death. I come not with the voice of despair to Odin's hall."

The same popular belief was common to the Greeks and Romans. Thus, Aeneas, according to Virgil, in his descent to the infernal regions, beholds the shades of the Trojan heroes still panting for fame, and amusing themselves with the martial exercises to which they had been accustomed, and with airy semblances of horses, arms, and chariots:

The chief surveyed full many a shadowy car,
Illusive arms, and coursers trained for war.
Their lances fixed in earth, their steeds around,
Now free from harness, graze the mimic ground.
The love of horses which they had alive,
And care of chariots, after death survive.

Virgil, while true to the tradition of his country, is well known to have copied his description from Homer; and in Homer's time the same popular tradition was common to the Jews, and runs through almost all their poetry. It is thus Isaiah, who was nearly contemporary with Homer, satirizes the fall of Belshazzar, ch. xiv. 9.

The lowermost Hell is in motion for thee,
To congratulate thy arrival:
For thee arouseth he the MIGHTY DEAD,
All the chieftains of the earth.

The term MIGHTY DEAD is peculiarly emphatic.—The Hebrew word is *Rephaim*, the "gigantic spectres," "the magnified and mighty ghost;" exhibiting, as I have already observed, a form larger than life, or, as Juvenal has admirably expressed it upon a similar occasion, xiii. 221,

Major imago
Humana
A more than mortal make:

whence the term *Rephaim* is rendered in the Septuagint, *Gegeneis*, and by Theodotion, *Gigantes*.

To the same effect, Ezekiel, about a century afterward, in his sublime prophecy of the destruction of Egypt, a piece of poetry that has never been surpassed in any age or country, ch. xxxii. 18-26. I can only quote a few verses, and I do it to prove that the tradition common to other nations, that the ghosts of heroes were surrounded in hades, or the invisible world, with a shadowy semblance of their former dress and instruments of war, was equally common to Judea.

v. 2. Wail! Son of Man, for multitudinous Egypt,
Yea, down let her be cast,
Like the daughters of the renowned nations,
Into the nether parts of the earth.
Among those who have descended into the pit,
'I hou that surpassest in beauty!
Get thee down.—
To the sword is she surrendered:
Draw him forth, and all his forces.
The chieftains of the MIGHTY DEAD
Call to him and his auxiliaries
From the lowest depths of hell,—
v. 27. To the grave who have descended
With their instruments of war:
With their swords placed under their heads.

From what quarter this popular and almost universal tradition was derived, or in what age it originated, we know not. I have said that it appears to be more ancient than any of the traditions of the philosophers; and in support of this opinion, I chiefly allude to one or two hints at it that are scattered throughout the book of Job, which I must again take leave to regard as the oldest composition that has descended to us. I do not refer to the fearful and unrivalled description of the spectre that appeared to Eliphaz, because the narrator himself does not seem to have regarded this as a human image, but among other passages, to the following part of the afflicted patriarch's severe invective against his friend Bildad:

Yea, the MIGHTY DEAD are laid open from below,
The floods and their inhabitants,
Hell is naked before him;
And destruction hath no covering.

Bildad had been taunting Job with ready-made and proverbial speeches; and there can be no doubt that this of Job's, in reply, is of the same sort; imbued with popular tradition, but a tradition not entering into the philosophical creed either of himself or of any of his friends; for throughout the whole scope of the argument upon the important question of a future being, the immortality and separate existence of the soul are never once brought for-

ward; every ray of hope being, as I have already observed, derived from the doctrine of a future resurrection of the body.

(To be Continued.)

REMARKS ON THE ABOVE.

We would call special attention to two items in the above historic sketch.

1. The ancient and modern doctrines concerning the personal form and conscious existence of ghosts of the dead, and the place of their locality being beyond the clouds, are called "traditions," the origin of which is not known by the learned author—only that they were very anciently found among the heathen.

2. He confidently asserts that the doctrine of "immortality and separate existence of the soul, are never once brought forward" in the book of Job,—the oldest book in the world: but that this very inspired book teaches that immortality is to be obtained by "a future resurrection of the body."

These facts should convince all that these doctrines had not their origin in the revelation of God, and consequently should form no part of the articles of our religious faith.

It may not be amiss to impress the mind of the reader with the fact that, according to this authentic history, the heathen not only believed in the personal, airy, shadowy and intangible ghosts of dead men, but they believed in the ghosts of their garments, swords, "lances," "arms," chariots or "cars" of war, "steeds" and "ground." Indeed, everything in this life which is real, they believed had its ghost in the spirit world.

Doubtless these strange and fanciful notions of the ignorant heathen appear very absurd to the enlightened nineteenth century. But they are no more absurd than what is believed on this very subject by the great mass of Christendom: for they hold to this identical doctrine of ghosts.—If they do not believe in the ghosts of horses and cars of war, they think that military equipments may have ghosts: for an account has been going the rounds in the journals of the day, of the appearance of the ghost of a military officer, with a sun-burnt visage (as though the sun could tan ghosts!) in all the equipments of war, or insignia of his office.—As though ghosts wore cocked hats, epaulets, regimentals, &c! But enough. All must see the absurdity of such nonsense.

Correspondence.

FROM BRO. J. B. COOK.

JOURNAL—NO. VI.

Deeply do I regret that one or two numbers from Milwaukee have miscarried, or in some way been lost. One contained some good illustrations of truth, which events in Providence furnished me; but which I can not recall.

The time, and in part, the occasion, for saying what might then have been said, has passed. A brief outline must, therefore, suffice. The facts in illustration of the doctrine of a special Providence, alluded to in my last, might, if given to the public, be misunderstood and hence, they might profit others, less than they have me. Let this suffice on those matters.

In my tour I heard of a new NOMENCLATURE, TOUCHING THE IMMORTALITY OF THE SOUL.

The minister in—had heard enough to know that it is unscriptural to apply the word immortal to the sinning "soul" that "SHALL DIE."—Consequently in preaching, he was honest enough to avoid all such absurdity—all such outrage on Holy Scripture as to teach that a dying creature of God is "deathless;" that that which God says

"shall surely DIE," is undying; or exempt from death. He was also sufficiently skillful in language to invent a new phraseology, to get around the difficulty which he saw, in common with some few Adventists. He called the soul of man,—"THE IMMUTABLE SOUL!"

Whatever rational difficulty may appear in the use of this new terminology, it has one obvious advantage over the old. It does not—dares not do, as did the Devil! It exhibits too much reverence for God's truth, to contradict his plain and oft-repeated statement, that the sinner—"the soul" shall "surely die."

Reason, perverted reason also, may put in its plea in behalf of this phraseology. If Philosophy was sufficiently far sighted to see the doctrine of a future "life and immortality" in its true light, without a resurrection, several centuries before Jesus brought it into "light" by the resurrection of the dead; then it follows that Philosophy was and is right in making the soul an "emanation from God—a spark of Deity—the Divinity within"—then also it must be "the immutable soul," for the same reason that Jehovah is the immutable God!!! The Divinity is Divine; and must be immutable, because it is Divine. If the soul be "the Divinity within" then immutability is one of its attributes.

However, the real believer will find an insuperable difficulty in admitting this idea, as well as in using the above language; for it is in utter contrariety to the inspired record of the creation of the soul. "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Admitting this to be true (which is true, whether we admit it or not) then it follows necessarily that the Philosophic notion is a sheer fable of some deluded brain, designed by the Arch-deceiver to deny God, in a more subtle indirect way than he did in Eden! Let us adhere to the Bible.

Another minister speaking of the 2nd Advent near, and its associated truths, said, "I hate the doctrine, as I do Satan; though I love the men," &c. This is the counterpart of the language of an influential Adventist touching the view of life, death and immortality as literally expressed in Scripture, "I hate it as I do SIN!!"

The above I would not record; but that it may enable some to see truth. It may meet the eye of my brother who, unwittingly, used the last quoted sentence, and enable him to see its absolute impropriety and sinfulness. The state of mind, which prompts the use of such words touching any doctrine of the Bible, when expressed in "the words which the Holy Ghost useth," forbids any advance either in "grace or knowledge." Such a mind is dreadfully dark, or "enmity to God."

It would be right to record the evidences of good done in many places; but my want of time now forbids. O her duties will press on me as I draw near home. Hence I leave all that for the Judgment. With gratitude I acknowledge God's mercy which has been with me. As to my humble labor, I am thankful for the privilege of going day and night—"testifying the gospel of the grace of God."

One pleasant meeting was held in Cleveland. One was baptized, from Norwalk. One in Milwaukee. My interview with the congregation in Rochester was pleasant, and I would hope profitable; though so much was left unsaid, as to make me quite ashamed.

Bro. Pinney, in our last interview, gave me a few words to the brethren—to deliver verbally, I presume; but in no way can I so fully tell his message as by the press. He has been most deeply agonized, day and night, with the painful operations that he is now enduring. He said, "Tell the brethren that I am thankful to God for my af-

flictions—the severest of them. They have done me good. 'All things work together for good to them who love God,' &c. I love Jesus,—He loves me. Never, till within a week, have I known what it is to suffer—or to value God's blessings, God had given me such health that I knew not how to value it,—nor the blessings of God. Those who can eat, walk about, sing praise and serve God, they do not value their blessings! O I would give \$5 for the happiness of drinking a cup of cold water! Money, what is it, compared with God's blessing!!!

Yesterday (Sunday) I was thinking of these things, and my mind went forward to "the kingdom." There I shall enjoy God's full "good of blessing forever! I hope, if time lasts a little, to measure swords with Satan, in the field again; but that I leave with God. O, it did seem as if I SHOULD GO OFF IN A FLOOD OF GLORY!!! As earthly fountains fail him, the heavenly are opening and flowing more freely to fill his whole being. Praise the Lord for the strong consolation!!

Canandaigua, Jan. 16th, 1849.

FROM BRO. E. R. PINNEY.

DEAR BRO. MARSH:—Presuming the brethren scattered abroad would be glad to know I get along in my afflictions, I thought I would briefly state my case up to this time. I have now been here two months, under the care of Dr. Wolverton, for the cure of my cancer; during which time I have had three applications of his plaster.

The plaster is exceeding painful from 15 to 30 hours, when the pain measurably subsides, the system relaxes, and after a few days I become again quite comfortable, and the system has an opportunity to recover itself.

Meanwhile suppuration takes place, and the portion of the cancer killed, separates from the surrounding parts, and comes out in from two to four weeks. I have had two portions removed: the first in two weeks—the second in four; and the third will probably come out this week. The latter portion is larger than both the former.

I am now, by the blessing of God, quite comfortable, able to sit up through the day, and to read and write most of the time, avoiding however much mental effort. My physician is quite sanguine of a cure, and thinks another application (at least general) will not be necessary. So far as I can judge, with the blessing of the Lord, I consider my prospects more flattering than at any former period, and have a good degree of confidence, my brethren, that through your prayers, I shall be given to you again, and to the work, whereunto by the grace of God I was called, of proclaiming "the hour of his judgment come."

For the last four or five weeks I have had the attendance of Mrs. Pinney, for which I praise the Lord. Our youngest child is with us; the other three are at Seneca Falls, scattered among the brethren, who in their kindness have received and administered unto them in the name of the Lord. I pray God they may not lose their reward. And here permit me to express my gratitude of heart to the dear saints who have so readily and abundantly ministered to me in my afflictions, both in word and deed. My brethren, "God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to my necessities and do minister." I can only refer your claims to Jesus, praying that the blessing in Matt. xxv. 34-40, may be yours in the day of Christ.

I thank God for his sustaining grace given me through your prayers, whereby I have been enabled to rejoice in my afflictions with exceeding great joy. Never have I had such enlarged views

of God's goodness, his manifold mercies to me-ward, and the exceeding riches of his grace, as during my late sufferings. And never did I realize the fulness, sufficiency and preciousness of Christ, as when in the furnace: he drew near and whispered in my ear, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth"; and, "these light afflictions which are but for a moment, will work out for you a far more exceeding and eternal weight of glory." I then felt, dear brethren, that I was willing to SUFFER as well as do the will of the Lord. But I have found much more grace requisite for the former than the latter. To be active, falls in with several principles of our nature; but to sit or lie day after day, and week after week, and painfully groan out our sufferings and existence, and no eye to see nor ear to hear but God's, and without murmuring or repining, softly and in sincerity of heart confess, "I know, O Lord, that thy judgments are right, and that thou in faithfulness dost afflict me; let, I pray thee, thy merciful kindness be for my comfort according to thy word unto thy servant."—requires much grace. But to the praise of Jesus, I can say, I found his grace sufficient for me even here, and he strengthened me with all might according to his glorious power, whereby I was enabled to endure mine afflictions with all patience and long suffering with joyfulness: giving thanks to God, who will, I trust, through these afflictions, sanctify and make me meet to be a partaker of the inheritance of the saints in light.

Pray for me, my brethren, that this may be the portion of my cup. And that God may bless and sanctify and save you in his kingdom, is the prayer of your afflicted brother, waiting, longing and groaning for redemption.

E. R. PINNEY.

In the Furnace, Jan. 23, 1849.

FROM BRO. A. HALL.

"DEAR BRO. MARSH:—I wish to say a few words to yourself, and to the believers in the doctrine of the final and everlasting destruction of the wicked, who believe also, that a thousand years will intervene between the resurrection of the righteous at the coming of Christ, and the resurrection and final retribution of the wicked. Were I to ask why you believe the wicked will be *utterly destroyed*, you would answer in language like the following: The Bible plainly teaches that the wicked shall *perish*—shall be destroyed—shall consume—shall be *burned up*—shall be punished with everlasting destruction—and shall not be, &c., &c. Very well. I now ask you carefully to investigate those scriptures in which the above expressions are found and notice the *time when* the wicked will be destroyed. Are we to expect a *second fulfillment*—at another time? Certainly not. Then why quote such texts at one time to prove the destruction of the living wicked at the coming of Christ, and at another time quote the same texts to prove the *final destruction of all the wicked*, if the *FINAL destruction* is a thousand years after the coming of Christ? It is very evident that the destruction and punishment spoken of in Ps. xxxvii.; Mal. iv.; Matt. iii. 12, 13, 30, 40-42, xxiv. 51, xxv. 41-46; 2 Pet. ii. 9, iii. 7; 2 Thess. i. 6-10; Isa. xxvi. 21, will be fulfilled in connection with the coming of Christ. I say therefore, that I consider the doctrine that all the dead will be raised, and all mankind judged and rewarded by the Lord, when He comes, *one of the main pillars* of the doctrine of the final destruction of the wicked.—Indeed, I could not *believe* the latter, while I disbelieved the former.

I have thus written briefly, for the purpose of stirring up the minds of the brethren to a thorough investigation of the Scriptures respecting the

time of the resurrection and final retribution of the wicked.

Waitsfield, Vt., Dec. 13, 1848.

FROM BR'N J. VILOTT & J. LINVILL.

BRO. MARSH:—So far as we understand from reading your paper, we heartily subscribe to the doctrines it advocates; especially the doctrines of the speedy coming of Christ, and the sleep of the dead. In Bible language, "the dead know not any thing"—"in that very day his thoughts perish"—"all the wicked will God destroy, with him that hath the power of death, that is the devil, and all his works." Yes, we believe God will have a clean universe, at which period, either in time or in eternity, it may be said with truth and propriety, "God is all in all." I Cor. xv.; also Rev. v. 13.

There are about 40 of us in this part of God's vineyard, associated as the church of Christ, and distinguished as seekers of IMMORTALITY, for the purpose of attending to all the gospel ordinances, such as baptism (not sprinkling) and the Lord's Supper, &c. There are associated with us four or five who were once regular authorized preachers in the M. E. Church, who have stood up in the defence of the above truth, ever since 1842, and are still preaching in different places; and there is an increased interest manifested among the people; and we are encouraged and happy in believing, and giving glory to God, looking for and hastening unto the coming of our Lord Jesus Christ.

If this should meet the eye of any brother full of faith in the above [Bible] doctrines, and he should feel disposed to travel west to Laurel, Indiana, and inquire for us (we live about five miles west of Laurel), he will meet a happy reception, provided he answers the above description.

Yours in that blessed hope,

JAMES VILOTT,

JOHN LINVILL.

Laurel, Ia., Dec. 3, 1848.

FROM BRO. N. M. CATLIN.

DEAR BRO. MARSH:—I feel a pleasure in sending you occasionally some *new subscribers*—for two reasons; First, I am indebted in my agency for the Harbinger myself. Second, I feel great satisfaction in extending its circulation.

The stand you have taken against Anniversary Conferences is commendable. It needed courage and the spirit of meekness to defend the position. I trust you have the approval of a large majority of the brethren on this subject, both for the matter and spirit of your articles, as well as the general tone of the Harbinger. Bro. JONATHAN WILSON's statement justifies this conclusion. Be encouraged, Bro. Marsh.

La Porte, Ind., Dec. 1888.

Bro. E. M. Lee, Hemlock Lake, N.Y., Dec. 16, writes:—

"We are starving for a little meat in due season. We have no advent preaching at all. I have not heard a sermon since the tent meeting at Springwater; and if it was not for your paper I believe I should starve out. I wish some of the brethren would come this way, in their travels: here seems to be a chance to do some good. Bro. E. R. Pinney would be the man, if he was able to preach. But is there not some one that can and will come and warn this people of their blindness? The M. E. Church [so called] is in a perfect uproar; the members are scarcely on speaking terms: all is confusion. Is Christ divided? No. These things ought not so to be."

BRO. MARSH:—Please say through the Harbinger that the brethren in Springfield have hired and are fitting up a Hall in Sanford street, second door from

Main street, over Bangs' Grain Store, where meetings will be held hereafter. We are few, but strong in the Lord, and looking for speedy redemption.—Our Deliverer will soon come. Let us be glad and rejoice, for our redemption draweth nigh.

Yours waiting,

R. E. LADD.

Springfield, Mass., Jan. 11, 1849.

Bro. H. Robinson, Watson, N. Y., Dec. 20, 1848, writes;

I am here in the wilderness almost, without one to sympathise with, and no opportunity to meet with brethren without traveling some 15 miles or more; yet, bless the Lord, I have my Bible, and the Advent papers and books for my consolation. I hope that Bro. Wendell, Bates, or any other lecturing brother, who may visit West Martinsburg or Copenhagen, will make it convenient to come and see me, about 10 miles east of Lowville, and I will secure a place for the sounding of the alarm in this part of the mountain.

Obituary.

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

DIED, in East Bethel, Vt., Oct. 27th, WILLIAM P. MORRILL, aged 27 years and 9 months.

He became a firm believer in the immediate coming of the Lord, in 1842. We think we never witnessed more patience and resignation, after he had given all up for Christ. He left an undoubted evidence that he now rests from his labors, and will, until the morn of the resurrection, when "this mortal shall put on immortality."—This was his hope—the resurrection was his theme. "O," said he "I have a hope big with immortality," and his soul was full while he spoke. He continued patient unto the end. We mourn not as those without hope; for those which sleep in Jesus will the Lord bring with him.

S. & A. P. MORRILL.

East Bethel, Vt., Dec. 54, 1848.

BALLSTON SPA, N. Y., Jan. 22, '49.

DEAR BRO. MARSH:—God, in his providence, has come very near to me. My dear wife has been removed to the land of the enemy, there to sleep till the Archangel's trump shall wake the dead. She died Dec. 3, 1848, in the 40th year of her age; and though she was a great sufferer, she was one of the happiest persons I ever saw. She would frequently break forth in praises to God, and exclaim, "O, the glory that awaits me! It will pay me for all my sufferings here;" and then she would exhort us to live faithful to God, and meet her in the first resurrection.

She was confined to her bed near seven months, but endured her sufferings with Christian patience, and left the world without a struggle. Her friends and relatives are left to mourn their loss; but not as those who have no hope. By her request, Bro. Brown, of the Episcopal Methodists, preached a feeling discourse from 2 Cor. v. 1, on the 14th inst.

JOHN S. GARDNER.

Herald please copy.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

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

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

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

SPRINGFIELD, MASS.—The Church in Springfield hold their meetings at the Concert Room in Foote's new building, corner of Main and State Streets, every Lord's day and evening.

Business Notices.

To Correspondents.

D. C. Tourtellot—The "No. 264" belongs only to the name before it; not the others. You have paid to 297; A. Bishop, 298; B. Steere, 290.
 L. Bissell—By examining our books, we find that we have sent two papers to L. Bissell: one to Copenhagen, the other to Champion. The latter has two remittances of \$1 each credited. The bill was sent to L. B., Copenhagen. If they are both the same person, you have paid to No. 279. Please inform us. The last remittance you will find acknowledged in No. 25, Dec. 9, to S. Bissell.
 D. M. Shepard—We have none of No. 23.
 W. P. Butler—We send you what we have of last Vol.; and credit the remittance from commencement of Vol. 18.
 Geo. Dillabaugh—We have sent the bundle by Express (Livingston & Wells) to Ogdensburgh, as the expense will be less than by mail. You will find it by calling on the Express Agent. \$4.
 T. I. Carlton—You are credited to 256; C. Street-er owes, from 234 to 266, \$1.18.
 H. Hyde—If we sent a bill, it was our mistake; you had paid to 382.
 W. B. Wade—We will send the "Sermons" as soon as we receive a fresh supply.
 A. Coburn—The dollar you sent by Bro. Robinson last May was not received. We presume he forgot it. It would pay you to No. 264, to which we now credit you.
 D. I. Robinson—Will you please see to the above.
 H. Lyon—The book was sent.

New Subscribers.

Since our last.		
Massachusetts,	42	Ohio, 8
New Hampshire,	8	Michigan, 3
Vermont,	26	Illinois, 1
Maine,	12	Wisconsin, 3
Connecticut,	16	Arkansas, 2
New York,	29	Indiana, 8
Virginia,	1	Kentucky, 1
Alabama,	1	Canada, 6
Florida,	1	Total, 169

Donations:

TO SEND THE "HARBINGER AND ADVOCATE" TO THE POOR.

N. N. Champlin, \$1.75.

For Bro. E. R. Pinney.

I. Fancher, G. G. Colvin, W. Brown, W. Algire, Wm. Algire, U. Algire—\$1 each. S. Marsh, 50 cts. H. Hyde, \$5. Church at Lockport, \$10.—Pittsburgh, Pa., \$5.

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 Dr Patterson S Stearns J S White—50 cts. each. J Turner J Ober J Lewis A Kingsbury—25 cts. each. N N Champlin M Lyon—\$1.50 each. A Riggs, \$2.13. B W Perry, \$1.66. Miss Ann Growe, \$1.34. E Macomber, 38 cts. D Maynard, \$2. A Wilkinson, \$1.25.

LETTERS—A D Wilkinson L P Judson L Boutell B G Getchell L Bissell D C Tourtellott H E Broughton J Weston A Mathewson Z T Wood W Brown H H Whitney J L Stout E P Butler J I Calkins H Herrick W Sheldon H Winchell A Nestle I Fancher J L Paine S Marsh J Turner O Sherwin T I Carlton E Davis G Dillabaugh G S Gardner A Cobuan L Santee O D Gibson N A Seymour B P Manning S Flagg A E Babcock M W Norton J I Calkins C Monroe D B Eldred J Stevenson S Hewitt.

Conferences.

Wilcox Corners & Van Buren.

Conferences will be held, the Lord willing, at the following times and places:—
 Wilcox Corners, commencing Thursday evening, Feb. 8th, and hold over the Sabbath.
 Van Buren, 2 miles north of Canton, in the neighborhood of Bro. Ongley's, commencing on the evening of the 15th Feb. It is 4½ miles southwest from Baldwinsville. Those coming on the Oswego railroad will leave the cars at that place. We want a general attendance of our brethren from Auburn, Seneca Falls, Syracuse, Manlius, Liverpool, Oswego, &c. J. C. BYWATER.

Brocketts Bridge.

A Conference will be held at Brocketts Bridge, Herkimer Co., N. Y., to commence Thursday evening, Feb. 8th, and hold over the Sunday following. Brethren at Cranberry Creek, and other places near, are invited to attend, and help sustain the meeting. G. W. BURNHAM.

Clarkson Corners.

We will hold a Conference at Clarkson Corners, N. Y., commencing March 1st, and hold over the Sabbath. Brethren coming will call on Bro. Demerest.
 Will Bro. Gaskell or Corbin of Orangeport see that Bro. Stevenson, of Toronto, C. W., is brought on his way to this Conference, with the chart. G. W. BURNHAM, J. C. BYWATER.

North-Scituate, R. I.

A Conference, the Lord willing, will be held in North Scituate, R. I., to commence Friday evening, February 9th, and hold over the Sabbath. Brethren generally are invited to attend. Eld. MATTHEW BATCHELOR, from Vermont, will be with us. For the brethren, D. C. TOURTELLOT.

Appointments.

Seneca Falls, Auburn, Sennett, Homer.

If Providence permit, I will preach at Seneca Falls on Friday eve. 26th inst., and continue over the Sabbath.
 At Auburn, on Tuesday evening, 30th inst., and the following Sabbath.
 At Sennett, Wednesday and Thursday evenings, 31st inst., and 1st Feb.
 At Homer I will spend from Wednesday the 7th Feb. to the 11th, over the Sabbath.
 (Can Bro. Bates meet me at Auburn with a conveyance, or inform me by letter to Auburn what will be the best way of getting to Homer.) L. D. MANSFIELD.

Syracuse, Auburn, &c.

I will preach at Syracuse, Wednesday evening, Feb. 14th.
 Auburn, Monday evening, Feb. 19th.
 Seneca Falls, Tuesday evening, Feb. 20th.
 Batavia, Wednesday " " 21st.
 Will Bro. Boynton meet me at Batavia at that time. Rochester, Sabbath, Feb. 25th.
 P. S. I would say the brethren at Manlius, I shall not be able to come and see them now, and wish they would be at Van Buren or Syracuse when I am there. J. C. BYWATER.

Canada West.

Bro. WM. DEVERELL will meet with the friends in Canada West as follows:
 Edwardsburgh, Grove School-house, Feb. 3, 4.
 Kemptville, Feb. 5, 6,—if a place can be provided.
 Will Bro. Elcock see to it in time?
 Mountain, at Ganzie's, Feb. 8, 9.
 Corigan's, February 10, 11.
 Moor School-house, Feb. 12, 13, 14, and 18, at which time the Lord's Supper will be administered.
 Wm. J's neighborhood, Feb. 15, 16.
 Matilda, School-house, near S. Dillabaugh's, Feb. 19, 20, 21.
 Matthew Wiley's School-house, Feb. 22, 23.

Vernon, Vt.

The Lord willing, I will meet with the Advent believers in Vernon, Vt., Sunday, Monday and Tuesday, Jan. 28th, 29th and 30th. L. BOUTELL.

Victor.

If God permit, I will attend meeting at Victor, on the last Sabbath in February. G. W. BURNHAM.

New York & Connecticut.

The Lord willing, I will preach as follows:
 Kent—January 26th-28th.
 Litchfield Centre—Sunday, February 4th.
 Ellsworth—Feb. 6th-8th.
 Sharon—Feb. 9th-11th.
 Middletown, Saratoga co., N. Y.—Feb. 14-16th.
 West Troy—Sunday, Feb. 18th.
 Esperence—Conference, 6 days—Feb. 20th-25th.
 Letters may be directed to New York till Jan. 15th; and to Albany till Feb. 19th. H. H. GHOSS.

Book Notices, &c.

BOOKS FOR SALE.

THE PURPOSE OF GOD
 In Creating the World; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. PINNEY. Price, \$4 per hundred; 6 cents, single.
 THE SON OF GOD.
 An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 12 1-2 cents.

THE POWER OF KINDNESS.—NO. I.
 Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

THE POWER OF KINDNESS.—NO. II.
 Illustrated by Examples. By C. Morley. Price, 10 cents.

THE POWER OF PRAYER,
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 On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cts.; discount by the quantity.

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

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 Or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1645. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by T. M. FRELIE. Price, 12 1-2 cents; \$8 per hundred.

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 For the use of Bible Classes and Sunday Schools. Price, 12 1-2 cts.

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