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VOL. 29

1858-59

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Vol. 29

Exhibition
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Periodical - Telegrams, 190-4.5.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.]

ROCHESTER, N. Y., JUNE 1, 1858.

[No. 4

The Last Times.

AN EARNEST DISCUSSION OF MOMENTOUS
THIEMES.

BY J. A. SEISS, A. M.,

Author of *Lectures on the Epistle to the Hebrews, Baptist System Examined, and Pastor of the Lombard Street Lutheran Church, Baltimore, Maryland.*

SIXTH DISCOURSE.

The Judgment—Scriptural idea of a Judge—the Day of Judgment not an ordinary day of 24 hours—the Judgment progressive—connection of the Judgment with the Millennial Reign—Is the execution of adjudications already going on?—how it will be introduced—admonitions to the careless.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—*Eccl. xii. 14.*

WE now approach one of the most difficult subjects in the Bible,—and one which, perhaps, is the least understood, and the most imperfectly apprehended, of all the great revelations of God.—Poetry and imagination have undertaken to portray its imposing sublimity; but all such efforts have tended to bewilder and deceive rather than to instruct. The truth is, that poets for theologians, and painters for commentators, are about the poorest guides that a Christian can select. There is a spirituality and supernatural vastness in divine things which cannot be given in pictures, and which no earthly imagery can reach. The external groupings and drapery with which fancy deals very often have little or no

connection with the truths they are designed to illustrate. I propose, therefore, to dispense entirely with the popular, pictorial and poetic method of contemplating the great theme of the text, and to approach it more in the style in which the Scriptures present it.

Long has the cry, "A day of judgment! a day of judgment!" been heard in our world. Even before the death of Adam, there rose up a prophet, saying, "Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all." Few, indeed, regard the solemn prediction. Many live as if it were all a fable. Thousands scoff at it as an idle dream. But the truth is not altered by man's forgetfulness or unbelief. Refusing to think of the subject cannot retard the chariot-wheels of the avenging King of Zion. He moves on steadily to the accomplishment of his great designs, undismayed and unmolested by the thoughtlessness, the skepticism or the rebellion of mortals. Some will not believe that the earth revolves on its axis, or that it moves in a circuit round the sun; but that does not change the facts, or stop the world in its revolutions. *And whether men believe it or not, judgment will come.* Accountability is woven in with our very being. It is a primordial condition of our nature. It grows out of the necessities of our very existence. It surrounds the child from its first consciousness.—It lies upon us in the circle of friendship. It cleaves to us as citizens of the State. And we certainly cannot rid ourselves of it as members of the great household of God's rational creation. And where there is accountability, there must be ad-

judication. Every family, social circle, church, state or empire, must needs have its tribunal, in effect, if not in form, by which decisions are decreed and judgment executed. And surely it is not to be supposed that the great Father and King of all has failed to establish this indispensable requisite to all government.

We also find in man, either as the result of common reason, or an original implantation in human nature, a something which is ever reminding us that we must encounter righteous retribution somewhere, at some time or other. We bear with us, in the deep recesses of our souls, a sort of premonitory sense of coming judgment. Every man has his spiritual fears, apprehensions and misgivings, which are most solemnly prophetic. A good man feels that it must be well with him in the end; and a bad man cannot be at peace in his own heart, or rest with abiding composure upon his confidence of safety. Reason as we may, there is still some deeply-seated conviction of the soul, which seems to be a part of itself, which rises up to assert our responsibility with a power that no argument can resist, and no logic overcome.

We may therefore take it as a fixed verity, not only asserted in the Scriptures, but abundantly confirmed by the nature of things, that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be bad."

We are not, however, to conceive of this *judgment* as a mere assize, or court, sitting only at a specific time, for the hearing and determination of causes that have been long accumulating.—Something of this sort is remotely implied in what the Scriptures say of the matter; but such an assize furnishes a very imperfect and inadequate idea of the great judgment. The Scriptural conception of a *judge* is not simply that of a jurist on the bench, but that of a ruler or king reigning in righteousness, guiding and blessing his loyal subjects, and avenging them of their enemies. Just call to mind the reign of "the

judges" in the time of Sampson, Jephtha, Eli, Samuel, and others, who are said to have "judged Israel." In what did their office of judging consist?

Brown, in his Dictionary, has evidently given it correctly, where he says,— "These judges had the sole management of peace and war, and decided causes with an absolute authority. *They executed the laws, reformed or protected religion, and punished idolaters and other malefactors; and were much the same as the archons of Athens, the dictators of Rome, the suffetes of Carthage, and the governors of Germany, Gaul and Britain before the Roman invasion.*" They were, then, *sovereign princes*; and in that sovereignty, we have the Scriptural idea of a *judge*. He is one who rules the people, subdues their enemies, punishes evil-doers, and administers the affairs of government.

Hence, when the Hebrews appointed a king to reign over them, they called him a *judge*, and called his administration *judging*. Read the 8th chapter of the First Book of Samuel. You will there find that "all the elders of Israel" said, "Make us a *king to judge us*;"—"We will have a *king over us*, that we also may be like all other nations, and that our king may *judge us*, and go out before us, and fight our battles." Their conception of judgeship was that of kingly rule. Hence, when the Scriptures speak of judgment, they very often add expressions which show that they connect with it the general idea of government, and identify it with sovereign control and gubernatorial administrations. "Let the nations be glad," says the Psalmist, "and sing for joy; for thou shalt *judge the people righteously, and govern the nations upon earth.*"

Isaiah says, "Unto us a Son is given, and the *government shall be upon his shoulder*. . . . Of the increase of his *government and peace* there shall be no end, *upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice forever.*" "Behold, a *king shall reign and prosper, and shall execute judgment in the earth*. In his days Ju-

dah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called:—The Lord Our Righteousness. And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks.”

Jesus says, “Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon 12 thrones, judging (governing) the 12 tribes of Israel.”

Paul says, “The saints shall judge the world;” and this judgship of the saints is explained in the Apocalypse, where the Savior says, “He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them.” All these passages evidently refer to the last grand administrations of God,—to the judgment. And you will readily perceive from them that the Scriptural idea of a judge is one who exercises sovereign rule, one who administers the laws, governs the people, avenges them of their enemies, guides them in peace and safety, and punishes evil-doers.

In a general sense, then, and as presenting a key to this whole subject, we might say that *the judgment of God is the administration of the government of God.*

It is, therefore, also erroneous for us to conceive of the judgment as limited to one day of 12 or 24 hours. We indeed read of “*the day of judgment,*”—and that the Lord hath “appointed a day in the which he will judge the world.” But the word “*day*” is often used, both in the Old and New Testaments, and also in common conversation, to signify much larger periods of time than the seventh part of a week. In the first chapter of Genesis it is used 6 times, to denote 6 different epochs of the creation. In these cases, some take it to mean an ordinary day. . . . How this is we know not; but in the next chapter we read of “*the day that the Lord made the earth and the heavens, and every plant of the field.*”

Here the whole period of the creation, which geologists think includes myriads of years, is called a *day*. So the 40 years of wandering in the wilderness is called “the *day of temptation,*”—“the *day that God brought them up out of Egypt.*” Isaiah calls the whole period of the Messiah’s reign “*his day.*” And Peter, in direct reference to “the day of judgment,” exhorts us not to be ignorant “that *one day is with the Lord as a thousand years, and a thousand years as one day.*” I make these remarks to show that nothing can be inferred from the word *day*, as applied to the judgment, by which to limit it to 24 hours, or to any other brief period of time. The *day of creation* means simply the *time of the creation*. The *day of Israel’s pilgrimage* is the *time of the pilgrimage*. The *day of the Messiah* is the *time of the Messiah*. And so “*the day of judgment*” is merely the *time of judgment*, whether it be a week or year, a hundred or a thousand years, or as many years as there are days in a thousand years.—Hence, Joseph Mede, whom Prof. Bush pronounces “one of the profoundest Biblical scholars of the English church,”—remarks, that “it is to be remembered that the Jews, who gave to this *time* the name of *the day of judgment*, and from whom our Savior and his apostles took it, never understood thereby anything but a *time of many years’ continuance.*”

The truth is, that the Scriptures present the judgment as a progressive thing, which began with the expulsion of Adam from Paradise, which is to some extent continually going on, and which will finally reach its entire consummation in the advent and administrations of the Son of man, when an utter end shall be made of all disorder and sin, and the pious of all ages enter upon the full fruition of the honors and joys which God has covenanted unto them. Paul calls it “*eternal judgment,*” not only because its results shall be permanent, but more particularly because it continues perpetually.

God is ever and anon dealing out retributions and deliverances, which are the steps and preludes to the more com-

plete and ever-augmenting awards of eternity. The Bible distinctly teaches this. Jesus says, "He that believeth on the Son *is not* condemned; but he that believeth not *is condemned (is judged) already*, because he hath not believed in the name of the only-begotten Son of God." All agree that whenever a sinner repents and accepts of Christ as the great and only Savior, he is at that moment justified; but justification is altogether a judicial transaction. When the Savior was yet on earth, he said,— "Now *is the judgment of this world*;"—"The prince of this world *is judged*,"— When God went through Egypt, and smote all the first-born of man and beast, it is said that he executed judgment upon them: (Gen. xv. 14; Ex. xii. 22.) The revelation of his avenging arm against proud Babylon, and the deliverance of Israel from its power, is described in the same way: (Jer. li. 47;— Ezek. xxxix. 2.) And so every interposition of God to enforce the principles of his government, either by way of punishing his enemies or delivering his people, is called *judgment*, and is really a part and earnest of the one great eternal judgment which is to be consummated in the coming and administrations of the blessed Jesus. Thus the immediate consequences of death are also called "the judgment," (Hob. ix. 27,) because there is then a broader line of distinction drawn between the good and the wicked, and God's government goes into further effect in giving over the one class to wander in the darkness of their alienation from holiness, and taking the other class into peace and rest.

But all these adjudications are but the beginnings of the *judgment*, whilst there is reserved a still futuro series of administrations by which they are to be carried on to eternal completeness.— Hence, we read that "God hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." The Lord Jesus himself is to return again to the earth, to take the entire dominion of

the world, and to administer justice and judgment to the quick and to the dead according to his gospel. In this great judgment, of which all others are but the foretastes and the earnest, "the Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son even as they honor the Father." "For, as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man."

Considering, then, that the Scriptural idea of a *judge* is that of a sovereign prince administering righteous government, that the ultimate administrations of judgment are given entirely into the hands of Jesus as the Son of man, and that Jesus is to return to this world to reign here in a glorious and universal empire, under which iniquity is to be finally expunged and made to give place to eternal righteousness and peace, we are prepared for the announcement, that the time of the judgment is the time of Christ's personal reign upon earth, and that the final judgment itself is nothing more nor less than the sovereign ministrations of the descended Jesus as the sovereign of the world.

Now, this reign of Christ is really eternal. It is everywhere so spoken of in the Scriptures. "Of the increase of his government and peace there shall be no end." "His kingdom is an everlasting kingdom." "It shall stand forever." But there is one period in this sublime reign which is especially marked in the prophecies of God. That period is the first thousand years of its existence, or the millenium. Until these first thousand years are over, the divine purposes will not be entirely fulfilled. It is only at the expiration of this thousand years that the last rebellion is to be put down, and the second resurrection accomplished. It is this thousand years, then, and especially the adjudications by which they are to be introduced and concluded, which constitute the day of judgment. It will have its morning and its evening, like every other day. Its morning is the period of Christ's "coming and king-

dom," when he will raise the sleeping saints, change the pious living, assign all the faithful their places in his holy and eternal empire, and break down and destroy everything that stands in the way of the establishment of his princely reign over all the nations of the earth. Its evening is the close of the millennial era, when the last revolt under Gog and Magog shall be destroyed, the devil cast into the pit of destruction, and all the unsanctified dead delivered over to the second death. In other words, there is a duality in the judgment of the great day, just as there is a duality in the judgment of the great day.

After long and prayerful study of the subject, then, it seems to me that the first thousand years of the Messiah's personal reign is the period which the Scriptures style by eminence "*the day of judgment*," and that the great judgment itself is nothing more nor less than those wonderful administrations of the coming Son of Mary, by which he will set up his visible kingdom, and eventually shut up all its enemies in everlasting death.

It is certain, my brethren, that the Scriptures do unequivocally connect the judgment with Christ's occupancy of the throne which he is to receive at his second coming. Maton has remarked, that "we may justly doubt whether our Savior hath as yet executed the office of king." He exercises, indeed, a partial sovereignty in men's hearts; "yet, that he doth not now reign in that kingdom which he shall govern as man, and consequently in that of which the prophets spake, his own words in Rev. iii. 21 do clearly prove. 'To him that overcometh I will grant to sit with me in my throne,' &c., from whence it follows that the throne which he here calls *his own*, and which he hath not yet received, (Heb. ii. 8, 10, 12, 13,) must needs belong to him as man: because the place where he now sits is the Father's throne.

Again, it follows, that seeing he is now in his Father's throne, therefore neither is this the time nor the place in which *his own throne* is to be erected. I have shown you, in a previous discourse, that Christ's throne is the throne of his

father David, which is in this world. I know of no Scripture which assigns to Christ any throne as *his own* but this. And the judgment is specifically connected with his sitting upon his own throne at his coming. He says himself, "When the Son of man shall come in his glory, and all the holy angels with him, *THEN shall he sit upon the throne of his glory*, and in his presence shall all nations be placed together, and he shall separate them (*the nations*) one from another, as a shepherd divideth his sheep from the goats." Here are judicial administrations; and those proceedings are attributed to Christ as *the Son of man*, seated upon *his own throne*, and dealing with *nations* in this world, to whom as the Son of man he is present.

In Daniel we read of the coming of the Son of man, to be invested with a kingdom, in which "nations and languages" are to serve him; which kingdom is to break in pieces all other kingdoms, and take away, destroy and consume the dominion of the blasphemous power that made war with the saints; yet these administrations of the enthroned Jesus are called "*the judgment*,"—the sitting of the judgment.

Of this same Messiah that was born of Mary, Isaiah says, that he shall bear rule "*upon the throne of David*, to order it and establish it"—how?—"with judgment." The judgment, then, and the Messiah's reign are things which go together. Again, he says of Christ, "*A King shall reign and prosper, and shall execute judgment in the earth*." Here the reign of Christ is set forth as judgment of the world by him. So also says the Psalmist:—"He shall judge the people righteously, even govern the nations upon earth."

What do these passages mean, if they do not speak of the judgment of the world by Christ as identical with the administrations of his personal reign as the Son of man? Consider, also, once more, what he himself said to the Apostles:—"When the Son of man shall sit on the throne of his glory, ye also shall sit upon 12 thrones, judging the 12 tribes of Israel." It is evident that

this judgship of the Apostles and saints is rulership. The Savior here says that their judgship is to be of the same kind, nay, an actual part of his own. As, then, the judgship of the apostles and saints is their reign with Christ over the nations, so his judgship and his reign are one and the same thing, and the judgment and the administrations of the Messianic kingdom are identical.

Hence, also, Christ's coming to judge the world is called the coming of his kingdom. Jesus says, "There shall be signs in the sun, and in the moon, and in the stars, and upon earth distress of nations with perplexity, the sea and the waves thereof roaring, men's hearts failing them for fear, and for looking after those things that are coming on the earth; and the powers of the heavens shall be shaken; and when ye shall see all these things come to pass, know ye that the kingdom of God is nigh at hand." And in the Apocalypse it is distinctly announced that "the time of wrath, and the time of the dead, that they should be judged and reward given to the prophets, saints and all that fear God," is identical with the time when "the kingdoms of the world become the kingdoms of our Lord, and of His Christ;" all of which goes to show that the judgment is the same with the establishment of the Savior's reign upon earth as the Son of David.

Joseph Farmer argues the same thing from Rev. xx. 4. He says that "the kingdom wherein the saints reign with Christ a thousand years, is the same with the kingdom of the Son of man, and the saints of the Most High in Daniel; therefore, it also begins at the great day of judgment, which is not consummated till Gog and Magog's destruction at their end; therefore, the whole thousand years is included in that great day of judgment. The resurrection of the just will take place in the morning of the day of judgment, or beginning of the thousand years."

Dr. Thomas Goodwin, one of the great patriarchs of English Independency, also has this remark, that "there is a

special world, (which is the present world in its future renewed form,) called *the world to come*, appointed for Jesus Christ eminently to reign in, between this world and the end of the day of judgment," and that "*the day of judgment itself is part, if not the whole, of the time wherein our Lord and Savior Jesus Christ shall reign.*"

And Mede, from 2 Pet. iii. 8, considers it settled, that the day of judgment is the thousand years' reign of Christ. He thus paraphrases that passage:—"Whereas, I mentioned the day of judgment, lest ye might take it for a short day, or a day of a few hours, I would not, beloved, have you ignorant that one day is with the Lord as a thousand years, and a thousand years as one day."

I feel myself, therefore, fully warranted, by the infallible authority of Holy Scripture, and by the authority of men who have gone most profoundly into the investigation of this subject, in maintaining that the great consummating judgment is nothing more nor less than the administrations of the Son of man, in taking to himself the throne of his father David, and establishing his sublime kingdom triumphant over all his foes.

And this judgment is just the carrying into full effect of all previous administrations of God with man. The righteous are now justified, accepted and adopted as the children of God; and the wicked are condemned already; but these things are not yet fully manifest. The sentence is not yet entirely enforced in either case.

But still Paul tells us that the full manifestation of the sons of God is reserved until the period of the resurrection and redemption of the body; and that the full perdition of the ungodly is deferred to the same or some subsequent period. The sentence upon good and bad is already passed; but it will not be fully executed until the great day of Christ's coming and kingdom.—Paul did not expect his crown until then. Peter did not look for the perdition of ungodly men until then. And the great administrations of that day will consist in the distribution of bless-

ings and curses already awarded. It will simply be the consummation of adjudications already existing,—the completion of processes even now begun.—The resurrection of the saints is not so much a resurrection for the purpose of being judged, as the execution of judicial decisions which already exist. The same is true of the resurrection of the wicked. The one class are to rise in glory, and the other class in shame and contempt. The resurrection of the saints is to occur a thousand years previous to the resurrection of the wicked. The resurrection itself, then, is a judicial administration; and the judgment, instead of being confined to scenes after the resurrection, is going on now, and takes in a long series of transactions already begun, but which will only be consummated by the awards of eternity. And when these eternal awards are made, it will be but the ultimate effect of proceedings which are at present in progress.

From these considerations, it follows that the introduction of "the day of judgment" will be very different from what is often supposed. As the judgment consists in the administrations of the glorious Messianic kingdom, and that kingdom is to extend over nations and men in the flesh, its first symptoms and manifestations will be found in the existing living world.

The Savior plainly tells us that "there shall be upon the earth distress of nations, with perplexity; the sea and the waves thereof roaring;" great popular and revolutionary disturbances; "men's hearts failing them for fear, and for looking after those things that are coming upon the earth; for the powers of heaven shall be shaken." These words describe scenes of the judgment, which are to be witnessed before the visible manifestation of Christ,—scenes which will glide in upon the world without the least suspicion on the part of men generally that they are beginnings of the great judgment.

By looking at the various changes that have already occurred in God's earthly administrations, we find that when one dispensation was exchanged

for another they overlapped each other. The new always began before the old reached its conclusion. The two interpenetrated each other, so that the new began within the old, and the old ran far into the new. The Jewish system was not overthrown when Christ was born, nor yet when the dispensation of the Spirit commenced at the day of Pentecost. The old system still stood for many years, so that many were both Jews and Christians at the same time.—And so it will doubtless be when the millennial or judgment era begins. It will commence within the world that now is.

David was an exact type of that future Son of his who is to execute justice and judgment on his throne. But David was the anointed king long before Saul's power was broken and taken from him; and the processes by which he ultimately came to possess the throne which God had given him in Saul's stead consisted of wars, slaughters and destructions. And so in the setting up of the judgment-throne of Christ, our David, there will be corresponding troubles and devastations. All other kingdoms must be broken in pieces and consumed before the kingdom of God will be fully set up. They must be broken with a rod of iron, and dashed in pieces as a potter's vessel. All existing orders of things must be shaken down and destroyed.

"Babylon" must fall. "The vials of the wrath of God" must be poured out upon the earth, overwhelming mankind with trouble, deluging empires in blood, and gathering the kings of the world to the war of the great day of God Almighty, when they shall come to their end, and none shall help them. He that is called "Faithful and True" must "judge and make war," and "smite the nations," and "tread the winepress of the fierceness and wrath of Almighty God."—And all these things relate to *nations*, tribes and confederations of men as they now live in the flesh, and will doubtless be felt and manifested long before men generally are at all acquainted with what is going on. Thoughtful people will

wonder at the amazing upheavings of society around them; they will tremble at the mighty agitations which trouble and confuse everything in church and state; they will grow pale at the gigantic moves of revolutionists and military despots; and their hearts shall fail them as they attempt to look forward to what the results of all shall be. Some will call it progress; some will call it the result of wrong education of the masses; some will look upon it as the work of ambitious or mistaken legislation; some will think it is liberty rising from her sleep of ages to take dominion of the world. And a thousand theologians, philosophers and jurists will have as many different solutions of the great problem of what is coming upon the earth, without once striking upon the real truth that the day of judgment has begun. Signs and wonders shall exist on every hand; but unsuspecting mortals will point to a thousand natural causes as explanations, and bigoted sectarians will refuse to believe even their own senses. And the world, in all its departments, with here and there a few who are faithful to what God hath written for our learning, shall drift on to dissolution without knowing what is actually transpiring.

But some will ask, Shall we not see Christ when he comes, and thus be advised when the great day of judgment begins? Yes, "every eye shall see him;" but not necessarily at the same time,—and only when he shall come "*with all his saints with him,*" and all his saints cannot be with him until after the pious dead are raised, and the pious living translated. I have found no Scripture which, when construed with its corresponding passages, says a word about Christ's visibility or appearance previous to the resurrection of the saints. On the contrary, we are repeatedly told the day of judgment shall come "*as a thief in the night.*" And how does a thief come? He not only comes stealthily, and at such an hour as we think not, but he is already on the premises, in the house and doing his work, before we are aware of his presence. And so shall

it be with the coming of Christ and the day of judgment. He will be here judging the nations before we know it.

But another will ask, Shall not the trumpet sound, and will not that tell us when the judgment begins? Yes, "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed;" but it is not such a trumpet as *all men shall hear and understand.* Paul calls it "*the last trump.*" A last trumpet implies other trumpets before the last, just as the Scriptures elsewhere tell us. In the 10th chapter of Revelation, it is announced that "*in the days of the voice of the SEVENTH ANGEL, when he shall begin to sound, the mystery of God shall be finished, as he has declared to his servants the prophets.*" To understand what is meant by this "seventh angel," and his "voice," we must look at the eighth chapter, where John says, "I saw 7 angels which stood before God; and to them were given 7 trumpets."—He then heard each of these angels, one after another, sound his trumpet. The sounding of the *seventh* is therefore "*the last trumpet.*" And that this 7th trumpet of John is "the last trump" of Paul is evident from the events which are attributed to the sounding of both. Paul says of "the last trump," that when it sounds "the dead shall be raised and we shall be changed." All agree that it refers to the period of the judgment. And so also when John's "7th angel" sounded his trumpet, "there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. And the 24 elders worshipped God, saying, *Thy wrath is come, and the time of the dead that they should be JUDGED.*"

The last trumpet, then, or the trumpet which is to usher in the scenes of the judgment, is just such a trumpet as were the 6 that preceded it; and its sounding is to be understood in the same way that they sounded. And, fortunately, these 6 trumpets have already sounded. We can point directly to the several events to which they refer. The first four relate to the several invasions

of the Goths, Vandals and Scythians who laid waste the Roman empire. The 5th refers to the Saracenic war, inflicted by Mohammed and his fierce armies.—The 6th introduced the woes inflicted by the Tartar tribes or Turks in their furious devastations.

Such, at any rate, are the applications which the best interpreters have made of those parts of the Bible, and I see no reason to doubt their correctness. They certainly refer to occurrences of this kind that have already transpired upon earth, none of which have been ushered in by audible signals from the heavens. The trumpets belong simply to the scenery on the panorama by which these events were brought before the apostle's view, and not to the events themselves. And, as there was no audible, startling, miraculous, wide-sounding, celestial bugle-note to announce to the world the fulfillment of the predictions connected with the 6 trumpets, so I infer and conclude that there is to be no audible trumpet-blast from mid-heaven to inform the world when the day of judgment has come. For aught you or I know, the last trump has already sounded, or is now sounding, in the sermons and books of many able and earnest preachers and laymen, in various parts of the world, who are striving to awaken men's minds to a sense of what is approaching, and crying into the ears of the slumbering church, "*Behold, the bridegroom cometh! Go ye out to meet him.*"

Yet, again, some one may ask, Shall we not see the rising of the dead as they come forth at the judgment? I answer, that I find nothing in the Scriptures to prove that those who live in the flesh when the day of judgment comes will at all see or be conscious of the rising of them that sleep in Jesus. *No human eye saw Christ rise.* And it may be that his saints will ascend one by one, or in small companies, as they lie entombed together, just as quietly as they now sleep. . . . Paul says expressly, "We which are alive and remain unto the coming of the Lord shall not prevent," that is, *go before*, "them which are asleep."

The teaching of the Scriptures seems to be that the last sleeping saint shall be raised before the first living saint shall be translated. And when the process of the translation of the living comences, it will no doubt be like the resurrection to which it corresponds. It will not be with great pomp and public demonstrations, but quietly and in a manner hardly understood by those that remain.

The unbelieving multitudes may be startled at accounts of the missing here and there, who, like Enoch, shall not be, because God took them; but sage skeptics will soon invent some new theory of spontaneous combustion, or something else, to account for the mysterious disappearances, and but few men will, perhaps, suspect what is really going on.—Unsanctified preachers will, perhaps, continue preaching, and unconverted congregations continue to visit the sanctuaries upon which God has written,—*Ichabod.* Lawyers and doctors, scribes and Pharisees, may, perhaps, continue to talk learnedly about Christianity,—which none of them understand, and contend earnestly for the faith which none of them ever experienced, and chuckle complacently over the delusion and fanaticism of those who told them that the day of judgment had come. I do not say that things will occur just in this way; but what I have said is certainly much more like the truth than the conceptions which men usually form of these matters.

Of this one thing, my brethren, I am well assured, that the stupendous occurrences of the day of judgment will glide in upon the world as by stealth, and before a great number of even pious people shall be aware that these great scenes have commenced; whilst the great mass of worldlings and politicians will not believe it to the very last, when the Son of man will blast them forever with his terrific indignation. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and

knew not until the flood came and took them all away." Perhaps it had rained a month before those wicked scoffers began to feel any special alarm. Perhaps many of them beheld the ark taken up by the swelling waters, and yet stood upon the hill-tops laughing at the old preacher's folly. Though the valleys were all covered, and the waters rose higher and higher every hour, "*they knew not*" until all were swept away by the shoreless waves.

And "so shall it be also in the days of the Son of man." The nations shall be undergoing their judgment, the sainted dead shall be raised, the sainted living shall be translated, and the whole earth shall heave with the throes of judgment already present; and yet multitudes will go on as they did before,—and refuse to believe what is transpiring. Nations in their desperation will continue to declare war, and make treaties, and form alliances, and join their armies, and gather together their warriors against the Lamb and his people, until at last, to their everlasting consternation, the Son of man shall appear with his sainted hosts, and hurl upon them the mighty thunders of his eternal wrath.

If it is not to be so, why have Peter and Paul told us that "the day of the Lord will come as a thief in the night?" If it is not to be so, why has the Savior told us so earnestly to *watch*, and pointed out so many signs by which we are to be guided, and so repeatedly admonished us to take heed lest that day come upon us unawares? All these things prove that the judgment will come upon the world unknown except to the devoutest and most watchful of the children of men. How important, therefore, that *we should study with the profoundest care what the inspired prophets have written upon this subject for our learning!*

With what solemn concern should we contemplate the mysterious movements of the age in which we live! With what absorbing interest should we ponder the given signs by which we are to know when the great day of the Lord shall come! Would it not be an awful cala-

mity for the church, which professes to be waiting for Christ, to be plunged into the midst of the scenes of that great day without so much as knowing that that day has come? Wo, wo, wo, to them whom Christ, when he comes, shall find ignorant of the times, and faithless to their duty! "For behold, the Lord will come with fire, and with chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For with fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." No man can tell the painful surprises, sufferings and scenes of dread and horror which shall then be enacted. All the Prophets have spoken of them. Christ has again and again warned us respecting them. Ever and anon they rise before us on the inspired pages to admonish us of our danger. And yet men go on in their sins, and even Christian people remain unmoved, not thinking that we may even now be upon the very margin of the awful day!

O, careless, prayerless, thoughtless child of Adam, whoever you may be, let me warn and entreat you this day not to trifle any longer with the requirements of Jesus! Here God hath placed me upon the watch-tower, to keep you advised of threatening danger; and I now give you the cry of alarm. In the name of that Jesus who will soon come, I bid you escape to the mountains, tarry not in all the plain, lest you be consumed. Retribution may appear slow in coming, but it will come. Cold unbelief and unconcern may seem good enough now,—but the ways thereof are the ways of destruction.

Lot will soon have passed out of Sodom, and "the salt of the earth" have vanished; and then the souls of the rebellious and the careless shall be like stubble to the fire. The trampled law will rise at last to assert its dignity and vindicate its honor. Christ will not bear the taunts, and thongs and mockery of Pilate's hall forever. For every soul and for every sin there is a judgment. We may not consider it, but that will not soften its terrors or disrobe it of its

awfulness. We may argue, and equivocate, and wish it were not so; but it will not reverse the settled decree of that God who hath said he will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Young man, those sports and gayeties for which you are putting Christ and his word aside will all confront you again hereafter. Those midnight suppers,—rank with profanity and intoxication, shall have their reward. Those gatherings in the drink-shops of Satan, those witty jests levelled at sacred things,—those fiery lusts burning on the altar of pleasure, all are written down in the book of doom which shall soon be opened. That scene of riot, that broken pledge, that visit to the haunts of profligacy supposed to be known only to yourself, each has its appropriate recompense in the distributions of coming wrath.

Yes; the blood of murdered innocence will not always cry from the earth in vain. The wails of trampled helplessness will not go unheard forever. The widow's wrongs, and the orphan's robbery will not go perpetually unrequited. The unknown assassin, and the secret sinner, will yet be found out. The malicious incendiary, and the dishonest clerk, the mother who strangled her babe, and the boy that cursed his parents in his heart, and every violater of law or despiser of the truth, shall yet have to confront their crimes, and answer for them to the Lord their Maker. And when once the fearful inquisition begins, and the chained thunders are let loose, and the long arrears of wrath come to be paid off, and violated law, abused goodness, despised mercy, and outraged justice, all combine in the demand for vengeance, oh, who shall tell the doom of him who is found uncovered by the Savior's righteousness and un sanctified by the Savior's blood? Is there before me a soul so hardened as to resolve to encounter it?

Awake, then, O sleeper, and call upon thy God, if so be that you perish not! Your race will soon be run. The day

when God will put his terrific adjudications in force upon you will soon arrive. It is stealing upon you as a lion crouching to spring upon his prey. The great judgment is close at hand. Already we hear the mutterings of the approaching tempest. Before you think it possible, the Lord will arise and say, "*It is done.*" Why, then, sleep, and sport, and fold your arms in indifference? "Behold, now is the accepted time! Behold, now is the day of salvation!" And I entreat you, by all the awful perils that surround us—by the untold peace and blessings of eternity,—do not waste your time, nor neglect your opportunities. Haste to the arms that are stretched out to save you. Fly at once to the refuge set before you. Take sanctuary in Jesus, who now offers to save you.—And may he who came into the world to save sinners be your portion forever!—Amen and amen!

FROM BRO. R. V. LYON.

BRO. MARSH: Our work is not done: God has yet mercy in store for those who are willing to be drawn by a Father's love. Angels are waiting to carry the news to heaven, that the dead are alive, and the lost found. Everything around bespeaks the willingness of God to save those who believe the Gospel, and obey it. Now and then the good Lord is choosing one here, and another there,—and thrusting them into the field, and in his name they are going "forth, bearing precious seed," and the promise is, that they "shall return again rejoicing, bringing their sheaves with them."—What a blessed day that will be, when "he that soweth, and he that reapeth, shall rejoice together."

My dear brother, we need much of the spirit of our Divine Redeemer to prepare us for the work of preaching the "gospel of the kingdom" at hand! Brethren who are called of God to this great and glorious work of warning the world of its approaching doom, think of your responsibility—of the greatness of that work with which infinite wisdom has entrusted to your care; of the account that you must give to him if you

prove recreant to your trust. Paul says, "Who is me, if I preach not the Gospel!" And this we will rest upon us, if we preach not the gospel. And while we endeavor to show men that it is a gospel of *life and immortality*, we must also keep before the mind, *the ruined condition they are in in consequence of sin*,—and the necessity of believing the Gospel, and obeying it, and of coming out from everything human, and becoming fully identified with the things pertaining to the kingdom of God and the name of his anointed, in order that they may stand in the burning day of the Almighty.

Brethren, if Paul had occasion to cry out in view of the greatness of his work, "Who is sufficient for these things?"—well may we, who are entrusted with this Gospel of the Kingdom *at hand*, which God has *purposed* should be given to this fallen world, also thus cry out.

Brethren if we have a right view of our work, and of the character of Him who has called us to it, instead of seeking to make ourselves of some reputation among men, (at a sacrifice of truth,) it will be our object to secure that trait of character which the holy Baptist possessed, which made him so successful in leading men not to look on him, but on the Lamb of God that taketh away the sin of the world. When I see a man seeking to exalt himself, instead of Jesus, it looks to me as though Jesus had never been made to him "wisdom, righteousness, sanctification and redemption." For those who have received Jesus, always seek to hide themselves behind the *truth*, both in their public and private duties, and to esteem the name of Jesus above every name. Amen.

I have been preaching every Sunday in this vicinity, (except *two*) since I last wrote you; the truth has taken effect in some hearts. Our house is full of hearers. On the last Sunday in April, I had the privilege of baptizing 3 intelligent believers (heads of families) into the name of Jesus Christ, for the remission of sins. Amen.

R. V. LYON.
Woodstock, Ct., May 1, 1858.

Dr. Mayer's Lecture.

Dr. Mayer delivered his Lecture on "The Messiah, or the Mission of Israel," as announced. It was a well-addressed effort, showing the design of Jehovah in the Revelation at Mt. Sinai, viz.: the promulgation of the Divine Law to the world, through the instrumentality of Israel. The full understanding and obedience, among the nations, of this Law, Dr. M. considers to be the future Mission of Israel, developed and perfected more fully, through the revived energies and faith of his people, when gathered again to their land and nationality under Divine auspices, as predicted by the Prophets. The lecture was, as might be expected, Jewish in "theology;" nevertheless, much Scripture truth in the fulfilment of prophecy on Israel, in the past, and the promised blessings in the future—was eloquently and feelingly portrayed by the learned Rabbi. As a whole, the lecture was exceedingly interesting and instructive, and a full audience, among whom were many strangers, attested this fact. The lecture is to be repeated in German this morning, at ten o'clock.—"*S.*" in *Rochester Daily Democrat* (May 20.)

After the above lecture the writer had interviews with Dr. Mayer and several prominent members of his congregation, and found them fully alive to the importance of the day in which we live. Though many are unbelieving and inclined to *spiritualize* their own prophets, yet the mass appear to realize the hand of God in late and present events, and this feeling induces a *vitality and earnestness* in their impressive ceremonial worship which greatly surprised us. It may be truthfully said that Israel, so far as our observation extends—is in a state of *expectation*. Though Dr. M. blends the mission of *Israel* with the work of the *personal Messiah*, yet he proclaimed the blessing promised to Israel under the New Covenant, clearly, truthfully, though partially.

On the whole, we were much pleased with this lecture, and the friendly spirit evinced by "the sons of Jacob." We would recommend to our brethren to

cultivate a more intimate acquaintance with our Israelitish brethren. Though the Scriptures give us no reason to suppose that they will believe in the true Messiah previous to his second coming, yet there is so much common ground on which to meet, that we may be instrumental in the hands of Providence, in enlightening their minds. Remember, the Divine assurance has gone forth that their recovery shall be a blessing to the world; even as life from the dead!—*“For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree, HOW MUCH MORE shall these, which be the natural branches, be grafted into their own olive tree?”*—(Rom. xi. 23, 24.)

Great are the blessings to be bestowed upon Israel, the accomplishment and result of which will be “glory to God in the highest, and on earth good-will and peace among men.” Songs of glory will ascend from every land to the Divine Redeemer, when “He has remembered his mercy and truth towards the house of Israel.” And so “the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.”—Hab. ii. 14.

S.

On Mutual Teaching.

JOHN MILTON'S VIEWS OF THE APOSTOLIC CONSTITUTION, AND MODE OF INSTRUCTING AND BUILDING UP, &c.

“The custom of holding assemblies, to be maintained not after the present mode, but according to the Apostolic Constitution, which did not ordain that an individual, and he a stipendiary,—should have the sole right of speaking from a higher place; but that each believer in turn, should be authorized to speak, exhort or prophecy according to his gifts. . . . How then are the pastors to live? How ought they to live but as the Prophets and Apostles lived of old, viz.: on their own private resources; by the exercise of some calling; by some industry, after the example of the Prophets who counted it no disgrace to hew their own wood and build their own

houses, 2 Kings vi. 2—of Christ, who wrought with his own hands as a carpenter, Mark vi. 3—and of Paul, Acts xviii. 3, 4, to whom the plea so importunately urged in modern times, of the expensiveness of a liberal education, and of the necessity that it should be paid out of the wages of the Gospel, seems never to have occurred.”—*See Prose Works.*

Profession and Practice.

It may not be amiss, in these “revival” times, to say a few words regarding the difference between profession and practice. If religion consisted simply of a profession of belief in the existence and infinite attributes of the Creator; if it imposed no moral duties, nor required any restraint upon the actions or passions, all men, probably, would be religious. As it is, many do not go beyond profession, and hence their conduct is so inconsistent with the moral precepts of religion, that they furnish subjects of ridicule for the sceptic and the infidel. Religion is dishonored by them, and its spread hindered.

Conduct is the true test of all religious character. Profession is of little value, unless it influences the conduct.—Theoretical religion, unaccompanied by the practical observance of its moral duties, is barren and unprofitable. If, therefore, men desire to possess honor and religion, they must practice and illustrate its precepts. They must be kind, generous, benevolent and just in their words and acts. They must avoid the vices which degrade and corrupt,—and cultivate the virtues which elevate and purify. If they would show that their religion is not an empty name,—they must be upright in all the relations of life, honest, truthful, industrious and charitable—thinking no evil, and speaking no evil of their neighbor, but loving all and desiring the happiness of all.—*New York Sun.*

“A sect is a body of men following some particular master, or united in some settled tenets.”

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JUNE 1, 1858.

Address to our Patrons.

KIND FRIENDS:—In presenting to you the first number of the 26th Volume of our journal, we deem it proper to remark, that although the pecuniary prospects of the *Prophetic Expositor* are more encouraging than they have been for some time past, nevertheless it is not yet free from embarrassment. There is good reason,—however to hope, with your co-operation, that the office will soon be released from these perplexities. All that seems to be wanting for the accomplishment of this desirable consideration, is the prompt payment of sums due on the past and present volumes. We trust, therefore, that you will be mindful of these things, and act in the matter with that promptitude which is worthy of the cause in which we are jointly engaged.

In regard to the future course of the *Expositor*, no essential change is contemplated, only so far as it may be improved in its matter: in this respect special care will be exercised to make the paper more acceptable and beneficial to the lovers of BIBLE TRUTH. In doing this, we again announce that nothing of an *offensive, selfish, unkind, personal* character, will knowingly be admitted into our columns. It is not our mission to preach "*self*" to others, nor to "*war against flesh and blood*," nor to furnish a medium through which unsanctified and excited disputants may carry on their carnal work;—that mission is to proclaim the Truth as revealed in the Scriptures, in the spirit and love of it: all competent writers who wish to aid in the discharge of this duty, are cordially invited to use their pens for the columns of the *Expositor*.

Having thoroughly tested the *literal principles of exegesis*, we see no cause for adopting any other principles of interpretation, in the study of the Scriptures, If

the *plain word of God* is not to be understood in its most literal signification, then a new revelation is needed to define it, or it is beyond the power of finite mortals to understand it. In either case, the Bible is not only a useless book, but an imposition calculated to bewilder and deceive mankind.

We see no cause for adopting as the basis of our faith, and RULE of duty, anything, other than the plain word of Divine inspiration. The figurative, symbolic, metaphorical and parabolical portions of the Bible are *illustrative* of the literal word, but are nowhere given as the foundation of faith. Neither are lawful inferences drawn from true premises, thus used; they only illustrate and add strength to the positive testimony. Ingeniously wrought theories, compounded of vain philosophy and the word of God dissevered and re-arranged to suit the ambitious foolish maker, in all their deceptive phases, we spurn from our faith with utter contempt. If God has not told us what to believe and do as Christians, it is vain for man to try to tell. We will not use an *if* in the case; for our heavenly Father has given his children—"all things which pertain to life and godliness," and those who are willing to receive and be guided by his counsel, will find it sufficient to make the man of God perfect," though sectarian bigots may need something else to perfect them as proscriptive sectarians.

The *Expositor* is still dedicated to the *whole truth*, as it is revealed in the Bible; hence it will not be made subservient to a specific doctrine of that book to the neglect of other truths, but all will be considered and taught as a divine and perfect whole, as the limits of our sheet will admit, and duty from time to time may demand. The opposite course tends to make converts only in part, to the truth, who not unfrequently are more hostile to it as a grand whole, than they were previous to conversion, or than those who have no faith.

While we see no cause for compromising truth with error, nor for relaxing our efforts in opposing the latter, nevertheless

we are equally desirous of preserving sacred the fellowship of all the saints, and of working in harmony with them in the spread of truth, notwithstanding on some points of doctrine, we may honestly entertain a difference of opinion. We would not presume to act as judge in reference to the fitness of others for the kingdom of God: He should be our only guide in matters of this vast moment. As *faith* rests on the *plain* Word of God, and as that word may be understood; therefore *believers* in the same may and should be one in *faith*. Opinion consists in conclusions drawn from propositions not distinctly understood. Consequently wise and good men honestly differ in opinion, for they reason differently, and draw different conclusions from the same premises; therefore mere differences of opinion should never be made a cause of a breach of fellowship among christians.

One important object in the publication of the *Expositor* will be, as it has been, to induce the scattered and tried saints not to divide into sectarian parties, but to bear with each others imperfections, remembering that love covers a multitude of faults, and enables the possessors to keep the unity of the Spirit in the bonds of peace. As a people we can do but little towards saving our fellow men, provided we are united among ourselves, and turn all our energies to the spread of truth through the land. Let us therefore not waste our time and means in useless and selfish personal disputes concerning unimportant questions, but consecrate anew all we have to the support of the great and most precious cause of truth and love in which we are engaged. Let us meet as frequently as we can in conference, in the different sections where our brethren can be called together for the purpose—to devise means for the publication of tracts, books, papers, and for the support of faithful heralds of the Gospel, to “set in order the things that are wanting” among us,—cement more strongly the christian friendship and fellowship which now too imperfectly binds


us together. Faith, repentance, and baptism, unite men and women to Christ, and love for him and “one another” is indispensable in order to the perpetuation of that union. Let us therefore “see that we love one another with a pure heart fervently,” for “by this shall all men know” that we are the disciples of Christ.

Comparatively, the number of efficient, active and stable ministers engaged in preaching the Gospel, as it is taught in the *Expositor*, is small; hence great responsibility rests upon them; and an exceeding great reward awaits them, provided they are faithful to their high and holy calling. In view of that reward, and the good they may impart to others, we would exhort them to faint not under the many deprivations and sore trials through which they must necessarily pass in this day of fables when nearly all ears are deaf to the truth, and the great mass of professed christians love pleasure more than God: but gird on anew the armor of truth, and fight the “good fight” of faith to the end, till an honorable discharge from this holy war be given them by the Captain of our salvation, and the crown of unfading glory be won.


Permit us most seriously to remind *all* of the scattered and once-tried flock of Christ, that you are, or should be “living epistles of Christ, known and read of all men,” who watch your daily walk. You are the representatives of the cause you profess to love; therefore it suffers or is honored according to the religious character you manifest. How important then that you should be holy and harmless,—without rebuke before a crooked and perverse generation, before whom you should shine as lights to their spiritually darkened minds. You should bear in mind also, that you are the stewards of the earthly treasure committed to your charge, and will ultimately be called to render a strict account of the manner in which you have used your Lord’s treasure. Is his cause now suffering from your covetousness and unfaithfulness in this respect? Are the worthy ministers of the Gospel lacking

in a competent support, by reason of having withheld from them the aid which it is in your power and duty to impart? Are your fellow-beings perishing around you,—and in all the world, for want of the knowledge that might be communicated to them through the medium of papers, tracts, pamphlets and books which you are able to, but do not purchase and distribute?—Are those who have been doing all they can to enlighten others, now crippled in means, and doing little or nothing in this good work because you neglect to pay what you honestly owe them for publications purchased, or because you do not help them to publish more? These and other equally serious questions which are and might be urged upon the candid consideration of our brethren, we trust will be answered not simply in a mental assent, or verbal acknowledgement that a fearful, if not a sinful responsibility exists among us, in this respect—but by each one conscientiously doing something to remove the existing evil.

In conclusion, we appeal to the friends of truth, one and all, to rally anew in the good work in which we are engaged: great and important considerations demand it at this momentous crisis. The cause is a great and good one—but few are actively sustaining it—error, like an overflowing flood, pours its demoralizing torrent from the ten thousand fountains of vice in high and low places, in church and state throughout the world—signs thicken in the field of prophetic vision, especially in Palestine, that the day of redemption of God's ancient people, and of all his saints, is drawing near. Let us therefore, lift up our heads and rejoice, and do what we can to be ready ourselves, and prepare others to share in the unending and untold blessings of the kingdom of our God and his Christ, at his appearing.

 Colonel Rawlinson says in a book of discoveries shortly to be published, that he found Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it having

been ill, and whilst he was delirious he thought *he had been out to graze like the beasts of the field.* Is not this a wonderful corroboration of Scripture? Rawlinson also found a pot of preserves, in an excellent state, and gave some to the Queen to taste. How little Nebuchadnezzar's cook dreamt, when making them, that, 25 centuries after, the Queen of Great Britain would eat some of the identical preserves that figured at her master's table!—*Ex. Paper.*

 "The revenue and expenditure accounts for France present details of a discouraging nature. Her imports and exports have greatly fallen off, and her yearly taxation is £70,919,313! In the last 10 years she has added £113,000,000 to her National Debt, the interest on which reaches £16,300,000. Our financiers have expressed wonder that France escaped the late panic. The fact is, her trade has been so bad, that her money was in the Bank in place of being employed in business. It is impossible that a country can long sustain an addition to her debt of nearly 12,000,000 annually."—*London Weekly Dispatch, (May 2.)*

In reference to the defeat of the Bill in the House of Lords, for removing Jewish disabilities, after its passage for the 7th time, by the House of Commons, the above paper remarks:

"The Courts of Justice have formally declared the imposition of Jewish disabilities to amount to a fraudulent perversion of the law, and a cheating of the subject out of his rights. The opponents of the Oaths Bill have admitted that it is only by a chance medley of mere technical legislation that the oath has been directed against those to whom it was never intended by the State to apply, and diverted from its purpose in reference to the only denomination to which it was addressed. No canon of common or constitutional law is more incontrovertible than that no natural born British subject can be deprived or curtailed of the civil and political rights incident to citizenship, except by express statute; and, therefore, the Jewish denizens of England are in the most literal sense defrauded of what strictly belongs to them by the abuse which the Peers seek to perpetuate. . . the Derby Cabinet must inevitably be broken up, and no minister will accept office without demanding from the Crown power to settle the question by a creation of the number of Peers necessary to overcome the adverse majority."

Pre-requisites to Immersion.

"Go ye into all the world, and preach the Gospel to every creature; he that believeth and is immersed shall be saved, but he that believeth not shall be condemned." 1 Mark xvi. 15, 16.

What is to be believed?

Answer, The subject preached?

What is that?

Answer, The Gospel, or good news.

Good news of what?

Answer, Of the things concerning which he had just previously been instructing them.

And what are they?

Answer, "To whom" (the apostles) "he showed himself alive after his passion by many infallible proofs, being seen of them 40 days and speaking of the things pertaining to the kingdom of God, and being assembled together with them commanded them that they should not depart from Jerusalem but wait for the promise of the Father; which ye have heard of me, for John truly immersed with water, but ye shall be immersed with the holy Spirit not many days hence; when they therefore, were come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom unto Israel, and he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power, but ye shall receive power after that the holy Spirit is come upon you, and ye shall be witness unto me both in Jerusalem and in Judaea and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they yet beheld, he was taken up."—Acts i. 3-10.

I have transcribed this portion of the Acts, because it relates to the instructions given to the Apostles just previous to their receiving the commission quoted in the commencement. Now, by referring to the last of Matthew's gospel, we find that after giving the commission to make disciples of all nations, immersing them, &c.,—he says,—"*Teaching them to observe all things whatsoever I have commanded you,*

and, lo, I am with you always, even unto the end of the age."—Matt. xviii. 19, 20. By the testimony presented, we find that Jesus Messias, up to the last moments sojourn with his apostles, was instructing them in the things pertaining to a kingdom which they understood to be an Israelitish kingdom. (If they were mistaken, we have no intimation that the mistake was ever corrected.) After thus instructing them in the things pertaining to this kingdom of God, he says, "Go ye, and proclaim the good news to every creature," and teach your disciples to observe the same commands.

Previous to his death he had taught them that "this good news of the kingdom must be preached in all the habitable (*oikoumene*) for a witness unto all nations." The testimony of a witness before a judicial tribunal either condemns or acquits; so the testimony of the gospel of the kingdom, heard, either condemns or saves the hearer. In the belief that this kingdom was an Israelitish kingdom, we find the Apostles confirmed on the day of Pentecost by the holy spirit, and Peter preaching it as the restoration of David's throne and kingdom in the person of Jesus Messias; and as he teaches us that David had not through 900 years visited heaven, we have no grounds for believing it to be a sky kingdom. By Peter's preaching on that day we learn that David's throne and David's heir, the anointed of Jehovah were some of the things pertaining to that kingdom.—See Acts ii. 25-37. In another place Peter teaches us that a certain royal priesthood, or an order of priests possessing regal authority, pertain to it. See 1 Pet. ii. 5-7. We find likewise by the teachings of angels, by the teachings of Jehovah's Spirit through the Prophets, and through a son, the Messias, that certain subjects pertain to it, specified as the house of Jacob or the 12 Tribes of Israel and the residue or left of the nations of the earth.—Luke i. 33; Isa. lxvi. 18-20; Zech. xiv. 16.

That a territory, a throne, a king, rulers and subjects pertain to the kingdom which

the God of heaven is to establish on this earth, seems to be taught sufficiently plain in the Scriptures for any man possessed of ordinary intellect to comprehend clearly enough to be either condemned or saved, by the preaching of it; but it must first be heard, and in order that it may be heard, preachers must first be instructed and sent to preach it.—Rom. x. 13-16.

We find reformation as well as a belief in the things pertaining to the kingdom,—taught as a pre-requisite to immersion.—Peter says to the Jews on the day of Pentecost, (who had just heard him preach the things concerning the Christ, David's throne, &c., and desired to know what they should do, having crucified their King.) "Reform, and be immersed every one of you in the name of Jesus Christ for the remission of sins," &c.—Acts ii. 38.

In order to reform nations some definite idea must be presented to the mind, and in order that the reformation may be correct and profitable to the subject, that idea must be a correct one. The idea presented in the good news is eternal life in the kingdom of God.—See Luke xvi. 16; Matt. iii. 1; Mark i. 14, 15 and others.

Again, as they are to be immersed in, or rather into, the name of Jesus Christ, it would seem to be a reasonable conclusion that they should first understand the things concerning that name and although they may comprehend the fact that Jesus signifies a Savior and they may assent to his being the Son of God according to their heathenish idea of the thing, yet if they do not understand the mission, name and character of the Christ as revealed by the Spirit through the prophets; they are certainly not instructed sufficiently to be immersed into that name. "And when they (the Samaritans) believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were immersed both men and women."—Acts viii. 11, 12. We learn what Philip preached to the Samaritans, can we reasonably suppose he preached a different gospel to the eunuch the conversion of whom is narrated in the same chapter? It is true that

we have not there presented the details of Philip's discourse nor the length of time he occupied in his instructions, but from the subsequent inquiry of the eunuch and his confession, we are led unavoidably to conclude that he must have said something about immersion in water, and a faith in Jesus as the Christ, as well as Son of God. But as the confession of the eunuch as given in our common version, is supposed by many to be of no authority, let me here present another reading of the original which is certainly more in accordance with all the other teachings of Christ and his apostles:—"Pistenoo eis ton Christon uion ton Theon."—I believe into the Christ, the Son of the God. Vide App. Wm. Greenfield's Greek Test., Philadelphia edition,—1842, p. 563.

"I believe into the Christ, the Son of God." At Corinth Paul preached that Jesus was *the Christ*. And many of the Corinthians hearing, believed and were immersed.—Acts xviii. 5, 8. I shall not attempt to present any further testimony at the present time, my desire being to be brief, presuming that I am addressing individuals who have something of an understanding of the things pertaining to the kingdom, and rendering a long argument on that unnecessary. I have an earnest desire that those who do understand may see the impossibility of being obedient to the faith, until the faith is comprehended and embraced, and having received and embraced the great truths pertaining to the kingdom of God and the name of Jesus—the Messiah, they may be obedient to the same by casting aside all the remaining garments of heathen theology by an understanding immersion into him.

It is from love only, and from no other motive that I continue to urge this matter, as I can come to no other conclusion after a candid and careful study of the record—that in order to a saving and valid immersion into Jesus Christ, we must first understand something more than the heathen teachings of the age, concerning Jesus as Son of God, and a kingdom in "skyanna;,"

and that something is no less than the things concerning the kingdom of God and the name of Jesus the Christ, as comprehended in the glad tidings.

Yours, waiting for the manifestation of Israel's King,

MARK ALLEN.

Woburn, Mass., April 27, 1858.

A WORD TO BRO. ALLEN.

We shall not attempt to give a formal reply to Bro. Allen's article, as others are expected to present the question in dispute, in its true light, before our readers: and will only offer a few remarks.

Positive testimony is the only basis of the true faith. Bro. Allen has presented no evidence of this kind in support of the position which he has taken, and it is, in consequence, not proved to be founded in the truth. There being no positive evidence in support of his theory, his *inferences*, as a necessary consequence, are drawn from *assumed* premises, and are therefore unlawful, prove nothing, and lay no sure foundation for faith to rest upon in this matter.

We would impress on the minds of all who desire to know the truth, the importance of receiving no other than the *plain word of inspiration* as the foundation of faith and rule of duty, as Christians. Commentaries, expositions, sermons, essays and cunningly-arranged selections of Scripture, may be the means of affording light,—but they can never take the place of positive evidence in matters of faith. Remember this, and no man will be able to deceive you with any false theory, however ingeniously it may be framed, or approximate to the economy of redemption as revealed in the Bible.

Any theory which requires as its proof, a different arrangement of the perfect word of God, other than that made by the Holy Spirit—may be justly regarded with suspicion. That word is not only perfect in matter, but in order and arrangement also. Bro. Allen, however, finds it necessary to *re-arrange* it to suit his theory. He reads Mark xv 15, 16, and Acts i. 3-10, as tho'

they were one undivided passage of Scripture. We will quote the first-named text with its context, and leave the reader to judge of its true import.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast 7 devils. And she went and told them that had been with him, as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, believed not [this gospel or good news of his resurrection.] After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them [in the proclamation of this gospel or good news of his resurrection.] Afterward he appeared unto the 11 as they sat at meat, and upbraided them with their unbelief [in this gospel of his resurrection] and hardness of heart, because they believed not them which had seen him after he was risen [and had *preached this Gospel of his resurrection to them.*] And he said unto them, Go ye into all the world and preach the gospel [viz.: that I have risen from the dead] to every creature. He that believeth [this gospel of my resurrection] and is baptized, shall be saved," &c.

Acts i. 3-10, when not wrested from its true import, is in perfect harmony with Mark xvi. 15, 16, and the context, and every other portion of the inspired Word. Hear what it further says on this plain question: "If thou shalt confess with thy mouth, the Lord Jesus, and believe with thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. x. 9. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 14.

This is the simplicity of the Gospel, and it exhibits the benevolence of its Great and merciful author, in adapting it to the capacities of all, the learned and ignorant, the man of *one* as well as of *ten* talents.—All can understandingly believe in the death and resurrection of the Son of God,

and represent the same by baptism. To require *perfection in degree* in the whole, or the full gospel of the kingdom, on the part of all, before or subsequent to baptism, is requiring an *impossibility* which God demands of no one.

The Spirit of God--What is It?

(Concluded.)

The future work of the spirit will now be considered. Although the work of creation and of salvation already performed by the almighty spirit of God, through the different agencies employed, is incomprehensibly great and glorious, yet when compared with the future work of God's spirit, it is like a drop as compared with the ocean, or the "first fruits," or single sheaf to the whole harvest. The "first-fruits of the spirit" (Rom. xiii. 23) are seen in the moral change wrought on the mind of man, by "the word of God, which effectually worketh" in them "that believe." 1 Thess. ii. 13. The perfection of the Spirit's work in the redemption of man, will be manifested in the quickening to life and immortality, all in whom the spirit of God dwells. Rom. viii. 11. Christ is this "quickeningspirit," (1 Cor. xv. 45.) because by his life-giving word at his coming, the dead and living saints will be raised and changed to a state of blissful immortality. This mighty power of the great "Life-giver,"—has been received from his Father, (John vi. 21-26,) hence this work of the Spirit primarily belongs to Him. He accomplishes this gracious work by agents who have been properly qualified by wisdom and power to carry out the heavenly will, and all is therefore properly ascribed to the work of God's spirit.

God's ancient people in the age to come, will be made the happy recipients of the spirit of God, as the following prophecies clearly prove. In reference to them, Isaiah predicted that their palaces should be forsaken, and thorns and briars come upon their land, "until the spirit be poured upon them from on high, and the wilderness be a fruitful field, and the fruitful field be

counted for a forest."—Isa. xxxi. 13-15. The glorious effect which will be produced on Israel by the outpouring of the Spirit is foretold in the following prediction.

"Yet now hear, O Jacob my servant ;—and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob my servant; and thou Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up among the grass, as willows by the water-course. One shall say, I am the Lamb of Jacob; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."—xliv. 1-5.

This wonderful work of the *spirit or power* of God, under the personal reign of Christ, is further alluded to by Isaiah, as follows:

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."—lix. 19-21. For further proof on this highly important subject, we refer the reader to the following prophecies: Ezek. xi. 14-21; xxxvi. 25-36; xxxix. 21-29; Heb. viii. 10.

Thus it is evident that the glorious work of the *spirit or power* of God, in the salvation of men, and restoration of Israel, is to be witnessed in the future. In view of the happy change that is to take place, and the blessings which are to be realized by the human race, well may the humble and

anxiously waiting Christian ardently pray, "Thy kingdom come, and thy will be done in earth as it is in heaven."

Unlawful Striving.

It is contended that those persons who believed with all the heart that Jesus Christ is the Son of God, at their baptism, had *little more faith* than the devils had who confessed this same truth, and that their baptism therefore is invalid. According to this hypothesis, the baptism of those whose faith comprehended the character of Christ in all his offices, is invalid also, for the devils not only confessed him to be the Son of God, but "*the holy one of God*"—"for they knew that he was Christ," or the anointed King of Israel, consequently they understood all about his kingdom. Mark i. 24; v. 7; Luke iv. 41. If faith is spurious because devils entertained it, or because it does not excel in degree what they believed, then that faith is vain which confesses "that God is,"—(Heb. xi. 6,) for the devils thus believe! James ii. 19.

There is such a thing as unlawful striving for the mastery among theological disputants. The manner in which the faith of devils, coupled with baptism, has been referred to by certain persons, reminds us of this kind of strife.

Water at Jerusalem.

A correspondent of the *Christian Era*, (Boston,) dating his letter at Jerusalem, says:

"The fountain of Elisha waters the plain of Jericho east and west of the village,—and is several miles from the Jordan; and furthermore, there is plenty of water in Jerusalem and neighborhood, where persons could be immersed, without resorting to the Jordan. Take, for instance, the upper pool of Gihon, which is only a few steps or yards from the north-western corner of the city, and measures 310 feet long, by 200 feet wide. This pool would measure around it some 10,200 feet, and its depth 14 feet. You may now calculate

how much water that pool would hold. I was out to that pool a few days ago, and saw 30 Arabian horses in it drinking water. It is my opinion that 3,000 persons could have been immersed in that ancient pool, without going out of the city. There is also another ancient pool, a few yards from St. Stephen's on the east side of the city, which measure 106 feet 10 inches long west side; the north side 89 feet; the east side 109 feet; the south side 89 feet; depth at the steps 23 feet 2 inches. Then there is the pool of Siloam on the south side of the city, to which the Savior sent the blind man to wash, for the recovery of his sight. (John ix. 7.) In any of the above-named pools, you can easily see that they would be very favorable places to which the people could resort to be baptized; and that in either of them 3,000 persons could have been immersed without going to the Jordan."

Prayer.

BRO. MARSH: A word on prayer.—What is it? Answer, It is an earnest, strong and ardent desire of the heart, going forth to the Father who is the fountain of all knowledge and goodness, in the name of Jesus, for the blessings which we need, and blessings which he has promised to give unto us, if we ask in faith. And it may be expressed vocally, in our closet, in our families, or in the public assembly of the saints.—Thanks be unto God, our Father, that we can, in the *hour of trial*, turn aside from the world, and its cares and perplexities, and enter our closet; and there in humble reverence, bow before Him in the name of his Anointed, and ask him for just such things as we need.

O the value of a throne of grace? Who can estimate it? None but those who have been brought into the *deep waters of affliction*. Glory be to God, that these waters are calculated to bring the Christian into a position where he will become more closely allied to a throne of grace; consequently better

qualified for usefulness, and the coming and kingdom of our Lord Jesus Christ. Amen.

R. V. LYON.

New Bedford, Mass., May 15, 1858.

From Kansas.

BRO. MARSH: When I last wrote you I did not suppose 4 months would elapse ere I addressed you a second communication; but so it is; and all the apology I have to offer, is press of business, and hence want of time to prepare a readable letter. Even now, I fear I shall be sadly deficient in this important point. But I don't propose to write a speech, nor a sermon, but simply an off-hand letter touching matters in general.

Political lore I never made any pretensions to—political honors, strife, I never sought, and therefore I am no politician, or political partizan; nor do I wish to be. Official aggrandizement I never strove to attain under the "powers that be," and I trust I never shall, for in my humble judgment, Gentile dominion is not of God, nor justice or righteousness. Nay, as Moses said, so I choose to do, "Suffer affliction with the people of God, than to enjoy the pleasures;" honors and emoluments Gentile rule and authority can give for a season—than jeopardize my hopes and interest in that reign which Jesus ere long will establish on Mt. Zion.

I have been led to these reflections very forcibly in observing the workings of political parties and strifes in this territory. Office-seekers are numerous. No pains are spared by opposing candidates to gain their own selfish ends. Personal calumny and slander are resorted to, when argument founded on justice, reason, common sense and logic fail,—and these always fail when men attempt to bolster up such an unholy cause as has been inaugurated in Kansas: *fraud and violence* of the most glaring, heinous character has been perpetrated here.

The people of Kansas, in the exercise of their undoubted, inalienable rights—have been abused and defrauded almost beyond measure and endurance. The

people have been disfranchised. The ballot boxes have been stuffed with fraudulent and bogus votes. The will of the people has been unrepresented, and sometimes shockingly misrepresented too.

A case in point was the formation of the Lecompton Constitution. The people were not represented at that convention. Thus I am credibly informed. Hence that Constitution *does not embody the will* of the people of Kansas, therefore to force said constitution upon her people would be to thrust upon her a constitution not her own, and one her people rejected by an overwhelming vote 4th January last. These are stubborn facts, as they exist. The Administration has done all in its power to stifle investigation and debate on this subject, in order to force Kansas into the Union with a pro-slavery bogus Constitution. But in this unpatriotic and unjust design the Administration has been overruled and frustrated. If Congress maintains its integrity, if her members stand firm and resolute, the Constitution framed at Lecompton must be ratified by the legal voters of Kansas, or else rejected, and I feel almost certain it will be thrown into non-entity.

Every lover of humanity and liberty will and does now rejoice at the victory achieved at Washington on this Constitution matter. We set it down, then, that for once *right* has ruled over *wrong* and *injustice*. The people of Kansas are jubilant over the triumph of freedom over slavery extension. And I too, feel like lifting my voice in humble prayer to the great Creator and Preserver of the Universe for His overruling Providence towards us as a people and nation. But, the wickedness of the people is great!

This American Republic is committing sin to-day against 3,250,000 of her own population, and is to-day committing sin against Almighty God to the value of these *three and a quarter million of souls!* *Who shall stand when He appeareth?*

J. A. SOBER.

Hamlin, K. T., April 29th, 1858.

Thoughts on Texts.

"Who hath abolished death, and brought LIFE and IMMORTALITY to light through the Gospel."—2 Tim. i. 10.

Immortality is deathlessness, or exemption from death, and therefore synonymous with eternal life. The life which Jesus brought to light, or rather which he published, through the gospel, is nothing less than eternal life. This he came to bestow on his people. He said, "I am come that they might have life, and that they might have it more abundantly;" and "I give unto my sheep eternal life." John x. 10, 28. Those who believe in him, have the promise that they "shall not perish, but have everlasting life," John iii. 16; and that he will "raise them up at the last day."—John vi. 40. This glorious ultimatum, he says, is the will of the Father who sent him. This promise of a resurrection from amongst the dead ones, and of everlasting life, is the same as what is alluded to by the Apostle Paul, in the above passage.

This will appear more evident by a proper translation of the word *aphthartian*, which is here rendered *immortality*. This word means *incorruption*, and can only mean immortality by implication. There is another word, *athanasia*, which means *immortality*, or deathlessness. Both words are found correctly rendered in the common version, in 1 Cor. xv. 53, 54.

The above passage, then, ought to read "brought life and *incorruption*" to light through the Gospel." There is no tautology here, and the text is made to harmonize with the teachings of Jesus. The learned Macknight says, in his note on the above passage, that *life* and *immortality* "is commonly supposed to be a Hebraism for *immortal life*, though perhaps the word *aphthartian* should be translated not *immortality* but *incorruption*."

Trollope, in the *Analeceta Theologica*, also says, that "there is a *Hendiadys* in this passage: and that (*zooen kai aphtharsin*), *life* and *immortality*, stands for (*zooen aphtharton*), *immortal life*."

Trumbull, in his translation of Paul's epistles, renders the same phrase, "an *imperishable life*." Kneeland and A. Campbell have done justice to the original, by adopting Macknight's suggestion. This does away with both the idea of Hebraism and *Hendiadys*, and makes the Scriptures consistent with themselves.

Critics and commentators who believe in the immortality of the soul, and the separate state of disembodied ghosts, do not perceive the beauty and harmony there is in the apostle's words. Their vain philosophy has blinded their eyes. Jesus taught that immortality was dependent upon a resurrection from the dead—hence he said, "I am the Resurrection and the Life." To save his people from perishing he promised to raise them from the dead. The apostle taught the same doctrine, and he illustrated it by the example of Christ's resurrection.

"If Christ has not been raised, your faith is vain, ye are yet in your sins. Then those who are fallen asleep in Christ are perished." To save Christ from perishing, he was raised from the dead by the power of God, "no more to return to corruption." He is now possessed of an incorruptible body, and is "alive for ages of ages," therefore immortal. His resurrection and present life in an incorruptible body is a glorious comment on his teachings, and the apostle might well say, that he has "vanquished death, and brought life and incorruptibility to light through the Gospel."

"This corruptible must put on incorruption," before immortality can be possessed. "For "to those who seek for glory, honor and *incorruption*, eternal life" will be given by the "King of the ages, the incorruptible, invisible and only God." An incorruptible, undecaying body must be sought after and obtained, before "the gift of God which is eternal life" can be conferred or enjoyed. This freedom from corruption can only be attained in God's own way, either by a resurrection from the dead, or an equivalent change upon the living, at the coming of the Lord Jesus Christ.

What a vain imagination is the immortality of the soul! It has not even a shadow of a foundation to rest upon. The Bible knows nothing of it. The Greek word, *athanasia*, only occurs 3 times in the New Testament, twice in 1 Cor. xv. 53, 54, where it is plain to the reader that it is in connection with the resurrected incorruptible body; and once in 1 Tim. vi. 16, where it is said "God *only* hath immortality." Pray where do sectarians get their ideas of immortality from? Not from God's book.—That is impossible. They teach the possession of it even now in connection with a mortal body, and that it can exist and enjoy itself without a body—that it is not the Gift of God through Jesus Christ our Lord, but inherent in all men—saints or sinners; but all of which ignores and contradicts the statement of the Apostle Paul, that "life, (or immortality) and incorruptibility is brought to light through the Gospel."—*G. Banner.*

True Riches.

DEAR READER,—Permit the voice of true friendship to address you, and kindly ask your attention to a subject of high importance.

This subject is *the solemn connection of the present short life with the eternal future.*

Our Creator, who rightfully claims our supreme love and service, has spoken to us by his beloved Son from heaven. His sublime doctrine, his wondrous miracles, the fulfilment of the prophetic Word, in his birth, his life, his death and resurrection; justify his claim to be "*The Son of God.*" This claim was confirmed by the voice of his Father from heaven, "This is my beloved Son, *hear ye him.*" Matt. xvii. 5. He is "The Faithful Witness" of God's eternal truth to a sinful world, whom God will bring to judgment. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14.

Oh, my friend, have you considered the solemn warning to "REPENT;" and

the gracious invitation of the Friend of sinners, to come unto him for eternal life? "This is the (divine) record, that God has given us eternal life, and this life is in his Son." "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John v. 11, 12.

Why do you and I need this great salvation? Because the whole world has "become guilty before God." Rom. iii. 19. We have broken his righteous law, his holy and just command to love him supremely, and to love our neighbor as ourselves. The penalty is death.—"The wages of sin is DEATH." Rom. vi. 23. "The soul that sinneth it shall DIE." Ezek. xviii. 20.

Permit me, in faithful love, to ask you, if you have seriously considered your condition, as a sinner, justly exposed to an "everlasting destruction from the presence of the Lord and from the glory of his power," (2 Thess. i. 9,) if you have not fled for refuge from this "second death," (Rev. xx. 14, 15,) to the open arms of Jesus, the only mediator between a holy God and sinful men? You may have a fair reputation with your fellow-men, but "God looketh on the heart," and there he sees, that "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Dan. v. 23.

It may be that you have some faith in Christianity. If you believe "with the heart unto righteousness," your eternal life is secured. "The devils believe and tremble." James ii. 19. Do *you believe and love?* Does your faith overcome the world, or does the world overcome your faith? We may have been baptized like Demas, who still "loved this present world;" or, like Simon Magus, whose heart was "not right in the sight of God." Acts viii. 13, 21. We may have "the form of godliness" and never know its transforming power. We may partake of the Supper of the Lord, and eat and drink condemnation to ourselves. 1 Cor. xi. 29. Thousands of members of Christian churches, covetous, lovers of pleasure more than lovers of God, go down to perdition with a lie in their right hand. "Be not deceived;

God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. vi. 7, 8.

Dear friend, have you considered the promise of "the God of heaven," to set up a glorious kingdom of righteousness, love, and peace on this earth, (Dan. ii. 44; vii. 13, 14;) in which you may participate with eternal joy, if now, with your whole heart, you will obey the Savior's counsel of love to you, and "seek first the kingdom of God and his righteousness"? Matt. vi. 33. Soon "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints," &c. 2 Thess. i.

Now he holds out the scepter of mercy and bids us touch it and live; forewarning us to "fear him who is able to destroy both soul and body in hell."—Matt. x. 28.

Shall not the love of God, manifested in giving his beloved Son to suffer and die for us, awaken our insensibility and melt our hard hearts to penitence?—Shall not the love of a bleeding, dying Savior, draw our affections away from the perishing vanities of an ungodly world?

There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand. Prov. xix. 21.

One device is, that God is merciful and will save all men. The counsel of the Lord concerning those who now reject his grace, is, that "he that made them will not have mercy on them, and he that formed them will show them no favor." Isaiah xxvii. 11; Prov. i. 25-30. It is a plainly revealed fact, that at the final judgment, those whose names are "not found written in the book of life," will be "cast into the lake of fire," to die a "second death," which is defined to be an "everlasting destruction" of soul

and body. Rev. xx. 12-15; 2 Thess. i. 9; Matt. x. 28. Death is the cessation of life.

Another device is, that divine mercy may be obtained at any period of life; and that it is an easy matter to turn to God at any time. This presumption has been the eternal ruin of thousands.—Dear reader, fallen man is dependent on God for salvation, and except he is born of the *spirit* of God, he can never enter the kingdom of God. John iii. 5. If divine counsel is rejected to-day, it may be rejected forever.

Self-righteousness is another avenue to perdition. A secret dependence on our own goodness for acceptance with God, instead of a humble and entire reliance on his grace in Jesus Christ for justification, leaves us under the condemnation of the righteous law which we have broken. Equally fatal to salvation, is the opposite error of pretending to depend on Jesus Christ, while, in total opposition to his blessed example, we walk in pride in pride and covetousness. "If any man have not the spirit of Christ he is none of his." Rom. viii. 9. This spirit of supreme love to God, manifested in practical obedience to his holy commandments, and of love to our fellow-men, proved by benevolent action in imitation of Him "who went about doing good," is essential to true Christian character. Without it, the knowledge and eloquence of angels, or a faith which can "remove mountains," is as worthless as "sounding brass, or a tinkling cymbal." 1 Cor. xiii. 1, 2.

Hastening to eternal judgment, and to the close of all present scenes, how forcible, dear reader, is that question of the friend of sinners, "What is a man advantaged if he gain the whole world and lose himself, or be cast away?"—Luke ix. 25.

Say, sinner, hath a voice within
Oft whispered to thy secret soul;
Urged thee to leave the ways of sin,
And yield thy heart to God's control?

Sinner, it was a heavenly voice,
It was the Savior's gracious call;

It bade thee make the better choice,
And haste to seek in Christ thine all.

Spurn not the call to life and light,
Regard in time the warning kind;
That call thou mayst not always slight,
And yet the gate of mercy find.

Sinner, perhaps this very day
Thy last accepted time may be;
O, drive not conscience far away,
Then hope may never beam on thee.

HENRY GREW.

Philadelphia, Pa.

The Rise and Progress of Religion from the Earliest Periods.

IN considering the errors which have found their way into the Gospel revelation, and the causes which introduced them, we might find it of some advantage to inquire into the rise and progress of religion among mankind; for historical events are like the links of a long chain, upon whatever link you fix your eye you will see its necessary connection with the one which precedes it. Without pretending to accuracy as to the knowledge which the first parents of the human race possessed, we may naturally infer this, that all they enjoyed was communicated to them immediately from the Creator, unless after their creation we say that he abandoned them to follow their own devices,—to feel after him in their ignorance, imbecility, and inaptitude, for the purpose of seeking and cherishing an adequate knowledge of their duty to him and to one another. Judging from the subsequent care evinced by the Creator for his creature man, we cannot well think thus. It is much more reasonable to infer that the first parents of the human race had frequent communications with their Maker, in order to instruct that mind which was yet incapable of gaining information from observation, experience, or reflection.

How long man continued under the direct, and perhaps visible pupilage of the Creator cannot now be known; but this much may be well conceived, that all were of one religion,—all worshiped the Creator as the Lord of Heaven and

Earth,—all kindled their devotions at the same altar, if they did so at all,—while Heaven's peculiar interpositions were manifested to them. There is a remarkable passage in Gen. iv. 26, which may give us some clue as to the period when the human race first fell away into false worship. But this clue is founded upon a conjectural emendation of the original. The words in our present version are, "Then began men to call upon the Lord." This, however, can hardly have been the writer's meaning, simply because it was not true, since God had been worshiped from the beginning up to this time,—the birth of Seth's eldest son. The conjectural emendation is thus: "Then began men *not* to call upon the name of the Lord," and for no other reason that we can assign than that some of the descendants of Adam had by this time forsaken the worship of Jehovah, and joined themselves to the service of false Gods.

Whether or not so early as the time of Enos, the son of Seth, yet certainly as soon as people multiplied on the face of the earth, as soon as children were so moved from their parents' care and presence, a great public distinction in religious worship became observable. This cannot be considered unnatural. What could the *unassisted* mind of man effect? With all the attention he could command to the promptings within him,—could he discover the perfections of the invisible God,—the relations in which he stood to Him, and the hopes he should entertain from Him, so as to worship Him and Him alone? Would not that which presented itself to his outward senses be the most natural to seize upon his mind, and excite his veneration? If so, his greatest visible benefactor would be the *sun*. All the benefits he derived, he would easily imagine were derived from it alone, and gratitude being stamped on the human heart, for man is naturally a religious creature, he would pay some religious homage to this his benefactor, while the moon, walking in her brightness, and the stars in their glory, would be the next to win his sensual admiration.

Accordingly, we find in history that the first departure from the worship of the sole Creator was the worship of the heavenly bodies, thus confirming our reasoning on this subject, that Polytheism, or the worship of many gods, is the most natural to the unassisted mind; and it is very questionable whether mankind could have ever risen high in the scale of civilization, or have discovered that the world was created and is governed by one good and great Invisible Being had divine revelation been altogether withheld.

But such was the weakness of the human mind in that infant state of the world, from the want of cultivation and the knowledge of accumulated ages,—that when false worship began, it spread rapidly, and captivated nearly the whole of the human race, who thus lost the knowledge of One Invisible Being, as the sole ruler of the universe. Then the Creator mercifully came again to the aid of his erring creatures, by giving to Abraham a special call, probably an irresistible inward impulse, to keep himself from idolatry, and to adhere in faith to the worship of the God of his fathers. Here was laid the foundation of that marvelous, but beautiful and majestic structure of true religious knowledge, upon which Moses and the prophets afterwards built, and which the Stone that the builders in their ignorance rejected, finally completed,—a structure devised for the benefit, not of a few only, but of all. For though the descendants of Abraham were the immediate depositaries of Divine revelation, the Gentiles, such as all other people were called,—appear to have profited by the gift, for we find a great similarity in many of its prominent features between the heathen system of religion and the dispensation given by Moses to the Jews.

All ancient history, whether Egyptian, Phœnician, Chaldean, or Persian, Chinese or Hindoo, Grecian, Roman, or Scandinavian, has some allusion to a chaos and a creation, to a deluge, and the re-peopling of the world from a single family. Hence we may legitimately infer that the two streams originally is-

sued from the same fountain,—the one acquiring in its course more of earthy accretions which rendered its waters dark and turbid, whereas the other flowed on with a fewer number of such obstructions, and with a more limpid and transparent wave.

After the adoration of the heavenly hosts as Gods, the next step in the progress of religion in the Gentile world—was the worship of departed *heroes*, or renowned men. And as it was a custom with ancient kings and legislators to call themselves by the *names* of their *gods*, in time the original application of these names would very naturally be forgotten, as all history was then only oral, and the same worship would be paid to departed monarchs as had been accorded before to the heavenly hosts. This probably gave the first idea of elevating mortals to the rank of gods; and as believing much is thought by the world to be safer than believing little,—the quantity being ignorantly preferred to the quality,—gods were multiplied very fast, so that at length we find that a tutelary deity was assigned to every human passion, and to every distinguished portion of the human frame.

The third step in the progress of religion was the worship of *idols*. It is very natural to seek out for some memorial of a deceased friend or benefactor; and an image of him, representing as much of his "form and pressure" as the best art could devise, may easily be conceived as inducing persons to adopt it for a most pleasing and lasting memento. But the veneration, which was originally intended for the departed as a thank-offering for the beneficence of his actions, the fidelity of his friendship, or the depth of his love, was shared in course of time by the senseless image itself, from a feeling of want which the human heart ever experiences, of some medium, or mediator, whereupon to rest in its religious aspirations to heaven.—Hence the origin of idol worship, or idolatry properly so called.

But among those nations of the earth whose religion had been corrupted by the worship of the heavenly hosts, of de-

parted heroes, of supposed guardian deities of the human frame, and lastly of images made of wood, or stone,—“graven with art or man’s device,” we must make an exception in favor of the Jewish people. From Abraham, the father of the faithful, to Malachi, the last of the Prophets, we find that the great Creator of Heaven and Earth was ever the object of their worship. Through the force of temptation indeed they sometimes fell away into a compliance with the idolatrous rites of their Gentile neighbors, but they always acknowledged this as their sin, and the wonderful fact is still undeniable, that the Jews, few and rude as they were,—still possessed very pure and sublime ideas of the Almighty, while the people around them, though their superiors in arts, in science, and philosophy, were immersed in the grossest ignorance of religion, multiplied to themselves gods, and worshiped the creature more than the Creator. The Patriarchs, and Moses, and the Prophets, bear testimony to the correctness of this remark, that the Jews rose far above the other nations of the world in the accuracy of their ideas and the extent of their knowledge of God and Providence, though they were neither so learned, so scientific, so philosophical, or so civilized as many of the *heathens*. We may here be permitted to ask, whence this undisputed superiority possessed by the Jewish nation in respect to all true and just ideas of God and Providence? If not from earth, whence but from Heaven? If not from reason alone, whence but from revelation superadded to it? From Abraham downwards, the Jews always theoretically, and for the most part practically adhered to the notion of One Supreme, the Great Jehovah, and the light supernaturally communicated to their nation, certainly not for themselves alone, as they often fondly but vainly thought,—served to enlighten in some measure the surrounding gloom of heathenism, thus supplying the half hid and mysterious sources of that stream of purer faith, which widened afterwards into the river

of the water of life, for the healing and blessing of all nations.

It is clear to the writer, and we hope it will appear so to the reader, that, looking on the train of events which are discernible in the remote and obscure past, it was the evident purpose of the Creator to benefit all his rational creatures, though not alike by the selection of *one nation* to be the more immediate object of his care. The Jewish *nation*, in respect to religious faith, may be considered as a general schoolmaster for all the rest of the world, and however small the amount of good thus bestowed on man, or dim the religious light thus afforded may be deemed to be, it was doubtless sufficient for preserving the world, if not from superstition, yet from greater evil, barbarism, and *universal* depravity, and preparing it for the welcome reception of that more perfect and spiritual *dispensation* which Jesus Christ was sent to establish *among men*. If so, the Creator *cannot* be justly considered *partial* in the selection of *one nation* to be a peculiar people, for that peculiarity conferred a most beneficial *general* purpose. It was like a beacon of light, which threw some rays on the surrounding gloom of *heathenism*, enough to show us that the Divine care and love were extended over all nations. He made a distinction, indeed, among his children, so he does in the heavens above,—where there are greater and lesser lights, but notwithstanding this, he is the equal Creator of all, and all equally show forth his handywork. Let us be thankful that at length *that light* has dawned upon our world which shall continue to burn when all others shall be extinguished in everlasting *night*.

PRESBYTER.

(To be Continued.)

“We want a Church in which there should be Freedom, Unity and Christian Equality.”—*Geo. Dawson*.

“The Jewish nation, in respect to religious faith, may be considered as a general schoolmaster for all the rest of mankind.”

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. I. 8.

VOL. XXIX.]

ROCHESTER, N. Y., JUNE 15, 1858.

[No. 2.

The Last Times.

AN EARNST DISCUSSION OF MOMENTOUS THEMES.

BY J. A. SEISS, A. M.,

Author of Lectures on the Epistle to the Hebrews, Baptist System Examined, and Pastor of the Lombard Street Lutheran Church, Baltimore, Maryland

SEVENTH DISCOURSE.

THE ADMINISTRATIONS OF THE JUDGMENT, WITH RESPECT TO THE DEAD, WITH RESPECT TO THE LIVING—THE UNSANCTIFIED LIVING TO BE JUDGED NATIONALLY AT THE SECOND ADVENT—THE RESULTS OF THESE NATIONAL JUDGMENTS.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 30, 31.

I have already given you one discourse upon the judgment; but I feel that another is necessary to furnish you with a clear and full conception of what is revealed concerning it. In my last, I endeavored to disabuse your minds of some wrong impressions which prevail respecting it, and to present what I regard as the more Scriptural views of the subject, reserving a more detailed account of its particular administrations for the present occasion. You were then shown that, in a general sense, the judgment of God is the administration or

enforcement of the government of God, and that "the day of judgment" is that notable period, when the Son of man shall take his great power, complete the redemption of his saints, destroy all his enemies, and set up his glorious kingdom over the nations. That day will include at least 1,000 years, as Peter says. It will have its morning and its evening. Its morning will be the period of Christ's coming, and include all the great "signs" which immediately precede, attend and follow the *second advent*. Its evening is the period when the last rebellion in the mystic Gog and Magog shall be defeated, the wicked dead raised, and they, the devil, death, and all that ever disturbed and polluted the earth, given over to the lake of the second death. It is the morning of that day of which the Scriptures say the most, and of which I desire now more particularly to speak. And may God so enable us to comprehend his mysterious purposes, that we may be found of him in peace, without spot and blameless!

You have doubtless observed in your reading, that the Scriptures distinguish between the judgment of men in the *flesh*, and the judgment of the *dead*.—Christ is "ordained of God to be the Judge of *quick and dead*." He "shall judge the *quick and the dead* at his appearing and kingdom." He is "ready to judge the *quick and the dead*." By "the quick," we are of course to understand the *living*,—those who, not yet having died, live in the body at the period when Christ comes. We will therefore be under the necessity of distinguishing between the judgment as respects the living, and the judgment as

respects the dead. The one is evidently very different from the other; and, without treating of them separately, we can have no clear conception of what God has revealed upon the subject.

As respects the dead, the matter is plain enough from what was presented on the subject of the resurrection of the just. All "them which sleep in Jesus" shall be raised from among the dead, glorified, exalted, gathered to Christ in the clouds, beyond mortal sight, and assigned their places in the heavenly kingdom according to their works. "The rest of the dead live not again until the thousand years are finished." These are the administrations of the morning of the judgment-day as respects the dead.

But even among those who live in the body when Christ comes, we find two classes,—the righteous and the wicked, with regard to whom two distinct proceedings will take place. As to the pious living at that time, they will be translated, and undergo a sudden change analogous to the resurrection, and be taken up to the risen saints, to be dealt with in the same way as those who have been raised from the dead. Paul says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then *we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord.*" "We shall not all sleep, but *we shall be changed*, 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.*" Thus, all the really pious, who live till the day of Christ, shall be changed and caught up, as Enoch and Elijah, their great types, were changed and caught up, and go to join the glorious resurrection-host,—*"the Bride of the Lamb,"—"the church of the first-born."* Their judgment then will be personal and final, introducing them into the fruition of their rewards in the eternal kingdom.

We come now to the unsanctified who shall be found living upon earth when Christ appears. How is the introduction of the day of judgment to affect them? Of course they will not be translated. Their pious friends and associates *shall, be taken*, but they shall be *left*. Neither will they then receive their judgment in full. The final judgment of the wicked is not until the end of the Millenium. Whatever, therefore, shall befall them on the morning of the day of judgment will only be their judgment in part. It will be a judgment in the flesh only, and consist of the dispensation of temporal troubles and calamities. It will be more national than personal, and concern them more as states, societies and confederations, than as individuals. It will doubtless be a judgment of the same kind with those judgments which have heretofore been administered to wicked powers and apostate nations and churches. Upon this point the Scriptures are very plain.

There is a very remarkable passage on this subject in this 25th chapter of Jeremiah. The Prophet there sets forth this judgment of the nation one after another as time progresses, until it reaches its grand consummation in the administrations which are to attend Christ's final coming. He says,—

"Thus saith the Lord God of Israel unto me: Take the wine-cup of this fury at my hand, and cause *all the nations*, to whom I shall send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the *remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the*

kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshack shall drink after them. Therefore, thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, *Ye shall certainly drink.* For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore, prophesy thou against them all these words, and say unto them,"—and here comes a description of this universal judgment of the nations as it shall be consummated when Christ shall be manifested, "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, *against all the inhabitants of the earth.* A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

And it is in perfect harmony with

this, that the Savior himself tells us,—that in the period of his coming there will be "upon earth *distress of nations* with perplexity;" and that "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered *all nations*, and he shall separate *them (the nations)* one from another, as a shepherd divideth his sheep from the goats." And when that solemn reckoning comes, as the Scriptures abundantly teach, there is but *one* people on the face of the whole earth which, as a nation, shall not fall among the goats, and be doomed as the uncharitable persecutors and neglectors of the brethren of Jesus.

Daniel tells us that when the Son of man shall come in his kingdom, "it shall break in pieces and consume all these (goat) kingdoms." Yes, "he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the (*phulia, tribes*) of the earth shall *wail because of him.*" He shall "judge and make war." He shall be "clothed with a vesture dipped in blood." He shall "with a sharp sword *smite the nations*, and *rule them with a rod of iron*; treading the winepress of the fierceness and wrath of Almighty God. And all the fowls that fly in the midst of heaven shall eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and them that sit on them." "Behold, the day of the Lord cometh,—his feet shall stand in that day upon the Mount of Olives,—for I will *gather all nations* against Jerusalem to battle. . . . Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. . . . And it shall come to pass that a great tumult from the Lord shall be among them." "In that day the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon earth; and they shall be gathered together as prisoners are gathered in the pit; *when the Lord of hosts shall reign in Mount Zion, even IN JERUSALEM*, and before his ancients gloriously."

Again, it is said, "Come near, *ye nations*, and hearken, *ye people*: for the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter; and the mountains shall be melted with their blood. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion:" (Isa. xxiv. and xxxiv.) The word of the Lord by Zephaniah is, "Wait ye upon me, until the day that I rise up to the prey: for my determination is to *gather the nations*, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the flaming fire of my jealousy." And all, when "he shall *appear* to the joy" of those that "tremble at his word."

John's vision of the opening of the 6th seal refers to the same events, in which he beheld, "and the kings of the earth, and the great men, and the chief captains, and the mighty men, and all their adherents, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks,—Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath hath come, and who shall be able to stand?"

Do you ask me, then, what the judgment is with regard to the unsanctified who live upon earth when Christ comes? Here you have it described, not by the fancies of poets who wrote to make themselves a name, but in the words given by the Spirit of the great Judge himself. And what a sublime and terrific picture it furnishes of the final vindication of the reality and righteousness of that Divine Sovereignty which every nation and confederation on earth, both civil and ecclesiastical, has been usurping, invading and denying ever since man first departed from God! Where is the nation, state, kingdom, or hierarchy under the broad heavens that has not been built and sustained more or less by injustice, oppression, ambition and unrighteousness? Where is the policy that has

reigned, or that now reigns, in church or state, that is not crooked, perverse, and mixed up with vast and wicked invasions of the rights of Him whose is the kingdom, and who alone is the rightful governor among the nations? And wheresoever the carcass is, there will the eagles be gathered together.

It was upon that generation of the Jews who lived when Jerusalem finally fell, that all the blood of prophets and martyrs shed by their fathers was visited; and so the nations still living when Christ comes shall be dealt with for all "their ungodly deeds which they have ungodly committed," and which have been accumulating for ages. The plowshares of destruction shall then run deep; and the furrow it shall turn will bury forever all the proud works of rebellious man. In all the Scriptures, there appears to be but one exception to the general crash of earthly establishments;—and even that shall not be an entire exception. There is an exemption proclaimed in favor of the Jewish race, which, as a distinct nationality, has had its judgment.

Jeremiah says, "These are the words that the Lord spake concerning Israel, and concerning Judah. . . . Alas!—for that day is great, so that none is like it: it is even the time of Jacob's trouble;" which extends from Jerusalem's fall to the period of the final advent:—(Luke xxi. 24.) "But he shall be saved out of it. . . . Therefore, fear thou not, O my servant Jacob, saith the Lord;—neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of thy captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." . . . (See also Zech. xiv. 2.) "They that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a

spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and heal thee of all thy wounds, saith the Lord. Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places, and the city shall be builded on her own little hill. Out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and *I will punish all that oppress them.* . . . Behold, the whirlwind of the Lord goeth forth with fury, a cutting whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart: *in the latter days* ye shall consider it." Jer. xxx.

My brethren, some people condemn the Jews, and speak despisingly of them. For 1800 years they have been a hissing, a byword, and a reproach. The nations have dealt most unjustly towards them; and many to this day never look upon them but with derision and with scorn. But every Jew that moves upon the face of the earth is a *living token* of the coming wrath of God. All God's prophets were Jews; [the term Jew is used by the lecturer in a general sense, i. e. as *Israel*.—s.] and there is a sense in which all the Jews are God's prophets. Superstitious, obstinate, blind, derided, as the Jew is, he is a herald of the fierce judgment of Almighty God, which is to make "a full end of all nations" wherever he is found. He stands in our luxurious cities, and before our churches, as Jonah amid Nineveh, summoning us to repentance and mourning. And instead of feeling contempt and scorn when we come into his presence, we should rather be humbled and solemn, as if God's prophet were before us predicting trouble. He is the harbinger of disturbances and desolations which he alone, of all the races living, shall escape. His day of tribulation has been

great and long, without a parallel. His Jerusalem is "trodden down of the Gentiles," and will remain trodden down "till the times of the Gentiles be fulfilled." But he shall be saved out of his troubles. All his wounds shall be healed. He shall yet live. And when the time of his nation's resurrection comes, which has been so long foretold by his holy prophets, then shall the nations mourn. "In that day, saith the Lord of hosts, I will make Jerusalem a cup of trembling to all nations that are round about. And I will make Jerusalem a burdensome stone to all nations, and *they shall be cut in pieces and broken, though all the people of the earth be gathered together.*" It is useless for us to shut our eyes to these awful announcements. God himself has made them, and no man can alter the thing that is gone of his mouth. The despised Jew shall yet look forth from Zion and behold the grave of every kingdom upon earth.

But let us now endeavor to draw out, and set forth in greater particularity,—some of the things comprehended in these more general statements.

He that will be at the pains to put together all that has been revealed concerning the judgment as it respects the living when Christ comes, will not fail to see that it is to be a scene or succession of terrific agitations, irruptions and revolutions. It will be a time of wars and rumors of wars; of political perplexities and disasters; of ferments and precipitations in the whole existing order of things; of civil storms, earthquakes, commotions, overturnings and devastations. People are to rise up and overthrow governments, slay their rulers, prey upon each other, and involve the world in bloody and inextricable broils. Ambitious and godless men will spring into places of power, array their followers against each other, trample down national and international law, and rush to certain destruction. Infidels and socialists of a thousand hues shall disorganize, undermine, subvert and destroy with bloody hands, and spread ruin in their path. Schisms and feuds of all

sorts shall break forth to cripple and desolate. Great powers, which think themselves secure, shall be suddenly overwhelmed. Infatuated zealots, secular and ecclesiastical, shall lead men into scenes of terror and ruin. Great alliances and combinations shall be formed and swelled into the most gigantic proportions, until they unexpectedly fall by their own weight and crush everything beneath them. And the whole earth shall heave, and reel, and start, and stagger, with agony and delirium; for it is "the great day of the fierceness and wrath of Almighty God."

In this condition of things, all present forms of government shall be modified, if not wholly dissolved. All emperors and kings shall be divested of their power; for "the sun shall be darkened." All orders of corrupt nobility, prince-doms, dukedoms, premierships, and such like, shall be cast down; for "the stars shall fall." Kings, great men, rich men, chief captains, mighty men, and all their adherents, shall be stripped of their possessions, and driven to terrible extremities and desperation; for God hath said it in just so many words. Every scepter shall break in the hands of him who holds it; every crown shall tumble from the brow of him that wears it; the mightiest armies shall be utterly routed, and the greatest navies brought to naught.— Worlds shall not rush upon each other and be no more, but thrones and human magistracies will. Matter will not wreck and vanish, but all political combinations will. The great orbs of immensity shall not be annihilated, but all whom those orbs symbolize in this world will; for God will "*break in pieces and consume all these kingdoms.*" The whole body and framework of Nebuchadnezzar's image, from its golden scalp to its toes of clay, every particle of it, shall be "like the chaff of the summer threshing-floors," driven by the four winds.

A similar destiny also then awaits all present church organizations,—at least all establishments and hierarchies. As they stand connected with the world's politics, they shall share the same fate. "The moon shall be confounded, and be-

come as blood." The ecclesiastical as well as the political heavens shall have their powers shaken, and be rolled up as a scroll; and the stars in the one shall be cast down as the stars in the other. There is not a church system or denominational organization now on earth that shall ever find its way into the millennial times, or survive this period of the wrath of God. They are all provisional and temporary. They are all wood, hay and stubble, which the fires shall consume. They are all tainted. They are all founded too much on the wisdom of man, and consist too entirely of works of human authority and power to live. They shall all wither and die; and they that build their salvation on them shall die with them. There are many church politicians who are as bad and as obnoxious to the judgment as any state politicians; and one doom is reserved for them all. My hope is in Christ Jesus and his infallible word, and not in any lauded church system under the sun. I am sure that there will be neither Protestantism, nor Romanism, nor High Church, nor Low Church, nor Lutheranism, nor Methodism, nor Presbyterianism, nor any other kind of *ism*, in the glorious Millennium. What then, shall become of all these *isms*, and the systems founded on them? There is no alternative; they shall all perish forever in the storms and fires of wrath which are beginning to be felt, and which shall soon sweep over all the earth; and they that adhere to these systems to the neglect of Christ and his pure gospel shall perish with them.

Brethren, think me not mad—think me not beside myself. I declare unto you the words of truth and soberness. Study the word of God, think for yourselves, only adjust in your own minds some of the great facts which we all admit, and you cannot resist the conclusion which I have announced. Your beautiful ceremonies, your magnificent rituals, your boasted democracy of church order, your vast and unique organization, all constructed by human wisdom, must be changed and come to naught. Your unsanctified and defiant denominational

champions, and your sectarian Goliaths, shall all fall dead before the sling-stone of that David who cometh to judge the world in righteousness; and all their marshaled hosts, who have been rallied under the battle-cry of mere party, shall be scattered in confusion, and scorched by the hot flames of God's retribution.

Understand me rightly. I am not exhorting any one to forsake his denomination, or to stand aloof from *the church*. Let him who would approve himself unto his Lord do the best he can under the circumstances. *Keep diligently to your Bible*, make the most of your opportunities, and meekly wait and watch for the coming of the Savior to set all things right by making all things new. If you are a Lutheran, work as a Lutheran;—but let the Scriptures and not Lutheranism be your guide. If you are a Methodist, work as a Methodist; but work, not for Methodism, but for *Christ*. Let the *ism* be to you as though it were not, and embrace Christ with all your heart, and lay hold of him as your all in all. For as certain as the judgment, all these *isms* must die. The great day shall make an end of them. And if you have no Christianity but them, alas for your hope!

These judicial visitations, however, will fall much more heavily upon some nations and combinations than upon others. Some are deeper in apostasy and guilt than others; and the righteous Judge shall apportion the punishment to the crime. There are some nations, confederations and hierarchies specially singled out in the prophecies as the objects of Jehovah's most terrific indignation. Conspicuous among these are,

1. The *ten-horned* wild beast of Daniel and John.
2. The *image* of the beast; and
3. Great Babylon.

I cannot, in this connection, present and reason out the processes by which the objects denoted by these symbols are to be identified. A vast amount of criticism and comment are involved, through which I have waded, but which are quite too voluminous and uninteresting to be repeated in public discourse.

There are conclusions to which I have come, however, which I will announce, remarking at the same time that I believe them to be such as can be relied on and sustained.

The ten-horned wild beast of Daniel and John is the representative of the Roman empire. Its 10 horns are the 10 kingdoms which took the place of the old Roman empire, and now occupy its territory. It is, therefore, the symbol of the supreme civil power of the 10 kingdoms into which the Roman empire was divided. These 10 kingdoms originally embraced the Huns, the Ostrogoths, the Visigoths, the Franks, the Vandals, the Sueves, the Burgundians, the Herulians and Thuringians, the Saxons and the Longobards. At present, they perhaps embrace the three Papal States, Naples, Tuscany, Austria, Great Britain, France, Portugal and Spain. The supreme civil power, then, of these, and, may-be, a few other countries, is the wild beast of whom we are now speaking.

The *image* of the beast denotes that array of ecclesiastical rulers and teachers which princes and people have been deluded to erect into a vast church hierarchy under the Pope, who exercises over it a sway and jurisdiction analogous to, or *the image of*, that which the *civil* rulers exert over their political empires.

This image of the beast derived its existence and power from the false teachings and lying wonders of the Papal beast on the one hand, and from the misled political authorities on the other: (Rev. xiii. 14, 15.) It is, therefore, that empire of priests and church officials, presented in what is falsely called "the Catholic religion," and who are feared and worshiped by their millions of subjects with an idolatry as debasing as it is wicked.

But what is meant by great Babylon, the mother of harlotry and source of earth's worst abominations? Some have thought that this symbol denotes the city of Rome. Some have taken it as the representative of the Romish church. Some have given it still other applications. But I know of no explanation

which so completely meets the case, as that which takes great Babylon as the symbol of that base and corrupting system known as the union of church and state. The city of Rome cannot be meant; for great Babylon is presented as a living agent; and living agents cannot represent inanimate objects. She is represented as borne by the wild beast: and must therefore be something different from the mere secular power, and yet entirely dependent upon the secular power. The Romish church, as such, does not wholly depend upon the secular power; but all state churches do. I therefore take great Babylon as the symbol of the living, seductive and corrupting body of nationalized hierarchies, both Papal and Protestant, whether in the Old World or in the New.

Now, then, let us glance at the destiny of these three monsters, intertwined as they are, for the most part, the one with the other, and see how they will be affected by the introduction of the day of judgment.

As to great Babylon, her doom is sealed. She shall fall; and great shall be her fall. In the visions of John, as soon as one angel announced that "*the hour of judgment is come,*" another followed, saying, "Babylon is fallen, is fallen, that great city, because she made all the nations drink of the wine of the wrath of her fornication:" (Rev. xiv. 7, 8).—Whatever may be said in their favor, these state churches and nationalized hierarchies are an abomination in the sight of God. They are "full of names of blasphemy." They have ever arrogated to themselves the rights of God, and assumed unwarranted authority over his legislation and over the consciences of his people. They are august and splendid establishments, "robed in purple and scarlet, and decked with gold and precious stones, and pearls." They have seduced millions into spiritual fornication, by their elegant attire and their bewitching flatteries. But all their pompous decorations and lofty pretensions will not hide their impurities from the eye of a jealous God.

They are all "drunk with the blood

of the saints, and with the blood of the witnesses of Jesus." Sustained as they are with more than princely revenues, and shielded by the sword of secular power, they have been the agents of the bloodiest persecutions that the world has ever seen since the days of the Pagan emperors. Ask a Papist who were the authors of those disgraceful inflictions in various countries professedly Christian, by which thousands upon thousands lost their lives for their religious opinions, and he will tell you, the civil government. Ask rabid Protestants, and they will tell you, the Romish church. But consult the truth, and it will tell you, it was the union of church and state. Even in the most enlightened Protestant countries where such union exists, the skirts of its robes are clotted with the blood and saturated with the tears of wronged and oppressed dissenters. I say this with shame and sorrow; but so it is, and God has noted it all in his book of doom. There never has been a state church, in any age or any country, that has not been more or less an intolerant and a persecuting church. And where the Papal hierarchy has enjoyed this relation to the secular power, God alone knows all the wrongs that have been perpetrated, and the streams of martyr-blood that have been spilled. It was not the state, as Rome would persuade us; it was not the Romish church, as such; but it was the product of church and state united,—the result of the blasphemous undertaking on the part of the civil power, with the consent of those who called themselves the church, to legislate in things which belong only to the individual conscience and its God.

Religion is not a subject for human legislation. It is not for man to say how we are to be held in communion and allegiance with our Maker. Some tell us that it is our duty to obey the state; and others insist that it is our duty to obey the church; and from these two things it is argued that it is pre-eminently our duty to obey where church and state speak together. But the whole argument is sophistical and unsound.—

No man, or combination of men, has any right to impose laws between the soul and its God. Jehovah himself is the only Lord of the conscience. When Nebuchadnezzar commands his subjects to fall down and worship an image, it is an inalienable right in us, like the 3 Hebrew children, to disobey. When Darius forbids calling upon God, Jehovah is with every Daniel who sets the prohibition at defiance. When the Sanhedrim pronounces a ban upon the preaching of Peter and John, the Lord God of the holy prophets commands them to trample it under their feet. The human soul is obliged by no law which meddles with its relations to its Creator. And the great, crying, and unpardonable sin of great Babylon is, that it everywhere undertakes to legislate for God, and forges chains to shackle the free-born soul.

But Babylon shall be "remembered before God, to give to her the cup of the wine of the fierceness of his wrath."—All these state hierarchies shall be shaken down and overwhelmed. The very governments which now support and make use of them shall turn against them. God says, "The ten horns upon the beast shall hate her, and make her desolate and naked, and shall eat her flesh, and burn her with fire." States in their straits shall rob her of her wealth, confiscate her goods, divest her of her possessions, appropriate her benefices and revenues to other purposes, and reduce the whole system to distress and desolation. Such is to be her fall; and after her fall shall come her punishment. Her lord bishops, her high superintendents, and all her officials shall yet have a dreadful road to travel. God will yet say to those whom she has wronged, impoverished and oppressed, "Give to her as she also gave; and double to her according to her works. Into the cup which she has poured, pour to her double. As much as she has glorified herself and lived luxuriously, so much torment give her and sorrow." "In one day shall her plagues come, death, and sorrow, and famine; and she shall be burned with fire: for mighty is the Lord

God who shall judge her. And the kings of the earth"—the civil powers—"who have committed fornication and lived luxuriously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning; and standing afar off for fear of her torment, shall say, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth"—the nobles and dignitaries that held the patronage of her benefices, "shall weep and mourn over her. . . . And they that were made rich by her shall stand afar off for fear of her torment, and cast dust on their heads, crying, weeping and wailing," whilst all heaven shouts, Alleluia! that her judgment is come; (Rev. xviii.) Her destruction shall be entire. As a millstone, when thrown into the depths of the sea, sinks forever out of the sight of men, so shall this great harlot be swept from the earth, without leaving so much as a rack behind.

As to the wild ten-horned beast, the civil powers that have grown out of the Roman empire, all of which are but branches and modifications of the old Roman monster, with great iron teeth and claws of brass, devouring, breaking in pieces and trampling under foot,—its destiny is also announced. There is not a throne upon the territory of the Cæsars that is not a nuisance in the face of heaven. They are all built in usurpation and wrong. They are all sustained by tyranny and stained with blood. They have deceived, and they shall be deceived and lured to perdition. By the pressure of the times, and by the cunning of demons, they shall yet be brought into one grand coalition, and go forth to the war of the great day of God Almighty, when the hand of the descended Jesus shall strike them to the earth to rise no more!

I have intimated, that the Jewish race is to be restored to its ancient home, and the Jewish nationality rebuilt. I will illustrate this point at greater length hereafter. In connection with this restoration of the Jews, much offence will be taken by some of the reigning pow-

ers. The prophet says, "Jerusalem shall be made a cup of trembling to *all nations* that are round about, and a burdensome stone to *all nations*." There shall be great controversies about the occupation of the Holy Land. Politics will become inextricably involved.—Strange alliances shall be brought about, until at length all the powers of Europe shall find themselves involved in one great confederation, under the last head of the beast,—and going forth to a great Eastern war, of which Palestine will be the center.

This vast combination, under its infidel leader, shall overflow the whole world, destroy many countries, have power over the treasures of Egypt, enter into the glorious land, plant its tents between the seas in the glorious holy mountain, and there encounter the fierce wrath of God. Dan. xi. 40-45. Plague unprecedented shall seize the invading hosts. "Their flesh shall consume away while they stand upon their feet; and their eyes shall consume away in their sockets; and their tongues shall consume away in their mouth; and a great tumult from the Lord shall be among them." Zech. xiv. 12-16. The beast shall be "slain, and its body destroyed and given to the burning flame." Dan. vii. 11. "The heavens shall open; the Son of man shall appear; his kingdom shall be revealed; the beast and false prophet shall be taken and given to the fires; and thus shall God "break in pieces and consume all these kingdoms." John xix. 11-20; Dan. ii. 44.

And as to the image of the beast,—the ecclesiastical empire of Popery,—its destiny is so closely identified with great Babylon and the beast itself, that when we read the fate of the one we have in substance the fate of the other.—Stroke after stroke shall fall upon it,—wasting, crippling, denuding, consuming it, until the brightness of the Savior's presence shall bring it to everlasting destruction. 2 Thess. ii. 8. "And if any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is

poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. xiv. 9, 10.

Let men beware, then, how they tamper with these objects of God's distinguishing and extinguishing retributions. Let them beware how they approve, justify, defend and abet the cause of state churches, lest they involve themselves in the whoredoms of great Babylon. Let them beware how they admire, applaud and revere the tyrannical and blasphemous systems and policies of European legislation and dominion; for they that "worship" this ten-horned monster, or receive his mark, shall go down into the pit. And especially let men beware,—that they give not their reverence to the image of this beast, or bow their knees or necks to the ecclesiastical empire of Popery, or in any way identify themselves with its abominations; for they that bear its insignia shall "have no rest day nor night; and the smoke of their torment ascendeth up for ever and ever." It is upon these systems, their adherents and abettors, that the heaviest and thickest woes of the judgment of the great day shall fall.

From these statements it appears that there is after all a wise and mighty overruling providence in the affairs of men. Whatever skeptics and politicians may say, "The kingdom is the Lord's, and he is the governor among the nations."—"He setteth up kings, and he putteth them down." "He ruleth in the kingdoms of men, and giveth them to whomsoever he will." He "frustrateth the tokens of liars, and maketh diviners mad; he turneth wise men backwards, and maketh their knowledge foolish." This world is not a fatherless thing, cast off to everlasting orphanage. It may seem endlessly confused now; but God hath appointed a *day in the which He will judge it in righteousness*, by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Its affairs are not things of chance, nor its destinies without control. Wise men

may plan, and wicked men may plot, and mighty men may execute; but the ultimate disposal of everything is of the Lord. The mightiest and the weakest, the vastest and the minutest, are equally under his omniscient eye, and equally within his almighty power. He is in the Senates and cabinets of nations, in the battle-field of conflicting armies, at the desk of the author, and in circles of the designing everywhere, and always moulding, directing, restraining all things for the consummation of his own great purposes, and making even the wrath of man to praise him. People may rage, and nations disregard his laws, and men act out their villany; but they shall never press Jehovah to extremities, or defeat that holy arm which stands pledged for the everlasting defence of the righteous. He knows the end of all things from the beginning, and his inscrutable arrangements are all made accordingly. There is not a turn in human things which he has not taken into his sublime calculations. Matters may be very dark to us, but they are all plain to Him. Wisdom, order, righteousness and glory shall yet come out of the mighty riddle of human history. The day of judgment shall solve the problem that has puzzled men so long. Confusion, injustice, falsehood and wrong may seem to triumph for a while; but the result is certain. Their grave is dug. Their doom is at hand. They may be too mighty for us; but Christ is Lord, and he must reign until he hath put all enemies under his feet. Antichrist shall die; tyranny shall die; error shall die; sin shall die; and at last death itself shall die. The world has a ruler who will subdue all evil and set things right in the end. The sublime wisdom and rectitude of all his administrations will yet be the glory and delight of the saints, and the rapture of his holy ones forever and ever.

And in view of the commotions and distresses, the overturnings and the desolations that await the unsanctified world, how precious are the hopes of the devout! If we are in Christ Jesus,—there is no more condemnation. The

true people of God are safe. They are enclosed in everlasting arms. The broad shield of Omnipotence is over them. They may pass through a sharp night, but it will be short. Though the powers of the heavens be shaken, and the foundations of the earth be moved, they that put their trust in the Lord shall never be confounded. Wars may come, and bloody revolutions may come; famine may come, and plagues may come; thrones may fall, and empires may dissolve, and all the proud works of human genius may be dashed to desolation; but, if our hope is fixed on God, and our souls are united with his Anointed, we shall sing, amid the turmoil and the wreck, "*Alleluia! for the Lord God omnipotent reigneth!*"

Only let us see to it, then, that we be indeed the disciples and friends of Jesus. Let us not rest satisfied with peradventures, but give the most earnest heed to the things which we have heard, lest at any time we should let them slip. Signs of the approaching judgment are already being manifested on every side. All fingers are pointing to the great crisis as near at hand. The days in which we live are freighted with intense and exhaustless issues. We stand upon a point where the last rays of a fading world mingle with the dawn of an opening eternity. Nations and churches, superstitions and errors, are heaving and tottering for their final fall. The time is come that judgment must begin. The fires stored away so long are beginning to beat against their prison-walls, and to clamor for their promise of release. And may kind Heaven help us to prepare to meet our God!

Prophecy.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts," &c.

The original meaning of the word prophecy is foretelling future events, or history in advance. This can only be done by Him who can declare the end

from the beginning, and those to whom God reveals future events.

This is the definition of the term as given in the text and context? "Holy men of God spake as they were moved by the holy Ghost." The Apostle has made particular mention of some of the prophecies delivered by the prophets, concerning the sufferings of Christ, and the glory which should follow. It was revealed to them that Christ should suffer and be glorified, and that others should see what they knew would come to pass, and that they should not see the things which the apostles saw. 1 Peter i. 10-12. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow: unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto us by them that have preached the gospel unto you with the holy Ghost sent down from heaven; which things the angels desire to look into." Therefore it is right for us to examine prophecy.

R. V. LYON.

New Bedford, Mass., May 15, 1858.

John Rogers, the Martyr.

The following interesting article is extracted from the *Dublin University Magazine*. It is not without profit that we may occasionally dwell on the sufferings and fortitude of the Martyrs of by-gone days, and behold the power and effects of God's truth on those "holy men of old." Of John Rogers, the D. U. M. says: S.

"We transport ourselves to the 4th of February, 1555. Newgate Prison stands out dark and sullen in the wintry morning. The streets that now barricade it, the thoroughfare through which the cabs and omnibuses, and all the roaring waves of city life pass on to Temple-

Bar, were then like the straggling lines of houses in an overgrown village. The barred and staunched windows were there even then, and a few stragglers were gazing up at them curiously. Grim old windows, they have shut in many a wild and guilty heart. Many an eye has looked at them almost all the long night, until the cold, grey morning paled between the bars. A few hours more, and the sea of heads surging underneath, and the fierce uplifted faces of men and women, come to see the execution, and the feet upon the iron platform, and the drop, and the quivering rope, and the excited whisper among the throng—and the soul gone forth.

"But on the morning of which we speak we do not pass into the desperado's room, where the rogue, the highwayman, and murderer are congregated. There were then no gaol committees, no kind chaplains and lactometers, no prison discipline, no Mr. Halls and Capt. Maconochies, no graduated dietary, no ventilation. Through the long passages, strewn with filthy rushes; through stanches, that of bad fish predominating, stanches that feed fat the pestilence that walketh in darkness, we pass into a little cell. Pause at the iron cage with reverence. There is calmly sleeping the first champion of the Reformed Church, the first martyr of English Protestantism, John Rogers.

"A step glides into the room. It is the keeper's wife. The prisoner sleeps soundly, for he is at peace with God,—and the angels are watching over his head. 'Awake, haste, prepare yourself for the fire.' 'Then,' says the martyr with a quiet smile, 'if it be so, I need not tie my points.' He is taken from Newgate, first to Bonner for degradation.—He meekly beseeches a few words with his wife before the burning, but is answered with a scowl. Meanwhile, the procession is formed for Smithfield. The sheriffs walk along with their wands of office; the gruff halberdiers are there, trampling round the pinioned prisoner; priests from the Abbey, apprentices from the Fleet, yoomen from the Tower, merchants from the Change, watermen

from the Strand, mingle with the crowd. But there is a sound of sobbing among them. A mother appears with a babe at her breast, and 10 littles ones going, and weeping by her side. It is the prisoner's wife. 'Come, good John, a free pardon, and go home with thy honest wife and little ones; only renounce thy heresy.' Patience, stout and godly heart. A few minutes more, and the pangs of death will be over; and the eyes will have opened on the land where there are no more tears, and the ransomed spirit have received the crown of life. Meanwhile, he can leave her nothing but that heart-touching paper found in a dark corner of his cell. 'O God! be good to this poor and most honest wife, being a poor stranger; and all my little souls, her's and my children; whom, with all the whole faithful and true catholic congregation of Christ, the Lord of life and death,—save, keep and defend in all the troubles and assaults of this vain world, and bring, at the last to everlasting salvation, the true and sure inheritance of all crossed Christians. Amen. Amen.' But listen. A voice is hushing the noisy throng. It is a psalm which John Rogers sings as he goes. "Have mercy upon me, O God, according to thy loving kindness; wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

ALIDA J. ALLEN, Fort Wayne, Ind., May 16, 1858, writes:

We are living surrounded by churches yet deprived of the preaching of the Gospel, and either stay at home or go to hear the word of God perverted; the *Expositor* is our preacher, and we are thankful that we have it, for without it we should be lonely indeed. Bro. Chaplin has visited us twice, and spoken to the people the truths of the Gospel of Christ, but very few came out to hear and the prospect was not very encouraging.

Fort Wayne is a central point, and a large city, and it seems strange so little has been said or done, for the promulgation of the Gospel in this place. Many, in fact nearly all, with whom I have conversed, never heard anything said upon the subject before, and quite a number have manifested a deep interest, and wish to hear more; can not some brother visit us and talk to the people of the things pertaining to the kingdom of God? We are poor, and the only family of believers in this county that we know of, yet all we can, we will cheerfully do, to assist in spreading the truths of the Gospel. Error is rampant in this part of the State, and there is much to contend with if one would retain the purity of the Bible, and believe it is a common-sense book, and means just what it says. We need the prayers of the brethren and sisters that we may stand fast in the liberty wherewith Christ has made us free.

W A "revival" is a temporary *furor*, gotten up by the managers of sacred matters, just as any other excitement is gotten up by suitable combinations in secular matters; and it will have its day. When it has been judiciously started, its own momentum will do the rest. It cannot be stopped, until it has exhausted the public love of novelty, or until some new sensation shall have taken its place, when it dies out with all the expedition with which it began.

W A writer from Rome informs the *Christian Advocate*, that on the front of a Popish Church in that city, he found Heb. iv. 16, running thus: "Let us come boldly unto the throne of the Virgin Mary, that we may obtain mercy, and find grace to help in time of need."

W A good character consists in a fair, unsullied reputation which we have acquired by our good conduct, and which has been awarded to us by the intelligent and virtuous.

"That God hears and answers prayer, is a fact indisputable."

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JUNE 15, 1858.

Pre-requisites to Baptism.

BRO. MARSH:—I promised to collate the Scriptures necessary to show the doctrine of Baptism, but as Baptism is only one of the means or processes in "the Great Salvation," it will be necessary to determine God's purpose or plan, as well as the system or means of its accomplishment. For, although God made known his general purpose to his servants of old from Abraham down through all his prophets, it is, nevertheless, evident that he reserved his particular purpose a profound secret from all his servants even to the disciples of Jesus, until a period subsequent to the day of Pentecost.

The Apostle Paul makes the important announcement that the dispensation of the favor of God was given to him by revelation, even the mystery (secret) * * * which in other ages was not made known to the Sons of Men, as it is now revealed to his Apostles and Prophets by the Spirit. *That the Gentiles should be fellow-heirs and of the same body and partakers of the promise in the Christ by the Gospel*, and he continues, "UNTO ME who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of the Christ and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by (or, on account of) Jesus the Christ: to the intent that now (or from this time) unto the principalities and powers in the heavens might be known (or manifested) by the church the manifold wisdom of God, according to the eternal purpose which he purposed in the Christ Jesus our Lord."

I remark, that the purpose of God in relation to us Gentiles was not distinctly revealed to the comprehension of men until the Apostle Paul was specially commissioned to them, and that it was his particu-

lar province and work to make known that which God had hitherto kept a profound secret, which secret he styles the Gospel.

In Gal. ii. 7, 8, we read, when they saw that *the Gospel of the uncircumcision was committed unto me*, as the Gospel of the circumcision was to Peter, (For he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me toward the Gentiles.)—This testimony establishes the fact. That Jesus issued two distinct commissions. That they were diverse from each other is evident from a number of considerations.

The Jews were God's "peculiar treasure"—his separated or sanctified ones—saints—his commonwealth—his kingdom. They were his sons—his household—his heirs, which relationships, however, grow out of and are dependant upon the covenant made with their Fathers. Hence, in the midst of their worst declension, the prophet Ezekiel makes known to them that God's promises of future blessings on them, and their land, individually and nationally, would not be accomplished on their own personal account, but on account of the Fathers to whom, and through whom, he had imparted to them "his Holy Name." Hence he will perform his promises for "his Holy Name's sake." Hence the Apostle Peter's commission was to the household of God, to those holding covenanted relations to him, and was for the purpose of saving them individually from the wrath or vengeance God had caused to impend over the nation and their Holy City.

Paul's commission on the other hand was to those whom the Jews called uncircumcised dogs, and of whom the Apostle himself speaks as follows: "Ye were without (or, outside of) the Christ, *being aliens from the commonwealth of Israel, and strangers from the covenants of promise, HAVING NO HOPE AND WITHOUT GOD IN THE WORLD.*" Hence the language of his commission, "Rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the

people (the Jews) and from the Gentiles to whom I now send thee, to open their eyes, and to turn them from darkness to light, *and from the power (dominion) of Satan unto God*; that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me."

Now it is not reasonable to suppose that the terms of justification, or the language in which the terms were made known, would be alike in both cases. For instance, a father warning his disobedient children to consider the consequences that would inevitably follow their continued disobedience, and promising forgiveness on condition of reformation—the recognition of his first-born—his rights and immunities holds very different language to them. He would were he to send out an invitation to entire strangers, and so an Emperor, King or Government holds very different language to his or its own citizens to that which it holds to strangers. I know that Paul argues, "You are inexcusable O man whoever you are." And says, "Now we know that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law thereof shall no flesh be justified in his sight." But I am not denying the fact that God's children have offended egregiously and need *justification* as much as do the alien strangers who have never recognized the authority and government of God. The point I am laboring to show is this, namely, That the justification of a disobedient child is a different thing to the justification of an alien stranger, and his adoption into the same relationship that the child occupied legally and constitutionally.

Hence Paul's mission to the Gentiles has three objects to accomplish, namely. 1st To secure the justification of the offending Gentile sinner. 2d. His adoption into the family of God, or his incorporation into the body of the Christ. 3d. His perfection of character, or fitness for reward or glory. Peter's mission had but two of these ob-

jects to accomplish. Namely the justification of those *born children*,—of those occupying the relationship resultant from that which some writers term "the accident of birth," and which accident constitutes the parties legal and constitutional heirs to an inheritance *of which they neither have nor can have any conception until after their intellects have been developed, and their capacities matured.* And I ask, with such a fact before us, who shall dare to prescribe the actual amount of intelligence a person must possess in relation to the inheritance that God has promised—before he can be adopted into his family? Hence the reason why I have been thus particular to show that the two missions differ, and in the sequel that the teaching also differs.

But the object of Peter's mission was like that of Paul's, the perfection of the character of God's justified children.

This, however, must suffice for the present. In my next I hope to get into the subject. Respectfully, yours,

G. B. STACY.

Farmington, Va., May 30, 1858.

FROM SR. A. A. PERRY.

BRO. MARSH:—I wish to say a few words to those of "like precious faith," scattered up and down in this dark world, where sickness, death, and sorrow reign. O, how cheering it is for us here alone in Scotland, to hear from you from time to time, and to feel assured that there are some still who will not bow the knee to Baal, even in this degenerate age of the world. I feel truly that I love them that love God, in deed and in truth. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him." "These things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen

you out of the world, therefore the world hateth you. Remember the word that I said unto you, The Servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they had kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

Dear brethren and sisters—do not these words comfort and strengthen your hearts, while you contend earnestly for the "Faith once delivered to the Saints," in direct opposition to the commandments and teaching of the present age; which causes them to point the finger of scorn at us, and deride us, and persecute us, as they did our Saviour? Of this I am certain, that the light we have obtained from the Prophecies, has not been given us to put under a bushel; but, "to whom much is given, of such, there will be much required."

Of all the truths that have been searched out, (and the one most desired by the popular churches) is, that "Christ will reign on David's Throne, on Mount Zion, over the house of Jacob forever." I have no more doubt that it will be literally fulfilled than if my eyes beheld him there now; so firm is my faith in God's immutable word.

O, how it cheers our hearts to know, that "Jesus of Nazareth, the King of the Jews," will fulfill as literally, all that has been spoken by the Prophets concerning his Kingdom, and Glory; as he fulfilled that concerning his birth, his sorrowful life, as a Man of Sorrow, and acquainted with grief; and his ignominious death upon the cross. All this has been fulfilled literally, and not a jot failed; no more will that concerning his Kingdom. O, I love to proclaim the truth, that Jesus is coming to reign on the earth, and do proclaim it fearlessly, though I am often scoffed at, and called carnal, because I tell them that Jesus said, "The meek shall inherit the earth." They tell me that is laying up treasure on earth, instead of laying up treasure in heaven; to be looking for an inheritance on the earth. But while they

reproach, language like this, viz: "hear ye the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, "Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."

Language like this, cheers the lone pilgrim, in the closing up of Gentile times. Rejoice ye with Jerusalem, and be glad with her all ye that love her: rejoice for joy with her, all ye that mourned for her, For Thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream, then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire, for by fire, and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

Let us continue to trust in the Lord, and do good, and so shalt thou dwell in the land, and verily shalt be fed. Let us hold fast the profession of our faith without wavering; for he is faithful that promised. "Let us consider one another to provoke unto love, and to good works. Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more, as we see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment, and fiery indignation which shall devour the adversaries." For ye have need of patience, that after ye have done the will of God, ye might receive the promise; for yet a little while and he that shall come, will come, and will not tarry."

Brethren, preach the *Word*. The people are destroyed for lack of knowledge.

Your sister, waiting for the Kingdom,

ABBY A. PERRY.

Scotland, Ct., May 27, 1858.

PALESTINE, Past and Present. By Henry S. Osborn, A. M., Professor of Natural Science, Roanoke College, Va., Member of the Scientific Association, and Honorary Member of the Malta (Mediterranean) Scientific Institute.

This work is the result of recent researches in Palestine and a portion of Syria. It embraces the Natural, Scientific Classical and Historical features of this, the most interesting of all lands, and identifies and illustrates many scriptural passages hitherto unnoticed.

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James Challen & Sons, Publishers, Philadelphia, Pa.

The Rise and Progress of Religion from the Earliest Periods.

THE RELIGIOUS OPINIONS OF THE JEWS AND GENTILES AT THE ADVENT OF CHRIST.

In No. 17, of the *Christian Examiner*, it was stated in reference to the subject of the "Rise and Progress of Religion," that false worship and idolatry arose soon after the multiplication of mankind, soon after the removal of children from their parents' care and presence. It was also shown, that owing to a very general defection from the worship of Jehovah, a defection too, that

spread very rapidly in that age of ignorance, the Creator mercifully interposed to stop the progress of false worship, and to retain a knowledge of the true God in the world by the selection of one nation for that purpose, whose great progenitor was the faithful Abraham. This nation never entirely lost this distinguished knowledge, but, like a beacon light, shed some rays of revealed truth on those nations which "knew not God," but which "became vain in their imaginations," and "changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and to fourfooted beasts, and creeping things," so that the world was never permitted to sink into *universal* idolatry.

Various, however, were the fortunes of religion during the long years that intervened between the call of Abraham and the advent of the Messiah; and, however interesting and instructive the page of history may be which this period embraces, we shall not at present investigate the causes of those corruptions admitted into religion both by Jews and Gentiles, but proceed at once to state their sentiments when Christ was sent to proclaim the glad tidings of the Gospel in Judea. When all things are considered, perhaps no better season had occurred since the patriarchal ages, when so simple, so reasonable, and so spiritual a religion as the Gospel was, could have been so well understood, so rapidly promulgated, and so extensively received. It was a period of profound peace; the arts and sciences had advanced to nearly their utmost limits; literature had extended its dominion far and wide, and philosophy had approached its culminating point; these and other circumstances contributed to render it what an Apostle truly calls it, "a *fullness of time.*"

But though a fair trial was afforded to human reason, unassisted by direct Divine aid, to form a religion for mankind, we have only to look to past history to be convinced how inadequate it proved for so great and so holy a work.

With few exceptions the Gentile world

was sunk in the grossest idolatry. Some vague ideas were entertained about a Supreme Being, a God of Gods, but the national worship was paid not to Him, but to subordinate deities. To state more particularly what religious sentiments prevailed among the *Gentiles* at the time of Christ, we can do no better than just glance at the two kinds of philosophy, or religion, then generally adopted. All civilized nations, except the Jews, were then divided between the religion of the Greeks and that of the Eastern Sages. The Romans adopted the Grecian philosophy, which afterwards branched out into various sects.

The followers of Epicurus believed that the Gods never interfered with human affairs, because, they said, the world arose from chance, and assumed its beautiful form from a fortuitous concourse of atoms. The doctrine of a Providence was according to them a delusion, and as to piety, it was all a pretence. Another sect, called the Academic, asserted the impossibility of arriving at the Truth, and questioned if virtue was any better than vice. The Stoics, who, as well as the Epicureans, are mentioned by Paul in the Acts, though they believed the Supreme Being was the Ultimate Governor of mankind, yet filled the world with Gods and demons. Plato, the wisest of the Greeks, taught the pure doctrine of the Unity of God, and entertained some ideas of man's accountability in a future state; but, still, his teachings were often attended with great obscurity, and where they are plain and intelligible, they are frequently mixed with much error and superstition. For instance, he seems to confine the Deity to one fixed portion of space, and represents him as *unable* to overcome what he calls the invincible malignity and corruption of matter. Is it surprising that such nations should have left men in darkness, free to follow their depraved minds and licentious inclinations?

But let us next examine the religious sentiments of the *Jews* at the time of Christ's appearance. It is true that they still believed in the One God, the Creator of heaven and earth, but from the rever-

ence, and the piety, and the obedience of their forefathers, they had widely departed, having been corrupted by intercourse with heathens during the Babylonish captivity, as well as by an overweening love for their own traditions. In Babylon they imbibed much of the Eastern philosophy, which ascribed the creation not to God, but to an *æon*, or emanation, whom they called Demiurge, and represented as contending with the Almighty about the souls of men. There also they learnt that such souls as overcame the influence of this Demiurge would be made happy after death, while the rest were to pass into new bodies until they should be purely regenerated, and after that the Supreme Deity was to be victorious, dissolve this world, and reign with all beings happy in undisturbed felicity, through everlasting ages. The Jewish mind in its progress acquiring independence and individuality, sects came into existence, the principal of which were the *Pharisees*, the *Sadducees*, and the *Essenes*, all agreeing in the fundamental principles of the Jewish religion, yet differing on many points of vital importance.

The Pharisees, like some modern divines, made their tradition of equal value to the commandments of God given by Moses, while the Sadducees and Essenes adhered to the strict letter of the law as the only rule of obedience. The Pharisees put a double meaning on the law, one of which was obvious,—the other mysterious. The Sadducees objected to this, and maintained that the law should be understood according to the natural signification of the words. The Essenes, who lived much in retirement, and indulged in a more contemplative religion, differed in some degree from both these sects.

The deep depravity of the Pharisees is strongly depicted by Jesus in the Gospel by Matthew, yet we are informed by a Jewish historian that our Lord was comparatively lenient towards them, for he adds that "they were incredibly wicked, concealing their extortion and excess, the heinousness of their vices, and the enormi-

ty of their crimes under the broad garb of sanctimonious appearances." In the emphatic words of Jesus, they "trusted in themselves, and despised others." They believed in Providence, and yet that man was morally free to choose good or evil, and therefore responsible. They believed that the righteous after death would be rewarded, and the wicked remain beneath the earth, in *Sheol*, to suffer everlasting punishment. Some of them believed in beings, or pure spirits, intermediate between God and men, and in the spirits of bad men, who returned after death, and entered into the bodies of the living, to torment them; and, agreeably to the teachings of Zoroaster, the idea of one chief rebellious angel, the enemy of mankind, termed Satan, was also admitted into the Pharasaic creed. This Satan, as taught in the *Zend-Avesta*, had a kind of demoniacal aristocracy around him, whom he sent at will to do his behest among poor mortals.

The Sadducees acknowledged no doctrines that were not clearly laid down in the Law or the Prophets; denied a Providence in the affairs of men, maintaining that every one was the architect of his own happiness, or the author of his own misery. This principle led them to be severe judges of human actions, and, in the application of penalties, to insist upon the utmost rigor of the law for every offence. You waited in vain for any thing like the milk of human kindness in the Sadducee: he was a hard, cold repulsive creature; and no wonder, for he denied the doctrine of accountability, and a future state.

The Essenes were distinguished from both these sects. Though in doctrinal views they agreed much with the Pharisees, they were free from their vices, as they led a retired life of meditation, combined with acts of beneficence and charity; and thus gave proof that their aim was to improve and elevate humanity. Condemning the usual practice of hoarding wealth, they had all things in common. Their moral code was very severe, yet their ceremonies were numerous, and often puerile,—their abstinence, and formalism, and affectation of mystery greatly detracting from the charm of their principles, and the es-

timable points observable in their characters.

Something like that which has just been mentioned, was the religious state of the world when Christ appeared. By degrees the dispersion of mankind—the withdrawal of the young from the presence and counsels of age, led' multitudes to forget the Being that created the universe, and to set up gods of their own making, so that in process of time we find *thirty thousand* gods worshipped within the compass of a small territory; and from this debasing idolatry and consequent corruption, human reason and philosophy, in their highest state of culture, utterly failed to deliver mankind. And when the Divine glory departed from *Israel* too, when that dispensation given by Moses was greatly corrupted, what was then left to raise the world from its degradation? The Pharisee had sealed up the law from giving out its healing qualities, by his fasts and penances, by his ceaseless attention to minute rites, so that a true practical piety was never witnessed. The Sadducee, with his denial of a Providence and of man's responsibility, with his persuasion that earthly enjoyment was his chief good, can hardly be said to be the man who could preserve society from decay, much less elevate it from a state of error and degeneracy to that of truth, and freedom, and righteousness.—Nor could the doctrines, habits, and resources of the Essenes achieve so great and glorious a triumph for humanity, though abstractly considered, *their* principles were far more pure, yet were they by no means adapted for the *world*, having reference chiefly to a life of seclusion and meditation. But in the fulness of time, and when men were "dead in trespasses and sins", God sent his Son to seek and to save those who were lost. If any religious power can deliver humanity from its thousand ills, that power lies in the spirit of Christianity. Its operation on the intellect and affections, on the hopes and fears of man, though it has been now in the world for nearly two thousand years, is but beginning. Christianity has scarce-

ly attained to the state of youth; its light has not yet dawned upon half the world, its truth is but partially developed, its knowledge, but dimly seen. Its truths are pressed down under a weight of human errors, which the hand of time was slowly, though successfully removing; its treasures are concealed in contradictory mysteries, which will eventually reveal, its glory is hidden under an accumulated mass of antiquated opinions, which will all disappear when the sun of righteousness shall shine aloft in the firmament of the human intellect, dispelling the shades of darkness that now veil the divine purposes concerning the present state and future destinies of man. May God hasten the grand and glorious era when his will shall "be done on earth as it is done in heaven." PRESBYTER.

What is Sin?

The introduction of the Gospel system to the observance of responsible man, is, "repent, for the kingdom of heaven is at hand." From this pristine sentiment of Gospel introduction, we very naturally infer that there is something injuriously wrong in our moral universe, and consequently contrary to the will of the Divine law-giver. An Apostle declares, (Hob. ix. 26,) that "he (Christ) appeared, to put away sin by the sacrifice of himself." Then the inference is clear, that it is the practice of sin in practical life, that required the Gospel to be sent to the world as a reforming system to reform responsible man from the practice of sin in practical life. This brings us up to the question, What is sin? The Apostle says, that "sin is a transgression of the law."

True, this tells what it is, that is, it does not tell in the light of moral philosophy what there is in the moral quality of works, in practical life which constitutes one practical work sinful and another righteous; Divine wisdom has left this task to the moral philosophy of man, as a practical deduction of his intellect with which the Divine Architect gifted his nature. If we do not understand the moral philosophy of sin and

righteousness, we may be under condemnation of the habitual practice of sin, and be ignorant of such being the fact; to the transgression of that indispensable duty, so emphatically enjoined by the inspired teacher, (Eph. v. 17.)—"Be ye not unwise, but understanding what the will of the Lord is."

The Divine Law-giver has given us a forcible display of his wisdom and power in adapting his revealed instruction to enlighten our minds,—then if we are ignorant, it must be our own fault, and consequently it is our own condemnation. Studying the philosophy of man, we learn that the governing motive in the practical lives of responsible beings, is in the love of life and happiness, and a repugnant dread of misery and death. Human beings are subject to 2 classes of appetencies or personal wants, the one natural, the other preternatural; our natural wants stop with roofs to shelter us, diet, decent clothing, fuel and water; beyond these, needs or wants are preternatural, and consequently sinful. The support of life, and the means that afford the pleasure of gratifying our sensitive desires, has either directly, or indirectly to be produced from the soil by manual labor, which is contrary to the feelings and inclinations of man, because contrary to his natural inclinations for that personal ease the opposite of manual labor.

We are so circumstanced in our sphere of practical life, that we are compelled to live out our earthly existence by practical works, in acquiring, producing, and using the commodities that afford comfort and sustain life; these works must be one of two kinds, either sinful or righteous. The soil on which we live will produce a certain amount of the comforts and sustenance of life by a certain amount of manual labor performed, that man, therefore, who sets himself up in practical life to enjoy the pleasurable gratification of using more than his proportionate part or amount of those productions according to the means used, in producing, is claiming more than his due, consequently, is making himself happy in the enjoyment of personal ease

and luxurious living by imposing laborious miseries and suffering privations upon others, which is the condemnable evil of the pleasures of sin, which is so condemnable in the sight of God, and which he sent his gospel to reform.

From the premises laid down in the principles of moral philosophy, the conclusion is, that sin and righteousness are moral terms, and cannot be applied to man in any other sense, than to the moral qualities of works in practical life, and those qualities consist of misery and happiness respectively, therefore that course of practical life in the business transactions between man and man in individuals, that if carried out in community, would produce the greatest amount of happiness, to the largest portion of the human family, for the greatest length of time, is the constituent of righteousness, but that course of action that tends to make some happy, and tends to impose misery on others, is *sin in its very nature*. If responsible persons did not love the pleasures of sin they would not practise sin in violation of the law of God.

Having taken a hasty view of the philosophy of sin and righteousness, we now propose to take a cursory view of Gospel reform.

The gospel system proposes a paramount object to be accomplished in the reformation and government of human morals, directs the way to accomplish it, and describes the means by which it is to be accomplished. Church organization, with all its attendant rituals is for the purpose of accomplishing one primary object, and that is to change the responsible sons and daughters of the human family from the pleasures of sin, which they naturally love by the inclinations of their fallen nature, which is contrary to the will of God, to the practical pleasure of righteousness, which they do not naturally love, but is according to the will of God.

The inquiry here presents itself, what is the means used in the economy of Divine wisdom and goodness to induce moral agents to turn from that enjoyment which affords that pleasure, which

they so ardently desire to enjoy, to the pleasures of righteousness, *which they do not incline to practise*, and enjoy by their unregenerate inclinations? The most ardent desire of responsible man is to enjoy life and happiness, and escape the opposite condition, which is misery and death,—the reforming economy of the Gospel is addressed to this moral capacity of man, and informs him accordingly that he is under the dominion of death by nature—that death is endless in its nature, and will hold its dominion until it is destroyed by the interfering agency of God, through Jesus Christ, that the practical pleasures of sin are contrary to the will of God and consequently renders the sinner unworthy of eternal life, which is the gift of God, as a favor bestowed upon them who by a patient continuance in well-doing make themselves worthy.

The Divine Law-giver most unquestionably has furnished the gospel system with the most effective means to produce reformation, and to govern the reformed, that He in his creative power has connected with the consistency of man's moral organization, as a responsible agent.


We proceed in the form of a paraphrase, the gospel presents the conditions of salvation to the responsible sons and daughters of the human family, thus you by following out in practical life the pleasures of sin, (in gospel phrase termed lusts,) are unworthy to be redeemed from death,—if you therefore will change the present gratification of the pleasures of sin, (the lusts,) for "a far more exceeding and eternal weight of glory" in future time in the world to come you shall have eternal life, (which is the gift of God,) because you are worthy, but if you continue to practice the pleasures of sin, although you will appear at the judgment you "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The truth of this sentiment is offered to rational perception in perfect accordance with the philosophy of the rational and moral organization of man, for the moral agency of man cannot be


restrained by the law to practice in practical life contrary to the pleasurable gratification of sin, to which he so strongly inclines only by penalty, and penalty cannot restrain the inclinations of man only *through* hope and fear; as this is the means by Divine appointment for the primitive teachers to produce reformation, naturally reasons us into the belief that it is the means by Divine appointment for the gospel teachers of this age of the world to produce reformation, (Universalism to the contrary notwithstanding.)

When we fall under the resistless grasp of death all that we ever possessed in life will forsake us only our identity and the character of our works in practical life, which will accompany us to the bar of judgment and by the character of our work good or bad we will either *stand or fall* before Him who judgeth righteously.

E. WATSON.

Leesburg, O.

 Bro. W. Shepherd's admirable poem, "The Millennial Harbinger; or, Song of the Coming Messiah,"—may be had of him, by the quantity, printed on single sheet, as follows, 75 copies, \$1.00; 500 copies, \$5.00; 1000 copies, \$7.50. Postage or Express prepaid. This is an excellent production to circulate at Conference.—Camp, General and Protracted Meetings and Lectures, among the people. Let each one furnish himself with a supply. Direct to Wm. Shepherd, Elizabeth City, Essex co., N. J. s.

 The labor of a change of residence, (now 47 Lancaster St.,) our attendance at the Orangeport Conference, and ill-health, are our apology for the absence of the usual amount of editorial in this number.

FROM SR. E. S. WILLARD.

BRO. MARSH: We have just heard of the lamented death of our late much beloved sister, McDonald, of Plymouth. O! I cannot bear to record the departure of one so beloved. She was "the

light of the place" in spiritual things, and had been for many years. "Sure an enemy hath done this!" O! when will his course be run! I trust that his days are numbered, and that soon the last throes of anguish will cease from his heavy strokes! Come, Lord Jesus, and come quickly! Amen.

May our brother, in this, the deepest affliction of his life, with his weeping family and friends, be sustained by that grace which shown so brightly in the character of their loved and lost one.— But I thank God, the separation will be but short. Soon Abraham's family will be gathered to perfect bliss in his eternal kingdom. Praise the Lord. Love and unity reign here among us, as a part of God's professed family. It is our delight to meet and greet, twice a week, once in the Supper, and once in social prayer. Bless the Lord for this. The Lord perfect us all, amen.

E. S. WILLARD.

Warsaw, Ind., May, 1858.

The North-Western Christian Conference.

The North Western Christian Conference will hold its next annual session at Old Union Meeting House, on Eagle Creek, in Marion co., Ind. To commence on the Thursday before the first Sunday in September next, at which it is expected there will be a large attendance of our brethren, as all are cordially invited, and it is hoped that the churches whose ministers may wish to attend will render them all the aid in their power, providing for their expenses to and from the Conference. Ample provision will be made by the brethren at Old Union to accommodate all who come to this meeting. Come then, brethren, and come in the fullness of the blessing of the Gospel of Christ. And let all who come by railroad endeavor to get to Indianapolis on Thursday morning and register their names for Old Union, on Eagle Creek, on the registry of the American Hotel, so that the brethren coming to convey them to the meeting who will examine this registry may readily find them. It will be seen

that there is a change in the time of meeting from that appointed by the Conference which occurred in this way. That congregation have been holding an annual meeting through the last thirty years on the above-mentioned time which by custom has become established in the vicinity, so that they wish it continued till the Lord comes, or as long as God's Church can be maintained in the Eagle Creek vicinity. We say again, especially to the ministers, come and help the Church at Old Union. A more noble, Bible-informed, stable, and warm-hearted brotherhood does not exist, to claim your co-operation in presenting to their fellow-citizens the truth which makes free.

WM. G. PROCTOR, Sec'y.

June 10, 1858.

BRO. MARSH:—As a matter of course, you are expected to be at the Conference, and especially at a meeting began and kept up by our brethren who so nobly fought the defence of the Bible, and the Bible alone, the people that Alexander Campbell once said had wrought all the wonders of magnificence in the annals of the world. Yes, fifty years ago they began the teaching that has brought us to our present light. *Freedom* on the Bible was the watch-word, every one was admonished to learn its truths on all questions, no one allowed to exorcise dominion over the faith and conscience of another, the doctrine of equal rights being rigidly sustained. Happily for you and I that our connection with them commenced in the days of their progress some fifteen or twenty years before the sentiment was embraced that no more could be learned, and that the doctrine then attained to, on all subjects, was the doctrine of the church, and she now stood in all the grandeur of Bible light, forbidding her ministry to question the genuineness of any point in the creed, upon pain of excommunication, but thank the Lord, you and I and a host of others retained our first love, and corrected, improved, and greatly enlarged our christian knowledge by the book we first said should be the rule of our faith and practice. I hope we will retain to the end our first sentiments which is also expressed in the fifth article of the Methodist Discipline. The scriptures of the Old and New Testaments contain all things necessary to salvation, so that whatsoever is not contained therein, &c., is not to be required of any man as an article of his belief, truly a light in great darkness.

Farewell, your brother in the hope of the near coming and Kingdom of Christ.

WM. G. PROCTOR.

Bro. S. R. Braiman, Vittoria, C. W., Juno 4, 1858, writes, "There is a spirit of inquiry in this section of country, and many are believing the doctrines we advocate."

In the late foreign news—

"It is stated that the conference between the Houses of Lords and Commons has ended in the former agreeing to the principle of the right of Jews to seats in Parliament, and the result will be that Baron Rothschild will take his seat in the Commons."

The recent Conference at Orangeport, N. Y., was one of deep interest. The report, with further remarks, may be expected in our next issue.

A delay in the transaction of the business of the office, for a few weeks past, has been unavoidable. We must claim the forbearance of our friends.

We have decided to publish another edition of the Harp soon: Those interested, will do us a favor by forwarding their orders, with the cash, immediately.

FROM BRO. E. D. ADAMS.

BRO. MARSH: Your views on the *spirit* of God are in accordance with the word as I believe, and I was glad to see the truth made so simple and so easy to be understood. There are so many good things contained in the *Expositor* explanatory of the word of truth, and so well calculated to feast the children of the Most High, that I do not see how we could well do without it. How strange that any of the children of the Kingdom should be sleeping at their post when the signs of the times so plainly indicate that the Gentile times are nearly fulfilled, and the glorious times of restitution so long the song and hope of God's children is so near at hand, if not already commencing. "*The*

spirit indeed is willing, but the flesh is weak"—seems to be applicable to the Disciple now, as well as when spoken 1800 years ago.

God help us, the readers of the *Expositor*, to do our whole duty in sustaining you in your labors of love, and grant that we may all faithfully serve him till the Lord come and bid us take a higher seat, in the Kingdom that was prepared for us, (if so be that we are his children) from the foundation of the world.

Yours, in hope of eternal life through Christ,
E. D. ADAMS.
Cedar Falls, Iowa, May 9, 1858.

ERRATA.—In the last *Expositor*, page 18 second column, instead of "*Pistenuo eis ton Christon uion ton Theon*,"—read *Pistenuo eis ton Christon ton uion tou Theon*."

FROM BRO. W. LEWIS.

BRO. MARSH: Through the invitation of Bro. T. Wingrove, I visited Walsingham, C. W., where I delivered 14 lectures (in three different places) on the Restitution, Life and Death, &c., in the schoolhouse in Walsingham Center on the plank road. I gave 9 lectures (the house was crowded every evening) which so disturbed the sects, that one of them said (as I was told) if it was not for the rowdies, they would pull me out of the house and rail-ride me out of the township: so it would appear from this, that we have to thank the rowdies, and not the so-called Christians for the peace and very good order manifested throughout our lectures.

At the close of my last Lecture, I submitted to a discussion on the immortality of the soul, as that appeared to have troubled them the most. To make short work, I took my position on the plain language of Scripture (Ezek. xviii. 4, 20, 27, 28,) saying that if they produced *one* text which read as plainly that the soul cannot die, I would yield the point at once, and grant them their position. Although they had through the day affirmed that they could produce over 1000 texts to prove the immortali-

ty of the soul, Lo, at this time they could not find one.

It would be tiresome to write all their quibbles. I, however, at last succeeded in getting them to risk their immortal-soul theory on the words eternal, everlasting, &c., and while looking up my texts to show the Bible use of those words, a blow came from a heavy stick, breaking in the window-lights *close behind me*, at which I closed. Whether it was done with the intention of injuring me, or to put a stop to the discussion, as they saw their great goddess, *Immortal-Soulism* was about to fall, I know not; but thanks to my God, I was not hurt; and may He forgive the offender!

Bro. Alwood next invited me to deliver a few lectures (in Winters school-house) about 6 or 7 miles from this, but one of the so-called Christians took possession of the school-house key and shut us out; although Bro. A. is one of the trustees, and also had the consent of the other two for the use of the house. This sectarian had no authority over the house. I therefore delivered 3 discourses in Bro. A.'s house to very attentive congregations, and I trust good was done, as two young men present, then requested that I should come over to their place (about 2 miles distant) to preach to them also the words of truth. I accordingly went over, and gave 2 lectures to attentive audiences in their school-house the next Tuesday. I only regret I had to leave for home, for the people manifested their interest not only by their attention, and by turning out largely, but also by their desires that their friends or neighbors should also hear. I endeavored to set before them the whole council of God, exhorting to the careful reading and study of God's word, which alone is sufficient to save their souls from death. Should God permit, I will visit them again in the fall.

I am now lecturing in a schoolhouse, 3 1-2 miles from this village, at the request of those who heard me before, and feel interested in the truth. Wherever God opens the door I will go, for the *gospel of the kingdom* must be preached

to the people by some one else, as their ministers will not do it. So long as God sees fit, I shall continue as now laboring through the week for the support of myself and family, and "preach the WORD" without price and without money to those who are willing to hear.

Yours, in Jesus,

WM. LEWIS.

Norwichville, C. W., May 25, 1858.

FROM BRO. A. N. SEYMOUR.

BRO. MARSH: It is truly gratifying to know that the Sabbath question is undergoing such a scrutinizing investigation, and that so many honest souls are forsaking that platform of *error* for a more tenable one, even one laid by inspiration of God: for sure I am that no evidence can be found in the Bible justifying the observance of the Seventh-day-Sabbath, and would the leaders of the Sabbath paper published at Battle Creek, Mich., open their columns to an impartial investigation of that question, but little time would be required to satisfy every honest, independent Bible student that there was literally nothing within the lids of God's books to base such a faith and practice upon. But I have too poor an opinion of the controlling influence of that paper to even suppose that such a thing is possible, knowingly that their craft would be overthrown by the truth from the word of God: their only safety is in closing up the minds of their readers, and thus stop investigation. J. H. Titus, one of about 20 who have been keeping the Seventh-day-Sabbath in Ingham co., Mich., sent a request to the Editor of the Sabbath paper to answer the 11 questions which I proposed to them through your paper, stating that *they* were unable to answer them, and wanted light. The following is the answer they sent him:—

"Bro. Seymour: I sent that letter to the *Review* office, in answer to which I received the following publications:

"1. The nature and obligation of the Sabbath of the 4th commandment: by J. H. Waggoner.

"2. A review of Mr. Filon on the Sabbath by J. H. W.

"3. An exposition of the 24th chapter of Matt., by James White.

"4. The last work of the Church by J. M. Cornell.

5. "A refutation of the claims of Sunday-keeping: by J. N. Andrews.

"6. Testimony of the church, No. 4, by E. G. White, (visions.)

"7. A German tract on the Sabbath: by J. H. W.

"These I received without note or comment; but have seen no answer to your question.

"Yours truly,

"J. H. TITUS."

The above is another attempt to blind and keep in darkness honest inquirers after the truth. I hope that dear brother, together with the company to which he is joined will take the same noble stand that the 20 did in Wisconsin a short time since.

A. N. SEYMOUR.

Reading, Mich.

FROM BRO. A. PIKE.

BRO. MARSH: We have had no preaching here since you left us in March last, and we feel much deprivation at this fact: I sometimes think we should famish if it were not for the *Expositor*, which comes laden with excellent instruction from the pens of our brethren in Christ, and I pray that they may not weary till Christ shall come in the glory of the Father, and receive them to himself.

When we look round, and see the condition of the professed churches and teachers, the heart sickens. Last Sunday I attended one of their meetings:—the preacher took for his text, 2 Peter v. 4. He expounded it to the effect that Christ was the Chief Shepherd, as to whose coming, we know nothing: that when he did come, all the righteous and wicked would be gathered and judged, and the former sent to heaven,—the latter, to misery. He said a part of Christ's flock is now in heaven, and a part on earth. But his subjects are not

together, neither can they have the same enjoyment. The under shepherds cannot feed the flock, nor themselves. They must be nourished by the Great Spirit; so we can see what they are governed by, and it all amounts to feelings and fables, and the Savior says, "If the blind lead the blind, both will fall into the ditch." How important it is that we be guided by the word of God; it is the man of our counsel. I pray the Lord to help us to cleave to his word, that we be not led away by the fables of the last times.

Our brethren here wish to have a Conference held in this vicinity, after that at Reach, and we wish Bro. Marsh and as many preaching brethren as can, would attend. We want a preacher here, and must have one, and we will sustain him by the blessing of God. We expected Bro. Lyon to come, but have heard nothing lately from him. Will he, Bro. Williams, or some other Gospel minister, come and labor among us.

For the brethren,

A. PIKE.

North Augusta, C. W., May 25, 1858.

BRO. W. FISH, Springfield, O., May 31, 1858, writes:

We wish you to attend our Conference in this place, in Sept. (3d Wednesday) Our position in this community is getting interesting: our little band for its size, is a strong one, and we feel like doubling our diligence. We are confident that the opposition against the literal establishment of Christ's kingdom on earth, will increase. I never was more pleased than I was yesterday with the almost unanimous expression of our little company that they were ready and willing for the contest. One brother said he felt like stopping his ears, and go crying, "Eternal life, eternal life through Christ alone."

We hope to be able to attend this contemplated Conference, the appointment of which it is suggested should be made in due season.—3D.

"For Zion's sake I will not hold my peace."

BRO. H. PHINNEY, Freehold, N. Y., May 27, 1858, writes:

Be assured that you have my sympathy and prayers that you may be sustained and upheld in your future labors, and trials. May the Lord stand by you, as I am sure he has in days that are past, or you must have sunk under their weight.

BRO. G. W. STOCKING, *Ypsilanti, Mich.*, May 18, 1858, writes:

Our little band is increasing in numbers. Bro. L. H. Chase has been holding meetings 10 or 12 days past, and has baptized several. We thank the Lord for our prosperity, and pray for a continuance of the same.

"The heaven, even the heavens, are the Lord's: but the Earth hath he given to the children of men."—Ps. cxv. 16.

Obituary.

FELL ASLEEP, in Jesus, Josephine, daughter of William and Mary E. Chapman, aged 4 years and 9 months. Death, that insatiable enemy of man, with a ruthless hand, hath plucked that bright blossom from our family wreath, and cast a deep shade of sorrow o'er the horizon of our earthly home. O! truly, this is the valley of the shadow of death, but ever and anon, as the dense clouds break away, the star of hope doth cheer us, like a trim ship, which labors hard o'er ocean's troubled waves, tho' lost awhile, beneath the billow's foam, it still again doth climb the crested wave, still on, and ever on, through storm and peril, and old ocean's roar, until it reach at last, the long-expected shore.

This has been a hard dispensation for us, but "the Lord gave, and the Lord hath taken away." Sr. Chapman could not survive this heartfelt bereavement, were it not for her unshaken faith in the speedy coming of the Lord Jesus Christ, when the dead shall hear his voice and come forth, when Christ shall burst the tomb, and bring his children forth from the land of the enemy: "their bones lie

at the mouth of sheol (*hades*) the Lord will gather them: and will lay sinews upon them, and will bring up flesh upon them," &c., (Ezek. xxxvii.,) "and put his spirit in them, and they shall live, and he shall place them in their own land."

This little daughter, young as she was, believed in the soon coming of the Lord. She believed in the resurrection. One day she said, "Mother, if I die, I will come to life again." "If a man die, shall he live again?" Job xiv.

Yours, in the hope of the Kingdom,
WM. CHAPMAN.

Potosi, Mo., May 30, 1858.

FELL ASLEEP, in Jesus, on the afternoon of April 7th, 1858, after a painful illness of 16 days, Margaret, wife of Wm. Ennes, aged 62 years, 7 months and 9 days. Her disease was pleurisy, accompanied with disease of the lungs, with which she suffered most intensely, though with patience, meekness and fortitude. She died in hope of a better resurrection, and a part in the kingdom of God.

"Asleep in Jesus! O how sweet!
To be for such a slumber meet;
With holy confidence to rest,
In hope of being ever blest!
Asleep in Jesus! peaceful rest—
Whose waking is supremely blest;
No fear, nor woe, shall dim that hour,
That manifests the Savior's power."

Yes, this was the hope manifested by the deceased whilst living, and was to her a solace amidst all the cares incident to this mortal life. The deceased was formerly a resident of the State of New York, but in 1836 emigrated, with her husband and family, to Union co., O., in which place she lived till the time of her death. Whilst living in Schenectady, the place of her nativity, she was much attached to the M. E. Church, but after her removal to Ohio, she never identified herself with any sect.

When the doctrine of the speedy coming of the Great King, to establish his kingdom on the earth, was promulgated in 1840, in the *Voice of Truth & Glad Tidings*, and afterwards in the *Advent Harbinger*, and *Prophetic Expositor*—she was among the first to embrace those

glorious truths, and to rejoice in them. To her, the doctrine of immortality through Christ alone, the sleep of the dead, and the resurrection at his appearing and kingdom, were living realities, amply sustained by the Word of Truth in which she rejoiced continually: and it was with a zeal worthy of all praise and imitation, that on all suitable occasions she would present and press those heart-cheering and well-fortified truths.

The *Advent Harbinger* and kindred publications were fruitful sources of great consolation to her, all through her isolated and weary pilgrimage, and when she embraced the concomitant doctrines of the advent near, she became convinced that sprinkling was not baptism, and accordingly she showed her faith in the resurrection by being immersed or buried with Christ by baptism, by that esteemed and worthy brother, Elder Levi Lyon. In this particular, nearly all her family, 8 in number, who now mourn her loss, have followed her good example. The deceased was truly, in a strict and elevated sense, a kind hearted, careful and affectionate mother, a devoted wife, a good neighbor, and what constitutes all else, a faithful Christian.

The funeral discourse was preached by Elder Levi Phelps, a man of liberal views, and a member of the missionary Baptist order. He held forth the doctrine of the Resurrection, in the light of the Gospel, in a manner truly comforting, to a crowded congregation of friends and neighbors, in a way in which if the deceased had been living, she would have responded, amen!

Yours, in hope of meeting all the faithful, where sickness, care, sorrow, pain and death are feared no more,

A. E. ENNES.

York, O., May 13, 1858.

FELL ASLEEP in Jesus, May 1st, 1858, Betsy Hutchinson, at Matilda, C. W., aged 35.

Sr. H. was ill only 4 days, was taken with pain in the head; medical aid could do nothing for her; during her severe suffering she was not capable of conversing, but while in health she loved to meet and talk with those cherishing

the blessed Hope of the Gospel, the Christian's *only hope*, viz: the coming of Israel's King to reign on the earth, a resurrection to immortality—endless life, to all who are counted worthy to obtain that world and a resurrection out from among the dead ones. Sr. H. was never ashamed of her faith. The writer of this was personally acquainted with her, and witnessed Eld. P. Hough bury her and her father beneath the clear and beautiful waters of the St. Lawrence River, in the month of February, if I mistake not.

Sr. H. leaves a kind husband and 5 children to mourn their loss; also a large circle of kindred friends, a number of whom cherish the blessed hope that they will meet the deceased again in the resurrection at the last day, no more to be separated.

Weep not, beyond death's gloomy reign,
A day of holy light shall break;
There sunder'd friends shall meet again,
For sleeping saints, in joy shall wake.

Written by request of the friends,

G. DILLABAUGH.

FELL ASLEEP, in Jesus, in Wallace, N. Y., May 14, 1858, Charlotte, wife of Samuel H. Allen, in the 63d year of her age, after an illness of only 3 days, though she had been troubled with an affection of the lungs for a number of years. She has long been a worthy member of the Christian Church, but was a firm believer in the doctrine of immortality at the resurrection, and coming of Christ. Being asked, in her expiring moments, how she felt about dying, she calmly replied, "I am ready." Truly a worthy member of society, and an exemplary christian has fallen; but thanks be to God, she will rise again to die no more.—COMM.

Wallace, N. Y., May 18, 1858.

Christian Palladium please copy.

The Law was for the government of the nation of Israel, and no other people were ever required to observe it.

Let preachers practise what they enjoin.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.]

ROCHESTER, N. Y., JULY 1, 1858.

[No. 3.

A Discourse

UPON THE UNIVERSAL KINGDOM OF CHRIST UPON EARTH, AND THE BLESSINGS THEREOF.

"And Jehovah shall be King over all the earth: in that day shall there be one Jehovah, and his name one."—Zech. xiv. 9.

The glorious reign of Christ and his saints on earth, is a subject of so much importance, and of which the Scriptures speak so fully and plainly, that I can hardly be willing to take my leave of it, till I have considered and enlarged up on some of the many beautiful scenes of which the prophets speak with so much rapture; and whereon we dwell with such ecstatic pleasure.

I wish I was able to do justice to my theme, and to paint the glories of the Messiah's reign, in some measure, according to what it shall appear in that happy era, when "Jehovah shall be King over all the earth: In that day shall there be one Jehovah, and his name one."

In this discourse I shall, *first*, point out who is intended by Jehovah; *secondly*, the time when he shall reign; *thirdly*, the extent of his dominion; *fourthly*, the nature and excellency of his government; *fifthly*, the amazing happiness of his subjects.

First, Who is intended by Jehovah, in the words now read? And I think, for my part, that there cannot be the least room for dispute in the present case. Jesus, the Son of the Most High God, who is called the Holy One of Israel, is most certainly the highly-exalted and dignified person. Of this there

cannot be the least solid reason to hesitate, if we consider that it is the same Jehovah that was sold for 30 pieces of silver, which silver was cast unto the potter, as a goodly price that he was prized at by the children of Israel. He is also the same Jehovah who was pierced—upon whom the Jews, who pierced him, shall look, and for whom they shall mourn, and be in bitterness. It is the same glorious person who shall come to deliver them from their enemies, whose feet shall stand upon the Mount of Olives, which is before Jerusalem, on the east; at which time the mountain shall split asunder, and half of it shall remove towards the north, and half of it towards the south. It is he that shall come, and all the saints with him—who shall enter into the Temple at the east gate—and who shall place his throne on the glorious holy mountain. It is he that shall be worshiped by all nations—who shall go up from year to year to Jerusalem for that purpose.

Now, it is evident that some of these prophecies have been fulfilled in Jesus, and the rest may be: but in the nature of things, it is impossible that they should be true of the invisible God;—whom no man hath seen, or can see, and live.

This being evident, I pass, *secondly*, to consider *when* he shall be King over all the earth. It is of great importance in all prophecies well to understand the times, ages, seasons and periods, when those things shall happen that are predicted; and, for want of this observation, many fall into very great mistakes, and apply the wonderful prophetic declarations of God, to such events to

which they have not the least allusion: and thus degrade the glory of the Scripture, and weaken its evidence.

But as a great number of events are mentioned that shall take place at that time, and which events are so striking that they cannot be unnoticed, or mistaken, when they shall happen; we may speak with great confidence concerning them.

1. The Lord or Jehovah, cannot be King over all the earth, till he shall visibly appear—till he shall come to earth; till he shall come with all his saints—till his feet shall stand upon the Mount of Olives—till he shall raise his saints to reign with him, and change those who shall be found on earth.

Now these are such surprising events as shall point out the exact beginning of the glorious period, without any possibility of deception or mistake; and for want of attending to these things, the doctrine of the Millenium has been brought into contempt, through the ignorance or imprudence of foolish men, and has sometimes given umbrage to kings and rulers; for they feared, or pretended to fear, that their subjects would rebel, under the idea of setting up a *fifth monarchy*, or the kingdom of Christ: but had they been told that this kingdom of the Lord could never take place till the time of his appearing, and that the overturning of the kingdoms of the earth should be the work of God alone, and not of men—that they would never be called to resign their crowns till the Christ of God should come to earth in person, to receive them, &c., it would have been impossible for them to have taken offence; at least, upon any just or plausible ground.

2. When the Lord shall be King over all the earth, the 12 tribes of Israel shall inherit the land which God gave to their fathers, and shall be settled therein no more to be removed; and it shall be divided to them according to their tribes; but in a different manner from what it was in Joshua's time:—of which division I shall speak in one of the following Lectures. At the same time, they shall be one people and nation, no more to

be divided for ever; and shall be converted to God, and be a holy, wise and obedient people, from that time forward.

3. At the time of Jehovah's reign, all nature shall be changed for the better; waters shall break out in the wilderness, and streams in the desert, and the most barren land shall become fruitful: by all which, and numberless other signs, it may be exactly determined when the kingdom of Jehovah has taken place.

4. At that time there shall be no more wars through all the world, neither shall the wild beasts retain their ferocity any longer; the earth shall become a paradise, and the golden age shall be more than realized; the glorious things which God hath spoken shall be accomplished.

5. I apprehend that the words of Peter, where he says—*But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day,* (2 Peter iii. 8,) intimate, that our Lord's day of reigning on the earth with his saints will be a thousand years; and this is expressly asserted by John (Rev. xx.) so as to put the matter beyond all reasonable doubt; and the general expectation of both Jews and the ancient fathers, and of those in all ages, who have given their minds to the study of this matter, joined with the intimations of the Seventh-day-Sabbath being a type of this Sabbath, or rest, that remains for the people of God; All these, and some other considerations, make me to conclude, that the reign of our Lord and Savior over the whole earth, will commence at the close of 6,000 years from the creation; and, very probably, he may appear a little before.

However, I dare venture to declare, that he will not appear next year, nor the year after, as some have lately predicted, who, it is likely, will outlive their own predictions, as many others have done. One reason of such frequent and gross mistakes, is, not attending to those things which *must take place before the coming of Christ*; as the weakening of the Turkish empire—the re-

turn and settlement of the Jews in their own land, and the great combination of their enemies against them—the sore troubles into which the children of Israel shall be brought—the taking and sacking of Jerusalem; all these events, and doubtless many others, must take place *before* the Lord will appear: which will require some considerable time for their fulfilment.

But as the Savior gave this sign to his disciples, that when they saw Jerusalem, in those days, compassed about with armies, they might know that its destruction was nigh, even at the door, as it was then the determinate purpose of God to give up the city to utter ruin: so, from the Prophets, I am able to give this infallible sign, that when, after the return of the Jews to their own land, their enemies shall assemble, ravage the country, come before Jerusalem, and take it; then may it certainly be known that the Lord will soon appear, and deliver the city, by destroying its enemies. Then shall he take to him his great power, and shall reign according to the prophecies.

But I come to show, *thirdly*, the extent of his dominion.

And of this important matter we are well assured in the Scriptures. In the very words of my text we are informed, that "Jehovah shall be King over *all the earth*:" and in the Psalms, that "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish, and of the isles, shall bring presents; and the kings of Sheba and Seba shall offer gifts: yea, all kings shall fall down before Him; all nations shall serve him." Ps. lxxii. 8-11.

There is no occasion of multiplying proofs of this nature; it is evident that his dominion shall be universal—shall extend through all the globe, and not be confined to a small part, as Christianity has been hitherto—his name shall be known to all people, and all shall adore him. The heathen shall be his inheritance, and the uttermost parts of the

earth shall be his possession: and his kingdom shall fill the world.

Fourthly, I am to show the nature and excellency of his government.

And we have the happiness of being informed that his government shall have the following glorious properties:—

1. It shall be a righteous, just and equitable government. "Behold, a king shall reign in righteousness; and princes shall rule in judgment:" (Isa. xxxii. 1.) "He shall judge thy people with righteousness, and thy poor with judgment." Ps. lxxii. 2. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. xi. 4, 5.

The blessings of a just and impartial government are very great indeed; and in any country where any such prevail, though but in a small degree, how every thing flourishes! how the face of the ground is improved, and the barren wilderness is seen to smile! But where tyranny, injustice and oppression prevail the most fruitful soil is turned into barrenness. But a just and perfectly equitable government has never yet been administered among men, nor shall it be found on earth till Jesus comes: Then shall it appear in all its glory, and make all his subjects happy.

2. The government of Christ shall be favorable to the poor, who are, and have generally been despised, contemned and neglected, by all governments and establishments. Is it possible, even in England, for a poor man, without friends or money, even in England, for a poor man, without friends or money, to obtain justice against a rich, powerful and mighty man, who oppresses him? I believe, if the question was asked, it might be answered in these words: "With men it is impossible; but with God all things are possible."

But of Christ it is said, "He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy, when he crieth; the poor also, and him that hath no help-

er. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight." Ps. lxxii. 4, 12-14.

These passages are full to the purpose, and show that Christ's government shall be most excellent indeed!

While justice is bought and sold, the poor will always be oppressed; but when the Savior shall reign, bribery and corruption shall have no existence; and consequently the poor shall be delivered from those miseries under which they groan at present.

3. Under the government of Christ, wickedness shall not dare to appear; but righteousness shall everywhere prevail, and peace shall triumph. "The mountains shall bring peace to the people, and the little hills, by righteousness. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." Ps. lxxii. 3, 7.

Righteousness, piety and goodness shall then be far more common than vice and iniquity are at present.

4. Christ's reign shall be long, peaceful and prosperous, and shall be esteemed the greatest blessing that ever was bestowed upon mankind. "They shall fear thee as long as the sun and moon endure, throughout all generations.—And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually, and daily shall he be praised. His name shall endure for ever: his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed." Ps. lxxii. 5, 15, 17.

5. Christ's government shall be very powerful, so that no revolution shall be feared. His kingdom, like the Stone cut out of the mountain without hands, shall become a great mountain, and shall fill the whole earth, and shall never be destroyed, nor succeeded by any other empire: it shall consume all kingdoms, and shall stand forever."—See Dan. ii. 34, 35, 44, 45; vii. 14, 18, 22, 27.

6. The government of the glorious Jehovah shall be very mild, and only

terrible to the proud, tyrannical, wicked and rebellious, whom he will utterly destroy from the earth. "Behold, Adonai Jehovah will come with strong hand, and his arm shall rule for him: behold, his reward is with him; and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. xl. 10, 11.

The expressions imply the most mild, gentle and happy government that can be conceived;—yea, and far more than can be conceived at present; as nothing like this hath ever been yet experienced under any government, nor ever can be, except under that of Christ. Oh that the happy time were come!

But I come, *fisthly*, to attempt to set forth the amazing happiness of his subjects under his glorious movement.

This happiness shall extend to all, and shall be both general and particular: but language fails to describe it. I behold the lovely scene rising to my view, but how shall I set it forth? It would be apt to make our broken and disconsolate hearts sick with desire, if we should be entertained with a description of that felicity which is reserved for men in those most happy times.

But were shall I begin?

The world will, during that happy period, be entirely different from what it is now. The earth shall be delivered almost entirely from the curse; the most barren land shall become fruitful; wars, famines, wasting pestilences, earthquakes, and other calamities that desolate the globe, shall cease. All enmity shall be destroyed out of the whole race of men, and from among the beasts. Tyranny, oppression, fraud, and injustice of every kind, shall be no more. Domestic broils, those greatest real ills of life shall then *no longer exist*.

There shall be happiness in families; peace in neighborhoods; tattling, whispering, backbiting, reproaches, slanders, lying, and evil-speaking, shall no longer ruin the characters and peace of mankind.

There shall then be no cruel parents,

disobedient children, hard-hearted and wicked husbands, unfaithful, ungodly, and provoking wives; tyrannical masters and undutiful servants. Thus peace and contentment *shall reign in the smaller circles, the same shall extend to the larger till towns, cities, countries and kingdoms, and the whole world shall rejoice, and be happy!*

All disputes about religion *shall be at an end*; "There *shall be one Jehovah, and his name one*;" and *all shall know, fear, and love that name; all shall willingly obey and serve the Lord, and keep his commandments, which shall then be made known not to be grievous.*

The amazing happiness and pleasure that mankind *shall take in going up to Jerusalem from year to year, to worship Jehovah, I shall attempt to consider in a discourse by itself*; for I think it one of the most grand and rational sources of pleasure that ever men did or can enjoy on earth.

What happiness it must be to see *all happy around us, and to be freed from all envy! which shall be the case in the time when the Lord shall reign on the earth.*

That anxiety for a livelihood which makes most people unhappy at present, *shall then be wholly removed, and plenty, as well as peace, joined with health and contentment, shall make men universally happy under the mild, righteous and most excellent government of the Lord.*

"*He shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain,*" 2 Sam. .xxiii. 4. "He shall come down like rain upon the mown grass; as showers that water the earth:" Ps. lxxii. 6. Oh how glorious shall his reign be! and how happy his numerous subjects, who *shall increase and flourish under his government!*—"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like the grass of the earth." Ps. lxxii. 16.

Oh how delightful it will be to see vice and all its attendants banished from the globe! Discord and misery *shall cease*; love, peace and harmony *shall everywhere prevail*; and true piety flourish and abound.

The 4 very distressed characters of *poor, fatherless, widows, and strangers* shall then be happy. Men *shall so love one another, that they shall be at home wherever they go.* No fear of thieves, robbers, murderers, imposters, sharpers, rogues, or villains of any description, shall damp the flame of charity. No covetousness *shall shut up the bowels of any, nor scarcity of the good things of life compel the generous to deal with a sparing hand, as now is frequently the case.* No charities shall be perverted, as often we see with regret in the present corrupt age.

In short, the customs, manners, laws, ways and works of men *shall be so changed, that the world shall hardly be known to be the same; everything shall be nearly reversed.*

The subject is boundless, and charming beyond description! But I must forbear, and close the present discourse with the words of the Psalmist, Ps. lxxii. 18, 19. "Blessed be Jehovah God, the God of Israel, who only doeth wonderful things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and amen."

Mr. Cowper has beautifully expressed the glory of the Millennium, in his Poem called *The Task*, Book VI.

Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance: and the land once lean,
Or fertile only in its own disgrace,
Exults to see its thirsty curse repeal'd.
The various seasons woven into one,
And that one season an eternal spring!
The garden fears no blight, and needs no fence;
For there is none to covet; all are full.
The lion, and the leopard, and the bear,
Graze with the fearless flocks. All bask at noon
Together; or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now. The mother sees

And smiles, to see her infant's playful hand
Stretch'd forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent honnago of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father! Error has no place;
That creeping pestilence is driven away;
The breath of heav'n has chas'd it. In the heart
No passion touches a discordant string;
But all is harmony and love. Disease
Is not. The pure and uncontaminatèd blood
Holds its due course, nor fears the frost of age.
One song employs all nations, and all cry,
Worthy the LAMB, for he was slain for us.
The dwellers in the vales, and on the rocks,
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till nation after nation, taught the strain,
Each rolls the rapturous *Hosanna* round.
Behold, God's promises are now fulfill'd;
Jerusalem rebuilt, in glory shines;
All kingdoms, and all princes of the earth
Flock to her light; the riches of all lands
Flow into her; unbounded is her joy,
And endless her increase! Thy rams are there,
Nebaioth, and the flocks of *Kedar* too,
The looms of *Ormus*, and the mines of *Ind*.
And *Saba's* spicy groves pay tribute there.
Praise is in all her gates. Upon her walls,
And in her streets, and in her spacious courts,
Is heard Salvation. Eastern *Java* there,
Kneels with the native of the farthest West;
And *Ethiopia* spreads abroad the hand,
And worships. Her report has travelled forth
Into all lands. From o'ry clime they come,
To see thy beauty, and to share thy joy,
O Sion! an assembly, such as earth
Saw never; such as Heav'n stoops down to see.

Thus heav'nward all things tend. For all wor-
once

Perfect, and all must be at length resto'd.
So God has greatly purpos'd; who would else,
In his dishonor'd works, himself endure
Dishonor, and be wrong'd without redress?
Haste then, and wheel away a shatter'd world,
Ye slow revolving seasons! We would see
(A sight to which our eyes are strangers yet)
A world that does not dread and hate his laws,
And suffer for its crimes; would learn how fair
The creature is that God pronounces good;
How pleasant in itself what pleases him.
Come, then, and, added to thy many crowns,
Receive yet one as radiant as the rest,
Due to thy last and most effectual work,
Thy word fulfill'd, the conquest of a world.

E. WINCHESTER.

The Son of Man on the Throne of his Glory.

THOUGHTS ON MATT. XXV.

"When the Son of man shall come in the throne of his glory, and all the holy angels with him, then shall he sit upon the throne of his glory"

Jesus now sits on his Father's throne.

"He that overcometh shall sit with me on my throne, as I have overcome, and am set down with my Father on his throne."—Rev. ii. 21.

"He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David."—Luke i. 32.

The throne of his father David is the throne of his glory. With this agree the words of the prophet Amos,

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will build it as in the days of old."

David's tabernacle and throne were not at Jerusalem. With this agree the words of Jeremiah, the prophet,

"At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem; neither shall they walk any more after the imagination of their evil heart."—iii. 17.

"Before him shall be gathered all nations."

With this agree the words of the prophet Joel,

"I will also gather all nations, and will bring them down into the valley of Jehosaphat.—Let the heathen be wakened and come up to the valley of Jehosaphat, for there will I sit to judge all the heathen round about."—Joel iii. 2.

This valley is to be greatly enlarged preparatory for this great assembling of the nations for judgment. "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward

the south; for the valley of my mountains shall reach unto Azul."

Prophecy is in harmony with itself.—First we have the purpose of God to gather all the nations to Jerusalem, to the valley of Jehoshaphat, and then the manner of the enlargement of that valley for this great assembling of the armed nations for judgment, when *the 10 horns* shall make war with the Lamb.

With this agree the words of the prophet Joel, "Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near. Let them come up. Beat your plowshares into swords, and your pruning-hooks into spears. Let the weak say I am strong." It is worthy of remark, that the weapons of war manufactured in Hartford, Ct., and other places, enable the weak to say in truth, I am strong, or the weak and strong are put on a level. Skill in the use of these deadly weapons, is more than a match for great physical strength, and when the prophet calls on the weak to say, I am strong, he simply calls on them to say what he perceived they could say in truth, when these events were about to transpire.

With this agree the words of the prophet Isaiah, "Come, near, ye nations to hear, and hearken ye people; let the earth hear, and all that is therein; the world and all things that come forth of it: for the indignation of the Lord is upon all nations; and his fury upon all their armies."

With this agree the words of the Revelator:

"And he hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men,—both free and bond, both small and great. And I saw the beast, and the kings of

earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshiped his image.—These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

The result of this judgment is, (Rev. xv. 4.)

"Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy: for all nations shall come and worship before thee for thy judgments are made manifest."

"And he shall separate them (the nations) one from another as a shepherd divideth his sheep from the goats."

With this agree the words of the prophet Ezekiel, (xxxiv. 16.)

"I will seek that which was lost, and bring again that which was driven away. And I will bind up that which was broken, and will strengthen that which was sick, but will destroy the fat and the strong: I will feed them with judgment. And as for you, O my flock: thus saith the Lord God, Behold, I judge between (Heb. margin) small cattle of lambs and kids, and between the rams and great he goats."

Alexander I., King of Greece, was foretold by the prophet Daniel, under the symbol of a great he goat, with a notable horn between his eyes. The King of Media and Persia was symbolized by a ram with 2 horns. Thus in Ezekiel, the kings of the earth and of the world are symbolized by the same. Let it be remembered that there is a geographical distinction in prophecy between the kings of the *earth*, and of the *whole world*. When Alexander went to Persia he is said to have gone over the face of the whole earth.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom pre-

pared for you from the foundation of the world. Mark, there will be nations saved in their national capacity, and their salvation will turn upon the question of how have they treated King Jesus brethren?

With this agree the words of Is. lx. 12:

"For the nation and kingdom that will not serve thee, shall perish, yea, those nations shall be utterly wasted." Also Rev. xxi. 24, "And the nations of them which are saved shall walk in the light of it" (the city.) "And the leaves of the tree were for the healing of the nations." Surely it cannot be—immortalized nations that need healing.

Daniel says, (vii. 14,) that all people, nations and languages shall serve Him. And He shall judge among many people, and rebuke (not exterminate) strong nations afar off, and they (these strong nations) shall beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Praise God for that declaration: Let the Kingdom come.

Our large manufactories of deadly weapons of war must needs exist for the last judgment scenes among the nations, and are an important sign that we are at the close of the present age, world or dispensation, but their business will soon be finished, it is a doomed business—for Jehovah declares by the mouth of his prophet, they shall learn war no more." Mark, these saved nations are not called to enter that place that he has gone to prepare a place for the immortal church of the First Born, the house with many mansions, to a kingdom prepared from the foundation of the world.

"Then shall he say unto them, on the left hand, depart ye cursed into everlasting fire, prepared for the devil and his angels." The devil is not cast into this fire prepared, until he has been bound and cast into the bottomless pit for a 1000 years; but after being loosed and going out to deceive the nations in the four quarters of the earth, he too, with his angels shall be cast into the fire prepared for him. The Psalmist says (Ps.

ix. 10,) "the wicked shall be turned into hell, and all the nations that forget God." Where is this hell of fire into which the nations that forget God are to be turned? Moses says in Deut. xxxii. 22, "for a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

It is then on the earth. But these nations are judged in the valley of Jehosaphat at Jerusalem. They are to depart from that place, so the fire into which they depart is not at Jerusalem. David describes this departure, "For the kings were assembled, they passed by together, they saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain as a woman in travail."

Isaiah (xxxiv.) describes the scenes that follow this departure:—

"Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses; and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven:—behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorn shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the

Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help: and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.—And I will tread down the people in mine anger, and makethem drunk in my fury, and I will bring down their strength to the earth."

In the 63d chapter, we have the account of the work of vengeance which Jesus Christ shall execute on these antichristian nations, in the land of Idumea, and the smoke of that burning land shall go up forever, from generation to generation; it shall lie waste.

Isaiah (lxvi. 24), says:

"They shall go forth, and look upon the carcasses of them that have transgressed against me; for their worm shall not die, nor their fire be quenched."

This harmonizes with the parable of the tares and the wheat; the tares are gathered out of the kingdom, not burnt up in it: they were in it before they were gathered out of it, and cast into a furnace of fire.

"And the King shall say to them on his right hand, Come, ye blessed of my

Father, inherit the kingdom prepared for you from the foundation of the world," &c.

Paul says, "We receive a kingdom which cannot be moved,—that those things which cannot be shaken may remain." The Psalmist says, "They that trust in the Lord shall be as Mt. Zion which cannot be moved, but abideth forever." Some things are not to be removed, but will abide forever. Mount Zion is one of those things. In the parable of the tares, they were in the kingdom. "Gather first the tares and bind them in bundles to burn. He shall send forth his angels and gather out of his kingdom all things that offend, and them that do iniquity." If the kingdom is to be burnt over, or burnt, why not leave the tares in it. But not so, they are gathered out. If the kingdom proper is the whole world, then they must be gathered out of the world, and the furnace of fire cannot be in this world, but in some other part of the universe. But the kingdom proper is "the land which I [God] have given unto Jacob my servant, whereto your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children, forever." Whatever becomes of the *dominion* at the end of the 1,000 years, the kingdom is an everlasting kingdom. "And they shall say, This land that was desolate, is become like the garden of Eden, and the desolate and ruined cities fenced." Then what is the necessity of burning up the land like the garden of Eden, either at the beginning or end of the 1000 years?—When the flood came on the earth God did not create a new animal creation, but they came tame and docile into the ark for safety and preservation. So in the future they will probably come into the kingdom out of which the tares are gathered out for safety.

God gave Jacob, and to his seed, the land. If it is to be burnt up, or burnt over, and destroyed, *as land*, and a new land created, we do not see how Jacob could have it for an everlasting possession: but if in the times of restitution, that land which is now desolate in the

sight of all that pass by, is restored to fertility, so that they shall say, "this land which was desolate, is become like the garden of Eden," then Jacob, with Isaac and Abraham, and their children, and their children's children, may have the land for an everlasting possession; the identical land promised to them.

Thus it appears that when the heavens and the earth are shaken, and the heavens are rolled together as a scroll, and the earth is dissolved with fervent heat, the saints will receive a kingdom which cannot be removed, or shaken, but will abide forever; that those things which cannot be shaken may remain.—For he that trusteth in the Lord shall be as Mount Zion which cannot be removed, but abideth forever.

If we hope for that we see not, then do we with patience wait for it. But now they desire a better country, that is an heavenly—wherefore, (on this account,) God is not ashamed to be called their God, for he hath prepared for them a city.

CHARLES BOARDMAN.

Hartford, Ct.

A Needed Work.

The Repository of Biblical Knowledge: Designed for a help for the Sabbath School, Bible Class, and Family.—Published quarterly, by J. Lenfest. Fairmount, Mass.

In no one channel have the friends of Bible truth suffered more for the means of imparting sound religious instruction, than that of the domestic circle. Appropriate, well-composed books adapted to the young mind, have been impossible to be obtained, and thereby many have been obliged to use sectarian works, or let their children go destitute. This sad deficiency has been in a measure supplied by the above work, which reflects great credit upon the author. Its style and matter is all that can be desired,—and we cordially recommend it to the "household of faith." We give the following extract:

S.

Our Father who art in heaven.

LESSON FIRST.

"Our Father who art in heaven."

Q. Have all men a right to address the great God by this familiar and endearing appellation?

A. They have not.

Q. Why?

A. Because some are the children of the wicked one. Matt. xiii. 38; Acts xiii. 10; 1 John iii. 8.

Q. What does the Savior say of such?

A. "Ye are of *your* father the devil, and the lusts of your father ye will do." John viii. 44.

Q. Would it be proper for such to say, "Our Father who art in heaven"?

A. It would not; because the *devil* is not in heaven.

Q. Have any who knowingly pursue a course of wrong-doing a right to call God their Father?

A. They have not; for "whosoever committeth sin is the servant of sin."—John viii. 34.

Q. What then?

A. "The servant abideth not in the house forever; *but* the Son abideth ever." John viii. 35.

Q. What does Paul say of this matter, Rom. vi. 16?

A. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;—whether of sin unto death, or of obedience unto righteousness?"

Q. Can a man by the works of the law obtain a right to call God his Father?

A. Without justification no man can be adopted into the family of God; and "That no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith." Gal. iii. 11.

A. "By the works of the law shall no flesh be justified." Gal. ii. 16; Rom. iii. 20.

Q. How, then, do we obtain the right or privilege?

A. By receiving his Son Jesus Christ; for "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i. 12.

Q. How must we receive him?

A. By *Repentance, Faith and Baptism*.

Q. What is repentance?

A. Repentance is to turn from and forsake that which we know to be wrong.

T. Please give a Scripture illustration.

S. "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he *repented*, and went." Matt. xxi. 28, 29.

Q. Did he do wrong to say that he would not?

A. He did; for children are commanded to obey their parents. Eph. vi. 1; Col. iii. 20.

Q. Did not his obedience afterward show that he *repented* of that wrong?

Q. What is said, Luke xix. 8?

A. "Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore *him* fourfold."

Q. Is it wrong for us to take anything from our fellow-men by false accusation?

A. It is; for we are commanded to love our neighbor as ourselves, Lev. xix. 18; Matt. xxii. 39: and the Golden Rule teaches us that we should do unto others as we would that others should do to us. Matt. vii. 12. We must not *defraud* them. Lev. xix. 13.

Q. Would his restoring fourfold prove that he *repented* of that wrong?

Q. What is said, Acts xix. 19?

A. "Many of them also which used curious arts brought their books together, and burned them before all *men*; and they counted the price of them, and found it fifty thousand pieces of silver."

Q. Was it right for them to use curious arts?

A. We suppose not; otherwise they would not have burned their books.

Q. Did not the burning of those books indicate sincere *repentance* on their part?

Q. What are the commands of God in this respect?

A. God "commandeth all men everywhere to *repent*." Acts xvii. 30.

Q. What does the prophet Isaiah say of this matter?

A. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. lv. 7.

Q. Is not the way of every wicked man opposed to God's way?

A. It is.

Q. What, then, does God require of such persons?

A. He requires that they shall forsake their way, and turn unto *His* way.

Q. What promise is made to such as turn from their evil ways? Read Ezek. xviii. 21-28, inclusive.

Q. What is said of the *thoughts* of the wicked?

A. "The *thoughts* of the wicked are an abomination to the Lord." Prov. xv. 26; Ps. x. 4; xciv. 11.

Q. What does God require of them in this respect?

A. That they should turn away from *such thoughts*.

Q. What is said of the word of God?

A. That it is a "discerner of the *thoughts* and intents of the heart." Heb. iv. 12.

The *Repository* will be issued *quarterly*, if sufficient encouragement be afforded. Each number will contain about 100 pages. It is not intended as a *story-book*; nor is it designed to take the place of many interesting papers and books that are issued for the instruction and amusement of the young. It is designed as a book for study—a book of reference—to which old and young may turn with profit. Enclose orders, with the subscription price, (1 cent for four pages, payable on receipt of each number,) to J. Leafest, Fairmount, Mass.

The North-Western Christian Conference.

The North Western Christian Conference will hold its next annual session at Old Union Meeting House, on Eagle Creek,

in Marion co., Ind. To commence on the Thursday before the first Sunday in September next, at which it is expected there will be a large attendance of our brethren, as all are cordially invited, and it is hoped that the churches whose ministers may wish to attend will render them all the aid in their power, providing for their expenses to and from the Conference. Ample provision will be made by the brethren at Old Union to accommodate all who come to this meeting. Come then, brethren, and come in the fullness of the blessing of the Gospel of Christ. And let all who come by railroad endeavor to get to Indianapolis on Thursday morning and register their names for Old Union, on Eagle Creek, on the registry of the American Hotel, so that the brethren coming to convey them to the meeting who will examine this registry may readily find them. It will be seen that there is a change in the time of meeting from that appointed by the Conference which occurred in this way. That congregation have been holding an annual meeting through the last thirty years on the above-mentioned time which by custom has become established in the vicinity, so that they wish it continued till the Lord comes, or as long as God's Church can be maintained in the Eagle Creek vicinity. We say again, especially to the ministers, come and help the Church at Old Union. A more noble, Bible-informed, stable, and warm-hearted brotherhood does not exist, to claim your co-operation in presenting to their fellow-citizens the truth which makes free.

Wm. G. Packer, Sec'y.

June 10, 1858.

See Pg. 139

Obstacles to the Truth.

Among the obstacles to the prevalence of truth we may enumerate the following:

1. *Prejudice.*—The judgment is often formed without light:—without evidence. And should the truth be presented to a mind thus pre-occupied before it can obtain a lodgment there, it has an obstacle to encounter and remove

of a very formidable magnitude. The strength of prejudice is amazing. Tho' assailed by reason, and argument, and revelation, it often remains as deeply rooted and vigorous as ever. Nay, it is frequently nourished by the very efforts which are made for its destruction.

2. *Pride of Opinion.*—When a man has formed an opinion and committed himself to its support, his mind is fortified against the reception of evidence showing that his opinion is false. Tho' he may feel himself unable to answer the objections which are urged against his views, he still clings to them with the most obstinate tenacity. His pride of opinion revolts at the thought of a change. It would be to him a weakness—a degradation to which he cannot submit.

3. *Authority.*—There are but few minds which *think for themselves*, and form their judgment independent of others. Whether they will acknowledge it or not, almost every man has his *Magnus Apollo*, to whom he listens as to an Oracle. And whatever changes the responses of his Oracle may undergo, he changes with it, and echoes its latest dicta.

4. *Education.*—When the mind is in its forming state, it takes readily the impressions which are made upon it, and retains them through after-life in all their distinctness and vigor. Hence erroneous impressions early made are apt to be enduring. And it is here that truth meets the firmest resistance.

5. *Interest.*—What multitudes are governed by calculations of profit or loss, in forming their opinions! And by habitually acting upon these sordid principles, are given over to believe a lie!

6. *Personal Attachments.*—Man is a social being, and has his favorites, who insensibly exercise a control in the formation of his opinions.

7. *Personal Aversions.*—When truth comes from the lips of those we hate, the resistance to it is far greater than if it proceeded from a different source.

8. *Consciousness of Error.*—This often prevents men from coming to the light lest their deeds should be reprov'd.—They love darkness rather than light,

because their deeds are evil. And tho' conscious of their error, they are not willing to confess and forsake it. —

9. *The Dread of Ridicule*.—How many are prevented from entertaining the truth because it will expose them to the ridicule of their companions! They had rather endure the pangs of a wounded conscience than the scoffs of the wicked.

PALESTINE, Past and Present. By Henry S. Osborn, A. M., Professor of Natural Science, Roanoke College, Va., Member of the Scientific Association, and Honorary Member of the Malta (Mediterranean) Scientific Institute.

This work is the result of recent researches in Palestine and a portion of Syria. It embraces the Natural, Scientific Classical and Historical features of this, the most interesting of all lands, and identifies and illustrates many scriptural passages hitherto unnoticed.

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made during a sojourn in the East; giving social, religious and political incidents, just as they occur among all classes. An invaluable amount of information will thus be concentrated into the most perfectly illustrated work on the subject extant.

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James Challen & Sons, Publishers, Philadelphia, Pa.

The Law of the Sabbath.

As much is said on the subject of the Sabbath, and the necessity of keeping it inviolable; the writer of this article, thought it might be beneficial to the community in general, and especially to the Religious part of it; to transcribe from the Scriptures of truth, the Law of the Sabbath, and the principal injunc-

tions respecting it; for it appears obvious to the writer, that the public at large, and especially the religious public, are deplorably ignorant of its requirements, or are wilful transgressors of its obligations. The writer thought it best to give the quotations and references, so that the reader can refer to them and see if these things are so.

The Law of the Sabbath.

Ex. xx. 8-11, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it shalt thou not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in 6 days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it."

Such is the Law of the Sabbath, as found in the Decalogue. Let us note contents:

1. It is the seventh day of the week; the day on which God rested from the work of creation, therefore it is blessed and holy.

2. It is a day of rest, not only for the heads of the family, but for all belonging thereto. Son, daughter, hired servants, whether male or female; ox, ass, or cattle; and even the stranger who may be sojourning with you. All must rest. It is not to be a comparative rest, but absolute, *Thou shalt do no work.*—In 6 days thou shalt do all thy work.

We will now call your attention to a further enjoinder of this law, and the penalties for infringing it, Ex. xxxi. 12-17,

"And the Lord said unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore, for it is holy unto you: every one that defileth it, shall surely be put to death. For whosoever

doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord. Whosoever doeth any work on the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath day,—to observe the Sabbath throughout their generations, for a perpetual covenant."

Here we find that the penalty for breaking, i. e. defiling it by work, is death. In the 34th chap., verse 2, it is further enjoined, "Whosoever doeth any work therein shall be put to death." In the 35th chapter and 21st verse, the command is reiterated; and further, that the necessity of gathering in the crops, should be no excuse for breaking it. In Ex. xvi. 23, we read, to-morrow is the rest of the holy Sabbath unto the Lord, bake that which ye will bake to-day, and seethe that ye will seethe."—There was to be no cooking on that day. In Ex. xxxv. 3, it is written, "Ye shall kindle no fire throughout your habitations upon the Sabbath-day." In Num. xv. 33-36, there is an account of the arrest and condemnation to death of a man for a breach of this law.

Further: there was to be no jauntings no pleasure-seeking on this day. A Sabbath day's journey was only 729 paces and 3 feet. While a common day's journey was 33 English miles, and 172 paces.

Now, dear reader, what think you of the injunctions concerning this Law?—Do you keep it inviolate? Was you aware of the strictness of its obligations? You are doubtless accustomed to hear from your religious teachers the injunction, "Remember the Sabbath day to keep it holy." But do these teachers know, indeed, what are the requirements of this law? and that the breach of it in one point, is as though they broke the whole, James ii. 10. If not, then they ought to make themselves acquainted with it. If the Shepherds, the leaders of the flock go astray, can they blame the Sheep for wandering also.

Let us examine how many points of this Law are kept inviolate.

The Law says the *seventh* day is the Sabbath. But who keeps that day now? Perhaps they will say there has been a change in the Law from the *seventh* day to the first. Well, if there has they can show it. I know of none. If they cannot show it, let them remember the consequences of "transgressing the laws, and changing the Ordinances," as portrayed by the Prophet, (Isa. xxiv. 5.) But supposing the Law to be changed from the *seventh* to the *first* day, and that the law of the *seventh* is now the law of the first; still the inquiry is, who keeps it? Priest and people, scruple not to travel many miles on that day, either for pleasure, or to attend meetings, employing their horses, their manservants, their maid-servants, their sons and their daughters,—build fires, cook victuals, and otherwise transgress this Divine Law.

Do the preachers indeed believe what they enjoin? then they ought to set forth the whole of this law, and practice what they teach. And if this is to be kept, why not enjoin the other portions of the Divine law, of which the law of the Sabbath is a part, requiring the observance of the Fasts and Feasts, the offerings, the tithes, the ablutions, the ceremonial purifications, and the repairing to Jerusalem 3 times a year of all the males above 12 years old? Either let them do this, or give a valid reason why they enjoin one part of the Divine law, and reject the other!

Perhaps they will answer, that the offerings and ceremonial purifications, &c., were peculiar to the nation of Israel;—and being typical in their character were fulfilled by Jesus and abolished, and therefore no longer obligatory. Well, granting this; what then? was not the Law of the Sabbath also peculiar to Israel? Who can show that any other nation was ever required to keep it?—Besides, did Jesus fulfill *only a part of the Law*, and so leave the Sabbath, the unfulfilled part, to be fulfilled by his followers? Surely no one will preach such a doctrine as this. Then it behoves those who advocate the obligation of the Sabbath now, to give some good reasons

why they enjoin upon Gentiles the keeping of a Law, which was given to another people, and enjoined upon them only.

Further, it will also be necessary for them to reconcile such teachings with the word of inspiration. The Apostle Paul teaches that Jesus had ABOLISHED the Law of commandments contained in ordinances, that he might of Jew and Gentile make a new man, Eph. ii. 15.

Again, writing to the believers at Colosse, he teaches that the hand-writing of ordinances, (the Law,) was cancelled, blotted out, Jesus having taken it out of the way and nailed it to his cross.—Hence he says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of a new moon, or of the SABBATH day: which are a shadow of good things to come; but the body is of Christ." Col. ii. 14–17, and Heb. x. 1. This language is plain.—Here we see that the observances appointed by the Law were but shadows of better things to come, and that the substance producing these shadows, was the Body of Christ.

What are the plain inferences deducible from this apostolic reasoning?

1st. That the Law was for the government of the nation of Israel: and that no other people were ever required to observe it.

2nd. That as it was typical of Christ, the antitype, therefore it was fulfilled in him, and abolished. The Shadow was lost in the Substance.

3. Hence to enjoin upon Jew and Gentile the keeping of the Sabbath now, is to enjoin that which God does not require of them. Therefore cannot be pleasing to him.

4. That no one can break the Sabbath now; "for where is no law, there is no transgression."

Reader, it is better to learn the Divine will, and do that than to seek to please him by doing that which he has not commanded.—L. in G. Banner.

"Human innocence is not to know evil: Christian saintliness is to know evil and good, and prefer good."

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JULY 1, 1858.

Pre-requisites to Baptism.

(Continued.)

BRO. MARSH: It is written, "For I would not that you should be ignorant of this mystery, (lest ye should be wise in your own conceits) that *blindness in part* is happened to Israel, *until the fulness of the Gentiles, be come in*, and so all Israel shall be saved, as it is written, *There shall come out of Zion the Deliverer, and (he) shall turn away ungodliness from Jacob.*—For this, (namely, the above) is my covenant unto them, when I shall take away their sins. As concerning the gospel they are enemies for your sakes; but as touching the election, *they are beloved for the fathers' sakes, for the gift and calling of God are without repentance.*—For God hath concluded them all in unbelief, that he may have mercy upon all."

Now, if that portion of this highly favored race who were contemporary with our Lord and his Apostles, and who were so well instructed in the things pertaining to the Kingdom of God—yea, they were not only possessors of the Law, the Prophets, and the Psalms,—but they had the advantage of the special missions of John, of Jesus, the Twelve and the Seventy disciples, and all the labors of the Apostles subsequent to the resurrection? I say, if they being so much more highly favored than any other portion of the human family ever was in relation to the acquirement and possession of the knowledge concerning the things pertaining to the Kingdom of God, could conduct themselves worthy of the reprobation of God—Could heap up unto themselves the swift destruction which they were even warned by all the missions referred to as impending over them? If they could do this, as they did, does it not demonstrate that it is unsafe to build much upon the possession of correct information upon "the things pertain-

ing to the kingdom of God." And if it should be affirmed that their information was not correct, that would be equivalent to affirming *that our present teachers are more competent than John, Jesus, his disciples and Apostles.* This, however, is simply by the way, as a natural deduction or corollary from what was said in my last.

Paul states that Jesus affirmed it to be his purpose in sending him (Paul) to the Gentiles," to open their eyes, and turn them from darkness to light, and from the power (jurisdiction or dominion) of Satan unto God, that they may receive the forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me." But commenting upon this his commission, he says to the Ephesians, "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles *the unsearchable riches of the Christ, and to make all men see, what is the fellowship of the mystery,* which from the beginning of the world hath been hid in God, who created all things by Jesus, the Christ."

Here he affirms that "*the unsearchable riches of the Christ*" was the theme of his proclamation, and it may perhaps, be affirmed that the things concerning the Kingdom of God form a considerable portion of these unsearchable riches: but to this view there are several potent objections, the principle one of which is that while it is readily admitted that the Kingdom, with its dominion, glory and honor, is a considerable portion of the wealth of riches that are promised to "the Christ;" Yet the fact that they are *promised, made known, revealed,* demonstrates that they are not the unsearchable riches referred to. These it will be seen are contained in what he terms "the fellowship of the mystery;" for he affirms that the result of his preaching is *to make all men see what is the fellowship of the mystery*—or, as his commission reads,—*"to turn them from darkness to light"*—to make them "*see*" comprehend, or understand the mystery, in the which the manifold wisdom of God—

according to his eternal purpose is manifested. It is evident therefore that these unsearchable riches, are the things that had not hitherto been revealed, or which had been kept secret from the previous ages and generations. Hence he calls their revelation to himself, "the dispensation of the favor of God which is given me to youward, how that by revelation he made known unto me the mystery, as I wrote afore in a few words, whereby when ye read ye may understand my knowledge in the mystery of the Christ."

Here we have the Apostle's general definition of the mystery, *the mystery of the Christ*. It was expressed to some extent by the Prophets of old, hence he is called "the seed of the woman," and "of Abraham:"—the prophet that the Lord God would raise up unto them, the priest after the order of Melchizedec, the exalted Lord and King of David and Solomon, and many other names expressive of divers relations. Indeed he himself dwelt with peculiar emphasis and power of delineation upon many of the choice and richly important relations he occupied, and was to occupy, but he reserved as the peculiar glory that he would confer upon his servant Paul,—that he should have the privilege of expounding those most important, most intimate and highest relations that God purposed (the Christ) should establish, called "*the fellowship of the mystery*" of "*God, even the Father, and of the Christ.*" Peter and his associates picture with all their natural vigor, the glory, honor and renown of the Kingdom God has promised to establish, with its throne and government on Mount Zion, namely, in expounding, amplifying and illustrating *the things revealed in the Prophets*, and demonstrating their application to Jesus of Nazareth as "the Lord" their "Righteousness" and justifier.

Hence Peter says, "*we (Jews) have a more sure word of prophecy*, whereunto ye do well to take heed, as unto a lamp shining in a dark place," &c. But whoever said that the Gentiles had a more sure

word of prophecy? They were not the possessors of the oracles of God. They were blind, having their understandings darkened, through the ignorance that was in them. But Jesus and his Apostles taught *the Jews, the children of the Kingdom that they must simply "be born again,"* whilst Paul taught the ignorant, darkened and blind Gentiles *that they must be "created anew."* Did Peter ever impose a new creation on the Jews? Or,—was Paul content to have the Gentiles simply "born again?"—and if he had, it would be found that a birth is inadequate to change relationship to the family of God. Nothing short of a new creation can bring them into acceptable relationship to God. Hence the reason that in the exposition of *the mystery* of the Christ, the Apostle takes such pains to represent him as the beginning of the new creation, and as the Creator of all things that stand related to that creation. I know it has been generally supposed by the learned as well as the popular mind that what is said of him as a Creator, stands related to the Genesis recorded by Moses. But that is not according to Paul's testimony, when writing to the Ephesians, he says, "according to the working of his mighty power, which he (the invisible God) wrought in the Christ when he raised him from the dead, and set him at his own right hand far above all principality and power, and might and dominion, and every name that is named, not only in this world (or age,) but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church which is his body (and) the fulness of him (who is thus made to) fill all in all."

The Apostle here states *the time when*, and the means by which he was devoted to, and invested with these exalted powers and capacities. Even as he says again,—"*Thou art my son, this day (of his resurrection) I have begotten thee:*" and again, "*who is the image of the invisible God,—the first-born of every creature, and he is before all things, and by him all things*

consist. who is the beginning (even) the first-born from the dead, that in all things he might have the pre-eminence: for it pleased the Father that in him should all fulness dwell."

Thus God's mighty power was wrought in him at, and by his resurrection, who by it he was made the Lord, the Spirit, the quickening, or life giving Spirit,—The resurrection and the Life, the Creator. We may say with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Truly, *great is the mystery of godliness, God manifest in flesh.* For to make or create in himself of two one new, one perfect, one complete Man, the perfect abode of Himself. But the fellowship of the mystery I must refer to in my next.

Yours, faithfully,

G. B. STACY.

Farmington, Va., June 18, 1858.

Orangeport Conference.

Pursuant to previous appointment,—a goodly number of ministers and brethren assembled at the Christian Chapel in the village of Orangeport, N. Y., Friday, June 4th, for the purpose of holding the annual Conference for Western New York.

Bro. C. F. Sweet was called to preside, and Bro. C. W. Low, Secretary. The Conference was opened by the chairman with prayer, after which Bro. R. V. Lyon delivered a very able discourse from Acts iii. 19-22, after which the Conference adjourned to meet at 9 o'clock, a. m., June 5th, for prayer, exhortation and mutual edification. The time was spent much to the joy and comfort of the brotherhood,—until about 11 o'clock, a. m., when Elder A. Guthrie gave an exposition of Matt. xxiv., in which he presented in daguerrean likeness the purpose and dealings of Jehovah pertaining to Israel, from the commencement to the close of the Christian era;—showing very conclusively by comparison of the prophetic word with past and present facts, that a *new* dispensation is very

soon to commence, which will result not only in great blessings to the people of Israel, their city and land, but also to all the nations of the world.

After adjournment, Conference met at half-past 2 o'clock, p. m., and transacted the following business:

1. It was unanimously agreed that the cause of Bible truth demands, that as a God-fearing people, we should do all in our power to sustain one or more Evangelists in the Gospel field in Western New Y.

2. Bro. C. F. Sweet was unanimously chosen to labor in the above capacity during the ensuing year.

3. It was deemed advisable that such brethren in different localities as Brother Sweet might select, be requested to co-operate with him in promoting the objects of his mission, in their respective vicinities. They can interest themselves in opening avenues for Bro. Sweet's labors, and in procuring the necessary means for his support.

4. Bro. C. F. Sweet was appointed as an agent to procure, solicit and collect funds for the support of our Evangelist the ensuing year, and was requested to report the result of his success to our next annual Conference. The benevolent therefore who may see it their duty to contribute for this worthy object, will present their free-will offerings either to Bro. Sweet, or transmit them to him by letter, at Albion, Orleans co., N. Y.

Eighty one dollars, fifty cents were received at the Conference, thirteen dollars and fifty cents of which were paid for the purpose above specified, and it was earnestly desired that the friends of truth in our wide-spread and fertile country will at once increase this sum to the amount necessary to amply sustain our worthy Evangelist and family the ensuing year, in the performance of the great and responsible work which the Church has called him to perform.

After a short recess the Conference were edified by a discourse from Bro. C. W. Low, from 1 Peter i. 3, 4, in which he

most conclusively demonstrated that on the resurrection of Christ is predicated the glorious hope of eternal life to the saints, in the undefiled, unfading and imperishable kingdom of God, or the heavenly inheritance.

The Conference then adjourned and assembled again at 8 o'clock, p. m., when *Bro. J. Marsh* gave a discourse from *Rev. xx. 1-8*. His grand topic of discussion was the thousand years' reign spoken of in the text. From an overwhelming amount of testimony deduced from prophecies, part of which have had a literal fulfillment, he showed that the millennial reign of Christ and his saints is to be *literal* also, and on *this earth*. Sunday morning he concluded his discourse, demonstrating from numerous undeniable facts, that the long-looked for, and greatly desired day of glory, will soon dawn—that Israel's gathering to their own land is near, and that God in his abundant mercy is now remembering his covenant with Abraham, Isaac and Jacob, and the land promised to them and their seed.

After a short intermission, *Bro. R. V. Lyon* delivered a discourse on *Messiah's times*. While most clearly and impressively contrasting the peaceful and righteous reign of Christ with the corrupt and oppressive sway of earthly institutions,—all hearts in unison with the former were made to rejoice, and unite in ardent desire that Gentile times may speedily and forever terminate, and the everlasting and glorious reign of Israel's King, commence.

At the close of *Bro. Lyon's* discourse—the Lord's Supper was celebrated by the brethren and sisters present, about 50 in number, which was large when we consider their scattered condition, the busy season of the year among farmers, and the heavy rains which fell during the session of the Conference, especially on Sunday.

Sunday evening this interesting, harmonious and very encouraging meeting closed, after a deeply impressive discourse from *Bro. C. W. Low*, from the words, "Be not deceived," and appropriate exhortations from brethren *Sweet* and *Guthrie*.

Both saint and sinner appeared deeply impressed with the importance of giving earnest heed to the things which they had heard during this Conference. Thus it closed, and we may justly rank it among the best meetings of the kind which we have had the pleasure of attending for a long time past. May its fruits be seen not only in the enlightenment of some who previously were in a great measure strangers to the truth, but in giving a new vigor to the union of the brotherhood in Western New York, and in adding fresh courage and increased zeal to their united energies to forward the great and good work of disseminating the glad tidings of the kingdom of God, at this auspicious moment.

The following named brethren were selected by *Bro. C. F. Sweet* to aid him in his Evangelical labors, as specified in the *third* item of the business of the Conference:—

Orangeport, N. Y., *G. Brown* and *W. Freeman*.

Rochester, R. Bradfield.

Darien, B. C. Simonds.

Batavia, W. Putnam.

Bethany, P. Chaddock.

Kendall, O. Spicer.

Fairport, W. Storms.

Tyrone, W. Forrester.

Dansville, D. Cogswell.

Springwater, A. Wiley, B. Morris.

Honeoye, C. Arnold, Bro. Hancay.

Seneca Falls, T. G. Newman.

South Butler, P. Wetherwax.

Willing, C. Rogers, Bro. Eggleston.

Spring Mills, G. G. Colvin.

Elmira, T. Fassett.

Nunda, C. Boughton, L. Lovell.

The names of other brethren will be added to this list as they may be suggested to *Bro. Sweet*, or to fill the place of those already mentioned should any not accept the appointment. These brethren are requested to correspond with *Bro. Sweet*, and co-operate in his Evangelical labors: they may be of essential service to the good cause by acting unitedly and with energy, and it is hoped they will willingly

do this. EVANGELIST'S REPORT.

Expenses of the past year,	\$450,00
Cash, &c., received,	333,58
Deficiency,	\$116,42
Pledges yet unpaid,	67,13
Leaving a balance of	\$59,29

It was ascertained that Bro. Sweet, in expectation of realizing aid from those who have given their pledges for his support, and from others who have not pledged—and being necessitated to do so, has borrowed money to meet his current expenses. When these facts are known, it is hoped that those who have subscribed to sustain him, will at once remit their subscriptions and donations to Bro. Sweet as soon as they can. Though straitened in pecuniary matters, he does not falter in the cause of his soon-coming Savior. While he thus devotes his *all* to this work, those who love the precious and heart-cheering truths he advocates, it is fondly hoped will not be remiss in the discharge of the duty that devolves upon them *viz.*: to sustain him as an Evangelist of the blessed Gospel.

By order of the Conference,
C. W. Low, Sec'y.

It was truly reviving to us to leave the numerous cares which daily demand attention, and meet and enjoy the Christian society of the tried and faithful ones whom we saw at this Conference. All appeared to be actuated by the spirit of Christ. Not a discordant note was touched by any during the entire meeting. One faith, one hope and joy were apparent in the assembly.

The one faith was evidently enlightened and firmly based on the immutable word of God; and it was truly encouraging to see it clearly manifested by all—that the *literal word* is the foundation of their faith. They have learned the difference between

The effect which this meeting produced on the community where it was held, must be left for the future to develop. Of one thing, however, we may speak with much satisfaction: considering the heavy rains which fell during the session of the Con-

ference of fallible men unlawfully drawn from it, erroneous opinions formed concerning it, labored and learned commentaries upon it, and ingeniously framed theories which very nearly resemble,—but differ and lead from it. The battle in defence of the literal principles of interpretation has been long and severe: some who once stood shoulder to shoulder in the conflict, have either fallen or gone over to the host of mystifiers, while a faithful few have stood their ground and pushed their victories into the camp of the enemy, until by the power of almighty truth, they have been strengthened in faith and increased in numbers, so as now to be able to accomplish a great and good work in the fight of faith and love, provided their christian union remains unimpaired, and their holy zeal for the truth, instead of being diminished shall be increased. "The Word, The Word," is the only strong tower of our defence, where we may safely abide and no where else.

The equitable principles of christian union and co-operation appeared to be well understood by those who attended this Conference. So far as we were able to judge, the plain word of God is taken as the only and all-sufficient test of fellowship among them. While faith in and obedience to that word, are zealously urged, each one is left to the free and undisturbed enjoyment of mere matters of *opinion* in things of religion. If these principles were better understood and carried out by all professed reformers and christians,—they would find no use for human tests, would be united as one body, divisions among them would cease, and as a matter of course their influence in favor of the cause of truth and righteousness would be incalculably more potent and salutary than it now is—or ever can be in their present unhappy divided condition. Read or hear, understand, believe and obey the plain word of God as He has most graciously revealed it, is all that is required by Him to constitute an individual, a son or daughter of God.

ference, the attendance was good, and the attention to the word preached, commendable; and it is but just to say that we never witnessed a more hearty willingness on the part of many to entertain those who had come from abroad to attend this Conference. May the riches of the Gospel of Christ be their exceeding great reward!

Brethren parted with an increased hope, that as a people, better days have dawned upon us. Deep and sore trials and conflicts however, may be and are expected in the future; the corruption and instability of these perilous times lead us to look for such things. Yet a union on gospel principles appeared to be permanently formed, and the voluntary assent of all was that co-operation in the cause of truth is indispensable to the accomplishment of the greatest amount of good. May this union and co-operation be blessed of Him whose servants we are, so that should we be favored with the privilege of meeting our brethren in western New York in another annual Conference, we may have good reason for speaking more highly in commendation of Christian love and fervent zeal,—than we now have.

EDITOR.

Bro. R. V. Lyon from the State of Connecticut, is now on a preaching tour in western New York, and Canada West. His efficient labors will be acceptable and a blessing to the lovers of Bible truth, who will find it a pleasure to help him after a godly manner in the work of his mission.

We are glad to learn that our brethren in different States, have either appointed, or contemplate holding Conferences the present season. Let all attend who can, and may great good be the result of these meetings.

Bro. M. Rikert, Ontario, Knox co., Ill., desires some ministering brother to call in that section, and preach the glorious Gospel.

The Recent Revival.

We say the *recent*, because it is now in the past; the business season has commenced—the lakes and canals are open, banks discount—in a word, the late financial crisis is over, and the great machinery of industry, commerce and speculation is again in motion, and all heads and hands are required to be at their respective posts, early and late, Sundays and week-days, to keep it moving, hence as a natural consequence, the revival machinery runs slowly, or has ceased to move for the want of operatives to work and material to feed it.

That this revival was the legitimate effect of the recent monied crisis, is tacitly admitted by its organ, "*The Way of Life*;" for in its prospectus just issued, it speaks thus of this religious excitement. The italicizing is ours:


"The two great facts which, during the last year, have most deeply agitated this continent, in its business and its homes, are the paralysis which has fallen on the commerce and business of the world, and the universal interest that *the whole country* has simultaneously felt in the concerns 'of the life to come.' *The whole structure of our commercial hopes* dissolved in the panic which followed the failure of the Ohio Life and Trust Co., on the 24th of last August. The terror was as instantaneous and electric, as though it had come from the touch of the spear of Ithuriel.


"At that moment, when *the foundations of men's earthly hopes gave way*, when we were as a nation pressing the fruit of Sodom to our lips, only to find it ashes, then *the nation* began to turn away from things perishing to things which remain forever.

"*This explains* in part the Providence which has guided us to the late wonderful developments we have witnessed of the power of Christianity in moulding the feelings and destinies of men—the *action* and the *sentiments* of a great people," &c.

From this admission, it is clear that if "the Ohio Life and Trust Co.," and other similar, fraudulent institutions, had been able to have continued their work of dis-

honesty, this "nation" would not have been moulded into "Christianity," as it has recently been! According to this hypothesis, would it not be well to recommend to the remaining speculators and sharpers of the nation, who have not been moulded into Christianity, by the late dissolving of "our commercial hopes," to engage as soon as possible in the work of deception, fraud, and robbery, of the unsuspecting, honest hard-working men and women, widows and orphans of the country, to organize and put in operation more "Life and Trust companies," or something else equally fraudulent, on which to place "our commercial hopes," that by the bursting of the bubbles, those hopes may be "dissolved," and consequently another revival of the *Christianity of the nation* again take place? Truly, these are strange times!

 The promptness with which quite a number of our subscribers have paid their subscriptions on the present volume of the *Expositor* is commendable in them, and encouraging to us. It would be an essential benefit at this time if we could realize what is due from others for books and the paper; and we hope that they will not only find it a pleasure, but convenient to let us hear from them soon in reference to these matters.


 We suggest to the brother who has furnished an exposition of the parable of the Ten Virgins for publication that the similitude between the midnight cry, and the facts it is designed to represent, can only be fulfilled in the *actual* coming of the Lord. At the celebration of marriages according to ancient Oriental custom, the midnight cry was never made until the sign of the approach of the bridegroom was seen in the distance: hence the antitype of the midnight cry is yet future, as doubtless is the case in reference to many other important facts represented in this parable. We therefore respectfully suggest that our worthy correspondent review this very important parabolic prophecy, before giv-

ing the result of his thoughts on it to the public. We delay the communication hoping to hear from him again relative to it.

An Important Movement.

The contemplation of God's dealings with the different nations of the earth, in the unfolding of his great purpose in the creation of this World, and the creature, MAN, is a source of never-failing profit and information to the student of the *Word* revealed,—“the holy Scriptures, which are able to make us wise unto salvation.” Foremost and pre-eminent among these nations and peoples, stands ISRAEL, whom Jehovah has seen fit, not only to exalt to this high pre-eminence, but also to declare them to be “an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself,—ABOVE ALL PEOPLE THAT ARE UPON THE FACE OF THE EARTH,” (Deut. vii. 6,) and “Ye shall be unto me a kingdom of priests and an holy nation.” (Ex xix. 6.) Now without stopping to show the undeniable truth of this in the past history of this people, we will simply add that notwithstanding “blindness hath happened unto Israel until the fullness of the Gentiles be come in,” yet this solemn annunciation of Jehovah our God, is as true in reference to the future, as it has been in the past.—“For—the Kingdom (of Israel,) is the Lord's and He is the governor among the nations.”

For about 2,000 years the judgments of God have been poured out upon Israel, for their transgressions and iniquities. But will God fulfill his declaration to Moses? He has pledged himself that He will. Let us hear what He says by the Prophet Jeremiah,—

“Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, which divided the sea when the waves thereof roar;—The Lord of hosts is his name: *If those ordinances depart from before me, saith the Lord,  then the seed of Israel also shall cease from being a nation BEFORE ME FOR EVER. Thus*

saieth the Lord,—If heaven above can be measured, and the foundations of the earth searched out beneath, ~~then~~ I will also cast off all the seed of Israel, for all that they have done, saith the Lord.”—(Jer. xxxi. 35-37.)

“And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son,” &c.—Zech. xii. 10.

“Arise, shine; for thy light is come, and the glory of God is risen upon thee.—And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel: whereas thou hast been forsaken and hated,—I will make thee an ETERNAL excellency, a joy of many generations.”—Isa. lx. 1, 3, 14, 15.

This, respected reader, is the fiat of the all-wise God, and none but the infidel,—sceptic, or spiritualist, all blasphemers in His sight, will attempt to nullify it. The Conversion, Restoration and final Glorification of Israel, under their great King—the “despised Nazarene,” being proved from the Holy Oracles, we will now consider the *period* or *era* in relation to these events, in which we now live.

For brevity sake, without going into the detail, Daniel was informed that the desolations which prevailed in his day were to continue 2,300 days or prophetic years—which without specification, is allowed by all acquainted with the subject to be about fulfilled. And with this agree the other prophetic dates. But how shall we know this for a certainty? Listen!

“And he spake to them a parable; Behold the fig-tree, and all the trees: when they now shoot forth ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the

Kingdom of God is nigh at hand!”—Luke xxi. 31.

The fig-tree is here figuratively used to represent Jerusalem, the land and people of Israel, about to experience a long and dreary winter of Gentile domination, the “desolation” spoken of by the Prophet Daniel (Dan. viii.) Has this been fulfilled in the past? Let the Roman conquest, the destruction of Jerusalem by Titus,—the tyranny and oppression of 18 centuries, the devastations of Saracens, Turks and Christians, (!) answer! Let modern travelers answer, let Chateaubriand, Buckingham, Dr. Clarke, Brown, Jelfe, Sir F. Henniker, Dr. Robinson, and many others testify. A short extract from Dr. Richardson, we cannot forbear quoting, as proof of the past, and an important bearing on what we shall presently adduce:—

“A few gardens still remain on the sloping base of Mt Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation,” &c.—“but all round about Jerusalem the general aspect is blighted and barren, and the grain itself, like the starving progeny of famine, seems in doubt whether to come to maturity, or die in the ear,” &c.

Any amount of testimony could be given to prove the *literal* fulfillment of prophecy in the moral condition of Israel and and the physical changes in the Land,—but space forbids even an allusion.

It need not be told to the intelligent believer that the long winter of Israel’s punishment has so far terminated that the buds of the approaching genial season are now quite visible, and afford unmistakable evidence of the near approach of a blessed era. This budding is scripturally predicted, see Jer. xxxi. 27, 28; Ps. cii. 16. Please read these scriptures, and many others which we cannot quote, with the following very solemn facts:

RESTORATION OF PALESTINE TO THE JEWS.

Rev. Ridley H. Herschell recently delivered a lecture at Edinburgh, on the present state of the Jews in the East, and on the Continent of Europe, with some account of the openings for their

return to the Holy Land. He gave interesting details regarding the present condition of the Jews, both in Europe and Palestine. It was a curious fact, but he was prepared to prove that in proportion to their respective numbers there was a far greater amount of Jewish Christians in the world than there was of Gentile. During the last twenty years, too, Jewish converts had been more numerous than they had ever been at any previous period since the time of the Apostles. This was especially true of the educated and influential classes, and in proof of this he might simply mention that there were at the present moment no fewer than twenty-six professors in the University of Berlin, who were either converted Jews or of Jewish origin. Among them was Professor Kirsch, the famous ecclesiastical historian. In regard to the openings for the return of the Jews to the Holy Land, he might mention that he lately had an interview with the Turkish Minister in London, and that in referring to the recent disturbances in Jaffa, his excellency asked him what ought to be done. He, Mr. Herschell, then stated to him that the best plan to adopt in the circumstances, and the only plan which would tend to effectually secure peace and prosperity to Palestine, would be for the Sultan to allow the Jews once more to take possession of it. Being an active, enterprising, and industrious people, they would soon rid the land of the marauding Arab tribes, and promote its welfare in every respect. The Turkish Minister highly approved of this proposal, and promised to lay it before the Sublime Porte, who would, he doubted not, at once accede to it. Mr. Herschell concluded by a reference to the glorious results which might be expected to flow from the restoration of the Jews to their own land in the manner alluded to.

Our object in these remarks has been to invite the reader's attention to another feature of this Providential work, in the publication of an Israelitish Christian periodical recently commenced in the City of New York. Having examined this work, we have no hesitation in saying that it is a

very remarkable production, and bears testimony in a powerful manner to the truth according to Moses and the Prophets, Jesus and his Apostles. It is evidently destined to exert great influence in Israel, and enlighten many on the "greater Prophet." Let each and all who have the welfare of Israel at heart, subscribe at once to *The Israelite Indeed*, and encourage this laudable endeavor to restore health to a sick patient. Below we give some extracts from the work in question, which give some idea of its character. Of one of the Editors, we have a personal knowledge, and would recommend to the kindly sympathy and Christian regard of Gentile brethren, a most worthy and kind hearted Christian gentleman, who yearns to do good to the "outcasts of Israel," and "the dispersed of Judah." Mr. Arnold Pitowski, is of the "seed of Abraham, according to the flesh," and has literally left father, mother, sister, home, plenty, friends and prosperity to communicate the exceeding riches of Christ to his brethren: we commend him to you as every way entitled to your sympathy, prayers and assistance in his laudable work.

The promised conversion of Israel should have a prominent place in the Gentile mind and stimulate us to labor for them—*They have now not believed in your mercy, that they also may obtain mercy.* Rom. xi. 31. *The Gentiles are to rejoice with Israel in Jehovah's great blessings yet in store for them.* See Ps. xciii. 3; Hab. ii. 14.

Read carefully in this connection, Isa. xlix. 22; lx. 10; lxvi. 20; ii. 34; Jer. xvi. 19; Ezek. xlvii. 22; Jer. Zech. viii. 20-23; Jer. xxx. 9; Ezek. xxxiv. 26; Zeph. iii. 14-20.

The subscription price of this Magazine is \$1.00 per annum, in advance. Address, *Editors of The Israelite Indeed*, 281 Hudson St., New York. The traveling agent as well as one of the editors, is Mr. Arnold Pitowski, who, with his enterprise, we commend to the favorable regard of the reader.

S.

"THE ISRAELITE INDEED" will have for its object, to present and defend

Christianity from the Historic, Hebrew point of view. "THE ISRAELITE INDEED" maintains that "Christianity is the only *true* Judaism of Moses and the Prophets." This truth will here be defended against Jewish and Gentile objectors. "THE ISRAELITE INDEED" will also contain other miscellaneous matter, of interest to both Jew and Gentile.

THE DESTINATION OF ISRAEL.

Psalms 102: 13—15.

The word of God, as all Christians allow, is a revelation of God to the whole world: but, when we open the inspired volume, we find that by far the greater portion of it is occupied with the laws and history of a peculiar people. The Old Testament forms three quarters of the sacred book; and this with the exception of Job and a few chapters of Genesis, refers almost exclusively to the Jews, the ancient people of God. When we extend the observation farther, to the Prophets, we find there some Gentile predictions, a considerable number of which perhaps are fulfilled, yet they contain, generally, Jewish history and Jewish prophecies, which for the most part we apprehend, are still unfulfilled. The Spirit of God, by whom the Scriptures were given, testifying thus extensively to one peculiar people, it surely is the mind of God, that towards that people the attention of Christians should be directed, especially when we farther consider, that, through men of that nation, the Gospel was brought to the Gentiles, and that from them, as concerning the flesh, Christ came who is over all, God blessed for ever. I shall not now stop to show, how sadly many Gentiles have departed from the analogy of Scripture, by neglecting the Jews, by closing, or perverting to their own use those prophecies which belong only to them; but shall rather bless God for having turned the minds of many of the present generation, to take a great interest in the cause of the Jews, and to search into the pages of Jewish prophecy.

The word "Gospel," or glad tidings of salvation, comprises not only the sav-

ing grace for dying sinners. Christ's mission has not ceased with the shedding of his precious blood, to cleanse us from sins, to justify us by his merits, by his righteousness. No: Christ's mission will be also to accomplish the purposes of God in regard to Israel; to fulfill all the promises spoken by the Prophets of Israel. Let us consider a few of those mercies, both temporal and spiritual, as we find them revealed in the word of God.

I. Israel, even the whole nation, shall be restored from their present dispersion. Isaiah 11: 10, to the end, and ch. 12 — On this prophecy it is to be observed, that it cannot refer to the return from Babylon, 1st. Because it speaks of a restoration and gathering from a dispersion, and not of a return from a captivity; and the Babylonian exile is called in the Scriptures a captivity. 2ndly. Because the union of Judah, and Ephraim or Israel, is mentioned in this passage, which has not been fulfilled, in the return of Israel from Babylon. It therefore must still be in the future.

II. The kingdom of Judah and Israel, disunited since the time of Rehoboam, shall again be united in one. To this the oracle of God testifies, Hosea 1: 10, 11. Remarkable, also, is the word of the Prophet Ezekiel, to the same effect. The Prophet was commanded to take two sticks, signifying the rods of authority, the two sceptres of the two kingdoms, Israel and Judah; and they became *one* in his hand; upon which follows what is said in Ezekiel 37; 21, to the end.

III. Israel and Judah will be established, as in ancient days, under a Theocracy; David, the beloved, even Jesus the king Messiah, will be their king: "David, my servant, shall be king over them; and they shall have one shepherd," is a promise we have just now quoted. The Prophet Jeremiah says: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute justice *in the earth*. In his days Judah shall be saved, and Israel shall dwell safely, and his

name shall be called Jehovah, our righteousness. The Prophet Isaiah says 9 : 7, "Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even for ever. The zeal of Jehovah of hosts shall perform it." With these prophecies, spoken by men of God in the Old Testament, the message of the Angel to Mary, the mother of Jesus, doth perfectly agree. I refer to the first chapter of the Gospel according to Luke, where, in the 32d verse, we read thus: "He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." It is here especially to be observed, that the Angel said, "the house of Jacob;" by which can only be understood the twelve tribes of Judah and Israel united.

IV. We have further promises, the sure word of God, that, under the reign of the Messiah, Israel shall be established, with a prosperity never before known, and happiness in their own Land. Ezek. 34 : 26. Hosea 2 : 18—end.—Joel 3 : 18.

Lastly, Israel shall be called a holy people to the Lord; the whole nation shall be brought under the power of the promised covenant. Jer. 31 : 31. And what will be the result of that covenant with them? We find again the best answer in the word of God itself, in several places. In the 4th chapter of Isaiah we read: "It shall come to pass, that he that remaineth in Jerusalem shall be called *holy*, even every one that is written among the living at Jerusalem." And again in the 60th chapter: "Thy people also shall be all righteous; they shall inherit the land for ever; and in the 62d chapter, "And they shall call them the *holy people*, the redeemed of the Lord."

I have mentioned only a few of those future mercies which await the ancient people of God, when the Lord shall open his eyes upon them, and which his

present returning favor is, we believe, the earnest and the pledge. "Arise, O Lord! and have mercy upon Zion!—We beseech thee, let the Redeemer come to Zion, and turn away ungodliness from Jacob!"

But now let us see what benefits shall flow to the Gentiles, when Israel shall be converted to God, and be restored again to his favor. The question is often asked: By what means the world is ultimately brought to the faith and obedience of Christ? The usual answer is: through means of Missions, as now employed. But, as holy, as necessary and as blessed as the Missionary cause is, I believe that answer is arising from a very mistaken view of Scripture. *The object* of the present dispensation is, to gather in a remnant to God. The Gospel, our Lord says, is to be preached "for a witness to all people; and then shall the end come." Mat. 24 : 14.—And in accordance with this, the Apostle James declares: "God did visit the Gentiles, to take out of them a people for his name." Acts 15 : 14. And thus has it been from the Apostolic time unto this day. The preaching of the Gospel, through Missions, and in other ways, has been doing, and is doing still, its work; and a people is gathered to the Lord, even a remnant according to the election of grace. But, compared with the length of time, with *eighteen centuries*, the Gospel has made very little progress in the world; very little indeed, if the Lord should come now, and separate the real from the nominal Christians.—But, blessed be God, earnest investigation of Scripture, and, after Scripture, experience, are showing us the error, and what the Christian world is now beginning, though slowly and late in time, to be convinced of, namely, that, "*Salvation is of the Jews*:" salvation, not merely as witnessed in the sufferings, death and resurrection of Jesus Christ, but in all those glorious effects of that incipient salvation hereafter to be developed in the restitution of the kinsmen of our blessed Messiah, as concerning the flesh. It was Jesus, of the seed of Abraham, who purchased our salvation with his

precious blood; the Apostles were children of the same race, who first preached to the Gentiles, and made them known, that salvation was so purchased by the Son of God; and we apprehend, *it is through the same nation* that we are to look for the full communication of blessings yet promised to the Gentiles. The precise manner in which these blessings are to be communicated, through them, to all nations of the world, we perhaps do not know; but it appears obvious enough from Scripture, that they shall be a channel of blessings to the nations, and that they shall be the great means of calling the attention of all nations to their God. This is not a mere assertion; we shall prove the truth of it by the word of God, whose promises are yea and amen.


1. Israel when converted to God, shall be a blessing to all nations. The remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass that tarrieth not for man, nor waiteth for the sons of men." (Micah 5: 7.) And again, in Isaiah, 19: 24, "In that day Israel shall be the third of Egypt and Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying: Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance."


To this the prediction of the Apostle Paul perfectly agrees, when he says, in the 11th chapter of the epistle to the Romans: "Now, if the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!" And again; "If their casting away be the reconciling of the world, what shall the receiving of them be, but life from the dead?"


2. Israel shall be the means of drawing the attention of the nations to God. The Psalmist says: "God be merciful unto us (Israel), and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations." Ps. 67.—And again: "He has remembered his mercy and his truth toward the house of

Israel; all the ends of the earth have seen the salvation of our God." Ps. 98. The Prophet Isaiah thus testifies: 61: 9, "And their seed shall be known among the Gentiles, and their offspring among the people; all that see shall acknowledge them, that they are the seed whom the Lord has blessed." Further, the *miraculous overthrow* upon the mountains of Israel, of the great confederacy of Gog against Israel, will lead to the same result, which is testified by Ezekiel (38 and 39) saying: "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord—And I will set my glory among the Heathen, and all the Heathen shall see my judgment that I have executed, and my hand that I have laid upon them. When I have brought them (Israel) again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations, *then shall they know that I am the Lord their God.*"

Thus, my friends, the oracles of God testify clearly, that Israel shall be a blessing to all nations: and thus, through the wonders with which the Lord will accompany their establishment in their own land, shall the attention of the Gentiles be drawn to God. Let us therefore exclaim with the beloved servant of God, the royal singer of Israel, "Arise, O Lord, and have mercy upon Zion!"

 We have decided to publish another edition of the Harp soon: Those interested, will do us a favor by forwarding their orders, with the cash, immediately.

 In order to ensure a general attendance at General Meetings, Conferences, Camp-Meetings, &c., we recommend that timely notice of such meetings should invariably be given in the Expositor, and thereby give it the greatest publicity. In order to insure insertion such notice, must be received by the 12th and 26th of the month.

 Brethren will greatly oblige us by remitting bills of this State, the Eastern States, except Rhode Island, Canada, or gold. Western, Southern and Pennsylvania bank bills are uncurrent in this section, and subject the holder to heavy loss.

FROM BRO. R. V. LYON.

BRO. MARSH:—The Conference at Orangeport, N. Y., was the first that I have attended since the spring of 1849. Praise be to the Father of all Grace, through our Lord Jesus Christ, that it was the best Annual General Conference that I ever attended. I am thankful to God for the opportunity of forming an acquaintance with many of my Father's family, especially my brethren in the ministry, and my heart was made glad, whilst listening to the Word of Life, as it fell from their lips. The effect produced on the community by this gathering of the saints and the proclamation of the things concerning the Kingdom of God and the name of his anointed was good! By the urgent request of the brethren in that vicinity, I remained one week and preached a number of times to attentive congregations. And I hope that the day of judgment will reveal the fact, that good was accomplished in the name of the Great Head of the Church. Amen.

R. V. LYON.

North Augusta, (C. W.) June 17, '58.

P. S.—I am grateful to Bro. Lawrence for his kindness toward me in conveying me to Niagara Falls and the Suspension Bridge.

R. V. L.

FROM BRO. U. S. ALGIRE.

BRO. MARSH:—I feel refreshed and encouraged after perusing the pages of the *Expositor*, to find that there are yet a goodly number of able and efficient ministers in the field, who are preaching the whole truth as it is revealed to us in the Scriptures. I must say that I am highly interested in the discourses by Bro. SEISS, as given in the *Expositor*; the two last are refreshing to the humble child of God. Also your views on pre-requisites to baptism, in my judgment, are in perfect harmony with the revealed word. May God assist you to keep us furnished with present truth through the *Expositor*. We are truly living in perilous times, as described by the Apostle. 2d Tim. 3: 1-6. "For men will be lovers of themselves, covet-

ous, boasters, arrogant, revelers, disobedient to parents, unthankful, unholy, without natural affection, promise-breakers, false accusers, without self-control, fierce, haters of the good, betrayers, rash, puffed up, lovers of pleasure rather than lovers of God; having a form of godliness but denying its power: from such turn away." (Whiting.) These characters are numerous, and nowhere more so than among the professed Christians of the present day.

URIAS S. ALGIRE.

Liverpool, (N. Y.) June 20, 1858.

BRO. O. R. L. CROZIER, Grandville, (Mich.) June 14th, 1858, writes:—I would do you good to meet with and preach to our little church in Jamestown. Such freshness of love and zeal I have not witnessed before in years.—We now number of believers, hearty and true, forty-three. They are intelligent, and growing in knowledge and grace—many others are studying.

BRO. A. C. LEWIS, Burlington, (Mich.) June 11, 1858, writes:—I wish to say through the *Expositor* to the Brethren scattered abroad, throughout Northern Indiana and Southern Michigan, that by the arrangement and engagements of the Co-operating Society, there is yet due to A. N. Seymour and E. Miller, jr., as Evangelists, sixty dollars and twenty-five cents. (\$60 25;) there are unpaid pledges, (or not reported paid,) to the amount of \$62, as follows: Burlington, Calhoun Co., \$17 50; Le Roy, do, \$17 50; Mendon, St. Joseph Co., \$10; Waukishme, Kalamazoo Co., \$2 00; Van Buren Co., \$15 00.—(Southern Indiana not reported in last Conference.) It is as necessary to pay these Evangelists as to pay the "hireling," and we know what the Apostle James says of the rich men that have kept back the hire of the hireling. Jas. 5: 1-4.

We are rather in a cold state here, but yet the believers in the Gospel are firm in the faith of the soon coming of the Son of Man.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.]

ROCHESTER, N. Y., JULY 15, 1858.

[No. 4.

The Last Times.

AN EARNEST DISCUSSION OF MOMENTOUS THEMES.

BY J. A. SEISS, A. M.,
Author of *Lectures on the Epistle to the Hebrews, Baptist System Examined, and Pastor of the Lombard Street Lutheran Church, Baltimore, Maryland.*

EIGHTH DISCOURSE.

THE RESTORATION OF THE JEWS—OBJECTIONS ANSWERED—NEW TESTAMENT ALLUSIONS TO THE SUBJECT—ANCIENT PROPHECIES—HISTORICAL FACTS—PARTICULARS EXPLAINED.

"Say unto them, Thus saith the Lord: Behold, I will take the children of Israel from among the heathen, (nations,) whither they be gone, and will gather them on every side, and bring them into their own land."

It is to be borne in mind that our inquiries in this series of discourses relate to but one great epoch in human affairs, called "The Last Times" and "The End of all Things." All that I have thus far said appertains to this wonderful and critical period. The personal return and manifestation of Christ in our world,— "the restitution of all things," the resurrection of the sainted dead, the transfiguration of the pious living at the time, and the terrific administrations of the enthroned Messiah upon the guilty nations and confederations of the earth, all, to a great extent, are contemporaneous. They all synchronize or happen together in the same general period.— But there are still other great occurrences predicted for that time of wonders.—

Among these is the conversion and final restoration of the Israelitish race.

That the great bulk of this astonishing people will yet be converted to Christ the Messiah, is pretty well agreed on all hands. Whitby says, "This hath been the constant doctrine of the church of Christ, owned by the Greek and Latin fathers, and by all the commentators I have met with." The inspired declarations upon this subject are too explicit to be evaded. "*All Israel shall be saved:* as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them."

But that this scattered family of Jacob shall again be gathered, and nationally restored to the land of their fathers, is not so generally admitted. Some have no patience at all with such a theory, and sneeringly ask, What can be the object of such a restoration? What end is it to answer? What purpose can it subserve? But to all such methods of reasoning, it is enough to reply that our business is with *the Word of God*, and that if God has announced it as his purpose so to restore the Jewish nation he certainly has adequate reasons to justify his purpose. No Christian will refuse to defer to the rectitude of Jehovah's doings. The only question is, whether *God has said that he will restore the Jewish nation*; for, if he has so said, no reasonings of ours can invalidate his promise, or throw uncertainty upon his word. Whether we can foresee the objects to be subserved or not, there is not a "jot or tittle" of his revelation which is not more reliable than

the mere abstract reasonings of all the wisest thinkers that ever lived.

Others tell us that the restoration of the Jewish nationality would be contrary to the spirit of the gospel; that all such distinctions and differences as are implied in the re-establishment of that nation have been superseded by the new covenant; that "the middle wall of partition" between Jews and Gentiles has been broken down in Christ; and that therefore we cannot hope for Israel's restoration. But what of that, if God has clearly declared that he will rebuild Jerusalem and the Jewish state? We dare not set aside the positive declarations of the Lord by human inferences. *But it is not true that the Gospel has abolished all national distinctions. The wall of partition has been broken down only so far, that the offers of forgiveness and eternal life are now made equally to Jews and Gentiles,* so that either may embrace them and be numbered with God's redeemed ones. Receiving Christ as the Savior does not make Englishmen Americans, nor Frenchmen, Greeks.—These national distinctions still remain, however eminent may be our saintship, and will perhaps remain forever. Converting a Jew to Christianity will not make him a Gentile. And if there can be an English or American nationality without subverting the spirit and nature of the Gospel, there may also be a Jewish nationality equally exempt from all contravention of the Christian economy. I can see no more difficulty in the one case than in the other.

Again, some say if we admit that the Jews are to be restored as a nation, we must also admit that they will occupy an enviable place and possess peculiar prerogatives, which it would not be well for us to concede. But shall we bend and modify the word of God to make it harmonize with our whims and jealousies? Are we to explain away the positive statements of revelation because they disagree with our tastes and conflict with our vanity and pride? Away with such unworthy feelings upon a subject like this! What if the Jews shall be put into the front ranks in the glori-

ous kingdom of the Son of David? If God sees fit to give them that place, will it not be right? They have not abused their original calling any more than the Gentile church has abused the Gospel. The most illustrious of the saints belonged to the Jewish race. The adorable Redeemer himself was a Jew. "He took on him the seed of Abraham."—For more than two thousand years the Hebrew people were nurtured as God's own favorites; and for all that time were the only people under heaven who worshiped the one living and true God. And had it not been for them, where would be the Bible in which we glory, or those glad promises of life through which we hope? Then why marmor and seek to turn the point of Jehovah's prophecies, because, perchance, these descendants of Abraham, Isaac and Jacob may yet be blest for their fathers' sake, and be made to stand high in the millennial kingdom? For my own part, I am heartily willing to acquiesce in any arrangements which the blessed Savior may make; and I will at the same time persist in holding as the truth of God whatsoever I find clearly stated in his holy word, no matter where it may lead me.

And yet again it is said that the New Testament is the key to the Old, that the New Testament says nothing about the restoration of the Jews, and that therefore we are to seek for some other interpretation of those Old Testament predictions which seem to declare it.

Now, I deny that the New Testament is silent on the subject, and will presently show to the contrary. But, if the Gospels and Epistles never once alluded to it, I would still deny the inference which the objector would have us draw from such a fact. The announcements of the prophets are just as reliable and authoritative as those of the apostles and evangelists; and it is a mistake to suppose that, because we have the New Testament, we have nothing further to do with the old. The one is no less the word of God than the other. Each department of the Scripture has its own peculiar importance, and was given to

meet its own peculiar emergency. And if a thing asserted in one part, given for one purpose, is not re-iterated with equal explicitness and fullness in a subsequent part, given more directly for another purpose, to conclude therefrom that what was first asserted is no longer the divine intention, would be to treat the immutable Jehovah as a child. I know that the New Testament contains but little on the subject of Israel's restoration. But it has allusions to it, and encouraging allusions, which are enough to show that God's purpose in that direction still stands.

The first passage to which I refer you in the New Testament respecting the restoration of the Jewish race, is one uttered by the Savior himself, where he says, "*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*" Take a plain, common-sense view of this passage, and what does it mean? The treading down of Jerusalem can be nothing more nor less than the destruction and desolation of the Jewish metropolis and state by the deportation of the Jewish people.—And what is the cessation of this treading down of the Jewish metropolis and state but the restoration of the Jewish people? Who can make anything else out of it? Commentators have been wrangling and racking their wits for ages about what is to be understood by the fulfilling of the times of the Gentiles: but, if we recur to what has been developed in our preceding inquiries, who can have any difficulty with it? The fulfilling of the times of the Gentiles is simply the winding up of the affairs of the present Gentile church at Christ's second manifestation,—the day of judgment to the Gentile nations and church, as Christ's first coming brought after it the day of judgment to the old Jewish nation and church. And when this day of judgment to the Gentiles comes, and the period is fulfilled when the present economy of Gentile ascendancy is to be closed, then the Savior says, Jerusalem shall be trodden down no longer; that is to say, it will be restored, and the nation whom it represents, and whose heart it

was, is and ever shall be, shall again occupy its ancient place in more than its ancient grandeur.

A second New Testament passage on the subject is that which I have already quoted, where Paul says, "*All Israel shall be saved*, as it is written, There shall come out of Sion the Deliverer,—and shall turn away ungodliness from Jacob." This is generally understood as a *spiritual* salvation by conversion to Messiah. And a spiritual deliverance is certainly a prominent and controlling idea in the passage. It is expressly stated that one feature is the removal of ungodliness. But this interpretation by no means exhausts the passage. It has an appendage in the succeeding verse which throws much additional light and consequence upon the predicted deliverance. Paul says that this salvation is just what was included in God's ancient covenant with the Jewish fathers. "*All Israel shall be saved, for this is God's covenant unto them when he shall take away their sins.*"

Now, if we can ascertain in full what that covenant is, we will have in full what this salvation and deliverance includes. We go back, then, to the Old Testament, where this covenant is repeatedly announced and recorded. We read the 15th chapter of Genesis. We there find that, by sundry miraculous manifestations "the Lord made a *covenant* with Abraham, saying, Unto thy seed have I *given this land, from the river of Egypt unto the great river, the river Euphrates;*" &c. In the next chapter we read again:—"God talked with him, saying, As for me, behold *my covenant* is with thee, and thou shalt be a father of many nations, (or multitudes.) . . . And I will establish my covenant between me and thee, and to thy seed after thee, in their generations for an *everlasting covenant*; to be a God unto thee and to thy seed after thee. And I will *give unto thee, and to thy seed after thee, the land* wherein thou art a stranger, (sojourner,) *all the land of Canaan for an everlasting possession*; and I will be their God." To Isaac it was subsequently said, "*Sojourn in this land,*

for unto thee and unto thy seed will I give *these countries*, and I will perform the oath which I swore unto Abraham thy Father." And so the dying Jacob testifies:—"God Almighty appeared unto me and said unto me, Behold, *I will give this land to thy seed after thee for an everlasting possession.*" (Gen. xlviii.)

And if any one supposes that this is not the covenant of which Paul speaks, then let us turn to what God calls "a new covenant with the house of Israel," and see whether the same features are not included. We read the latter part of the 31st of Jeremiah. A glorious spiritual renewal is there promised. They shall know the Lord, and he will forgive their iniquity and remember their sin no more. But this is not all. The language is as strong as words and imagery can make it. Jehovah points to the enduring orbs of immensity, and declares that "*the seed of Israel*" shall no more "*cease from being a nation before him forever*" than the sun, moon and stars shall disappear from the universe. Nay, more: "Behold, the days come, saith the Lord, that *the city shall be built to the Lord from the tower of Hancanel unto the gate of the corner. It shall not be plucked up nor thrown down any more forever.*"

This prophecy cannot refer to the return from Babylon, for all were not then converted and pious: and since then their sin has been remembered, and their city rendered more awfully desolate than ever it was left by Assyrian kings. Nay, I take the broad ground, and no man can overturn it, that God's covenant to Abraham and his seed has never yet been even nearly fulfilled. Its great fullness is still matter of promise, to be verified hereafter, when Christ shall "come a second time unto salvation." That covenant charters to them *the land* from the river of Egypt to the great river Euphrates, for their everlasting possession; which has never yet been made good. That covenant guarantees unto them a national existence and glory as lasting as the great orbs of heaven: which yet remains to be fulfilled. Wherever the terms of that coven-

ant are given, from first to last these are two of its prominent and immutable features. And if "all Israel is to be saved," according to that covenant which Paul explicitly declares to be unchangeable, "without repentance,"—it is demonstrated to an absolute certainty that they will yet be gathered and replaced in that "goodly land and large" in which they dwelt when David controlled their triumphant armies, and Solomon and his court were the admiration of the world.

A third reference to this subject in the New Testament is contained in the first of Acts, where the disciples put to the Savior their last question:—"Lord, *will thou at this time restore the kingdom to Israel?*" What did they mean by that inquiry? Every preacher, commentator and thoughtful Bible-reader will tell you that the Jews looked for the Messiah as a reigning prince. For many years they had been a dependent and oppressed people. In the period of the Savior's stay on earth, they were subject to the dominion of the Cæsars. And their great hope was, that when Christ came he would judge their oppressors, deliver them from their national dejection, and restore their state and kingdom to former independence and glory. The disciples shared in the common expectation. Hence their despondency at his crucifixion, saying, "We trusted that it had been he which should have redeemed Israel." They felt all their fond hopes crushed in the Savior's death. But as soon as he arose from the dead and re-appeared among them, their old hopes revived, and they looked anew for the Messiah's deliverance of their nation. And this was the burden of their question as here presented.—They wished to know if Christ was then about to effect the expected national redemption, and "restore the kingdom to Israel." The question then arises,—Were their anticipations respecting this redemption right or wrong? I maintain that they were right. If they were not right, then I am at a loss to account for the fact that these anticipations retained their full force through 3

or 4 years of special instruction from the Savior himself, and continued uppermost in their minds to the very last moment of Christ's stay upon earth. Then again, if they were all this while cherishing erroneous expectations in this matter, would not the Savior have set them right now that he was at the point of leaving them until his final "coming and kingdom"? But look at his answer.

Not one word did he utter against the views implied in their question. All he said was, "It is not for you to know the times and the seasons which the Father hath put in his own power." They did not ask him whether he would restore the kingdom to Israel; they took all that as settled; and the Savior answered them upon the same assumption.— They simply wished to know whether that was *the time*, and the answer was that they were not to know the time. As regards everything but the time, the reply leaves it just as it was apprehended by the inquirers. And, taking the circumstances and all together, it is to me perfectly conclusive that it is the divine intention to "restore the kingdom to Israel" in the exact sense in which the disciples expected it; and that the blessed Savior, in his last words, meant to throw his solemn sanction upon the hope of Israel's restoration. I have no interest in forcing or perverting the Scriptures from their plain and obvious meaning, and if I did not solemnly believe what I here state I would not utter it.

A fourth allusion which the New Testament contains upon this subject, is in the 15th of Acts, where James says, "Simcon hath declared how God at the first did visit the Gentiles, *to take out of them a people for his name.* And to this agree the words of the prophets, as it is written, *After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up:* that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord."

Two things are here to be specially noted. The first is the object of the

present dispensation; which is, *to take out of the Gentiles a people for God's name.* I have heretofore shown that there is nothing in the Scriptures to warrant the hope that the world is to be converted before Christ comes the second time. The whole object of the present economy is, to take out from among men a people for the Lord. This is here pointedly declared. But James goes further. He assures us that it is the purpose of God, as announced by the prophets, to return after the object of this dispensation has been attained, and to "*build again the tabernacle of David which is fallen down.*" And in order to understand what is meant by this rebuilding of David's tabernacle, we need only revert to the original prophecy in the 9th of Amos, which treats of Israel's dispersion for their sins, and their redemption in the latter days, "that they may possess the remnant of Edom, and of all the Gentiles, *and be pulled out of their land no more.*" Surely the matter is as plain as words can make it, that, at the end of this dispensation, Christ will come and restore the scattered Jews to their own land, and reign over the house of Jacob forever upon the throne of his father David.

There are still other allusions to this subject in the New Testament; but I have not the time to give them now. It is more especially in the Old Testament that we are to seek the amplest details of Israel's hopes. That is peculiarly the gospel of the Jews. The prophecies there on record respecting the conversion and restoration of Jacob's seed may well be pronounced by Bishop Newton to be innumerable. There is hardly a chapter from Psalms to Malachi which does not in some way bear upon it. To give all, we would have to recite about half of all that the prophets have written.

Let me refer to a few specimens.

Look at the text and its contiguous parts: "Thus saith the Lord: Behold, I will take the children of Israel from among the Gentiles, whither they be gone, and will gather them on every side, *and bring them into their own*

land." What could be plainer than this? It is useless to say that it refers to the deliverance from Babylon; for this prediction relates to "*the whole house of Israel*," whilst only parts of Judah and Benjamin ever returned from the Babylonian captivity. The restoration here predicted is to be attended with the everlasting re-union of the two wings of the great Israelitish schism, so that they shall "not be divided into two kingdoms any more at all," which to this day has not taken place. This restoration is to be perpetual, "*forever*;" the restoration from Babylon was only temporary. This restoration is to be attended with the ultimate entire conversion of the whole nation, and an everlasting release from all their filthiness and sins; but they have involved themselves deeper in crime since they came back from Babylon than before, and even murdered the Messiah.

Neither will it answer to say that the restoration here predicted is to be understood *spiritually*, as referring to the final conversion of the Jewish people, and their incorporation into the Christian Church. The church is no more *their* land than it is the land of Gentile believers. The prophecy sets forth their spiritual renovation in words sufficiently plain to need no further spiritualizing; thus leaving us to infer that the other particulars are to be understood in the same plain and obvious sense. The prophecy also contains a promise of the multiplication of man *and* *beast*, which certainly cannot apply to the church unless our sanctuaries are yet to be filled with the brute creation.

The same prophecy promises to Israel their old estates,—"*I will settle them after their old estates*,"—which, whether taken in a spiritual or a literal sense, necessarily implies their restoration to a condition of isolation and distinctness from all other orders or races of men. But this is not all. If the regathering and restoration of the Jewish people into their own land is to be understood spiritually, then their deportation from that land and dispersion must be understood spiritually too. The one must correspond to the other. The same pre-

dition contains both sides, in the same strain of discourse; and the promise of the restoration is founded on the predicate of their previous dispersion. Hence, if the one is spiritual, the other is equally spiritual; and if the one is literal and outward, so also must the other be.—God himself, speaking upon this very subject, has settled this point forever. "It shall come to pass, that LIKE AS I have watched over them to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord."—(Jer. xxxi. 28.)

Here, then, I take my stand with unflinching firmness, and upon the immutable basis of God's own word, demand of you either to show that the spoiling was only spiritual, or else admit that their final restoration is to be national and literal. If Titus only took the church, and not the literal city,—if he only cast the Jews out of the church, and did not kill them or carry them captives,—if he did not devastate and depopulate Palestine, but only intercepted God's spiritual blessings by desolating the ways to eternal life,—*then*, but *only* then, can this promised re-gathering of Israel into their own land be interpreted so as to preclude their national restoration. "*I will gather them*," saith God, "*and bring them into their own land*."

The same literal restoration of the exiled descendants of Jacob is foretold by Moses, in his farewell address to that people. We there have a graphic delineation of the whole history of Israel up to the present and still future times. Moses there foretells a sore and wide dispersion; but he predicts with equal explicitness a final and complete recovery from it. "The Lord thy God will turn thy captivity, and have compassion upon thee, *and will gather thee from all the nations whither the Lord thy God hath scattered thee*. If any of thine be driven out unto the *utmost parts of heaven, from thence will the Lord thy God fetch thee*: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will multiply thee above thy

fathers." (Deut. xxx.) Never, to this day, has there occurred to Israel such a deliverance, from such a dispersion. And the idea that this prediction is to be fulfilled by the simple incorporation of the Jews into the existing church, is worse than ridiculous. They are, therefore, to be restored.

Isaiah, also, has spoken most pointedly upon this subject. In his 11th ch. we have a glowing prophecy, which all treat as referring to the millennial times. And in that prophecy we find it written, "It shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Patros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea, and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah"—the whole Jewish race—"from the four corners of the earth. . . . And there shall be an highway for the remnant of his people which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Will any man say that such a prophecy as this has ever been fulfilled, or includes no more than the conversion of the Jews to Christianity? Was the deliverance from Egypt a mere joining of the church? Yet here we have God's solemn promise a second time to recover the remnant of his people, to gather Israel and Judah from the four corners of the earth, and to provide a way for them, "like as it was to Israel in the day that he came up out of the land of Egypt."

Brethren, what you think of these things, I know not; but I am fully persuaded that it is God's immutable purpose to bring back the Jewish race to its ancient home. The passages which I have given more than prove it; whilst the great mass of prophecy upon the subject has not been touched. And if even all these solemn statements of God were to pass for nothing, the simple but significant facts of history furnish ground

enough upon which to infer that Israel is yet to be restored to that land where Abraham lived and the Savior died.

Look at that wonderful race! For nearly 2,000 years, scattered all over the face of the earth, oppressed, despised, persecuted, unmercifully butchered;—yet still existing, as distinct in manners, feelings and hopes, as when Moses was their leader and Aaron was their priest. Since God shook them out of their ancient dwelling-places, nations, thrones, kingdoms, have risen, flourished, fallen, and lost their proud subjects in the ever-varying stream of human affairs; but Israel still stands apart, unshaken by earth's mutations, with the accents of David and Isaiah still on that people's lips, and still looking for the promised Shiloh to take them back in triumph to their father-land. The Christian church herself, glorious as she is in her list of martyrs and attainments of grace and truth, has, since then, been depressed, diminished, enfeebled, by violence and defections which she has found it hard to survive; but the house of Jacob, with all their wrongs and spoliations, have only strengthened with their trials, whilst all the bitterness of their great cup of sorrow has never made them forget that they were Hebrews, or loosened the tenacity with which they cling to God's peculiar covenant unto them. Kings have issued severe edicts and commissioned bloody executioners against them, and the seditious and spiteful multitudes have afflicted them with outrages still more violent and tragical. Princes and people, civilized and savage, Pagans, Mahometans, and professing Christians, disagreeing in so many things, have more than once made common cause for their extermination. But still they live and thrive. Though for nearly 20 centuries without a temple, prophet, king, country, or home, they still bear the same marks which characterized them before Vespasian set foot on their sacred land, or Titus invested their loved Jerusalem.

Look again, at their holy city. "Captured, ravaged, burnt, razed to the foundation, dispeopled, its deported ci-

tizens sold into slavery, and forbidden by severest penalties to visit their native seats;" yet, even in its mournful desolations, it stands forth, a thing to itself, and altogether distinguished from all other ruins. Who now weeps over the fall of Troy? What people pay pilgrimages of devotion to the ruin-piles of mighty Niueveh or Babylon? These great monuments of human pride and glory sleep their last sleep, and no tear falls upon their unhonored graves. But Jerusalem, even in her ashes, is still dear to the hearts of millions, and the mere mention of that name awakens pangs of mingled grief and hope as deep as those that weighed upon her captive sons when they mourned under the willows by Babel's waters. Beautifully has it been said, that "ever and anon, and from all the winds of heaven, Zion's exiled children come to visit her, and, with eyes weeping sore, bewail her widowhood."

No city was ever honored thus. None else thus receives pilgrimages from the 50th generation of its outcast population. None but this, after centuries of such dispersion, could, at the first call, gather beneath its wings, the whole of its wide-wandering family. None but this, has possessed a spell sufficient to keep its people still distinct, even in remotest regions, and in the face of the mightiest inducements. And none but itself can now be re-peopled with precisely the same race which left it nearly 2,000 years ago."

Now, what mean these anomalous, I might say, *miraculous*, facts? Why are the Jewish people still distinct, and Jerusalem's walls still dear, as ever? Why have Jacob's seed always refused to hold lands anywhere but in Palestine, and Jerusalem always refused to give permanent habitation to any but them? Meet a Jew where you will, he is a mere wanderer or sojourner, ready to move at the shortest warning. Scattered over all lauds beneath the sun, he has never taken root in any. And of all that have ever tried to fix themselves in the Holy Land,—Romans and Persians, Saracens and Turks, Egyptian Calipds and Latin

Christians, Mameluks and Ottomans, none have ever been able to gain a permanent foothold in it. *Why is all this?* Men of political science may try their skill at explanation; but, after all, the problem will reduce itself to this: that God has his own settled purpose with this people and this place, holding the one in reserve for the other until each shall be forever satisfied with its own. Here, history is prophecy. And if all the holy seers were silent, the very stones themselves cry out for Israel's restoration. The rocks of Palestine will have no lord but Jacob.

I am, therefore, prepared to adopt the statement of David N. Lord, one of the most profound and able living expositors of sacred prophecy, that "those who assent to the true laws of language and symbols will no more deny or doubt that the prophecies teach that the Israelites are to be restored, than those who assent to the definitions and axioms of geometry will deny the demonstrations that are founded on them. There is not a proposition in the whole circle of human knowledge of more perfect certainty than that God has revealed the purpose of regathering that scattered nation, establishing them as his chosen people, and re-appointing a Temple-worship at Jerusalem that is to embrace some of their ancient rites. It is not merely certain, but is taught with a frequency, an emphasis and an amplitude, and invested with a dignity and grandeur that are proportionable to the vastness and wonderfulness of the measure in the great scheme of his administration over the world."

The descendants of Jacob, are specifically, and in many places, spoken of as the subjects of a long and painful dispersion and depression, which we see literally verified before our eyes. The same passages, with the same explicitness, affirm of this same people, that they shall be delivered from their oppressions, re-gathered from their dispersions, restored to the land which their fathers possessed, and forever secured against any similar calamity. The countries from which they are to come; the

manner in which they are to come; the very methods of their conveyance, on horses and mules, and dromedaries, in chariots, in litters, and in ships, and in swift-moving vehicles, which some have taken as a description of railroads; all are specifically noted. And how any student of these things can rise up and say that the doctrine of Israel's restoration is a fable, I cannot understand.

The return of this wonderful people will doubtless begin, in a small way, under what some will call the natural course of things. There are even now already thousands of Jews in Jerusalem and its vicinity. The effects of the peace just concluded between the great powers of the Old World, in securing toleration of other religions under the Turkish laws, is at once the signal for the downfall of the Ottoman empire, and the opening of the door for Israel's return. Many religious associations in all parts of Protestant Christendom are in efficient operation with and for the Jews, all looking more or less to their ultimate restoration. These things, all working in the line of Israel's intense desires, cannot but work mighty consequences. They are the preliminaries of the second Jewish exodus.

But it is not by these alone that Israel shall be redeemed. According to the 18th of Isaiah, and other passages, there will yet be great national movements upon the subject. We there read of a great maritime power, spreading wide its wings, existing somewhere in the Far West from Palestine, and which must either be the United States, Great Britain, or perhaps both, as one in religion, language and laws. This power, accustomed to send messengers by sea, is to become interested in behalf of the Jews, and to aid them with contributions, embassies, treaty-stipulations,—fleets and other ways. The prophet himself calls to this power, (I use Horsey's translation,) "Ho! land spreading wide the shadow of thy wings!" and he gives it its commission, "Go;" which would seem to indicate that it will be from the study of prophecy, and from the will of God as thus presented, that

men shall be roused up to this work.—
 "Go, as a swift messenger, to a people wonderful from the beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers (invading armies) have spoiled; and all the inhabitants of the world, and dwellers upon earth, shall see the lifting up as it were, of a banner upon the mountains; and shall hear the sounding as it were of a trumpet."

That is, as I understand it, when these movements in favor of the Jews begin, there will be an extraordinary waking up upon the subject, and a very deep interest felt, so that men generally will regard themselves as specially called to help in the great work. And it is a singular fact, in this connection, that the United States Government, without any assignable cause for it, did, only a few years ago, send out Lieut. Lynch and his party, to explore the Jordan and obtain detailed and authentic descriptions of the condition and topography of Israel's land. England has done the same, as if these countries, so closely allied in so many particulars, were already laying the foundations for their work and mission in bringing back the dispersed children of Abraham.

But I have no expectation that anything very decisive or extraordinary will occur in the line of the Jewish restoration, until God's judgments shall begin to tear asunder the nations. There is first to be a "pruning," "a taking away of luxuriant branches," "a leaving to the mountain-birds of prey;" and only "at that season a present shall be led to Jehovah of hosts, of a people dragged away and plucked; even of a people wonderful from their beginning hitherto; a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of the name of Jehovah of hosts, Mount Zion."—(Isa. xviii. 7.) When the "distress of nations with perplexity" shall have fully set in, and the day of earth's troubles has come, then the people of Israel shall flock home, like doves to their windows; and the Lord himself shall show wonders in their favor, like to the day that he

brought them up out of Egypt. The last chapter of Isaiah tells of manifestations of divine power, mercy and consolation, and says, "When ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and his chariots like a whirlwind: to render his anger with fury, and his rebuke with flames of fire.—For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many. . . And I will set up a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither seen my glory; and they (that escape God's terrific judgment upon Israel's enemies) shall declare my glory among the Gentiles; and they (the Gentiles) shall bring all your brethren (the prophet's brethren, the Jews) for an offering unto the Lord out of all nations, upon horses, and in chariots, and in coaches, and upon mules, and upon swift beasts, (rapid vehicles,) to my holy mountain Jerusalem, saith the Lord."

The accompaniments and great results of this final restoration of the Jewish people are so wonderful and miraculous, that it is hardly possible for us to form a proper conception of them. Within 50 years from this present time, perhaps the whole story will be told. One thing is certain, that Israel's restoration is not for Israel alone, but for the whole world. It is one of those means, in the wonderful arrangements of God, for letting forth his mercy and salvation upon all the inhabitants of the earth. It is in the seed of Abraham that all nations shall be blessed. Israel's restoration shall be the world's resurrection. Paul says, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness? If the casting away of them be the reconciling of the world, what shall the receiving of

them be, but *life from the dead?*" (Rom. xi. 12, 15.)

This return will itself be a fulfillment of prophecy so startling that it will open men's eyes as they never have been opened, and make them feel the power of divine truth and the reality of Jehovah's sovereignty as they never have felt them. The Bible will suddenly become a new book, and beam forth a new light and speak with a more potent authority. In the language of Hamilton, "The moment the veil is rent from Israel's eyes, the veil will be rent from a thousand prophecies; and, read in the light of restored and regenerated Judah, the word of God will sparkle with unwonted coruscations, and, like deep-colored gems that look dusty in cloud-light, many of its dark sayings will brighten up into its divinest truths, when the beams break forth from Salem."

The thorough cleansing and renewal which will pass upon the Jewish people, and God's wonderful manifestations in their behalf, shall speak like a new revelation to the hearts and consciences of men; and "many people, and strong nations, shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord; and ten men out of all languages of the nations shall take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that God is with you." (Zech. viii. 12.) All Israel shall then own the Messiah, and be fully and forever converted unto him, not by the slow processes of present evangelization, but by wonderful manifestations from God, as in the case of Paul, their distinguished type: (1 Tim. i. 16.) Noble saintship and Davidic zeal shall again be found in Judah. "He that is feeble among them shall be as David; and the house of David shall be as Elohim, the Jehovah angel, before them:" (Zech. xii. 8.) The times of the Gentiles being fulfilled, Jacob's trouble shall be over, and the grand Sabbath of the world begin. Christ shall sit upon the throne of his father David, and reign over the house of Jacob forever; and "they shall call Jerusalem *the throne of the Lord.*"

According to "the word that Isaiah, the son of Amoz saw," not concerning the church, but concerning Judah and Jerusalem, "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. ii. 1-3.) "And the Lord shall be King over all the earth." Zech. xiv. 8. This world shall then have embraced its rightful Sovereign, and the hearts of its great nations shall beat in unison with heaven.

Nor need you be surprised, my brethren, when, in the light of these prophecies, I declare the conviction that Jerusalem is yet to become the metropolis of the world, just as it was the metropolis of Judea in the days of Solomon. All the nations of this world are yet to come under one universal government,—the kingdom of Christ and his glorified saints. "God hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord." (Phil. ii. 10.) "Now we see not yet all things put under him." (Heb. ii. 8.) But "He must reign until he hath put all enemies under his feet;" (1 Cor. xv. 25.) "The Gentiles must be given him as his inheritance, and the uttermost parts of the earth for his possession." (Ps. ii. 8.) He has declared himself to be appointed King of the Jews, and Prince of the kings of the earth: (Matt. xxvii. 11; Rev. i. 5.) "The kingdoms of this world are to become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." (Rev. xi. 15.)

And the center and seat of this great kingdom is Jerusalem. "The Lord of hosts shall reign"—where?—"in Mount Zion, and in Jerusalem, and before his ancients gloriously;" (Isa. xxiv. 23.)—"The Lord also shall roar"—from

whence?—"out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy;" (Joel iii. 16, 17.)

Nay, as there is to be a literal reign of the Son of man on earth, where is it most likely that his imperial seat will be? What locality does the mind most naturally turn to? The holy associations and the very geographical position of Palestine mark it out with signal felicity as the place where the Son of Mary shall hold his sublime court. As remarked by one who has looked carefully at the matter, "Palestine is so remarkably situated, that it forms the bridge between two continents and a gateway to a third. Were the population and wealth of Europe, Asia and Africa condensed into single points, Palestine would be the center of their common gravity. And with the amazing facilities of modern intercourse, and the prodigious extent of modern traffic, it is not easy to estimate the commercial grandeur to which a kingdom may attain, planted as it were on the very apex of the old world, with its three continents spreading out beneath its feet, and with the Red Sea on one side to bring it all the golden treasures and spicy harvests of the East, and the Mediterranean floating in on the other side all the skill, and enterprise, and knowledge of the West. For the sake of higher ends it seems the purpose of God to make the Holy Land a mart of nations, and, by bringing the forces of the Gentiles to Jerusalem, to send the blessing of Abraham over all the earth."

It is also well known that ever since the Jews first entered Canaan, it has been the battle-ground of nations. To this hour it is mixed up with the mightiest disputes that disturb the world.—The Assyrian, the Egyptian, and the Roman of old, the Arab, the Turk, the Greek, the Papist, and the Rabbi of our times, all have claimed it as if the earth

contained not another prize like it. The late war, which converted the Crimea into a Golgotha, and made the world tremble, had its beginning in Jerusalem, in disputes and altercations about its shrines and holy places. And the history of the world is filled with illustrations of the desirableness that has ever adhered to that "goodly land," and of the interests involved in its occupation. Ages have rolled around it as the spot of decision on which the question of supremacy is suspended. And divine prophecy, sounding through the long galleries of centuries, proclaims the fact that all the nations shall yet be governed from that point.


Men may think I dream, but I must take God's word as meaning what it says. The day is coming when the world shall join in that glad song of David, "*Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the Great King!*" That wonderful people, the scattered relics of a mighty nation, shall come back to their ancient home. From the North and the South, from the East and the West, they shall come with singing unto Zion. "And they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and they shall no more be pulled out of their land which I have given them, saith the Lord." (Amos ix. 14, 15.) Jehovah Elohim shall come down again, more glorious than when of old he dwelt in cloud and flame in the Holy of Holies, even Jesus in his own glorified humanity; and they shall say, "*Lol this is our God! we have waited for him, and he will save us: this is the Lord; we have waited for him: we will be glad and rejoice in his salvation.*" Isa. xxv. 9.

Jerusalem's light shall then have come and the glory of the Lord have risen upon her, and she shall arise and shine. Gentiles shall come to her light, and kings to the brightness of her rising. Her sons shall come far, and her daughters shall be nursed at her side. The abundance of the sea shall be turned to her, and the wealth of the Gentiles shall come unto her. The multitude of cam-

els shall come up,—the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto her. The rams of Nebaioth shall minister unto her; they shall come up with acceptance on God's altar, and he will glorify the house of his glory. The nation and kingdom that will not serve her shall perish, and be utterly wasted. The glory of Lebanon shall come unto her, the fir-tree, the pine-tree, and the box together, to beautify the place of God's sanctuary; and he will make the place of his feet glorious. The sons of them that afflicted her shall come bending unto her, and all they that despised her shall bow themselves down at the solos of her feet; and they shall call her, "*The city of the Lord, the Zion of the Holy One of Israel!*" (Isa. lx. 14.)

All hail to the day when these things shall be fulfilled! The cross shall then give place to the crown, and gladness supplant our sighing and tears. Hope shall then change into fruition, and the exile reach his eternal home. Oh, let us rejoice and give thanks that such promises have been left us. Let us stay ourselves upon them, and feed upon their preciousness. They are "well-ordered and sure," and cannot disappoint us.—They are all as immutable and abiding as God's eternal nature. Time may intervene, and great changes may occur before they are fulfilled; but, as Jehovah lives, if we are Christ's we shall be glorified with him.

"Jerusalem! Jerusalem!
Name ever dear to me,
Would God my woes were at an end,
That I thy joys might see!"

 If God finds no place in our minds at the early and peaceful hour, he will hardly recur to us in the tumults of life. If the benefits of the morning do not soften us, we can hardly expect the heart to melt with gratitude through the day.

A Reminiscence of 16 Years.

AN APOLOGY.

And now, ye dear pilgrims, to you I will sing,
A song of 'miniscence, of years full sixteen;
How round went the tidings, which made the
land ring,
That "Jesus is coming," his saints to redeem.

O! how my heart thrills, as again I recall,
That soul-stirring message, as over it swept;
Thy saints how it cheered, tho' half skeptic all,
The world how it geced, tho' some of them wopt.

What fire of soul was roused from its slumbers,
To search in the volume of God's holy word:
Tho' "times" there reveal'd, in "prophetic num-
bers,"
If *indeed*, we must meet our Judge and our Lord.

What searchings of heart, with int'rest untold,
To know if at *once*, we could meet that great day!
Like a thunder-clap broken, on a slumb'ring
world,
Or a storm on the sea, in sun's brilliant ray.

The "teacher's" fair song of "thousand years
glory,"
Had lull'd all to sleep, on the coming of Christ;
And "turned away hearts," by this pleasing story,
"From truth unto fables," as Paul did attest.

So suddenly rousing from such glowing dreams,
Is it strange that our acts were sadly confused?
That in our great hastening, were led to extremes?
Our zeal misapplied, our judgment misus'd?

Ah! sure, 'twas not strange, since so little we
knew,
Of God's holy word, in its true lit'ral sense;
Our heaven a fancy, our hell a false view,
Ourselves a duplicate, (an error immense.)

Our hope was in *death*, instead of Christ's com-
ing,—
Our faiths were as varied as the camoleon hues;
Our baptisms three, the bodies out-numb'ring
The skill of a human, to add up the rows.

And thus we might specify, right strait along,
Of misapprehensions, wrong applications;
From "Alpha to Omega," all, all was a song,
Of holy desires, and well-meant intentions.

With the Babel so great, O! who can us blame—
If "cries" that were false, were frequently made?
That in our confusion, with zeal in a flame,
We should dash here and there, as impulses led.

Every man for himself, and woman apart,
Was praying and weeping for heavenly light;

Not knowing that God, to us all did impart,
Just what we were seeking, all writton out right.

That pure inspiration, pen'd by his worthies,
Was the light of the world, the guide of the
churches;

All other sources were but human theories,
Which darken the mind, and weary the search.

This truth most blessed, we had need of learning,
That God in his word, said just what He meant;
And meant what He said, without human turn-
ing,—

Thus making the *Bible*, the guide to us sent.

The comfort untold, this truth doth afford,
They only do know, who have sought it and
proved,

The peace, like a river, that from it doth flow,
To stand on a rock, by the storm all unmov'd.

O blessed be God! for this heavenly boon,
How priceless its value, no language can tell;
I love it, I love it, and hope very soon,
To drink at the fountain, from which it doth well.

Thus hoping and fearing, and changing and
veering,

We have struggled along, against wind and tide;
Our vessel near sinking, to *human* appearing,
Our Savior sleeping, and we without guide.

The world in a triumph, and shouting outright,
That "down she is going, so we are all safe;
Soon, soon, not a vestige will trouble our sight,
"Smooth things" can be spoken, that none of us
chafe."

Ah! child! 'd is my soul, as I view their dread state,
For the "*snare*" is thus set, and soon it will
spring,
"As a thief in the night," and none shall escape
The "sudden destruction" that on them 'twill
bring.

Thus, and thus, have things stood, for 10 or 12
years,
Our barque is not sunken, though hardly in view;
Our Pilot ne'er sleeping, has seen all our tears,
And been our support, ever faithful and true.

Let anthems of praise now ascend to his name,
Yea, such as were heard in Patmos' bright visi-
ons;

Of "salvation to God, and unto the Lamb,"
Be glory and might in humble effusions.

But who of us thought, for a moment that we,
In this present state of affliction and woe,
Shoul' behold '83, and none of us see,
The glories ere this, our Lord has in store.

O! where are we now, dear brethren and sisters?
Our condition, what? in the heavenly road?
What account can we give, 'mid holy list'ners?
All the truth would I know, though deeply it
good.

I will now begin with the lowest round first,
(Tho' I dread the result,) and then ascend up;
"My eyes unto heaven, I dare not to thrust,"
Save in gratitude deep, that Christ is my hope.

Now its history is told, in language most apt,
Nought else need be added, save *Blessed be God!*
To my comrades I turn, (a picture exact,)
How precious they look, "with the gospel well
shod."

Peace and harmony reign, possessing *one faith*,
As onward they move, in the work of *one Lord*;
Fill'd by the *one spirit*, as plain the word saith,
One baptism, one body, one hope and one God!

By these pillars seven, this temple is known,
Its basis the same as Apostles and Prophets;
And Christ Jesus himself, the chief corner-stone;
Its Builder it owns, all others it baffles.

Is it not ample pay for all we have borne,
This temple to view, in its beautiful sheen?
For sure it does seem, had we never been torn,
This spirit structure, we ne'er should have seen.

Beloved in Jesus, O let me entreat!
That we bear much in mind, how perfect its end;
Our God, thro' his spirit, in it has his seat;
This sweet contemplation, much good may attend.

What motives exalted, are here brought to view,
If indeed we are built a spiritual house;
Of stones all so lively, and yet all so true,
That sacrifice holy, ascend up to Christ.

As a temple most rare, and perfect each part,
As a body most fair, each member in place;
The church in its beauty, is shown on the chart;
This temple to mar, who could have the face?

No! instead of such deed, with Moses "I pray,
Blot me out of thy book, which thou hast written."
O! let my name perish, in the depths of the sea,
And never rise more, with oblivion smitten.

A question I have, for self, and all others,
Who stand in this body, by title or fame;
Has eye offended eye, or ear his fellow?
Or hand injured hand, or foot done the same?

But *one* course is left for us to pursue,
Our gift *no more* offer, but it right there;
As Jesus hath said, (thus prove our love true),
To "be reconcil'd go, with fasting and prayer.

Whutlifo-giving power, each member would thrill,
How eye would seek eye, and the foot swiftly
foot;

How hand would clasp hand, and the throbbing
heart swell,
With, Sister, O brother! let's bury this root.

For this cause I bow in importunate prayer,
That we may be strengthened this duty to do;
That we may be able with saints all to share,
The fullness of God and his love ever know.

For without it we're naught but a sounding brass
Though tongue of an angel, or man we may use;
'Twill profit us nothing, any more than pure gas,
Though mountains be moved, in its sudden dif-
fuse.

In this state imperfect, when only in part,
Each other we know, (the same with ourselves);
How fatal the practice, condemn' in the chart,
Of judging each other, condemning ourselves.

Ah! could we but think, that when o'er we do
this,
Our Lord we do wound, in his personal friends;
For thus the Word saith, and it cannot be amiss,
Would our tongue not be still'd, and quick make
amends?

I fear as a body, our Lord we've shut out,
By stealing our hearts 'gainst *him in his chosen*;
Till his locks are wet with the drops of the night,
Though oft he has knocked, and said to us, Open!

Till weary with waiting, he now has withdrawn,
And left us to seek him with failing of soul;
All smitten and wounded until the day dawn,
So the world now beholds us, strip'd of our vail.

O! can we not say to the daughters around?
Without our Beloved, no rest can we know?
Though well may they ask, when they see his
deep wound,
Pray, what thy belov'd more than others, does
show!

To them we reply, with exulting of soul,
He's white, and he's ruddy, and like him there's
none;
The chiefest he is, though ten thousand the roll;
Among all the sons, he's the loveliest one.

Where thus he's presented, how quick is the cry,
When is thy beloved?—we'll seek him with
thee!

The Bride's true position, as all testify,
The Lord help her take it, O! right speedily.

For lo! he is coming, the world's grand assize,
His voice all enchanting, the bride soon will hear;

Saying, Rise up my love, my fair one, arise,
For life's winter is o'er, the earth all is cheer.

Can hoirs of such bliss, any hardness maintain,
Now just on the eve of fruition itself?
O impossible! sure, that any could fain,
E'on semblance of coldness, to Jesus himself!

Now, brethren, beloved, O let me invite—
That Phillippians Second wo all of us read,
And ponder it well, for as truth it is right,
And will all unite us, these troubles be free'd.

Ah! soon will be chanted, the grand song of songs,
By a voice from the throne, in cheerful acclaim:
'The full chorus welled by the heavenly throngs,
Saying, Alleluia! *Omnipotence reigns!*

Be ye glad all hearts, and rejoice with cheers,
That the set nuptial time has dawn'd on the
world;
That the bride who's been woo'd for six thousand
years,
The wife has become all ready enrolled.

How pure her attire, yea how white and how
clean!
That robe of fine linen, righteousness called;
Without spot or wrinkle, or any such thing,
So chaste, and so holy a virgin unsoiled.

In the blood of her Lord her robes she had wash-
ed,
Was ever such love on woman bestowed?
That to save her from death, her spouse all un-
ask'd,
Gave his own precious life, its blood freely flowed.

With what boldness now, can she come to his
throne!
And ask for his mercy in all of her need!
A sacrifice living, as some slight atone,
Herself to present, from all others freed.

That she be not conformed to this world of sin,
But that her new mind may transform all her
acts;
To prove what is pleasing in this whirling din;
Ts God, her Redeemer, in all he exacts.

How sweet are the words which now he does say,
The Lord is thy keeper—the Lord is thy shade;
The sun shall not smite thee, in brightness of
day,
Nor the moon in the night, for thy comfort made,

Let us now beloved, all diligence give,
To our Faith add Virtue, Tom'prance and Know-
ledge;
Let Patience and Godliness, in us all live,
Brotherly kindness and Love, as sweet foliage.


Let these seven graces, like tendrils adorn,
Our God's holy temple, each pillar surround;
Of its Builder approv'd, in that lovely morn;
A monument ever, his praise to redound.


E. S. WILLARD.


Warsaw, Ind, May 17, 1858.

Bro. W. Chapman, Potosi, Mo., May
25, 1858, writes:

I have circulated the spare copies of
the *Expositor* freely, and am constrain-
ed to believe that they have been the
means of bringing many to the knowl-
edge of the truth. I thank the Lord
that he has enabled me to defend the
truth concerning the Gospel of the
Kingdom on many occasions. I find
most of the sectarian preachers fully
impregnated with the Egyptian, Greci-
an and Roman mythologies, and mysti-
cal doctrines of the Papal Horn; in fact
their teachings are a combination of
Scripture, vain philosophy, and Græco-
Roman theology, worthy of the Mediæ-
val ages. One says, in debating, "I
have a right to put a meaning on a pro-
sage of Scripture!" By no means is
this true. If a passage of Scripture
mean nothing, let it pass for nothing;—
but if it does mean something, let us
believe what it means, which is most
generally what it reads.

 The man who carries a lantern
in a dark night can have friends all
around him, walking safely by the help
of its rays, and he not defrauded. So
he who has the God-given light of hope
in his breast, can help on many others
in this world's darkness, not to his own
loss, but to their precious gain.

 We have decided to publish an-
other edition of the *Harp* soon: Those
interested, will do us a favor by for-
warding their orders, with the cash, im-
mediately.

 In order to ensure a general attendance
at General Meetings, Conferences, Camp-Meet-
ings, &c., we recommend that timely notice of
such meetings should invariably be given in the
Expositor, and thereby give it the greatest pub-
licity. In order to insure insertion such notice,
must be received by the 12th and 25th of the
month.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JULY 15, 1858.

Pre-requisites to Baptism.

(Continued.)

BRO. MARSH: In my last we contemplated the mystery in relation to the person of the Christ to the point where we are taught that it is to *make in himself, in his own proper person, of two, one new man, which brings us to what the Apostle calls the fellowship of the mystery, or the unsearchable riches of the Christ.* But before we proceed, we must especially note one expression, namely, to make "of two one new man."

Why does the Apostle say of two? Are there but two nations or peoples on our planet? Certainly there are many possessing as great diversities of national character and religion among themselves, as exist between the Jews and any of them. Why then does the Apostle group the whole of these peoples, possessing such great national, individual and religious diversities into one?—and imagine but two parties to be introduced into *the fellowship of the mystery?* Simply because the Jewish nation constitutes the family, the household, the kingdom of God, even the commonwealth of Israel. Whilst all the others are outside of these relations, and consequently are all equally and alike enemies of God: there is, therefore, in the estimation of God, but two parties,—his friends or relatives, and those who are alienated from him by wicked works, and consequently outside of him, and therefore without hope, and because of these things *they constituted the world,* namely those who have made constitutions and enacted laws for their own government, independent of God.

For the first meanings of *kosmos*, rendered *world*, are order, distribution, arrangement, regularity; the second, method, plan, constitution; the third, discipline, subordination, correction, &c.

Thus we see that the radical, literal, or first meaning of the word *world*, is any form of order, arrangement, constitution, or law of human origin, and consequently all who acknowledge, adhere to, and take part in any of these things are thereby constituted worldlings, supplanters of God's prerogatives, his antagonists, his enemies. Hence the argument of the Apostle, *they are without God, without his covenant,—without his family, without his jurisdiction, without his commonwealth,* and therefore they have no hope, and consequently are worldlings, or in the world. If there was no other, this one argument demonstrates the position we have taken in relation to the Jews.

But we must hasten to discuss the fellowship of the mystery which the Apostle affirms is "that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in the Christ by the Gospel." First that they should be fellow heirs. Now every one acquainted with Scripture history, knows the tenacity with which the Jews clung to, and defended their national and covenanted immunities. How difficult it was to induce Peter to go to the house of Cornelius,—and how much more difficult for him to justify his so doing to his brethren; and how Paul's preaching to the Gentiles raised the whole of the Jewish authorities' and people against him, and how their persecution followed him to Rome, and even to their triumph in his death.

If the Jewish immunities were not well guaranteed, why their tenacity? And why the Apostle's effort to allay their prejudices? And why did Jesus confine his own and apostles' labors to them for so many years before he commissioned Paul to the Gentiles? The fact that they are God's family, his heirs, is so incontrovertible that none but the willingly blind will demur at it. Hence Paul's work was to propound the ways or means by which the Gentiles are to be constituted "*fellow-heirs, and of the same body.*" namely, constituted equal or joint-heirs with the Jews in perfect fel-

lowship with them, organized into one body. The means by which he proposes to accomplish this, illustrates the manifold wisdom of God, manifests the unsearchable riches of the Christ, and unfolds the unquestionably great mystery of godliness; and the execution of the apostle's mission enables him to address his Gentile converts as follows:

"Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints (the Jews) and of the household of God; and are built upon the foundation of the Apostles and prophets, Jesus the Christ himself being the chief cornerstone."

We have already seen that by a resurrection from among the dead, that Jesus of Nazareth was constituted or "declared to be the Son of God with power," or possessing power, namely, "all power in heaven and earth," because "all the fulness of the godhead dwelleth bodily in him."—Hence he is equipped for the exercise of all the prerogatives of the Father himself, as he declares that "as the Father hath life in himself, so hath he given the Son to have life in himself," and that "as the Father quickeneth (or giveth life to) the dead and raiseth them, even so the Son giveth life to whomsoever he will." Thus we find him possessed of the life-giving or *creative* power; hence he is called the quickening or life-giving spirit, "the Lord, the Spirit," and in contemplation of these attributes of his person we discover the true and inexhaustible riches which the Apostle terms unsearchable or illimitable,

We now proceed to discuss the mode of exercising his power in relation to the salvation of men, and at the very threshold of the discussion we find ourselves shut up to the conclusion that the exercise of his saving power is limited to his own proper person. Hence the object of the Apostles' mission was to induct both Jews and Gentiles into one body, or to organize them into the living head that they may constitute his body; hence the mission of Peter and his associates was to regenerate the Jews

that is to generate them over again. But Paul's was to *create* the Gentiles in the Christ, the difference being this, every creature is invested with the power of generating his own species; that is to propagate or perpetuate his species;—but to create, is to make a creature or thing out of *foreign materials*. The Jews therefore, *being of the family needed simply to be born again*. Their new birth, however, resulting precisely the same as does the creation of the Gentiles, namely in the production of a new creature, *the new man, the one body of the living head*. That the (foreigners) Gentiles should be *fellow-heirs, and of the same body*.

The apostle's choice of the term body to express the relationship into which both Jews and Gentiles are introduced, exhibits especially the wisdom of God in reserving the application of this word as the crowning feature of Paul's mission, hence you do not find it in the vocabulary of either of the other apostles.

It expresses the highest order of sentient relationships that God has, or ever intends to organize on this our planet. *Man being the apex of sentient creations, he was made in the image and likeness of God himself*. His organism is perfect,—whether contemplated in the individual parts thereof, or in their delicate and intricate relations to each other, there is no defect, no error, no miscalculation; every part is perfectly adapted to the performance of the functions for which it is created; hence when God had finished it,—he pronounced it very good. *The word body then is the most important and the most expressive in human language, except the name of God*.

We are taught that the things which are seen are temporal, or more properly, temporary. The mere patterns of the things to be elaborated by our living head in the heavens; they furnish us the types,—and *give us our ideas of the forms of spiritual existences*, and inasmuch as our sentient capacities deal only with visible things,—when we know that they are types or representatives of the permanent, though at

present unseen things of the enduring future which Jesus is to create out of this, we can then contemplate the wonders of the present beautiful and elaborate forms shapes, relations, colors, perfumes, &c.,—with the highest possible interest and emotion, and comprehend *why the word body* is the one chosen to represent to us the relations that Jesus has created between his brethren and himself.

When Paul represents him as the head, and his church as his body, do we wish to understand the Apostle? Then we contemplate the relations that exist between the human head and body, and all the various parts of the body to each other, and the functions that each is required to perform, and we have the Apostle's idea of the church in its relations and functional powers, and we affirm that it is the work of the "first-born," the beginning of the creation of God. The image of the invisible God, the life-giving spirit.

To give or impart life to that portion of the sons of men who come to God *through him*—to join them unto himself, and thus *make them one in himself*, as it is written, "But he that is joined to the Lord is *one spirit*." As it is written again, "But ye are not *in the flesh*, but in the *spirit*; if so be the spirit of God dwell in you. Now if any man (of you) have not the spirit of the Christ, he is none of his; and if the Christ be in you, *the body is dead because of sin*; but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead, dwell in you, He that raised up the Christ from the dead,—shall also *quicken your mortal bodies, by his spirit that dwelleth in you*."

Again, the Apostle says, "I am crucified with the Christ, nevertheless *I live*. Yet *not I, but the Christ liveth in me*, and the life which I now live in the flesh, *I live by the faith of the Son of God who loved me, and gave himself for me*." The just live by faith,—"*flesh and blood cannot inherit the kingdom of God*,"—hence Paul's faith grasped the unseen localities of the future age, and enabled him to exclaim, "Wherefore henceforth know we no man after the

flesh,—yea,—though we have known the Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be *in the Christ, he is a new creature*; old things have passed away, behold all things are become new."

But the proof that all his power is concentrated in the work of joining together, or incorporating into himself, and establishing, strengthening and perfecting those so joined, is so voluminous, and demonstrative, that whilst it becomes a task to make the most appropriate selections, it is certainly needless to do more than refer to it to satisfy any student of the Word. We shall therefore, pass on to the discussion of the process of joining to, engrafting and incorporating into the one body, in our next, which brings us directly to the point of the question under discussion.

Yours, faithfully,

G. B. STACY.

Farmington, Va., June 28, 1858.

✍ Please write plainer and on the lines, as otherwise, the printer has difficulty with the MSS.—Ed.

Pre-Requisites to Immersion— Positive Testimony.

BBO. MARSH: In the *Expositor* of June 1, 1858, in noticing my article on the above you say, I do not present "positive testimony;" you likewise speak of "cunningly arranged" selections of Scripture to suit my theory, &c. You say, I read Mark xvi. 15, 16, as though they were one undivided passage. If this be true, I must be either grossly blinded, or shamefully dishonest: but in all candor and kindness, let us look into this matter, and see if the above charges lie at my door.

First, with regard to *positive testimony*. Is not Mark xvi. 15, 16, positive testimony that faith in *the gospel*, definite—*the*, (not *a*) gospel, is a necessary pre-requisite to immersion? Again, Is not Matt. xxiv. 14, positive testimony that Jesus taught his Apostles that "This, the gospel of the kingdom should be preached in all the habitable for a witness to all nations."

Taking then, these two positive testimonies for our premises that Jesus first, before his death, having informed his apostles that a certain definite gospel, defined to be this, the gospel of the kingdom, was to be preached among all the nations of the world for a testimony, and after his resurrection from the dead commands to go among all the world and preach *the* gospel, we naturally enough infer that the gospel to be preached was "the gospel of the kingdom." How, then, are our premises assumed, and our inferences unlawful—proving nothing nothing?

But adding to these the positive testimony found in Acts i. 3, 10, (given to us by one who declares in a former treatise, that he had positive knowledge of what he wrote) with regard to the things which Jesus had been teaching his apostles, for 40 days previous and up to the very time when the commission in Mark xvi, 15, 16, was given, the same being the things concerning the kingdom of God, and the positive testimony of Matt. xviii. 19, 20, that Jesus commanded his apostles to teach others to observe *all* (not a part) of the things he commanded them. Likewise the positive testimony of Acts viii. 11, 12, that the Samaritans *previous* to their immersion believed the things concerning the kingdom of God, and the name of Jesus Messias. I think I clear myself of the charge of not presenting *positive Bible evidence*. With regard to the other charge, I would ask, if for bringing forward the testimony of different witnesses upon the same point, we can be justly accused of—cunningly arranging Scripture to sustain my theory?

Now let us look upon the other side of the question: you add to the text of Mark xvi. 15, 16, and tell us that it was the gospel of his resurrection that Jesus commanded his Apostles to preach among all the (*kosmos*) world. To this, let me say that the resurrection of Messias being one of the things pertaining to the kingdom of God, (see Acts ii. 30, "according to the flesh to raise up Christ," is marked as a

reading entirely rejected as spurious,) must of necessity be comprehended in the proclamation of the gospel of the kingdom,—and not be proclaimed as a separate, or another gospel.

Again, you promised to give a quotation of Mark xvi. 15, 16, with context, leaving the readers themselves to judge of the true import, but instead of doing this, you have in no less than 6 places, added opinions of your own to the text, to sustain your novel theory, which although enclosed in brackets, must have a tendency to bias the judgment of the reader. I ask, first, is this consistent and right? Secondly, is it not *cunningly arranging* Scripture, to suit a theory? Is the text and context of itself without comment, alteration, or re-arrangement, sufficiently plain to establish your theory? If so, why add to it?

And now let us look for a moment at another point, namely, the confession of the eunuch, (Acts viii, 37.) On p. 184, vol. 27 of the *Expositor*, you say, "*that is direct testimony*" with regard to what is necessary to be believed before immersion, and you have no desire to comment upon it in order to make it appear plainer, or read differently. It is to the point and settles the question, *or, it cannot be settled by the Bible*. You have never, to my knowledge, in any way modified the above; hence, in your opinion, if that does not settle what are the pre-requisites to immersion, *nothing in the Bible can*.

In the same Volume, pp. 105, 128, 213, you bring forward the same as strong *positive testimony*. On p. 241. *ibid*. Bro. Magruder gives you some testimony to show that the strong passage on which you rely, is of no authority; you admit that such testimony exists, and that it is against you; but say "that you must have more reliable evidence than you have yet seen, to convince you that Acts viii. 37, is not genuine; I think you will either be compelled to abandon your position, or the burden of proof will lie with yourself, in order to uphold your theory, to present reliable testimony to sustain the genuineness of this passage. Further testimony

with regard to its spurious character was given last year in the *Gospel Banner*; as I do not have the number at hand I cannot quote it, but I presume you have seen it.

As further testimony, let me add, it is entirely rejected as a spurious interpolation of the text, by Griesbach, who, I believe is considered to be not only reliable, but a standard authority with regard to the Greek original. In the text before me which is the first American edition of Greenfield's Polymicrian Greek Testament, it is marked as *a reading entirely rejected as spurious*, and a reference is made to another reading, in the appendix, a portion of which I gave in my last. It is of the same authority as the *three heavenly* and the *three earthly witnesses*, 1 John v. 7, 8.—And here let me ask, if an argument to prove the idolatrous doctrine of 3 separate Gods, equal in power (or the Trinity,)—founded upon this last-named passage, would have any weight on your mind?—Of just as much weight with me, is an argument sustained only by Acts viii. 37, until you can bring forward reliable testimony to prove it genuine. Can you inform me of any standard reliable edition of the Greek text that gives it as genuine and of good authority?

In conclusion, let me say, I am not striving for mastery in this matter, neither from any unkind feelings, nor from any desire to build up any sect. I am striving for the truth; I have no interest in sustaining error, which cannot possibly benefit me. I certainly have no worldly interest which can be promoted by sustaining the views I advocate, and no other interest but in the Kingdom of God. It certainly does not make me popular, increase my influence, or add to my friends; but on the contrary, isolates me from many whom I would gladly labor with, were they only sound and uncompromising with regard to things pertaining to the Kingdom of God and the name of Jesus Christ.

Yours, very truly.

Waiting for the Kingdom of God,

MARK ALLEN.

Woburn, Mass., June 18, 1858.

REPLY TO BRO. ALLEN.

Such are the imperative duties which daily engage our attention, that we cannot bestow much time to critical controversy with any individual. Yet for the truth's sake we will endeavor to lay aside our cares long enough to show some few mistakes in Bro. Allen's position. We affirm that it is not sustained by a particle of *positive* testimony. He thinks differently, and refers to Mark xvi. 15, 16, and Matt. xxiv. 14, as being such evidence. The first text, says not a word about the pre-requisites to baptism, but names *it* and *faith* as pre-requisites to *salvation or life*. "He that believeth and is baptized shall be saved," or *have life*. To furnish positive proof for Bro. A. it should read, he that believeth, is qualified for baptism. But suppose it did thus read, would it not diminish the magnitude of the benevolent and glorious economy of redemption, from the infinite theme of eternal life, down to the simple act of baptism? It would. We may attach too great as well as too little importance to baptism: it should be attended to, as well as all other christian duties, which are all pre-requisites to salvation, but neither should be wrested from its true position, and made to fill the place of the other in the plain testimony of the word of eternal life.

Matt. xxiv. 14, does not contain even the word baptism!—the positive testimony it furnishes is, that "this gospel of the kingdom" should be preached in all the world for a *witness* to all *nations*, &c. To furnish positive evidence for our brother's position, the passage should read, "this gospel of the kingdom must be preached among all nations, that *faith in it may be produced as a pre-requisite to baptism!*"—making that act the great and important object of preaching the Gospel!

If Bro. A. considers these texts positive evidence in the matter, why does he say in reference to them, "we naturally infer"—&c.? Here lies his error: he has quoted Scripture which positively proves certain things, and then *inferred* that he has such

evidence for the foundation of his position: hence by his own admission, we are justified in saying that his theory rests on inferences, which we affirm are nowhere presented in the Bible as the ground of faith. The *plain word first*, and then *inferences* which harmonize with that word, is according to the Divine order of things.

Acts i. 3-10 is silent on the pre-requisites of baptism. It contains an account of Jesus being with his *disciples*, speaking to *them* "of the things pertaining to the kingdom of God," telling *them* that *they* should be witnesses of him, &c. To furnish positive evidence for Bro. Allen, the conversation should have been either to or about unbaptized unbelievers, and instruction should have been given in plain words, what would qualify *them* for baptism.

To suit our brother's position, Matt. 28: 19, should read, "Go ye therefore and teach, or disciple all nations, baptizing them" who are qualified for baptism by having faith in the gospel of the kingdom. *The Gospel*, is not named in the text, hence we can only *infer* from it that faith in the gospel is a pre-requisite to baptism. The inference, however, is lawful and weighty, but it is not positive testimony which can be relied on as the basis of true faith.

Acts viii. 12, to favor Bro. A's cause,—should read thus: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ," they were qualified for baptism. This would be positive testimony in our brother's favor, but as the text reads, it only furnishes him an inference, which, however, is conclusive that faith in the gospel precedes baptism.

Bro. Allen says, we "add to the text of Mark xvi. 15, 16," As mere assertion is *not* evidence, we let it pass as such, by simply remarking that we have only supplied words which the true sense of the passage and the correct laws of language justify.

The eunuch's confession (Acts viii. 37.) is *necessarily* spurious according to Bro. Allen's hypothesis of the pre-requisites of baptism. Let us read the passage leaving the supposed interpolation out,—“Then

Philip opened his mouth, and begun at the same Scripture and preached unto him *Jesus*. And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch and he baptized him.” Was the eunuch baptized with or without faith? If he had faith, what was it? The prophecy from which Philip preached, common sense, the plain word which Philip preached, the *objects* of baptism, and every precept and example of Christ and the apostles, in reference to the qualifications of baptism, justify the answer that a hearty *faith in Jesus Christ*, or *Jesus, the anointed Son of God*, was demanded of the eunuch, as a necessary pre-requisite to baptism. Hence, if the confession be spurious, the sense it expresses, is clearly in the passage.

The question at issue is not, *Does faith in the Gospel precede baptism?*—but,—*What degree of faith is necessary to qualify for this ordinance?* We hold that perfection in *kind*, but not in *degree*, is necessary. Our brethren on the opposite side of the question, call for perfection in *kind and degree*: if not, why not frankly acknowledge what they do believe in this respect? We have repeatedly urged an expression from the editor of the *Herald of the Kingdom and Age to Come*, and others, on this important point, but receive no response! They contend for faith in *the*, not a gospel: so do we, and ask.—*what degree of faith is necessary herein?* If they answer, sufficient to induce the sinner to *repent* and be *baptized into the name of Jesus, the Christ*, then the controversy would end, and we should be one;—but if they should reply, as we understand them to believe, that faith in the *whole* gospel, in *all* the things pertaining to the kingdom, &c., is a necessary pre-requisite to baptism, then we should reply that no person's baptism of *this day* can be valid, for all are now more or less imperfect in

their knowledge, and consequently their faith in the gospel; and further, there could be no *increase in the knowledge and faith* of the things of the kingdom of God, subsequent to a valid baptism. In this case, a person must be qualified to graduate in the school of Christ, before being admitted into it!

Far be it from us to entertain the thought that Bro. Allen is striving for the mastery, or that he has *intentionally* "cunningly arranged selections of Scripture to suit" his theory. We believe him honest, and doubt not that he has sacrificed much for the truth's sake; nevertheless he may be mistaken in some of his conclusions: we verily believe he is; yet this does not lessen our regard and christian fellowship for him, and see not why he should feel any different towards us, as we too, could speak of our sacrifices and conscientiousness in the faith for which we contend.— We think him, however, a little over-conscientious, or inconsistent, viz.: In declining to longer take the *Expositor*, on account of the sentiments we advocate therein, and at the same time avail himself of the medium of the paper through which to oppose ours, and defend his faith in reference to these doctrines. Had our faith produced the same effect on us, that his has on him, when he ordered his paper discontinued on the account herein named,— we should have decided that he had no further claims on our columns through which to speak to the public. But being conscious of his error, we have cheerfully given his communications publicity, hoping that the cause of Bible truth may be subserved thereby, and that our brother and others of his faith, may yet see the importance of acting as co-workers in the great duty of publishing the Gospel, though on some matters of opinion we may honestly differ.

Bro. W. F. Julian, Medora, Ind., May 23, 1858, writes:

There are some faithful, even here, who are looking for the coming of the Lord to awake the sleeping and change the living

saints, to enjoy the restored Jerusalem with all its beauty and glory, for 1,000 years, and then to see the New City and be permitted to enter it on the new earth, to enjoy an uninterrupted eternity of glory where there will be no foes, former things having passed away, and all things being made new. Blessed be the name of the Lord! Let all his children say, Come,— Lord Jesus, come quickly. Amen. I am preaching every Sunday, as opportunity affords, for my Master's cause. There is a great opposition here, though the opposers will not come out face to face in open field. May they hear God's word, be made free, and enabled to rejoice in hope of the resurrection, in place of their vain hope of going to heaven at death.

Bro. G. W. Cherry, Springfield, O., June 20, 1858, writes:

We have a very excellent little band in this place, who hold meetings twice every Lord's day, which gives the churches considerable trouble to keep their members from hearing such "trash" preached as the pure word of the Lord. 2 Tim. iv. 5. My brethren, are we not there now? Is not this Scripture fulfilled in our ears, daily? Then let us wake up, and put on the whole armor, so that we can say with the Apostle, "I am ready to be offered, and the time of my departure is at hand," &c. We hope to see you at our Conference in September. May the Lord take care of all his waiting ones!

[It would be well for a notice of this Conference to be furnished for publication soon.—*Ev.*]

Bro. M. Kemp, Andover, N. Y., June 11, 1858, writes:

You will undoubtedly have heard before this, that Bro. Wm. Rogers has immersed 6 into the faith of the soon-coming Kingdom of our Lord, since I last wrote to you.

FROM BRO. L. L. HULCE.

BRO. MARSH: I have received the *Expositor* two years. I have one year, or 24

numbers bound in handsome manner, and shall have the next bound also. As a body of correct theology and practical knowledge, it is almost infinitely superior to any of the writings of the past two or three centuries. The *Expositor* turns darkness into light, mystery into revelation or something made known, rends the veil of darkness, or takes it away from the faces of those who need it, makes God's word a practical power, addressed to the understanding, and thus adapted to make men wise unto salvation. How vast the difference between a system of mystery, of metaphors, symbols, part to be understood, and part a jargon of nonsense.

But I forbear for the present on this point. In looking over the list of letters from brethren, my attention rested upon one from Bro. Chown, in which his experience and my own are so similar, that one description would almost answer for both. A short time since I ventured to notice a call sent to me from a distance of 3 or 4 miles out of the city. I listened to a discourse from a Methodist preacher founded upon the last verse of the 16th chapter of Luke. He did not do as well as did the man Bro. Chown spoke of; for he did not quote a single passage, but seemed conscious of the fact that to prove an irrefragable immortality for all men, he must depend upon other sources than the Bible; so he tried metaphysics.

He made several points, such as that matter cannot think, that there must be a something superadded; man being capable of thought, is therefore, immortal.—Nothing can be annihilated. He also founded his strongest point upon sympathy, and appealed to the sympathetic feelings of the audience. He illustrated this point by telling his own experience in the loss of a child.

The points were all met by the writer. The first, "matter cannot think" was shown to be a strong position against his theory, as he admitted that thought was an evidence of something super-added, but was unable to determine the necessary degree

or amount of this something added, to qualify for thought. The writer therefore showed that upon this hypothesis,—that whatever can think, is immortal.

The second point illustrated by the loss of his little child, which he so much, and so ardently expected to meet soon, if final annihilation was true, neither himself nor others would ever have their expectations realized, and the prospect would be dark and hopeless. He quoted,—“Suffer little children to come unto me,” &c.

The writer showed that children are not actual transgressors, for sin is a transgression of the law. With regard to the other view of the question, the writer contrasted the two theories, showing that had the child lived a few years more, it would have been an actual transgressor, and had it then have died without repentance, as thousands do, the popular theory would place it in endless torment, and for aught any one could prove to the contrary, compel the saved parent to listen to its hapless moans, and see its unavailing tears for ever!

The congregation was requested to decide for themselves upon the grounds of sympathy, reason, justice and Scripture, which of the two theories is most compatible with the character of a God of love and justice.

Yours truly,

L. L. HULCE.

Appleton, Wis., May 30, 1858.


Notice.

I wish to say through your paper, to the churches of God, on or near the N. Y. & Erie Railroad, that I design going to the Eastern part of the State of New York, if the Lord will, about the first of August next, and those who wish me to call and preach the Word to them, will please send me a line to Findley's Lake, Chaut. co., N. Y., in time to publish the appointments in the *Expositor*.

P. S.—My place of address will be South Easton, after the first of May.

DANIEL L. OSBORN.

Mina, N. Y., June 10, 1858.


 The *London Post* remarks:

"From the accounts of the 'great revival' in America which have reached this country, it does not seem to have deep-seated conviction for its basis, and to be only one of those outbreaks of religious excitement regarded by psychologists as epidemics of slight insanity, the two main characteristics of which are hysterical disorder and evanescence."

The *Post* "hits the nail on the head."

It is claimed that this "great revival" is the work of "the Spirit." If so, we should like some one to point out the "fruits" thereof. We have been looking round for some time to get a glimpse of them, but have hitherto failed, finding nothing but abundant evidences of the prolific work of "evil spirits," hence, may be seen an increased pride, corruption and idolatry in the "fashionable temples" of the day, a vast increase in the criminal records of the world, and a general contempt, both in public and private, of all law, human and Divine, and even the principles of the commonest honesty and integrity. These things are every-day occurrences, right "under the nose" of every man, and yet with these facts before us, we find the whole religious press, with a few honorable exceptions, are proclaiming the delusive falsehood, that "the Spirit" has been doing a vast work of reformation, converting sinners by thousands, &c., &c., and yet the facts in the case, show just the reverse of what they claim. These people are perfectly blinded in this fanatical delusion, or they would not fail to have called for their "Spirit's" credentials, such as was given by holy men of old, and to have discerned the difference between "the fruits" their "Spirit" has produced, and those of "the Spirit," described in Gal. v. They might also have seen "their Spirit's" fruits admirably portrayed in 2 Tim. iii. 1-5.

S.

 Bayard Taylor says of Palestine:—he "road for miles through fields of Wheat and Barley, and that the Olive and Fig Trees gain a size and lusty strength wholly unknown in Italy, and the Oil, the best in the Levant, which if well manufactured, would crowd all others out of market. Give this land into Christian [he should have said, *Israelitish*—s] hands, and it will again flow with milk and honey."

Palestine Model Farm for Jewish Converts.

Having in various ways, for years past, manifested our interest in efforts to introduce agriculture among the Jews in Palestine, we hail with much pleasure, whatever tends to that consummation. We copy from the *London Record* the subjoined Report of the First Anniversary of the Palestine Model Farm and Industrial Institution for Jewish Converts, held recently in London. The Earl of Roden presided, and a number of distinguished persons were present:

The secretary, (the Rev. A. A. Isaacs,) read the report. The Committee commenced with the remark that the report itself was indicative of a new and important epoch in the history of the Jewish nation. During the last 50 years there had been large additions to the number of Jewish converts, but these accessions were lost in the congregations of Christian churches, and this made it difficult to give conclusive evidence of the progress of the work of evangelization. The Palestine Model Farm presented the first organization by which this want might be supplied. Providence had favored the development of the scheme. At the commencement of the war with Russia, the most alarming distress arose among the Jews in Palestine, and had excited the interest and sympathy of many Christians in this country.

An attempt was first made to co-operate with the Jews in an effort for the temporal good of the sufferers; and, a Committee having been formed, it was

perceived that an opportunity was afforded of taking up the cause of those Jewish converts who were suffering from want, and enduring persecution for conscience sake. The Holy Land was the locality selected for that purpose; and a project was set on foot for the purchase of land there, with a view to the attainment of the object; it being at first agreed that the money should be raised by shares of \$25 each, which, it was hoped would ultimately yield some return to the holders.

The Committee took advantage of a visit paid by the Rev. R. H. Herschell to Palestine, to obtain the requisite information, and the information received was conclusive as to the value and profitable success of the undertaking. Mention was then made of a meeting convened at the house of Bishop Gobat in Jerusalem, at which resolutions were passed declaring that it was highly desirable that an agricultural settlement should be founded in the Holy Land, and to purchase private property as a basis of operations, the neighborhood of Jaffa being suggested as the best for that purpose. On his return to England, Mr. Herschell recommended that the undertaking should be carried out on a purely benevolent basis. In order that the influence of the work might be the more salutary, the Committee was afterwards re-constituted, and its members now consisted entirely of Christian Israelites. Subscriptions and donations were promised to a considerable amount.

In the autumn of 1856, the secretary, Mr. Isaacs, purchased a very valuable property in Palestine, and, under the authority of the Sultan's firman of the spring of the same year, it was conveyed to him, as the representative of the Committee, in his own name as a British subject. That the purchase was a good one, appeared from the fact the Committee might have resold the most expensive part of the property, which was purchased for about \$2,950, at a profit of \$1000. This consisted of the finest fruit plantation in the neighborhood of Jaffa. The greater part of the land purchased, which was about 40 acres, was

uncultivated, and therefore afforded sufficient scope, at the outset of the scheme, for garden and agricultural purposes.

Part of it was now sown with wheat and barley. Mr. P. J. Hershon, a Christian Israelite, who had been superintendent of the House of Industry at Jerusalem, was appointed Superintendent of the Model Farm; and, though only nine months had elapsed since he commenced his labors, all who had visited the settlement reported in very satisfactory terms as to its state and progress. Ten Israelites had been laboring on the farm, of whom one was a convert. The Superintendent gave the Jews a preference over Arab workmen, and both as regards diligence and the amount of work performed, he considered them far superior to the native laborers. The locality whence a considerable number of Jewish converts may be expected, was Constantinople, and the missionaries at Bucharest wrote to the same effect. Many of them were only waiting for the means to convey them to Jaffa, in order that they might become inmates of the Model Farm.

The Committee regretted that the expenditure thus far exceeded the receipts by about \$1300. More than two-thirds of this deficiency arose from the erection of a new building, which was almost finished, and was built of stones brought from the ruins of ancient Tyre. Another serious item of expenditure was the purchase of mules which formed part of the property of the farm, and this expense would not arise in a subsequent year. The mules were employed in raising water for the irrigation of the plantations. The sum of \$100 had been received on the spot from the sale of produce, and placed to the credit of the farm.

The most valuable part of the produce, viz.: the Orange crop, remained still unsold; but it had suffered greatly from severe hurricanes, by which Jaffa had been lately visited. The receipts from the sale of produce were much below what they would have been, had not the Superintendent considered it necessary, on his arrival in the country, to

engage native gardeners, on condition of their receiving a certain proportion of the crops. A different arrangement would be adopted in future. The Committee concluded with an earnest appeal to the sympathy, the support, and the prayers of the Christian Church.

The cash statement showed that the receipts for the year ending, December 31, 1857, amounted to \$8,554, and the disbursements to \$9,853.

The Rev. Alfred Myers, in moving the adoption of the Report, said, it was justly observed in the report that a movement like that was calculated to exercise a beneficial influence over the minds of Jews generally, by convincing them that converted Jews had not given up their nationality, that they still retained Israelitish sympathies, and still felt for those whom they had left in Judaism. It showed that, like Paul, they had heaviness of heart, and continual sorrow for their brethren according to the flesh.—For, embracing Christianity, they had not renounced the hope of seeing the full accomplishment of the promises made to their fathers, that Jerusalem should be built up again, and the scattered people gathered home; they did not consider it at all inconsistent with the most perfect confidence in the finished work of Christ to cling to the glorious promises made to Israel of old; and in this he believed they had the concurrence of the majority of the Lord's people in this land, and throughout the world.

It must not, however, be supposed that that Society was instituted for the restoration of the Jewish people. Everything that concerned that people nationally was in the hands of God; man could not destroy, and man could not restore. What the Committee wished to do, was to meet an urgent and pressing want—a want which, he must be permitted to add, had not hitherto received sufficient attention from the Christian Churches. The hand of charity was seldom outstretched to the converted Jew, although he had the strongest claims to sympathy and assistance; and that So-

ciety aimed at providing a remedy for this evil.

The Rev. Dr. Ewald, in seconding the resolution, said it was only about fifty years since Christians commenced sowing the seed of the word of God among the Jews, and the result was exceedingly gratifying. Thousands and tens of thousands of the sons of Israel now acknowledge Jesus Christ as their Lord and Savior. On the northern coast of Africa, in Egypt, and in many other colonies, there were vast numbers of Jews, and it was very desirable that any of them who might be disposed to embrace Christianity, should, in the event of their doing so, have a refuge opened to them from the persecution of their brethren. British Christians should be reminded that there was a very close connection between themselves and Jaffa, where the Society's settlement was situated. It was at Jaffa that Peter saw the vision which led him to commence preaching the Gospel to the Gentiles.

The Rev. H. R. Herschell supported the resolution. He remarked upon the immense change which had taken place in the general aspect of Palestine during the last *ten or twelve* years. The extent of cultivation had greatly increased;—production generally had received a powerful stimulus; the exports of Jaffa alone during the last year amounted to \$7,500,000; and, altogether there was greater activity in the country than had been witnessed for many ages. He pleaded the cause of the Society, he said, with a strong conviction that it was one of the most important agencies that had ever been instituted on behalf of the Jews, and he trusted that, at the approaching jubilee of the Society for the conversion of the Jews, the offspring of that great Institution would not be left without some contributions.

“If you are too needy in circumstances to give to the poor, do whatever else in your power for them cheerfully, but if you can, help the poor and unfortunate.”

“Christ is the end of the law to every one that believeth.”

Obituary.

FLL ASLEEP, in Jesus, at Sharon, Ct., April 16, 1858, Moses, youngest child of Bro. and Sr. Handlin. An able discourse was delivered on the occasion, by S. B. Munn, on the sleep and resurrection of the dead. Brother and sister H. believe their child will come forth in the morning of the resurrection, to eternal life. O! glorious age to come! soon may it be realized!

S. DURELL.

DIED, at her residence in Plymouth, on the 13th inst., of Varioloid, Elizabeth, consort of Thomas McDonald, aged 53 years.

The deceased had been an exemplary christian for the last 35 years. She was a kind, affectionate companion—indulgent mother; ready at all times to relieve the afflicted—generous to a fault, and died strong in the faith, that when the last trump shall sound, she will be “waked up” in the likeness of her Savior and be clothed with Immortality, and receive a “crown of righteousness, which the Lord, the righteous Judge, will give in *that day*, to all those who love his appearing.”

“The strife is o’er! The loved of years,
To whom our yearning hearts had grown,
Hath left us, with life’s gathering fears
To struggle darkly and alone.”

T.

“Make,” said Dr. Franklin, “a full estimate of all you owe, and of all that is owing to you. Reduce the same to a note. As fast as you can collect, pay over to those you owe. If you cannot collect, renew your note every year, and get the best security you can. Go to business diligently, and be industrious; waste no idle moments; be very economical in all things; discard all pride;—be faithful in your duty to God, and *do unto all men* as you would they should do unto you.”

To blaspheme, in a scriptural sense, is to bring divine things into disrepute; so that whatever words or doings tend to, or really do accomplish this, are blasphemies.

RUSSIAN AMBITION.—The Northern Bear, whose claws were pared at Sevastopol, is putting out its tentacles in various directions, while adopting new and liberal measures of reform and progress at home. The late German papers bring us news of an Imperial ukase for the formation of a new commercial association, called the Trans Caspian, with a capital of 2,0000,000 rubles, which is to extend its operations into Persia and Central Asia; and which, under the charge of M. Kokoreff, one of the wealthiest and best educated merchants in Moscow, cannot fail to bring into Russian hands the lion’s share of the Asiatic trade, and conduce to the growth and prosperity of the country,

Who can tell how much of the infidelity of the masses has been caused by the infidelity of religious men?

The mercy covenanted to Abraham was peace to Israel through Messiah.

The North-Western Christian Conference.

The North Western Christian Conference will hold its next annual session at Old Union Meeting House, on Eagle Creek, in Marion co., Ind. To commence on the Thursday before the first Sunday in September next, at which it is expected there will be a large attendance of our brethren, as all are cordially invited, and it is hoped that the churches whose ministers may wish to attend will render them all the aid in their power, providing for their expenses to and from the Conference. Ample provision will be made by the brethren at Old Union to accommodate all who come to this meeting. Come then, brethren, and come in the fullness of the blessing of the Gospel of Christ. And let all who come by railroad endeavor to get to Indianapolis on Thursday morning and register their names for Old Union, on Eagle Creek, on the registry of the American Hotel, so that the brethren coming to convey them to the meeting who will examine this registry may readily find them. It will be seen

that there is a change in the time of meeting from that appointed by the Conference which occurred in this way. That congregation have been holding an annual meeting through the last thirty years on the above-mentioned time which by custom has become established in the vicinity, so that they wish it continued till the Lord comes, or as long as God's Church can be maintained in the Eagle Creek vicinity. We say again, especially to the ministers, come and help the Church at Old Union. A more noble, Bible-informed, stable, and warm-hearted brotherhood does not exist, to claim your co-operation in presenting to their fellow-citizens the truth which makes free.

WM. G. PROCTOR, Sec'y.

June 10, 1858.

PALESTINE, Past and Present. By Henry S. Osborn, A. M., Professor of Natural Science, Roanoke College, Va., Member of the Scientific Association, and Honorary Member of the Malta (Mediterranean) Scientific Institute.

This work is the result of recent researches in Palestine and a portion of Syria. It embraces the Natural, Scientific Classical and Historical features of this, the most interesting of all lands, and identifies and illustrates many scriptural passages hitherto unnoticed.

It will be illustrated by engravings from new and original designs, executed in the highest style of art. The publishers will spare no expense in their department of the work. The engravings will consist of a panoramic series of Oriental Views, taken by the Author from the most favorable positions; giving to the reader a perfect conception of the Cities, Villages, Architecture of the Country, and Landscape Scenery of the East. Also, Engravings of birds, flowers, ancient coins, the geological strata, comprising its fossils, minerals, &c.;—with the costumes, positions, and peculiarities of the people. The Illustrations will consist of splendid Chromographs (printed in 10 rich oil colors), Tinted Lithographs, and the finest Wood Engravings.

A new map of Palestine, by the author, from actual surveys, and differing essentially from any that has yet appeared, will accompany the work.

The Literary Department will embrace scientific and critical examinations of facts associated with the scenes presented, with a view to the elucidation of disputed points of Scripture. Also, personal observations made during a sojourn in the East; giving social, religious and political incidents, just as they occur among all classes. An invaluable amount of information will thus be concentrated into the most perfectly illustrated work on the subject extant.

This work will be an invaluable companion to *The City of the Great King*, as the author will devote special attention to the *Land of Palestine*: referring the reader to Dr. Barclay's work for full information in reference to the Holy City.

The Views will be truthful and accurate, and will not be transferred from other works, nor libellous caricatures of Sacred Localities, as at present abound in nearly every work on the subject. This will involve a heavy additional outlay on the part of the Publishers, which cannot fail to be appreciated by every one of intelligence, and will greatly add to its intrinsic merit and value.

Dr. Robinson, in a letter to the author, says:—

"I do not know of any work that takes just the ground proposed by you. There is so much of permanent and absorbing interest connected with Palestine, that every book upon that country is sure to be well received."

It will be printed on fine calendered paper, and will contain over 500 royal octavo pages, with a copious Index and Table of Contents.

Prices: Cloth, \$3.50. Philadelphia Library, \$4.00. Half-calf Antique, \$4.50; Turkey full-gilt, \$5.00; super-Turkey, or antique, \$5.50. By mail, *post-paid*. Heavy discount to agents and the trade.

James Challen & Sons, Publishers, Philadelphia, Pa.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. I. 8.

VOL. XXIX.]

ROCHESTER, N. Y., AUGUST 1, 1858.

[No. 5.]

The Law and Sabbath.

BRO. MARSH: Having been solicited by many friends and brethren to write a work on the subject of the Law and Sabbath, I have finally consented to write a series of short articles for the *Expositor*, which may be published in a pamphlet, or not, as may be deemed advisable.

Such a work is greatly needed in the west, and I think it cannot fail to do good.

I. The patriarchal age, including a period of 2500 years. The Apostle Paul represents it as an age *without law*.—Rom. v. 13, 20; Gal. iii. 17, 20.

Not that they had no rule of right; for he expressly declares that they *sinned*, which could not be the case without a rule to determine their conduct; for "where there is no law, there is no transgression."—Paul.

Moreover Adam is represented as being not only a sinner, but the medium through whom sin entered into the world. Rom. v. 12.

That Paul in the above quotations had reference to the Sinaitic code of written laws by which the Israelitish commonwealth were governed; and in which the Jews trusted for justification, will appear by reference to the following texts of Scripture. Rom. ii. 17-27; iii. 1, 2, 19-28; Gal. ii. 15-21; iii. 10-25; iv. 21-30.

It must be admitted that the *will of God* when made known is a *perfect standard of righteousness*.

It matters not whether his *will* is given in person or by his agent, written or verbal, it contains the whole duty of man. God being *perfect, holy, just* and

good, the revelation of his will must be in harmony with his own attributes.—Again, God being a *unit*, and his people in every age being a *unit*, we must conclude that his law has been, in each successive age, a *unit* also. I can find no evidence in the sacred oracles for the existence of two codes of laws at the same time, for the government of the people of God. Indeed the idea would suppose a plurality of lawgivers and division of interests among his subjects, or more properly two parties among his subjects.

Furthermore, the will of God, as written by Moses, being our only source of knowledge, in regard to the Adamic and patriarchal ages, we cannot go beyond the simple record to suppose or conjecture. If the inspired penman has omitted to record any important truth, we have no means, at this late date, of supplying the deficiency. Those therefore who claim that the ten commandments were a law for the government of the patriarchs, are not only wise above what is written, but deny, as we shall see, some of the plainest statements of holy writ.

The *will of God* being the *supreme law* for the government of his people, it matters not how many, or how few commandments it enforces: it contains the entire duty of man. The Adamic law contained only one commandment, and yet until others were added, it prescribed the whole duty of man.

To say that the ten commandments were involved in that simple interdiction is preposterous in the extreme. As time rolled on, and men and women multiplied upon the earth, new traits of

character were developed, new organizations were formed, and new wants to be supplied, hence God from time to time added more new precepts; and devolved new duties upon his people.

But during this entire series of discipline and development the *will* of God, whether expressed in *one* or *scores* of precepts, whether *written* or *unwritten*, whether given in the form of a *definite* code, or in sundry commandments, as the nature of the case evolved new duties, was the supreme law of the land—and expressed the entire duty of man. Because at different times and under different circumstances God has adapted different modes for the government of his people, it does not therefore follow as a necessary sequence, that the moral principles of his government have ever changed, for the same principles may be expressed in different modes of speech, or represented by different signs, or ceremonies.

Again, our law may be more elevated and contain more enlightened principles of morality, because its subjects are capacitated to appreciate them without confliction of principle as far as the former goes, or without either being imperfect, unholy, unjust or bad. True, an interchange of those laws might as far as adaptation is concerned render one or both imperfect; but as touching moral principle, God's law must, in every age and dispensation, be as immutable and unchangeable; as perfect, just and good, as its own eternal Author.

It must, however, be admitted by all reflecting minds, that the divisions and sub-divisions of the great original principles of supreme love to God and love to man, so as to adapt them to the nature, duty and condition of man as a sinful, fallen creature, did not exist anterior to the existence of those relations, and therefore will not exist when they shall be dissolved. When probation shall cease, man shall have been tested, the disloyal all forever destroyed, and the obedient of all ages and generations shall be in union with God and one another, without the remotest danger of this union ever being marred by rebel-

lion, or distracted by discord. Then the original principles of love to God and to each other will be the two-fold bond of union to all eternity.

But I pass to notice—

II. The law of God from Moses to Christ. And—

1. Its unity claims attention. I can find no Bible evidence to prove the existence of two laws, or constitutions, for the government of the children of Israel under the Mosaic dispensation. By reference to Ex. xxiv. 1-4, it will be seen that all the commandments which God gave for the government of Israel, the ten not excepted, were written in a book and called the book of the covenant. "And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab and Abilon, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him. And Moses came, and told the people all the words of the Lord, and all the judgments, and all the people answered with one voice, and said, *All the words which the Lord hath said, will we do.* And Moses wrote *all the words of the Lord,* and rose up early in the morning, and builded an altar under the hill, and 12 pillars, according to the 12 tribes of Israel." In the above quotation all the commandments God had given up to that time are expressed by the unit phrase, "*the book of the covenant.*" Paul calls the same unit system *the book of the law, the law, every precept,* &c. Gal. iii. 8-24; iv. 21; Heb. ix. 19. The apostle, in the last quotation, refers to Ex. xxxiv. 1-8. By comparing the two, we find that *every precept* is called *the law.* And by reference to the context in Exodus, we find that the ten commandments were included in *every precept* which the apostle denominates *the law.*

Again, the aggregate of all the commandments (written on tables and in the book) God communicated to Moses during the 40 days he was in the mount, are called a law. Ex. xxiv. 12, 18. That all the commandments given to Moses during that entire interview, including

those which were written upon tables of stone, are included in the law of which he speaks, is evident from the fact that it was only a fulfillment of the promise that God made to Moses. If any object to this position because God said he had written them, I would answer, (1) that the same is said of all the commandments God promised to give to Moses, the fulfillment of which promise included near a hundred commandments distinctly stated; and (2) God emphatically declares that *he* would *write* the ten commandments upon the two tables of stone. Ex. xxxiv. 1. At the 27th and 28th verses of the same chapter, it is just as plainly and emphatically asserted that Moses wrote them. And at Neh. ix. 13, 14,—it is stated that God came down upon Mount Sinai and spake from heaven and gave them (Israel) right judgments and true laws, good statutes and commandments; and made known unto them his holy Sabbath, and commanded them precepts, statutes, and laws, *by the hand of his servant Moses*. In the above enumeration of all the precepts, commandments, and judgments (including the holy Sabbath) he declares that they were given by the hand of Moses. Upon but one principle can it be true that those commandments were written by God and by Moses, that is, what God does by his agent he is represented as doing himself.

Inasmuch as great stress is laid by some on such phrases as the *law of God*, the *law of Moses*, &c., as demonstrative of two distinct laws by which the Israelites were governed, I will proceed to show by the unerring word, that these terms, together with all the terms peculiar to the whole or any part of that great unit system are used interchangeably and convertably. For the sake of explicitness, I will place a few of the many texts of this character which might be selected, in contrast.

Law of Moses.

Kings ii. 3, "And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testi-

monies, as it is written in the *law of Moses*," &c.

Law of God.

1 Chron. xvi. 40, "Ye offer burnt offerings unto the Lord upon the altar of the burnt offerings continually, morning and evening, and to do according to all that is written in the *law of the Lord* which he commanded to Israel."

Law of Moses.

2 Chron. xxiii. 18. "Also Jehoiada appointed the officers of the house of the Lord by the hand of the priests, the Levites, whom David had distributed in the house of the Lord, to offer the burnt offerings of the Lord, as it is written in the *law of Moses*."

Law of God.

2 Chron. xxxi. 3, 4, "He appointed also the kings' portion of his substance for the burnt offerings, to wit, for the morning and the evening burnt offerings, and for the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the *law of the Lord*."

Law of Moses.

2 Chron. xxv. 4, "But he slew not their children, but did as it is written in the *law*, in the *book of Moses*, where the Lord commanded," &c.

Law of God.

"Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the *law of God*."

Law of Moses.

Ezra ii. 2, "Then stood up Joshua the son of Jozadec, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the *law of Moses*, the man of God."

Law of God.

2 Chron. xxxv. 26, "Now the rest of the acts of Josiah, and his goodness, according to that which was written in the *law of the Lord*."

Law of Moses,

Neh. viii. 1-3, 13, 14, "And all the people gathered themselves together as one man into the street that was before

the Water Gate, and they spake unto Ezra the scribe, to bring *the book of the law of Moses*, which the Lord had commanded to Israel. . . And he read therein before the street that was before the Water Gate from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto *the book of the law*." And on the second day were gathered together the chief of the fathers of all the people,—the priests and the Levites, unto Ezra the Scribe, even to understand the *words of the law*. And they found written in *the law* which the Lord had commanded by Moses," &c. Also Dan. ix. 11, 13; Neh. ix. 13, 14. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them *right judgments, and true laws, good statutes commandments*; and madest known unto them thy *holy sabbath*, and commandest them *precepts, statutes, and laws by the hand of Moses thy servant*."

Law of God.

Neh. viii. 8, 18, "So they read in the *book in the law of God* distinctly, and gave the sense, and caused them to understand the reading. Also day by day from the first day unto the last day, he read in the *book of the law of God*, and they kept the feast seven days."

Dan. ix. 10, "Neither have we obeyed the voice of the Lord our God to walk in his laws which he set before us," &c.

Ps. xix. 7, 8, 9, "The *law of the Lord* is perfect, converting the soul: the *testimony of the Lord* is sure, making wise the simple. The *statutes of the Lord* are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The *judgments of the Lord* are true, and righteous altogether.

Law of Moses.

Luke ii. 22, "And when the days of her purification according to the *law of Moses*."

Law of God.

Luke ii. 23, 24, 39, "As it is written in the *law of the Lord*, and according to that which is said in the *law of the Lord*. All things according to the *law of the Lord*."

From the foregoing comparison of "Scripture with Scripture," it will be seen by every unprejudiced mind that the terms Law of God, law of Moses, The book of the law of God, the Book of Moses, statutes, commandments, testimonies, precepts, laws and judgments of God and of Moses are used by the inspired writers interchangeably. In one word, that these terms are all used in relation to the same unit system; and that they are ascribed to God because he is the agent.

In my next article, I propose proving the unity of the law, or constitution, by which the Israelites were governed, during the Mosaic dispensation, by the testimony of Jesus Christ and his apostles.

(To be Continued.)

J. M. STEPHENSON.

Foreston, Ill., June 22, 1858.

Orangeport Conference.

BRO. MARSH: The Conference at Orangeport, N. Y., was truly a good one. It seemed to be composed of the good and the true, the intelligent and the faithful. It is worth something to any person to form an acquaintance with such christian heads, and christian hearts as were found at that Conference.

The christian and pleasing acquaintance which I there formed with dear brethren of like precious faith, I trust will not soon be forgotten. The hospitality, cordiality, and liberality with which they received their brethren from abroad, was truly commendable; I think it was upon the true gospel plan, an example worthy to be imitated by the brethren in other localities. The Lord bless all those dear brethren.

I think also that the Conference will prove a moral and spiritual blessing to that whole community, especially to those who heard the word. The preaching by Bro. Marsh, Guthrie and Lyon was real Bible, Gospel-preaching, and was well calculated to instruct, enlighten, purify and elevate humanity. There was enough of real, Gospel food in Bro. Marsh's 2 discourses to feed the christian mind more than 2 months. I would give no

small sum if I had those two discourses by heart, because, I think they ought to be re-spoken all over the land. Did I say there was food in them for more than two months? I ought to have said 2 ages, because the full glory of those 2 discourses will be fulfilled and realized *in the age to come*. And thus it was with the discourses delivered by Brn. Lyon and Guthrie. They took the mind back to the beginning of the gospel economy, they then brought the mind along down through the successive stages of development, even to the dispensation of the fullness of times, until the hearer was prepared by an enlightened christian faith, to step his foot upon the threshold of immortal glory. Such preaching, coming from such heads and hearts, is well calculated to do the people good, unless they are perfectly dead and blind to all that is truthful, and beautiful, and lovely.

I am thankful to God for what my eyes saw, and my ears heard, and my heart felt at that meeting. I returned in health and safety to my family and home, stronger in the faith of the one Lord, one faith, one baptism, and the one hope of our calling. I am stronger to-day than ever, in the belief that all doctrines that do not issue and come forth from the One great fountain of Life and Death, are false. All doctrines that are not based upon the literal word are a dishonor to God, and a disgrace to humanity. All who are guided by the literal principle will never err, or fall into mischief, or lose a home in the kingdom, provided they have holiness of heart and life to correspond, because, "faith without works is dead, being alone." I will close in the language of my beloved Bro. Lyon, "And I hope that the day of judgment will reveal the fact, that, at that Conference, good was accomplished in the name of the *great Head of the Church*."

Yours, as ever,

In the love of the truth,

C. W. Low.

Fredonia, N. Y., July 12, 1858.

"The sacrifices of God are a broken spirit."

Nature of Mau.

BRO. MARSH: In the last *Expositor* I find an article on the "nature of Adam," which you no doubt thought would remove the *mist* from our "beclouded senses." Now, we are willing to confess that you came as near doing the work as you could, and stick to your old position.

In the first place, you bring up Paul to prove there is a *natural body*, which we grant is true; in the next place you assume that this natural, *Adamic* body was *mortal*,—was *created mortal*. The word *mortal*, in our language, means,— "subject to death." Then to be created mortal, is to be created subject to death, and since the "clouds" are *removed* from our "senses," we are satisfied that the *divine history* shows that Adam *became subject to death* by disobedience, and *not before*.

What the transition or change effected in him was, I am not now going to contend about, but suffice it to say, that as soon as Adam *came under* the sentence of death he became mortal, that is, subject to death, and I think that that transition was just as easy to accomplish as any future change may be in Adam's race.

I admit you can prove *we* are mortal, subject to death, and that Adam also was, after the change wrought in him by disobedience: it was *the penalty* inflicted for *his* disobedience.

J. DAVIS.

Charleston, Ill., May 10, 1858.

In reply to Bro. Davis, we will simply quote the words of Paul, "There is *one kind of flesh of men*," (1 Cor. xv. 39,)—"which is *natural*," (verse 46,) is of "*the earth, earthy*," (verse 47,) and "*as is the earthy, such are they that are earthy*."—(verse 48.) Hence Adam and his posterity are the same in *his* and *their nature*, which *was* and is "*corruptible, and mortal*" (verse 53,) and which never did, and never can "*inherit incorruption*." Verse 50. Sin changes man's *moral character*, and not his *mortal nature*, which in the *righteous only*, will be "*changed*" to "*incorrupt*."

tion" or "immortality" by Christ at his second coming. Verses 51-54.

The Kingdom of God.

What Gospel did Jesus preach to Israel?

Jesus went about all Galilee, preaching the Gospel of the Kingdom. Matt. iv. 23.

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom. Matt. ix. 35.

Jesus came into Galilee, preaching the Gospel of the Kingdom of God.—Mark i. 14.

He went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God. Luke viii. 1.

What gospel did he command to be preached in all the world?

This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations. Matt. xxiv. 14.

Go ye unto all the world, and preach the Gospel to every creature. Mark xvi. 15.

Was the Kingdom of God preached to all nations?

I have gone among you all, preaching the Kingdom of God. Wherefore I take you to record this day that I am pure from the blood of all men.—PAUL. Acts xx. 25, 26.

When the Samaritans believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Acts viii. 12.

Paul went into the synagogue, and spake boldly for the space of 3 months, disputing and persuading the things concerning the Kingdom of God. Acts xix. 8.

Paul dwelt two whole years at Rome, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. Acts xxviii. 31.

Can we enter as we are into the Kingdom of God?

Flesh and blood cannot inherit the Kingdom of God. 1 Cor. xv. 50.

Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. John iii. 5.

What is it to be born of the Spirit?

ANS.—To be raised a spiritual body.

It is sown a natural body; it is raised a spiritual body. 1 Cor. xv. 44.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John iii. 6.

To whom will the Kingdom of God be given?

The Lord God shall give unto Jesus the throne of his father David, and he shall reign over the house of Jacob forever; and of his Kingdom there shall be no end. Luke i. 32, 33.

I appoint unto you [the apostles] a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 29, 30.

God hath chosen the poor of this world, rich in faith [which is "the substance of things hoped for," Heb. xi. 1,] and heirs of the Kingdom which he hath promised to them that love him. James ii. 5.

Ye shall see Abraham, Isaac and Jacob, and all the prophets, in the Kingdom of God. Luke xiii. 28.

What shall become of other kingdoms when the kingdom of God is established?

The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Rev. xi. 15.

He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken in shivers, even as I received of my Father.—Rev. ii. 26, 27.

Yet have I set my king upon my holy hill of Zion. I shall give thee the heathen [or nations] for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.—Ps. ii.

* Thou, God, shalt judge the people righteously, and govern the nations upon earth. Ps. lxxvii. 4.

The day of the Lord cometh [verse 1,] and His feet shall stand in that day upon the Mount of Olives [verse 4]; and the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one [verse 9]. Zech. xiv.

Whence shall proceed the laws and power of that Kingdom? And where shall the King dwell?

The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isa. ii. 3.


The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel iii. 16, 17.

The Lord hath chosen Zion; for he hath desired it for his habitation. This is my rest forever; here will I dwell,—for I have desired it. Ps. cxxxii. 13, 14.

The name of the city shall be, "The Lord is there." Ezek. xlvi. 35.

Are there more Gospels than one?—If there be two Gospels, there must be two Faiths. There is but one faith,—therefore there is but one Gospel. The gospel of the Kingdom of God is that one Gospel: hence, he that believeth that Gospel, and is baptized, shall be saved, and he that believeth not that Gospel shall be damned.

Though we, or an angel from heaven, preach any other Gospel than that which we have preached, let him be accursed.—PAUL.

 The 6th Vial is now accomplishing in Turkey and Christendom. The 7th Vial is near at hand. The 1335 days end in A. D. 1867-8. The 1260 and 2,300 days end in 1867-8.—*Bickcrsteth.*

Duties of Protestant Christians Towards the Jews.

[We commend the following forcible and Scriptural article to the Gentile reader.—It is from the pen of a Christian Israelite, and is published in that most excellent and deserving periodical, *The Israelite Indeed*, to which the writer recently called attention in these pages. It is not doubted that on its perusal, the reader of the article below, will feel enlightened both as to duty to our Hebrew brethren, and an intelligent and Scriptural sympathy with "the elect people of God." If this should be the case, we would suggest that each one remit \$1.00. to *The Editors of The Israelite Indeed*, 281 Hudson St., New York, and having duly received it, select out the most *candid*, *reflecting* Israelite in your locality, and hand it to him for perusal, and if he receive it not, try another and another, and be sure not to stop till you *safely sow that seed in good ground*. Peradventure you may be doing a work of God, the full fruits of which you now little realize. Gentiles also may learn wisdom from "these natural branches" which are to be fully grafted into their own Olive tree! Long has the work of Reformation been in the hand of Gentile workmen, but they being naturally unskilled artificers, and the Master being absent, the work has proved untrue to the test. But the Master is about to return and will build a perfect building,—with *his own chosen* workmen, so that both Jew and Gentile may find a house *built of God, in Christ Jesus*, durable, having its foundations and superstructure in the eternal purpose of God. Beware, then, how you treat those of his servants, who are about to enter upon their divinely appointed mission, either earning for yourself a curse, lasting as the hills, or the present and eternal approbation and blessing of Almighty God. "Blessed is he that blesseth thee, and cursed is he that curseth thee!"—S.]

"Thou shalt love thy neighbor as thyself," (Matt. xxii. 39.) This command is binding upon every Christian; and

declares the duty of endeavoring to promote the eternal happiness of every son and daughter of Adam. And is the Jew excluded? Surely not. For, whatever arguments can prove it to be the duty of Christians to seek the salvation of any people, they will apply equally to the Jews as to Mahometans or the heathen.

I will make a few remarks on the following points:

1. Why Christians are under obligations to Israel.

2. The ways and means to fulfil these obligations.

1. The condition of Israel demands the tenderest pity and compassion. 1st. To him who is afflicted pity should be shown by his friends, (Job vi. 14.) Were a man to form a scale of degrees, according to which pity should be shown, he would doubtless place the Jews foremost of all, as a body of people who have the most powerful claims to the most tender compassion of the disciples of Jesus Christ. The recollections of ancient grandeur and glory tends to enhance the sense of present humiliation and distress. The Jews were the people of God, when no other nation were his people; and among them Jehovah dwelt, when none else raised Him a habitation. By Israel Jehovah was honored and adored; while all other nations fell down to worship stocks or stones. From the days of Abraham to the coming of Christ, Israel was unto God a peculiar treasure above all nations, a kingdom of priests, a holy nation. (Ex. xix. 5, 6.) Where has ever been any other nation that has had Jehovah so nigh unto them like Israel? But how is the gold become dim, and how is the finest gold so changed? (Lam. iv. 1.) How does the holy city sit solitary, forsaken of her people? If Israel's honors were unparalleled, no less so have been her calamities. Having rejected Jesus of Nazareth, their Messiah, and called for his blood to come upon them, and upon their children, the righteous God has turned his countenance from them; His wrath has come upon them to the very uttermost, and

that for ages, and almost without mitigation.

The cup of their bitterness and afflictions has been unmixed; without a drop of consolation. With the loss of their country, their city, and their Temple,—they have lost all comforts, all consolation, all supports, and all hopes of true and divine religion. As sacrifices, the life and the soul of the Mosaic dispensation have ceased, the code of their religion is now sunk down to a mere skeleton, wanting life and spirit, and is so far from comforting and consoling its followers, that it serves them only, like the lamp in the sepulcher, which serves to discover the blackness of the surrounding darkness, without being able to dispense it.

Our beloved brethren, the people of Israel, lost sight of the glorious Gospel, the glad tidings of salvation, of pardon, peace, righteousness, and eternal life in glory, by the all-atoning sacrifice of the Messiah; they still pretend to cling to the holy, good, and just law of God, given by Moses, which, while all-sufficient to convince men of their guilt and their condemnation, was neither able to pardon the guilty, nor to cleanse and purify the defiled and polluted conscience of sinners. They have found, by their own sorrowful experience, the force of that declaration of God's holy word, "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" Is it, therefore, not a duty of Christians to mourn over the ignorance and misery of Israel, and to inform them as Paul did, when he said, "Forasmuch, then, as the children are partakers of flesh and blood, he, Christ Jesus himself, likewise took part of the same, that through death, he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their life-time subject to bondage?" (Heb. ii. 14, 15.)

But, while the spiritual misery of Israel is indescribable, their temporal condition has not been better for ages. Scattered through all countries,—dispersed among all nations, the predictions of the prophets respecting them were

minutely fulfilled; they have been for many centuries, and are unto this day, a byeword, a proverb and reproach, the very scorn and outcasts of all the world. What persecutions, what confiscations, expulsions and banishments, what massacres have not our unhappy brethren, the Jews, suffered in all ages and in all countries, since they cease to be an independent nation! But there was a great difference between their spiritual and their temporal afflictions; the former came, and is still coming, from the hand of a just and righteous God, as the just recompense for their evil deeds; but the latter were inflicted upon them by wicked men, who hated them without cause, and persecuted them without pity. *Now, the injuries inflicted require satisfaction and restitution.*

Christian friends! I have no words to express that motive with becoming force. I am at a loss for language to present the picture before you, to give it the fresh and living color which it demands! Could I but approach, in some measure, what this subject deserves,—every heart would be moved, and melt like wax, with compassion. The Jews have been injured, both negatively and positively; and, verily, Christians are guilty both of the sin of *omission* and of that of *commission*, against the commands of Him whom they call their Lord and Master. In ages past no man cared for the salvation of a Jewish soul. Was this not an unjustifiable neglect of Christ's command to preach the Gospel to every creature? And is *neglect* no sin? If a brother were about to perish for hunger, and we should say to him, "God help thee," and let him suffer until death overtook him, would not our conscience accuse us that we were guilty of the death of that brother? And is it not the same in regard to Israel, perishing every day in their sins, under the eyes of Christians? How is it that Christians think so little of their unhappy brethren, the literal seed of Abraham? The Gospel has not only been withheld from the Jews, but various stumbling-blocks have been thrown in their way, to keep them from its bless-

ings. Instead of presenting to them the principles of Christianity in their lovely, divine, and heavenly character, the practical life of its professors has caused the Jews to despise and to hate them; for, as the tree is known by its fruit, so the Jews have judged the religion of Christ by the conduct of its followers.

In every country where Romanism exists, but especially where that system is established as the *State Religion*, the sight of their churches and their mode of worship is revolting and even abominable to the Jews, because the worship of *one and the true invisible God* is the fundamental doctrine of Jewish religion; but in the church of Rome they hear prayers offered to creatures like themselves; to Mary, the mother of God, (I shudder to express the idolatry in words) and to a host of self-created saints.—Not less is the indifference, the infidelity, and the wickedness of professing Protestants a stumbling-block in the way of the Jews to the Gospel. Do the Jews not hear every day, nay, every hour,—blasphemies, cursing, swearing and imprecations, coupled with the most holy name of our blessed Messiah, proceeding out of the mouth of Protestants? Do they not behold every day lewdness, injustice, and every imaginable crime by which man and God are offended, committed by Protestants? For instance, while the Jews profess and generally do actually show great veneration for the Sabbath, as a day of God, a day of rest from business and from pleasures, the mass of those who bear (falsely) the name of Christians, even Protestants, make that holy day profane, doing business, running after the pleasures and entertainments of this world, far worse than on any other day in the week; thus treating the command of God, which they profess to reverence, with the utmost contempt.

Now, what idea can the Jew form of the religion of Christians? But the stumbling-block which stands foremost of all others, is the cruel manner in which the poor, oppressed Jews have been treated for many, many centuries,

both by Romanists and Protestants;—not less in lands designated Christian, than in Pagan countries. Derision, oppression, spoliation, proscription, and slaughter, have hunted the exiled of Judah as fiercely as the bloodhound tracks his prey. Neither their property nor even their lives were secure. Violence, unsparring confiscation, have stripped them a thousand times of all they possessed; inexorable banishments have driven them from shore to shore, from land to land; they have been the victims of rapacious tyrants, as well as of infuriated rabbles; they have been ground down by political cupidity and trodden in the dust by outbreaks of popular fanaticism. To murder a Jew has scarcely been regarded as a crime, (in Hungary, the murderer of a Jew was fined to pay 40 florins in Banco, about \$5,50;) but to torment a Jew was regarded as a meritorious work, an agreeable service to Christ. France, Spain, Portugal, Italy, Germany, Russia, Austria, and even England, are equally infamous for Jewish sufferings and stained with Jewish blood; and all this was done by those who called themselves Christians!

The voice of *equity* as well as of *justice*, demands our serious attention.—That the Gentiles received the Gospel from the Jews, and are indebted to *them* for all that they know of Jesus and his redeeming love and self-sacrifice, will be and is indeed universally acknowledged; for the law (of God) came out from Zion, and the word of God from Jerusalem. On this account, therefore, you are surely their debtors. What I plead for, brethren, is, that you should acknowledge and pay your debts, by sending to Israel messengers with those glad tidings, which your ancestors received from them; and this can be done without any great exertion or sacrifice on your part. The little assistance required from each individual Christian for that sacred purpose, would not sensibly affect any in his comforts or temporal circumstances. On the contrary, *the doing of good enriches the giver*. Our ancestors, who first proclaimed the Gos-

pel to the Gentiles, forsook father and mother, brother and sister, their homes, their employments and substance, in order to enrich you with spiritual gifts, with the treasures of heaven. How small, therefore, are the sacrifices which are required of you in return? Further, you can carry the Gospel to the Jews without danger, or even without great difficulties. Those men of God, those Hebrews who conveyed the Gospel to you, were obliged to leave their native country, to travel from land to land, with much labor, toil, and danger, (as they had neither steamers nor railroads,) to cross the seas, with a hundred fold greater dangers than one can do in our times, in order to carry the Gospel to the uttermost parts of the earth.—Wherever they went they carried their lives in their hands, (2 Cor. xi. 23-28.) Trials and afflictions, mocking and scoffing, bonds and imprisonments, were their lot, like daily bread; and many of them, nay almost all of them, suffered death, in its most horrible and cruel form. To repay the mighty, the incalculable debt, you need not leave your own country, nor even your own house. The descendants of Abraham dwell in your midst, and when they receive the Gospel, *they* will carry it to their brethren in foreign lands.

Now, after an earnest consideration of all that I have said, may I not hope that your minds will become so strongly impressed with your obligations towards the Jews, that you will be anxious to begin, this very day, to make them some re-payment?

The Tribulation of Matt. xxiv. explained by Luke xxi.

Matt. xxiv. 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place. Then let them which be in Judea flee into the mountains.—Let him which is on the house-top not come down to take anything out of his house. Neither let him that is in the field return back to take his clothes." In this passage, Christians are instructed to flee into the mountains," "when

they shall see the abomination of desolation spoken of by Daniel, the prophet. In Luke xxi. 20, they are instructed to flee, in like manner, when they shall see Jerusalem compassed with armies, for then the desolation thereof is nigh. The abomination of desolation in Matthew, then, is the same event as Jerusalem being compassed with armies in Luke. In Matthew, 21st verse, we read, "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." In Luke, 22d verse, it is said, "For these be the days of vengeance, that all things which are written may be fulfilled,—for there shall be *great distress* in the land, and wrath upon *this* people." Now it is evident that these days of vengeance are the same as the great tribulation in Matt. In Matthew we are not informed what this great tribulation is, but Luke does inform us, and thus explains Matthew.

What then is this great tribulation—this great distress in the land, and wrath upon *this* people. Luke says they shall fall by the edge of the sword, that is one part of the tribulation, and shall be led away captive into all nations, that is another part of this wrath, and Jerusalem shall be trodden down of the Gentiles, this is yet another part of this great tribulation, until the times of the Gentiles be fulfilled. This tells how long the *tribulation* will continue. Thus we have the tribulation particularly described. It is a tribulation upon *this* people (the Jews,) and their land and city. They shall fall by the edge of the sword, and be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

In Matthew, the signs of the coming of the Son of man are to appear immediately *after* the tribulation. Luke has described them immediately after the times of the Gentiles are fulfilled.—There seems to be a brief period after the times of the Gentiles are fulfilled, and before the coming of the Son of man, in which the signs in the sun, moon and stars are to appear, and also the sign of

the coming of the Son of man. These signs seem to occupy a very brief period of time, and if the view we have given of the tribulation is correct, the period, in which the signs will appear, is much more definitely marked, than has been generally supposed.

As the period allotted to the tribulation has not yet expired, it follows that the signs in the sun, moon and stars are yet future, and must be so long as Jerusalem is trodden down by the Gentiles. Let it be distinctly borne in mind that the tribulation embraces not only the fall of the Jews by the sword but their entire captivity and that of their city—and that so long as the Jews as a people, remain scattered into all nations, and Jerusalem remains trodden down by the Gentiles, so long we may be sure the coming of the Son of man is far enough in the future to allow the fulfillment of the following Scripture, Luke xxi. 25, 27, and there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud, with power and great glory. Let us then, my brethren, watch for the taking off of the Gentile foot from Jerusalem, if we would watch understandingly the coming of the Son of man. The last event, before the signs of the coming of the Son of man will be given, will be the delivering the City of Jerusalem from Gentile power or rule.

J. A. SIMONDS.

Grand Rapids, Mich., July 1, 1858.

A Valuable Work.

THE EMPHATIC DIAGLOTT:
containing the Original Greek Text of the New Testament, according to the recension of Dr. J. J. Griesbach, with an interlineary Translation, in which every Greek word is literally and grammatically construed as it stands in the book: a new emphatic

version, based on the literal translation, the labors of the most eminent Biblical critics and translators, and the various readings of the Vatican MSS., (No. 1209 in the Vatican Library;) together with philological and exegetical foot notes, and a choice selection of references; to which is affixed an alphabetical appendix, containing all the geographical and proper names occurring in the New Testament, with difficult Greek words and phrases critically examined. The whole forming a complete Guide to the correct reading and study of the Books of the New Covenant.

We have received the first number of this gigantic undertaking from the publishers. So far as opportunity has offered for its examination, we feel bound to say that its promoters have, so far, — fulfilled all that they promised in their Prospectus. The rendering is clear, forcible, simple, and we think we may safely say, from the high character and standing of the parties engaged in it, — *honest!* Here is given the Greek and English versions, side by side, with the literal meaning of every word of the former. By this arrangement, with a Concordance, any one can satisfy themselves as to the true meaning of the original. It is to be desired that this important work receive due encouragement and a wide circulation for the truth's sake. We would also suggest that with this work, the publisher's give a history of the original MSS., which would be a valuable addition to it. We shall take to refer to this subject again, but for the present will close by presenting to the reader the following specimen of the New Translation, viz.: the 6th chapter of the Gospel, according to Matthew.

CHAPTER VI.

1. Beware, that you perform not your religious duties before men, in order to be observed by them; otherwise, you will obtain no reward from that Father of yours in the heavens.
2. When, therefore, thou givest Alms, proclaim it not by sound of trumpet, as the hypocrites do, in the assemblies and in the streets, that they may be extolled

by men. Indeed, I say to you, They have their reward.

3. But thou, when giving alms, let not thy left hand know what thy right hand does;

4. so that thine alms may be private; and that Father of thine, who sees in secret, will recompense thee.

5. And when you pray, you shall not imitate the hypocrites, for they are fond of standing up in the assemblies, and at the corners of the open squares to pray, so as to be observed by men. Indeed, I say to you, They have their reward.

6. But thou, when thou wouldst pray, enter into thy private room, and having closed the door, pray to that Father of thine who is invisible; and that Father of thine, who sees in secret, will recompense thee.

7. And in prayer, use not foolish repetitions, as the hypocrites; for they think that by using many words that they will be accepted.

8. Therefore, do not imitate them; — for God your Father knows your necessities, before you ask him.

9. Thus, then, pray you: Our Father, thou in the heavens, revered be thy name!

10. let thy kingdom come; thy will be done upon earth, even as in heaven.

11. Give us This-day our necessary food;

12. and forgive us our debts, as we have forgiven our debtors;

13. and abandon us not to trial, but preserve us from evil.

14. For if you forgive men their offences, your heavenly Father will also forgive you;

15. but if you forgive not men their offences, neither will your Father forgive your offences.

16. Moreover, when you fast, be not as the hypocrites, of a melancholy aspect; for they distort their features, that they may seem fasting to men. Indeed, I say to you, They have their reward.

17. But thou, when fasting, anoint thy head, and wash thy face;

18. that thy fasting may not appear to men, but to that Father of thine who

is invisible; and that Father of thine who sees in secret, will recompense thee.

19. Do not accumulate for yourselves treasures upon the earth, where Moth and Rust consume, and where thieves break through and steal;

20. but deposit for yourselves treasures in heaven where neither moth nor rust can consume, and where thieves break not through, nor steal.

21. For where thy treasure is, there thy heart will also be.

22. The lamp of the body is thine eye; if, therefore, thine eye be clear,—thy whole body will be enlightened;

23. but if thine eye be dim, thy whole body will be darkened. If, then, that light which is in thee be darkness, how great is that darkness!

24. No man can serve two masters; for either he will hate one, and love the other; or, at least, he will attend to One, and neglect the other. You cannot serve God and mammon.

25. Therefore, I charge you, Be not anxious about your life, what you shall eat, or what you shall drink; nor about your body, what you shall wear. Is not the life of more value than food, and the body than raiment?

26. Observe the birds of heaven;—they sow not, nor reap, nor gather into store-houses; but your heavenly Father feeds them. Are not you of greater value than they?

27. Besides, which of you, by being anxious, can prolong his life one moment?

28. And why are you anxious about raiment? Mark the lilies of the field. How do they grow? They neither labor nor spin;

29. yet I tell you, That not even Solomon in all his splendor, was arrayed like one of these.

30. If, then, God so decorate the herb of the field, (which flourishes to-day, and to-morrow will be cast into a furnace,) how much more you, O you distrustful!

31. Therefore, be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?

32. for all the nations require these

things; and your heavenly Father knows that you have need of all these things.

33. But seek you first his righteousness and kingdom; and all these things shall be superadded to you.

34. Be not anxious, then, about the morrow; for the morrow will claim anxiety for itself. Sufficient for each day is its own trouble.

Terms:—\$2,00 for 12 numbers; single numbers, 20 cts. each. As near as can be calculated at present, the work will make some 27 numbers, 32 pages each. Prospectuses and specimens of the work will be sent to all who may feel interested in the undertaking by addressing the publishers. Subscriptions may be remitted to the publishers,—Wilson & Cockroft, Geneva, Kane co., Ill., or to those to whom it may be more convenient, to A. Sintzenich, Rochester, N. Y., and at the office of this periodical.
S.

Trouble Brewing.

Nominally quiet, and apparently at peace with herself and the world, yet Europe gives signs of chronic trouble seething and brewing in her old and decaying bones. Corrupt and effete in her governments and institutions, all the skill of all her diplomatic leeches can scarcely keep her rash, ill humors from breaking out. At best, they lie only skin deep, where the slightest "poke" or puncture will fetch the whole warring distemper to the surface. France and Austria look defiantly at each other—Italy and Hungary give the poor Hapsburgher no peace. John Bull is sore and irritable toward his Gallic neighbor, spite of protestations to the contrary; and Russia, sly and stealthy, and nursing a great destiny, rebuilds her fleets, and tickles or irritates the "sick man" at Constantinople, while England, France, Russia, and Brother Jonathan join hands to pull the "pig-tails" of the diamond-eyed, often foolish, but, after all, pretty well civilized Celestials.

Europe will not keep the peace long. She has a "chip on the shoulder," and various other parties are looking for a

good chance to knock it off. Louis Napoleon, but for his repressive guards and forces, does not count his head worth an hour of time, and we venture to predict that he estimates correctly. Only one power in Europe—and that is half Asiatic—is really strong, safe and progressing. That power is Russia. She alone is young and vigorous, and instead of retrograding toward eras of whips and chains—fruitful of revolutions for empires, and assassinations for emperors—is moving forward, developing her people, making men of her serfs, and by a careful adoption of all the nobler arts and truer industries, preparing to lead the civilization of the Old World. *Amelioration* is her motto, and it will lead her to conquests more glorious and lasting than ever blossomed from thrones at the beck of the despot's sword.—*Kent co. (Ill.) Adv.*

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., AUG. 1, 1858.

Pre-requisites to Baptism.

(Continued.)

BRO. MARSH: It may appear to some that my arguments are altogether foreign to the subject under discussion, but all students know that when a long buried truth is to be exhumed, it is much more difficult to divest the mind of valueless pre-conceptions, than to state the plain proposition.—My arguments, thus far, are for the purpose of clearing the mind of every mental, or visional obstruction, so that when I state the proposition to be discussed it may be perfectly manifest.

I wish, therefore, to remark upon one other passage before we proceed to the discussion of our main argument. Paul to the Ephesians says, "having made known unto us *the mystery of his will*, according to his good pleasure, which he purposed in himself. That in the dispensation of the fullness of the times, *he might gather in one all things in the Christ*, both which are in heaven, and which are on earth, even in

him." Here Paul professes to make known *the mystery of God's will*, which according to his good pleasure, he had purposed in himself. Much has been written and said by certain parties in relation to the will of God. It is affirmed that it is now placed on record as a legal document by which God is bound as much as the representatives of any other testator are bound,—which we would not call in question. But I would simply inquire, What does the Apostle affirm in this his exposition of what had hitherto been secreted in relation to God's purpose or will? We find his answer, that the Christian economy, dispensation or administration, embraces the appointed times, and that by the time they are full or complete, *the Christ shall have gathered together in one all things in himself*, both which are in heaven, and on the earth, *even in him*.

There are very learned men,—men who pride themselves on their critical acumen, who affirm that we are to understand this passage as affirming that God will gather all nations and peoples *into one empire or dominion*, under the Christ. But this exposition of the Apostle certainly does not display the acumen they claim, or have been credited with; for God's determination to set up a kingdom that shall break in pieces and consume all other kingdoms, or to give to his Son the heathen for his inheritance and the uttermost parts of the earth for his possession, is so clearly and perspicuously revealed in the sacred page, that it cannot be said to constitute the *secret* of God's purpose; hence that can never be admitted to be the meaning of the passage. And is it not truly astonishing that any one skilled in the Scriptures of truth can suffer their perceptions to so far blind their judgment, as to betray them into publishing such a palpable error, and need we wonder that such persons esteem a participation in the glorious administration of the kingdom of Jesus, during the thousand years, and especially the execution of it, retributive justice, the very acme of their ambition! O short-sighted,

grovelling creatures! This passage carries far beyond the climax you have marked out for yourselves; it affirms the reign of the Messiah to be preliminary, and preparatory to the consummation announced in the revelation of God's secret purpose;—that is, his reign is simply to complete the gathering process, and that by the fullness of the appointed times, he shall have gathered into his own person, or body, all the approved, and all that are necessary to complete or perfect his own corporate person, the Church, his own body, the fullness of him that filleth all in all.

As it his province to fill all things, we are taught, "It pleased the Father that in him should all fullness dwell." And that the purpose of all the extraordinary ministries which have been called into existence in the church, were for the perfecting of the saints, that they, the saints, might perform the work of the ministry, even the building up of the body of the Christ, till we all come in the unity of the faith, and of *the knowledge of the Son of God*, unto a perfect man, unto the measure of the stature of the fullness of the Christ. Hence we read that the province of reigning is like the ministries of the saints, subordinate, and the realization of God's ultimate purpose; it is when all things shall be subdued unto him, and all the approved shall be builded into and perfected in him; then shall the *Son also* himself be subject unto Him that put all things under him, that God may be *all in all*; or, that God and all his creation, on this one planet, may be a unit. It will then no longer be God manifest in flesh, but God everywhere, one undivided and indivisible whole, a perfect creation, or organism of all created intelligences, a finished work, the fullness of the Christ, and the earth filled with the glory of God. O the depth of the riches both of the wisdom and knowledge of God!—Well may the Apostle speak of the unsearchable riches of the Christ; the wise architect for the establishment of such relations for the elaboration of such a work, the fellowship of the mystery of God, even the Father and of the Christ. In whom

are hid all the treasures of wisdom and knowledge, . . . and in whom dwelleth all the fullness of the Godhead bodily, and in whom ye are complete.

What shall we say of the taste and disposition of those whose highest ambition seems to be, a participation in the administrative affairs of Jesus, by which his adversaries shall be subjugated to his authority?—who make the things of the kingdom the Alpha and the Omega—who in reality, see nothing else of importance in the scheme of redemption, and consequently depend a great deal more upon correct, theoretical information, than upon the attainment of those graces which make the character god-like, or fit to be assimilated to the person of God.

That the work of Jesus in relation to us Gentiles, is a new creation, we have already demonstrated with Scripture testimony,—and that his investment with the creative power constitutes him like God, a Spirit, or the Spirit, and that the result of his creative energies and career is the organization of created intelligences into one perfect body, fit to be the abode and manifestor of the glory of both Father and Son, through the endless ages of the ages. Hence it is written, "as in Adam all die,—even so in the Christ shall *all be made alive*.—So then they that are in the flesh cannot please God. "Therefore, if any man be in the Christ, he *is a new creature*." For in the Christ Jesus neither circumcision, nor uncircumcision availeth, but a *new creature*.—There is therefore, now no condemnation to them which are in the Christ Jesus, who walk not after the flesh, but after the spirit—for the law of the spirit of life in the Christ Jesus,—hath made me free from the law of sin and death.

In the Scriptures just quoted, we have the fact stated that all who have descended from Adam, and consequently were in and have been derived from him, are dead.—For the same writer says, "as by one man sin entered into the world, and death by sin, even so death passed, or hath passed upon all men, for that all have sinned."—

Hence the world of animal men, or men in the flesh, the mere sons of Adam are dead, sentence having passed upon all men to condemnation." Therefore says Jesus, "let the dead bury their dead."

Now this is the sum of the premises, we have laid down.

I. That the descendants of Adam were divested of life by the fall of their progenitor, and passed under the sentence or jurisdiction of death. Hence in the sacred writings, they are properly called *dead*,—that is, devoid of life, though not of animation.

II. That Abraham was justified, constituted righteous, a son of life, a son of God, the progenitor of the family of the faithful, by the exercise of his faith, and that God's covenant with him embraced posterity to the remotest period, that is, brings them all into covenanted relation to God,—and renders them competent subjects of the process of regeneration. Hence the mission of the Twelve Apostles to them.

III. That the Gentiles remain in their original, fallen, and separated relations from God, and because they have no germ of life in them, they cannot even be generated, much less *regenerated* into the family of God; nothing short of creative power can mould them into children of God. Therefore the mission of Paul to make known this purpose which God had hitherto kept a profound secret.

IV. That Paul announces Jesus as the beginning of a new creation, as invested with the creative prerogatives of the Father and that his work commenced with the labors of his apostles, and will only terminate when he shall have put down all rule and all power—destroyed death, incorporated the last member into his body,—and perfected every one in himself, or in other words, when he shall have arrived at his full stature—the perfect man—God all, in all,—or the creation a unit.

V. That the human organism is the true type of the spiritual, the eternal organism of the creation of God, and was designed to manifest the nature and character of the relations Jesus exerts between the mem-

bers of his body, to illustrate their functional powers and sympathies, and to prove their sacred, binding and indestructible character.

These being our premises, we will glance at Paul's method of preaching the Gospel. At Antioch, after reminding the Jews of their national history, and covenanted immunities, he says,—“And we deliver unto you glad tidings, how that *the promise*—which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. As it is written also in the 2nd Psalm. “Thou art my son, this day have I begotten thee.” The resurrection is here the burden of his testimony, and amounts to the fulfillment of the promise made unto the fathers. It appears that this testimony of Paul caused the Jews to contradict and blaspheme.—But Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo we turn to the Gentiles, for so hath God commanded . . . and we read that as many as were ordained to, or disposed for eternal life, believed.”

Now, what did they believe? That Jesus is Abraham's promised seed, a savior, life-giver. The Son of God, the Christ.—Hence Peter declares that himself and associates (who had acknowledged to Jesus as they journeyed to Emmaus, that their hope was lost) were begotten again, (or the second time) to a lively hope, (or the hope of living again) by the resurrection of Jesus the Christ from among the dead." And Paul declared to Timothy, that "the Lord Jesus Christ is our hope." Before the chief priests and the Council of the Jews, he declares, "Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question." And before Felix, the Governor, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the prophets, and have

hope toward God, which they themselves also allow, *that there shall be a resurrection of the dead.*" And before Agrippa, "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our 12 tribes instantly serving God, day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews."

He here affirms that his hope is identical with that of Israel; but that he may not be misunderstood, he appeals to Agrippa, and asks, "why should it be thought a *thing incredible with you, that God should raise the dead.*" It is manifest from these testimonies that the great theme of Paul's proclamation, was the resurrection, as the great lever upon which all our hopes turned. Hence he reasons, "If the Christ be not raised, *your faith is vain, and you are yet in your sins.*" For his relation to God's future purpose or creation is *dependent on his resurrection.* By it, and through it,—he enters the relation of first-born from the dead, Son of God, the beginning of the creation of God, and the work of creating animal men anew into his own spiritual body; for by it he hath abolished death in relation to his own person. Hence the reason he adds, believers to his own person, because he is the source of life—the fountain of life, the life, our life, and consequently the manifest reason why persons should believe in him, why they should comprehend him? or, how can they "believe in him of whom they have not heard?" The question is not, how can they believe in this kingdom? but can they believe in him?

Yours, faithfully,

G. B. STACY.

Farmington, Va., July 12, 1858.

We recommend a careful examination of Bro. Stacy's article in this day's paper.

"Do not be staggered and shaken at difficulties, nor let apparently new views easily carry you away. Continue to study, and attempt to come to just conclusions."

The Expositor.

It is well known to the readers of the *Expositor*, that debts which have been incurred in its publication, have long been standing against us, which the benevolence of our friends and the receipts of the paper have not been adequate to remove. We are happy to say, by the means which we have realized from the sale of our dwelling-house, and otherwise, that we have in a great measure been enabled to liquidate these debts, and hope ere long to be fully free from all these embarrassments.

The present subscription list of the paper, together with what is now due on past volumes, provided payment should generally be made, is fully adequate to meet the future expense of the publication of the *Expositor*, without it being involved in debt again, a thing which is extremely repugnant to our feelings, as it must be to all the friends of the precious cause we advocate.

Provided our patrons are prompt in the future, in the payment of their subscriptions, the paper will be continued semi-monthly, in its present size and form;—whereas, it must necessarily be issued less frequently, or be diminished in size, or temporarily suspended, if our subscribers shall fail to furnish the necessary means to meet its current expenses: for to involve the office in debt again, we cannot on any consideration consent to do.

In view of these things, we trust that the friends of the *Expositor* will act promptly in this case. We have done what we could to continue the publication of the paper: let others do the same, is all we ask. The yearly price of the paper, to each subscriber is small, and the amount which individuals respectively owe on past volumes is not so large as to require any one to make the sacrifice of his house or lands, in order to pay, yet *we have* done this to liquidate debts which have been incurred in publishing the paper, for which not a few now owe us. We trust, therefore, that a sense of justice to us, themselves, a love for the cause of truth will

induce *all* who owe us either for *books*, or the *Expositor*, to make some *small sacrifice*, if necessary, to cancel, in full, or in part, these demands.

Conference at Reach, C. W.

Wednesday, June 30th, we left home for the purpose of attending this Conference, and by railroad, steambot and stage,—reached the place of destination, July 1st. We found a goodly number of people assembled in a pleasant grove, which had been prepared for the occasion, and Elder S. Williams addressing them on the things pertaining to the faith and hope of the gospel, as he understands them. We discoursed in the meeting-house, where our brethren stately worship, in the evening, on the epistle to the Hebrews.

Friday was spent in hearing a discourse from Elder Williams, a lecture from Bro. J. Stevenson, on his chronological chart, which he has nearly completed with great labor and critical research, and in giving an exposition of Matt. xxiv. by the writer.

Saturday morning, a conference for the transaction of business, was organized by appointing Elder H. Haight, chairman, and Bro. J. Stevenson, secretary. By this time the brethren and sisters from different parts of the country had arrived in sufficient numbers to make a very general representation of the cause we advocate, in the Province where they are respectively located.

Elder Williams was unanimously chosen to labor as an evangelist, the ensuing year, where and as duty might direct, and money was contributed, and pledges given, to the amount of not far from \$100,00. We were aware of Elder Williams' ultra opinions on baptism, but did not know that he made them a criterion by which to test the christianity of others: but supposing that he was willing to grant to others the right he claimed for himself, viz., to believe and obey the gospel according to his honest convictions of duty, without making a difference of opinion in this respect, the cause of a breach of christian fellowship; there-

fore we encouraged his appointment,—and did what we could by urgent appeals to the benevolent, to contribute liberally to his support.

Saturday afternoon, Bro. C. F. Sweet arrived, and handed us the *Herald of the Kingdom* for July, in which is a letter from Elder Williams, in which he represents the church at Port Perry, (excepting certain persons he had baptized) as lacking "*the obedience of the faith*"—that "many of them look up to him [us] as their oracle," as "children of disobedience," "who follow his [our] traditions so congenial to the flesh" as believers in "the son of sectarian theology"—going to "the mock auctions of the present day, where the Peter Funk's palm off a spurious article upon the world" as believing when baptized, in a world-annihilating kingdom," "who had been previously immersed into the theological sonship, and world burning theory of anti-Christ," &c.

Of us, he says:

"I am sorry to see friend Marsh take such a sophistical stand against the enlightened obedience which the one faith demands, seeing that he is the means of keeping back many honest hearts from obeying the truth"—would be glad "to see him obey the truth"—"he is operating as a stumbling-block to some who would otherwise obey; and his conversion would move it out of the way. But it appears that he has taken a stand, and that he will still hold on to it, though defeated by argument and testimony, as can clearly be seen, ever so often." And all our efforts in this respect, according to the judgment of Elder Williams, are put forth "in order to support and defend the position occupied by the children of disobedience" "who follow his [our] traditions so congenial to the flesh."

The development of these facts, together with the active part we had taken in Elder Williams' appointment as an evangelist, made it our duty to have a private interview with him, to learn whether or not he still entertained the views of us and

the church at Port Perry, as expressed in his letter. Accordingly, on Sunday evening, after the close of the services of the day, Bro. C. F. Sweet being present,—we conversed with him on these matters. The result of this was, we learned that he wrote the letter referred to, that he had the paper in his pocket which contained it when the Conference appointed him as their evangelist, and when we were using our influence to raise money for his support: that he would not recall nor modify a word of what he had written; but he indirectly charged us with dishonesty in motive in the advocacy of our sentiments on baptism; and on account of a difference with him in this respect, he could not acknowledge us as a christian, or labor with us in the proclamation of the Gospel. Bro. Sweet and ourself urged him for the sake of the cause, to consider the matter until the meeting of the Conference on Monday morning, and if possible, to agree with us to labor together as brethren, leaving each to the free expression of his sentiments, without causing a breach of christian fellowship on account of an honest difference of opinion which might exist between us. We did not claim *perfection* in knowledge, and from what we had heard of Elder W., in his discourses during the meeting,—we were confident that there were some important “things pertaining to the kingdom of God,” which he did not understand.—He, however, would not admit any imperfection on his part, in this respect, but as we otherwise learned, he thought he had a more perfect knowledge of the Gospel of the Kingdom than Dr. Thomas had;—hence he made no scruples in judging us as *ignorant* in these matters, and therefore, not worthy of his fellowship!

Shortly before the assembling of the Conference on Monday morning, we had another interview with Elder Williams on these matters, and told him that all we desired to know was, whether or not he could fellowship us as a christian. To which, in substance, he replied, that he *could fellowship no one who had not obeyed the Gospel in baptism, as he understood it.*

The Conference assembled, and at a proper time we laid these facts before the meeting, stating that our object was not to dictate to them the course to be taken in reference to Elder Williams. If they should still deem it advisable to sustain him as their evangelist, (we not being a member of the Conference,) they had a right to do as they pleased in the case. But to be consistent with our profession as a minister of the Gospel, and publisher of the truth, it was our duty to recall all we had done to obtain the appointment, &c., of Eld. Williams to the work of an Evangelist. And, moreover, we could not see how he could be consistent with his high profession of perfection in the faith, and his views of what constitutes a christian, to passively (as he had done) reap the benefit of our influence in obtaining an appointment, and receive subscriptions of those he considered as unworthy of his fellowship, to aid him in his professedly righteous and holy work! If this be perfection in *acting out* the most essential principles of the Gospel, we frankly confess that we have not so learned those principles.

A short time was spent by the Conference in an expression of opinion on these matters, in which Elder Williams took a prominent part, manifesting much warmth and denouncing us and all who had not been baptized according to his views of the Gospel, as not obedient to the faith, &c.—Being asked by us, if the proclamation of the *death and resurrection* of Christ was *gospel*, he gave a positive *negative* answer. Hence, Eld. W. and Paul are at issue, for the latter says, “I declare unto you *the gospel*,” viz: “*first of all*,”—“how that *Christ died* for our sins, according to the Scriptures;” secondly, that *he was buried*, and thirdly, “that *he rose again* the third day.” “Therefore, whether it were *I* (Paul),—or *they* (the other Apostles) SO we (the apostles) preached, and so ye (Corinthians, and all others in that day,) believed” the gospel.—xvi. 1–11. “And many of the Corinthians (*thus*) hearing, (*thus*) believed [*the gospel*] and were baptized.”—Acts xviii. 8.

With the exception of one dissenting vote, the Conference unanimately decided that it disapproved the spirit of Elder Williams' letter pertaining to us and the church at Port Perry, C. W. After the adoption of this resolution, a brother suggested that the letter manifest *two* spirits, the one bad, and the other a good spirit—that the good might overbalance the evil. Elder W. instantly rose in defence of this position,—stating in his remarks, that he had said in his letter that he was “*sorry to see friend Marsh take such a sophistical stand,*” and would be glad to see him obey the truth,” &c. [We realize.] He seemed to wish to be understood that a bad spirit could not prompt *him* to speak such *kind* and *good* words as these! Seeing the deception into which he had fallen, and into which he was endeavoring to lead others, we stated that this question might be settled in a moment, and asked Elder Williams if there was a *sufficient degree of the good spirit* manifested in his letter. over and above,—the *bad spirit* it exhibited, to enable him to unite with us and others in the advancement of the cause of Christ, though we might differ in our opinions relative to the pre-requisites to baptism? If so, *give us your hand*, we said, at the same time reaching out our hand, but instead of giving a hearty affirmative response, as an enlightened and humble minister of the Gospel should, and would under like occasions, he refused his hand, and answered our question with a positive “no.” Thus unwittingly, in his blind zeal for a human test,—he admitted that there was more of the *bad*, than of the *good spirit* manifested in his letter.

At this stage of things, the Conference adjourned to the Grove for public worship, and we took our departure for home. Bro. C. F. Sweet remained to preach the word of life to the people, in doing which he is a workman that needeth not to be ashamed. The result of this meeting we doubt not, will be for the advancement of the cause of truth in Canada West. The attendance of brethren from abroad was quite large,

and from what we could learn, all were so far of one heart, or *one spirit*, as to strongly unite them in the sacred bonds of christian union. May no human tests ever sunder their christian fellowship; and may they abound more and more in the knowledge, faith and obedience of the Gospel, that they may prove a blessing to those around them. and be counted worthy to inherit the kingdom of God when it shall come.

We call to mind with much satisfaction the cordial reception we met among the brethren and friends at this Conference.—During our stay of 4 days, such were the numerous and warm invitations to call at different places, that we took but one meal in the same house while there, except at Bro. Wm. Ongley's, where we lodged during the meeting. They are still devoted to the cause of truth, though duty confines them at home.

If faith in *the gospel of the kingdom*,—without qualification, is a necessary pre-requisite to baptism, then no person's baptism of the present day is valid, for no one thus believed the gospel when baptized. They could not believe what they did not understand. They did not *fully* understand the *whole* gospel, at their baptism. Therefore they could not fully believe it. Consequently, according to this hypothesis, their baptism is spurious!

Is it contended that some persons did correctly understand and heartily believe *all* the gospel previous to baptism, then they know and believe not a wit more of *the gospel now*, than they did *before* being baptized! If faith in *all* the gospel is a necessary pre-requisite to baptism, then *all* the gospel must be *preached* to every *unbaptized person* that he may, hear, understand and *believe all the gospel* to qualify him for baptism. Then we inquire, What should be *preached* to these understanders of, and believers in *all* the gospels *after* being baptized? It would be superfluous to preach *the gospel* to them, for they already fully understand and heartily believe *it all*. To preach anything besides the

gospel, would lay him who does it liable to a most fearful curse!—Gal. i. 8, 9.—Hence the alternative in the case is either to preach no more to those who have received a valid baptism, or simply repeat to them that which they fully understood and believed *before* they were initiated into the school of Christ!

Does any one call this pressing matters to unwarrantable extremes? We deny it, for it is impossible to go to undue extremes in the case. It is *the gospel with or without* qualification, which should be believed before baptism. If the latter, then perfection in understanding of, and faith in *the gospel* is necessary to qualify for that ordinance; and nothing more pertaining to *the gospel* can be understood and believed subsequent to baptism! Persons who are entrenched by the truth, do not complain about extremes, but invite the most critical examination of their faith. They are ready to give a reason of their hope, at all suitable times, to those who desire to know it. Not so, in this case, for we have *long and repeatedly* called upon Dr. Thomas to tell us whether or not, *perfection* of faith in degree in *THE GOSPEL*, is a pre-requisite to baptism. *This* question remains unanswered. True, he has answered a question of his own, which pertains to perfection of faith in *degree*, leaving out the gist of *our* question, viz.: perfection of faith in degree in *the gospel*; limiting that *degree* with the *length* and *breadth*, and depth of the gospel. We understand him and his brethren to hold that the faith which qualifies for a valid immersion, understandingly grasps *the gospel*—without qualification, hence in all its fullness and perfection! Accordingly, there can be no increase in the knowledge, faith, hope and joy of the gospel, with those who have been truly baptized!

The gospel, the word, the truth, the things pertaining to the kingdom of God, &c., are not arbitrary expressions, which must be understood without qualification. When the Apostles preached but *one* discourse they as really preached *the gospel*, as when they preached *ten* discourses. So

in reference to the Word, the truth, the things pertaining to the kingdom, &c. It would be folly to suppose that they preached as *many* of those "things," and as much of the truth, gospel and word in one, as they did in ten discourses, and it would be equally absurd to say that they did not preach *the gospel*, &c., because they only proclaimed a *part* of the great whole in one sermon.

The same is true of a believer of the gospel, word, &c. He is not required to hear, understand and believe the *whole* gospel,—word, truth, &c., to constitute him a believer of *the* gospel, and a fit subject for christian baptism. If he believes that Christ died, was buried, and rose from the dead, according to the Scriptures, he is a believer in "the gospel." Not the whole, or all of the gospel in its unqualified sense; but qualifiedly, the gospel of the death, burial and resurrection of Christ. (1 Cor. xv. 1-11; see also Acts xiii. 32-39.) Or, he is a believer in the word, the truth, the things pertaining to the kingdom, so far as he understands them. He believes enough of the gospel to disciple him to Christ, and lead him to be baptized into his death.—This is the *beginning* of his faith in the gospel, and should he increase in knowledge and faith, so as to be able to comprehend the gospel in all its infinite fullness, he would be a believer in *the* gospel still, and nothing more. The difference in the case is simply this: in his childhood, when baptized, he understood the gospel in part, but in his manhood, he more fully comprehends the deep and glorious "things pertaining to the kingdom of God,"

We trust that our brethren in Canada, and in other places, will not divide on this question, but will continue to love each other as brethren, and co-operate as fellow-laborers in the work of truth, though they may not see just alike on all matters of opinion.

"Sheol" is never described except in the imagery of terror; and is always regarded as a great evil.

THE WATCHTOWER; or Man in death: and the Hope for a Future Life. Being an examination of the teachings of the Holy Scriptures on the state of Man in Death, and his hope for Life hereafter. By Homo.

This is the title of a pamphlet of 96 pp., recently published by Elder G. Storrs,—New York City, of whom it may be obtained, for 25 cents per copy. Though we have not read it, we hesitate not to recommend it to our readers, and hope they will procure it for themselves and others. We give the discourse on *The Hope*, at the conclusion of the work.

THE GOSPEL HOPE.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence."—1 Peter iii. 15.

The exercise of *hope* is common to man. It is well understood to be made up of *desire* and *expectation*. Neither of these *alone* constitute hope. The first without the last would be *despair*; and the last without the first would be *aversion*. The two must be combined to form *hope*. The principle is well defined in the minds of men in relation to the ordinary affairs of life; and the man who should tell us he hoped to possess ten thousand dollars on the morrow, we would conclude had not only a desire for that sum, but a *reason* for his expectation; and if he had none, or no good reason for it, we should not hesitate to say he is a fanatic, or a fool. Why should we expect less in matters of religion? Men say they hope to be saved, they hope to go to heaven when they die, &c.: that is, they *desire* and *expect* to go to heaven when they die.

Now, we ask such, a *reason* of the hope that is in them? A good reason must be based first, on a *promise* of God. If there is no promise of such a remove at death, then the expectation of it is without foundation, and the exercise of mind is *presumption*, and not the gospel hope. The promise of such a remove at death must not be a matter of mere *inference* or *conjecture*; it must have a "*Thus saith the Lord.*" God does not

leave his creatures to mere conjecture, or the traditions of men, in matters which relate to blessings he designs for them: he gives the most plain and positive assurances or promises. Thus the Apostle speaks, Heb. vi. 17, "Wherein God, willing more abundantly to show unto the *heirs of promise* the immutability of his counsel, confirmed it by an oath:—that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the *hope* set before us."

Here we see, for the existence and stability of hope, God does not leave us without a certain and definite promise. Hence if we have a hope of entering heaven *at death*, we shall be able to fix on a clear promise of God to that effect; else we have no well-grounded expectation of such an event, and our hope is *baseless*. Where is such a promise?—With *meekness* produce it, and let us have the *reason* of such a hope. We do not ask you for the *traditions* of men on the subject, but for a Bible promise. Will you give it? You are bound by the gospel to do it, if you can. Can you produce such a promise? If so, where is it? We wait for an answer. But, alas, we wait in vain! No such promise is found in the Bible. The notion stands in the wisdom and traditions of men, not in the truth and power of God. If we are correct, then the hope of going to heaven *at death* is not a "good hope;" there is no gospel *reason* for it: it is a *fancy*—yea, it is *presumption*!

The Gospel hope, then, is quite another matter from the hope of a large part of the professedly Christian church. The gospel hope is that of *Eternal Life* through and by a *Resurrection from the dead*, and not of an entrance into heaven when we die. For this hope we have clear promises in the Bible.

What are the promises? We will give you a few examples. Luke xiv. 14. The Savior had commanded concerning feasts not to call the rich, &c., lest a recompense be made thee; but call the poor, &c., and "thou shalt be blessed; for they cannot recompense thee; for

thou shalt be recompensed [when you die? No, but] *at the resurrection* of the just."

Here is a clear promise of the *time* when the reward of well-doing is to be bestowed; and it is as wide of the common notion as the resurrection-day differs from the day of death. That we do not mistake in this matter, we turn to John vi. In this chapter, 4 times our Lord states the time *when*, and the means *by which*, his followers are to receive their reward; and we ask, if it looks like a promise of going to heaven *at death*? See verses 39, 40, 44, 54. "This is the Father's *will*, which hath sent me, that of all which He hath given me I should *lose nothing*, but should *raise it up at the last day*." Here is no intimation of going to heaven at death; but there is a clear intimation that without a resurrection from the dead, Christ's followers would be *lost*. Yet, as it is the Father's *will* that they shall not be lost, he has given to his Son power and authority to raise them from the dead at a stated period of time, viz.: "*at the last day*."—In the next verse he is still more definite as to what he raises them up for. "This is the *will* of him that sent me, that every one which seeth the Son, and believeth on him, may have *everlasting life*: and I will raise *him up at the last day*." Does Jesus say, I will *re-unite* his soul and body again in the last day? No. "I will raise *him up*." What does *him* signify? Is it *his body*? *Him*, is *that man*; not that man's *body* merely. He is raised up, and is at the last day, and for the purpose of giving *him* that which the Father hath *willed*,—viz.:—Everlasting Life.

That our Lord's followers thus understood the matter is evident in the discourse of Martha with him, John xi.,—"Lord, if thou hadst been here, my brother had not died," said Martha, vs. 21. "Jesus said unto her, [thy brother has *gone to heaven*? No, but,] thy brother shall *rise again*." "Martha said unto him, I *know* that he shall rise again in the resurrection *at the last day*." Such was her faith, and such her *hope*; and such is the *hope* of the gospel. Re-

member Jesus had declared, "Lazarus is *dead*." But he does not flatter with the fallacious hope that he had gone to heaven, but he does comfort with the true hope, The Resurrection.

Another case in point is the question of Peter, Matt. xix. 27, "Peter said unto him, Behold, we have forsaken all,—and followed thee; *what shall we have therefore?*" Here is a plain question about the reward to be *hoped for*. Does our Lord say, Ye shall go to heaven when ye die? No such thing. How unlike the theology of this age is his answer. Mark it well. "Verily I say unto you, that ye which have followed me, *in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon 12 thrones judging the 12 Tribes of Israel*." From Matt. xxv. 31, we learn *when* Christ will sit in the throne of his glory. "When the Son of Man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory*." It is not till his *return* from heaven; his promise to Peter and the other Apostles was not of heaven in an intermediate period, but looked down to the time of his return *from* heaven. This point is clear; but we shall have occasion to insist upon it more fully as we proceed.

We have glanced at some of the promises, and see that none of them look like an assurance of a reward prior to the resurrection. We will now examine the *type*, and see if that is not as clearly against the idea of any man entering into heaven till Christ returns. To understand this part of the subject, the type and antitype are to be taken in connection. We shall hence notice the law of the holy of holies, and the high priest's entrance therein, with Paul's remarks on the subject in Hebrews.

In Lev. xvi., we have the law referred to, which relates to the offering of the high priest, first for himself and then for the people. In the holy of holies was the mercy-seat and the *Shekinah glory*, or symbol of the presence of God. It was there the blood of the slain victim was to be carried by the high-priest, and sprinkled upon the mercy-seat, and be-

fore the mercy-seat, to make an atonement. Now mark verse 17, "There shall be *no man* in the tabernacle of the congregation when he [the high priest] goeth in to make an atonement in the holy place, *until he come out.*" &c. So sacredly was the holy of holies guarded by the law that even the 250 Levites connected with Korah, claiming that "all the congregation were *holy,*" when they approached the the door of the tabernacle, to intrude into the holy place, there came out a fire from the Lord and consumed them: see Num. xvi.

The people of Israel generally were prohibited, on pain of death, coming nigh the tabernacle: see Num. xviii. 22. But the main point to which we call attention is the fact, no man was permitted to enter the holy of holies while the high priest was therein, nor *until he came out.* Now, if we find this is truly a type, we may learn that it is no small sin to attempt to enter heaven before Christ the High Priest, comes out. We now turn to Heb. viii. 1, "We have a high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary—*agion*—holy, and of the *true* tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the *example and shadow* of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for See, saith he, that thou make all things according to the *pattern* showed thee in the mount."

Here we learn the fact that the Mosaic tabernacle was but the type of the true; and we may also learn that the Aaronic high priesthood was a type of that of Jesus; for, saith Paul,—ch. ix. 11, 12, "Christ being come a high priest of good things to come, by a greater and more perfect tabernacle not made with hands; that is to say, not of this building; neither by the blood of goats and

calves, but by *his own blood* he entered in *once* into the *holy place*, having obtained eternal redemption." He adds, verses 23, 24, after having spoken of the Aaronic offerings. "It was therefore necessary that the *patterns* of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the *figures of the true*; but *into heaven itself, now to appear in the presence of God for us.*"

Thus have we a clear statement of facts, and find the antitype of the entrance of the Aaronic high priest into the holy of holies. Christ has entered the *true* holy of holies, even heaven itself; and no man is to be permitted to enter there till he comes out: *the attempt of itself is sin*; though it may be it has been the sin of ignorance; of that God only is judge. We fear it is the result, in many, of *wilful* ignorance. Christ is gone into the holy of holies; are we to seek to enter there? If we do, it is at our peril. What shall we do? Do as did the people of Israel when their high priest was in the holy place. They waited without, watching and praying till he *came out.* Thus Paul, in closing Heb. ix., says, "Christ was once offered to bear the sins of many—and unto them that *look* for him shall he appear the second time without sin unto salvation."

This is a clear reference to the work of the high priest under the law. With the blood of the offering for sin he went into the holy place, and sprinkled it upon and before the mercy-seat, while the people prayed, confessed their sins, and waited, looking for the high priest to come out. So Christ has gone into the true holy place, even heaven itself, and there appears in the presence of God with his own blood; and to those who acknowledge him as their high priest, confess their sins, watch and pray, and *look* for him to come out, he will appear in due time, *from* heaven, for their salvation.

How blasphemous and presumptuous

to attempt to enter the holy place, *heaven*, while our High Priest is there!—May Christian men be made aware of such presumption, and cease to talk and act in such an unscriptural manner.—They many flatter themselves that it is very innocent to teach and talk about going to heaven at death; yet we venture the affirmation, that it is not only sinful to do so, but tends to subvert the gospel hope, by substituting another and entirely different hope; and hence is “another gospel” than that which Christ and his Apostles preached. This, we are aware is a heavy charge; yet we believe we have fully sustained it, but shall now proceed to confirm and strengthen it.

Let us look at Paul’s language relating to the gospel hope. Acts xxiii. 6, “Of the hope and resurrection of the dead I am called in question.” Then surely he preached the resurrection of the dead as the gospel hope; unless he was called in question for something he did not preach. But let us see,—Acts xxvi. 6-8, he says, “Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which our 12 Tribes, instantly serving day and night, hope to come. For which hope’s sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?” Here again is seen the burden and hope of apostolic preaching. It is a future life, by a resurrection from the dead. He adds,—verses 22, 23, “Having obtained help of God, I continue unto this day witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead,” &c. Not only is the resurrection the apostolic burden and hope, but he affirms the same things were the theme of the Prophets and Moses: *the hope is one*. Not an intimation thus far of the notion of entering the holy of holies—heaven, at death, or at all: it is the hope of the resurrection. He has shown us that was “the hope of Israel,”

as well as the hope of the gospel; and chap. xxviii. 20, in his bondage at Rome, he saith, “For the hope of Israel I am bound with this chain.”

But we will now see whether Paul does not with equal clearness state the hope of the gospel in his Epistles.—1 Cor. xv. 12-19, “Now if Christ be preached that he rose from the dead,—how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, then is Christ not risen—then is your faith vain—then they also which are fallen asleep in Christ are *perished*,” i. e., they are lost out of being—there is *no hope* for them; for, “If in this life only we have *hope* in Christ, we are of all men most miserable.” That the Apostle has reference to the hope of a future life by a resurrection, is clear from what he saith at verse 32, “If after the manner of men I have fought with beasts at Ephesus, [exposing my life] what advantageth it me *if the dead rise not?*” Plainly affirming he had no hope of going to heaven at death, and that he had acted a foolish part in hazarding his life at Ephesus, if there is no resurrection. Such a course would be folly indeed; rather “Let us eat and drink,” if there is no resurrection, “for to-morrow we die,” and there is no hope beyond that. Such is the Apostle’s conclusion if there is to be no resurrection of the dead.—But this reasoning is both absurd and false, if he could or would go to heaven at death.

But again, Paul saith, Rom. viii. 23, after speaking of the groaning creation, “And not only it, but ourselves also,—which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting [to go to heaven at death? No, but] for the adoption, to wit, *the redemption of our body*,” but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” And what does the Apostle affirm he and the Christians of his time were “*waiting for?*” “The redemption of our body,” that is, for the coming of Christ *from* heaven, and the

resurrection. This will be clearly seen by comparing what he saith here with Phil. iii. 20, 21, "Our conversation is in heaven; *from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body,*" &c. Here is no ground for mistake or doubt. Paul was not expecting to go to heaven at death, nor at all; but he was looking for Christ to come *from heaven*, not when his vile body should go to corruption, but when the time should arrive for it to be fashioned like to Christ's glorious body, which is not till the resurrection. This is further confirmed by his language, in the same chapter, where he tells us how he labored and suffered, "If by any means I might *attain unto the resurrection of the dead:*" verse 11.

How unlike is all this to the common idea of an entrance into heaven at death. The hope of Paul is thus distinctly stated: and it is *the gospel hope*, and demonstrates that modern Christians are as ignorant of what that hope is as the Pagans themselves. In fact, the theology of these days has substituted an *immortal soul* for, or instead of the Christ; and hence a hope of going to heaven at death, instead of a future life by a resurrection from the dead, at the last day, as Christ has promised. A fatal mistake this, by which Christ is robbed and dishonored; while *Death* is crowned "*Prince of Peace,*" and as the *door* into heaven! Christ, however, declares himself to be *the door*, and affirms that those who climb up any other way are thieves and robbers. He is "the resurrection and the life;" without him, and without that resurrection which he has promised at the last day, there is no *gospel hope* of a future life or immortality. Let men beware how they attempt to approach the holy place into which Jesus our High Priest has entered.—That is no part of the work of a Christian, even to attempt an entrance into heaven at death, or any other period.—Paul states again, 1 Thess. i. 9, 10, what the work is that we have to do: "For they themselves show what manner of

entering in we had unto you, and how ye turned to God from idols to *serve the living and true God*; and to *wait for his Son from heaven*, whom he raised from the dead," &c. Here the work of a Christian is distinctly stated: and it is no part of his business to be looking, expecting, or *hoping* to go to heaven at death. Let this be remembered.

To the Colossians, Paul saith, "*When Christ, who is our life, shall appear,—then shall we also appear with him in glory:*" not at death; but when Christ *returns* "from heaven;" it is then, and not till then, that he will appear *in glory*.

Once more. Paul, in writing to Titus, states clearly what is the *gospel hope*, and what is the work and duty of Christians in relation to it. Titus ii. 11, 13. Among the things which the grace of God teacheth is, "denying ungodliness and worldly lusts"—to "live soberly" in this present world "aioni, age, or time, "looking for that *blessed hope*, and" *kui*, even, "the glorious appearing of the great God and our Savior Jesus Christ." Here we see what the *gospel hope* is. It is the return of Christ in his glory, at which time he will raise the saints who are dead and change the living ones, as Paul clearly states, 1 Thess. iv. 16, "For the Lord *himself* shall *descend from heaven* with a shout, with the voice of the archangel, with the trump of God: and the *dead in Christ shall rise first,*" &c.; also 1 Cor. xv. 51, "We shall not all sleep, but we shall all be changed in a moment . . . at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we be changed," &c.

Thus Paul's testimony is uniform. It is the hope of eternal life, by a resurrection from the dead, at the return of our Lord Jesus Christ in his glory. If no resurrection, *no hope*: if no return of Christ in glory, *no resurrection*; then, all who have died are perished out of being, and will live no more forever. In all this there is nothing to sustain the fable of going to heaven at death. No! men must wait till our High Priest *comes out of the holy place* where he has en-

entered; even out of heaven itself. If he never comes out, our hope is vain,—and we perish.

We will now see if other Apostles are in agreement with Paul on this subject. 1 Peter i. 3, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again to a *lively hope*, or, a *hope of life*, an immortal life, "by the resurrection of Jesus Christ from the dead." Here we see the resurrection and the life subsequent to it; and dependent upon it, is the *gospel hope*. Following that, is, "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" in the hands of him whom God raised up from the dead, and who, as our High Priest, has entered heaven, or the holy place. In his hands is the inheritance reserved, "ready to be revealed in the last time:" in the hope of which, Peter saith, "Ye greatly rejoice, though now for a season, if need be, ye are in heaviness . . . that the trial of your faith . . . might be found unto praise, and honor and glory at the appearing of Jesus Christ:" i. e., when he shall come out of the holy place, or, from heaven. Peter adds, verse 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace"—favor—"that is to be brought unto you at"—[death? No, but at] "*the revelation of Jesus Christ.*" Thus we see to what the *gospel hope* has reference, and when it is to be realized: not at death, but at the return of Christ from heaven. So again Peter expresses this matter clearly in Acts iii. 28, where he saith, God "shall send Jesus Christ—whom the heavens must receive, [or retain] until the times of restitution of all things which God hath spoken," &c.

Thus, turn which way we will, the great truth that the *gospel hope* is "*the return of Christ from heaven and the resurrection of the dead,*" meets us in full view. Alas! that men should turn off their eyes from it to deify death, and steal a march to heaven by means of the King of Terrors!

Let us turn to one more witness on this subject. 1 John iii. 2, 3, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when" [we die? No, but when] "*he shall appear*, we shall be like him; for we shall see him as he is."—Surely we shall not be like him at death. for he has his resurrection and glorious body. Death, then, is not the point of time John speaks of. No, it is when he shall appear, when he comes out of the holy of holies, "*from heaven.*" that is the *gospel hope*; and John adds, "Every man that hath *this hope* in him purifieth himself, even as he is pure;" that is, the effect of this hope; its tendency is to promote holiness. Let us haste to God—through our High Priest, while he is yet in the holy of holies, for that mercy which shall blot out our past sins, and enable us for time to come, to walk as Christ also walked: that when he shall appear, come out of the holy place—we may meet him with joy, and receive the Crown of Life.

The North-Western Christian Conference.

The North Western Christian Conference will hold its next annual session at Old Union Meeting House, on Eagle Creek, in Marion co., Ind. To commence on the Thursday next the first Sunday in September next, at which it is expected there will be a large attendance of our brethren, as all are cordially invited, and it is hoped that the churches whose ministers may wish to attend will render them all the aid in their power, providing for their expenses to and from the Conference. Ample provision will be made by the brethren at Old Union to accommodate all who come to this meeting. Come then, brethren, and come in the fullness of the blessing of the Gospel of Christ. And let all who come by railroad endeavor to get to Indianapolis on Thursday morning and register their names for Old Union, on Eagle Creek, on the registry of the American Hotel, so that the brethren coming to convey them to the meeting who will examine this registry may readily find them. It will be seen

that there is a change in the time of meeting from that appointed by the Conference which occurred in this way. That congregation have been holding an annual meeting through the last thirty years on the above-mentioned time which by custom has become established in the vicinity, so that they wish it continued till the Lord comes, or as long as God's Church can be maintained in the Eagle Creek vicinity. We say again, especially to the ministers, come and help the Church at Old Union. A more noble, Bible-informed, stable, and warm-hearted brotherhood does not exist, to claim your co-operation in presenting to their fellow-citizens the truth which makes free.

WM. G. PROCTOR, Sec'y.

June 10, 1858.

PALESTINE, Past and Present. By Henry S. Osborn, A. M., Professor of Natural Science, Roanoke College, Va., Member of the Scientific Association, and Honorary Member of the Malta (Mediterranean) Scientific Institute.

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EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. I. 8.

VOL. XXIX.]

ROCHESTER, N. Y., AUGUST 15, 1858.

[No. 6.

The Last Times.

AN EARNEST DISCUSSION OF MOMENTOUS
TIMES.

BY J. A. SELLS, A. M.,
Author of *Lectures on the Epistle to the Hebrews, Baptist System Examined, and Pastor of the Lombard Street Lutheran Church, Baltimore, Maryland.*

NINTH DISCOURSE.

THE WORLD TO COME—ILLUSTRATED IN
THE SCENES OF THE TRANSFIGURATION:
THE BLESSEDNESS OF CHRIST'S PERSONAL
PRESENCE—THE MINISTRATIONS OF
THE GLORIFIED SAINTS—THE ABSENCE
OF ALL POWERS AND AGENCIES OF EVIL:
THE BLESSING OF THE WORLD THROUGH
ISRAEL—THE CURSE REPEALED.

"The world to come, wherof we speak."

—Heb. ii. 5.

These words occur in connection with the Apostle's endeavor to impress his Jewish brethren with a sense of the greatness and glory of the Lord Jesus, and of the salvation which is preached in his name. He begins the epistle by announcing the Savior to them as the Son of God,—the appointed heir of all things,—the brightness of the Father's glory, and the express image of his person, who has been exalted to the right hand of the Majesty on high. These were sublime statements, and needing to be well substantiated to be made acceptable. He, therefore, instituted various lines of argument, adapted to the Jewish mind, and founded upon the Scriptures, which all held to be divinely inspired. And as the Jews regarded angels as the highest created orders, and as standing next in the scale to the eter-

nal Father himself, Paul's first effort was to prove from prophecy that Christ is superior to the angels. He introduces 3 points in which this super-angelic dignity is shown. The first is, that Christ is assigned a higher name than the angels; the second is, that he is clothed with a sublimer honor than the angels; and the third is, that Christ is invested with a sublimer office than the angels,—they being only ministering spirits, whilst he is spoken of as a *divine King*, whose throne is forever and ever, and the scepter of whose kingdom is a scepter of righteousness. The princely investiture and reign of the Messiah is thus distinctly deduced from the Old Testament, and used by the Apostle as the sublimest demonstration of the Savior's personal dignity.

And this Messianic dominion he applies particularly to what is hereafter to grow out of the gospel economy. He tells us that it is peculiarly "*the world to come*" over which the Messiah's reign is to be exercised. "*For unto the angels hath he not put into subjection the world to come, wherof we speak;*" thus proceeding upon the implied assumption that it has been, by promise, put into subjection to Jesus Christ; and that all those allusions to the Savior as a *King*, have their chief application and ultimate fulfillment in that "*world to come.*" The Messiah's reign and this world to come accordingly belong together, and coexist in the same period and locality. By determining, then, what is meant by this "*world to come,*" we may form an idea of what is included in the Messianic kingdom; or, if we already know what the consummated Messianic reign is, and

where it is to be, we have it already decided what we are to understand by this "world to come."

If any stress is, therefore, to be laid upon the conclusions evolved in the preceding discourses, there is no alternative left but to understand this world to come as the *millennial world*, or the world as it shall be when Christ shall have restored the throne of David, and entered upon his glorious dominion as the sovereign of the nations and Lord of the whole earth. And to this agrees exactly the original word, *oikoumenee*, which means *the habitable earth—the domiciliated globe on which we dwell*,—and not some remote supernal region, as we sometimes imagine. The world to come, then, or the *oikoumenee teen mellousan*, as the Apostle calls it, is nothing more nor less than this self same world of ours in its final or millennial condition. This earth is not to be annihilated. God never obliterates his own creations. The dissolving fires, of which Peter speaks, are for "the perdition of ungodly men;" and not for the utter depopulation and destruction of the whole world. They may consume cities, destroy armies, and effect some important meteorological and geological changes; but men and nations will survive them and still continue to live in the flesh. The earth is to be renovated and restored from its present depression and dilapidation, and thus become "the new earth" of which the Bible speaks. It is to pass through a "regeneration" analogous to that through which a man must pass to see the kingdom of God; but there will be a continuity of its elements and existence, just as a regenerated man is constitutionally the same being that he was before his renewal. It will not be another earth, but the same earth under another condition of things. It is now laboring under the curse; but then the curse will have been lifted off, and all its wounds healed. At present, it is hardly habitable,—no one being able to live in it longer than a few brief years; but then men shall dwell in it forever, without knowing what death is. It is now the home of rebellion, injustice and guilt; it will then be

the home of righteousness. It is now under the dominion of Satan; it will then come under the blessed rule of the Prince of peace.

Such, at any rate, is the hope set before us in the word of God; and this I hold to be "*the world to come*" of which the text speaks. It cannot be anything else. It cannot be what is commonly called heaven; for the word *oikoumenee* cannot apply to heaven. It is everywhere else used exclusively with reference to our world. Neither can it be the present gospel dispensation, as some have thought; for that began long before this epistle was written, and could not, therefore, have been spoken of by Paul as yet "*to come*." We are consequently compelled to understand it to mean our own habitable world in its millennial glory. And as the prophecies concerning the Messiah's eternal kingship are here referred to as having their fulfillment in the subjection of the millennial world to his dominion, we are furnished with another powerful argument of Scripture in favor of the doctrine of Christ's personal reign as a great Prince in this world. Indeed, the Bible is so full of this subject, and its inspired writers are so constantly and enthusiastically alluding to it, that I am amazed to find so many pious and Bible-loving people entirely losing sight of it. Ever and anon the Scriptures return to it as the great and animating hope of the church in all her adversities and depressions; and it does seem to me that we are depriving ourselves of much true Christian comfort by the manner in which we have been neglecting and thrusting aside that glorious doctrine. But, as I have already spoken on that subject and given some idea of the manner in which the Scriptures present it, I will not return to it now. My present object is to show, from the Scriptures, and by just inferences from, what sort of a world this "world to come" is, and to describe, as far as I can, what we are to look for when once this earth has been fully subjected to that divine King whose throne is forever and ever, and the scepter of whose kingdom is a scepter of righteousness.

That "the world to come" is a highly blessed world, and a vast improvement upon the present scene of things, will be inferred on all hands without argument. It could not be a subject of hope, if it were not. The Savior himself exhibited a model of it when in the Mount of Transfiguration; from which, perhaps, we may obtain as deep an insight of its glories, as from any other portion of Scripture. That he designed that scene as a miniature model of what his future coming and kingdom is to be, is obvious. A week before it occurred, he told his disciples that "the Son of man shall come in the glory of the Father, with his angels or *messengers* with him;" and that there were some standing there when he made the declaration who "should not taste of death till they saw the Son of man coming in his kingdom."

This coming in his kingdom, which some of the disciples were to live to see, is not the final advent; for the disciples are all dead, and the final advent is still future. Neither is it the destruction of Jerusalem; for but one of the Apostles lived to see that catastrophe, and the Son of man did not then come in his kingdom. And yet some of the apostles were to have ocular demonstration of the Son of man's coming in his kingdom before tasting of death. Search thro' apostolic history as we will, we shall find nothing but the transfiguration to which the Savior's words will apply. That, then, was, in some sense, the coming of the Son of man in his kingdom. It was not, indeed, the coming itself, but it was an earnest and picture of it. It was the coming of the Son of man in his kingdom, as the bread and wine in the Eucharist are Christ's body and blood. Peter says, "the power and coming of our Lord Jesus Christ" are not "cunningly-devised fables." He declares that he was certified of their reality by the testimony of his own senses. We were *eye-witnesses*, says he, "*when we were with him in the holy mount.*"

We thus have clear inspired testimony that the scene of the transfiguration was a demonstrative exhibition of the coming of Jesus in his kingdom.—

Hence, whatever we find in the descriptions of that scene, we may confidently expect to be realized in that "world to come whereof we speak." As Christ appeared in that glorious scene, so he will appear when he returns to this world. As he was then personally present as the Son of man, so he will be personally present in the millennial kingdom. And as he was there attended by different classes of persons, so will his glorious kingdom consist of similar classes. The first will be the risen and glorified saints, represented by Moses; the second will be the transformed saints, represented by Elijah who was caught up without tasting of death; and the third and most numerous class will be those who shall live in the body, represented by Peter, James and John, as they bowed before his mighty power, and looked with transport and wonder on his ineffable glory.

Let us, then, endeavor to draw out before us some of the most striking features of "the world to come," and, by the contemplation of its attractiveness, endeavor to school our hearts into more ardent thirst to participate in its blissful scenes.

I do not wish to depreciate in the least those gracious arrangements of heaven under which we now live. It is a blessed thing to have the Bible, and to attend properly on the means of grace. In giving to us these things, God has endowed us with mercies for which we never can be sufficiently thankful. But he authorizes us to look for greater things than these. The present economy is only preparatory to something higher and more blessed.

"We're now but in creation's vestibule,
And acting the mere prelude unto joy
Immortal, universal."

There is another and more exalted scene of things to follow after the present. If we are faithful to our Lord, there remains for us "a new earth, wherein dwelleth righteousness." And one of the most remarkable and sublime features of that "new earth" is, that it is to have in it the personal, visible and illustrious presence of the Son of God,

its great King. It was the presence of Jesus in his glory that made Peter wish to stay in the mountain rather than return again into the cold and heartless world below. That glorious presence was more than all earth beside. We may thus gather some idea of the preciousness of that promise that "the pure in heart shall see God." The mere vision of Christ in his glory will be heaven to the soul that leans on him as the Redeemer.

There is no thirst in man more craving than the desire to *behold God*. All the images in heathen temples, and all the idolatries of the world, are but expressions of this perpetual sigh of humanity. Moses himself coveted most of all things to see Him who was accomplishing such wonders by his hand. And very few, if any, can pray, without first forming to the mind some image of God. We are creatures of sense. Abstract spirit is a cold and uninviting conception. All our deepest impressions, and all our ideas, are received by means of the outward senses. And there is no glory of God of which we can conceive that can possibly be so satisfying and transporting as that of *beholding him*, and for ourselves *seeing his glory*. All Christ's sublime teachings did not so impress and rejoice the hearts of Peter, James and John, as that one short vision of the Savior, as he was transfigured before them. Not all the sublime experiences of Moses so satisfied him, as when God gave him some visible manifestation of his glory. When John sums up the highest prospects of believers, he makes their fullest satisfaction and rapture depend on *seeing Jesus as he is*.—And Peter, when he came to his strongest reason for holding Christianity to be a reality, referred to what he had witnessed on the holy mount. It was a glad thing to see Jesus, even in his humiliation.

We sometimes wish that we had lived in those days, that we might have looked upon his face and heard the tones of his voice. If we could refer to but one slight glimpse of him, we would treasure it as a blissful thing. We would ever

recur to it with pleasure. If there were now a spot on earth where we could see him even as he then was, millions would spare no expense or pains to gain a look upon him, and multitudes would throng to the place, crying, "*Sirs, we would see Jesus!*" And if it would be a high and lawful gratification to see Christ as he once lived on earth, how sublime would be the portion of seeing him in the glory of his kingdom! Would it not afford a certainty to our faith, and a rapture to our hearts, worth living for? Look at the case of the Queen of Sheba, when she came to see the glory of Solomon, the type of the greater than Solomon. She had "heard of his fame, concerning the name of the Lord," as we have heard of Christ and his glory; but there was an air of romance about it which made her doubtful, just as many even Christian people are with respect to revelation. There was something wanting to complete her enjoyment. She needed yet to see the reality of which she had heard. To secure this, a journey of months through exposure and dangers she deemed of small account. "And when she had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the standing of his ministers; and their apparel, and his ascent by which he went up to the house of the Lord, there was no more spirit in her;"—she fainted for very ecstasy. Now she could say that it was a true report which she had heard, and that the half had not been told her. Never could she have forgotten that visit. Never could that vision of Solomon's glory have passed from her delighted memory. Never did it cease from being a sunny spot in her recollection to which to recur as the happiest event of her life.

And if the sight of the glory of the mere human type of the Messiah was thus transporting and overpowering,—what a joy would it be for the Christian to see the blessed Jesus himself in the glory of his ineffable kingdom? If to see Solomon's grandeur was an event worth living for, who shall estimate the heavenly rapture of beholding the Savi-

or on his high throne of glory, clothed with light as with a garment, crowned with all the sublime beneficence of heaven, thousands ministering unto him, ten thousand thousands standing before him, and multitudes of celestial spirits ever shouting to his praise, "Holy, holy, holy, Lord God Almighty!" Would it not be a high privilege to see all this? Would it not fill out the believer's joy, and establish him in the certainties and raptures of his faith, as nothing else can? Would it not set his whole nature in a glow with heavenly inspiration, and consecrate him as a new apostle just from the third heaven? Would it not impart a richer pleasure, and a more satisfying joy, than all the gifts of Pentecost?

From this we may, then, infer something of the bliss of millennial times, when Christ shall be upon earth, arrayed in all the glory of his kingdom. Then *we shall see him as he is*. The glorified saints shall ever be near him, in the closest communion with him, for he is their brother as well as their Redeemer and King. And those who live in the flesh shall not be excluded from near visions of his glory and rapturous approaches to his person and presence. The ransomed nations shall continually send up their streams of worshipers to Jerusalem, where they shall "*see the King in his beauty,*" and receive his communications, and be made glad in his favors. Then, with overflowing hearts, shall men say, "It was a true report which we heard; our eyes now have *seen*; and, behold, the half was not told us!"—Doubt and unbelief will then be no more. Harassing fears will be cast out. Christ's existence, triumphs and unspeakable glories will then be visibly demonstrated, and the world shall be lifted out of the grave of its darkness and misgivings into the glorious light and liberty of the sons of God. For if Christ's presence in the transfiguration converted the rugged mount into all that Peter could desire of heaven, his sublime and gracious presence in his kingdom cannot make this world less than a paradise of God.

"Oh, the delights, the heavenly joys,
The glories, of the place
Where Jesus sheds the brightening beams
Of his unveiled face!"

A second great feature of the "new earth," or "world to come," is the exaltation, presence and ministrations of the church of the first-born. Paul tells us, that when Christ comes, the holy dead shall be raised, and the pious living changed, and both these classes together enter into their high and peculiar estate. These will the Savior bring with him, and have associated with him in the principedom and sublimities of his glorious empire. They shall then have spiritual and glorified bodies, like the glorious body of their Lord. They will not return to the earthy life which they once lived in the flesh; but they shall live a life like that which Jesus lives. They shall be in the closest union with Christ, for they constitute his Bride,—and are to "be ever with the Lord." His delight shall be in them, and their delight shall be in him. They will share in his glories, and be partakers of his throne. They are to "*reign with Christ.*" They are to judge angels and judge the world. The twelve apostles are to have twelve thrones, judging the twelve tribes of Israel. Having overcome, and kept the Savior's sayings to the end, they shall have power over the nations. He that has been faithful over 5 talents shall have dominion over 5 cities; and he that has been faithful over 10 talents shall have dominion over 10 cities:—every man according as his work has been. And so "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High."

They are to sit on thrones, and judgment shall be given them, and they shall be priests of God, even of Christ, and shall reign with him the thousand years. They are to wear crowns of righteousness, which God the righteous Judge will give unto them at that day. Having exercised meekness, they shall inherit the earth; and, by the righteousness of faith made "heirs of the world," they shall enter upon their inheritance. Jesus is the heir of all things, and the saints

are joint-heirs with him. Having suffered with him, they shall be glorified with him. They shall have a city of habitation becoming their high nature,—"a firmly-founded city, whose builder and maker is God." They are to eat and drink with Christ, at his table, in his kingdom. "They shall see his face, and his name shall be in their foreheads, and they shall reign forever and ever." They shall neither marry, nor be given in marriage, but shall be as the angels of God. "Oh, what untried forms of happy being, what cycles of revolving bliss, await the just! Conception cannot reach it, nor experience present materials for the picture of its similitude; and though thus figured out with the choicest emblems, they do no more represent it, than the name of Shepherd describes the watchful guardianship of Christ, or the name of Father the unpeakable love of God." "It doth not yet appear what we shall be." What shall be the precise nature of the authority, priesthood, heirship and glory of the saints, cannot now be told. But this "we know, that when he (the Savior) shall appear, we shall be *like him, and shall see him as he is.*" A world of wonders is in every word of this promise. But how great shall be the believer's happiness, what his peculiar circumstances, how large his possessions, and what the exact nature and dignity of his employments, tongue cannot tell, nor heart conceive. We cannot understand the soul's faculties now; and they shall be greater hereafter. Sublime are the Christian's relations now; and they shall be sublimer then. Wonderful are the offices and mission of good men now; and they shall be a thousand times more wonderful then. A thoroughly-converted and enlightened man, even whilst in the corrupt flesh, is a noble object to behold. Even the angels are not ashamed to become ministering spirits to him. What then shall be his glory when he shall come to occupy his throne with the adorable Jesus in the dignity of eternal empire.

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Another characteristic of the milleni-

al world will be the entire absence of all the confederations and powers of wickedness. When the Savior comes, Antichrist, in all its shapes, will be destroyed. The wild Beast and the False Prophet, and all their supporters and adherents, are to be taken and cast into the bottomless abyss. The last renovating fires which are to be kindled in the day of the Lord shall carry all the confederates in usurpation and wrong to their merited perdition. The dragon, that old serpent, which is the devil,—even Satan, shall then be seized, and bound, and confined in the pit, to deceive the nations no more till the thousand years be fulfilled, and after a brief release consigned to eternal death. Instead of despotism and tyranny shall be justice and charity. Those that now corrupt and destroy the earth will then have been destroyed. The filthy dreamers, who despise government, and speak evil of dignities, will then have passed away. The raging waves of popular revolution, foaming out their own shame, shall have been stilled, to rise no more. Those wondering stars in church and state, by whom so much disturbance is now experienced, will then have gone to the blackness of darkness appointed for them. Might shall not then trample any more upon right. The course of nature, shall then be made to flow in all the smoothness and tranquility of heaven. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." False prophets and false teachers, with all their "damnable heresies," shall then have gone to their destruction. Nations shall cease their fierce works of war, and armies no more butcher each other upon the bloody field of battle. Violence will no more be heard in the land, nor wasting and destruction within its borders. Satan will be deprived of his power to stir up rankling passion, and the sway of oppression and iniquity will be ended. The greatest of the world's burdens will thus be lifted off, and the mill-stone that

has weighed it down so long will be loosed from its neck forever.

A fourth feature of the millenium, or new earth, will be the great exaltation, piety and glory of the Hebrew nation, *and of the world through them.* I have shown that this people is to be restored to Palestine; that Jerusalem is to be rebuilt in more than its former glory; that the throne of David is to be re-established; and that the Prince Messiah is to be their King. "For lo! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. *And they shall serve the Lord their God and David their King, whom I will raise up unto them.*" Jer. xxx. 3-9. "They shall all of them be righteous, and shall inherit the land forever." Their land that was desolate shall become like Eden, and even its desert like the garden of Jehovah. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy."

God says of the house of Jacob, "The Gentiles shall see thy righteousness, and all kings thy glory. Thou shalt be a *crown of glory* in the hand of the Lord, and a *royal diadem* in the hand of thy God. Ye that make mention of the Lord, give him no rest till he make Jerusalem a praise in the earth. Say to the daughter of Zion, Behold, thy salvation cometh. And they shall call them, *The holy people, The redeemed of the Lord.*" "Rejoice ye with Jerusalem, and be glad with her; for thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." "At that time *they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem.*" "I the Lord will be their God, and my servant David a prince among them. And I will make them and the places round about

my hill a blessing. And I will raise up for them a plant of renown. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people." "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots; his branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon." "And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Jesus himself shall descend among them, and be their King. He shall fight for them in the day of battle, and slay all their enemies. For "God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever," and "before his ancients gloriously."

These are glowing promises. Well may they cause the Jew to be hopeful amid all his long-continued spoliations, and to sing still, "If I forget thee, O Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth!" And when these glad predictions shall be fulfilled, all the nations shall share in the sublime exaltations of God's ancient people and their glorious King. Then all the nations of the earth shall be blessed in Abraham's seed.—"Israel shall blossom and bud, and fill the face of the earth with fruit." The remnant of Jacob shall be in the midst of many people as a dew from the Lord, and as showers upon the grass. "They shall be called the priests of the Lord; and men shall call them the ministers of our God."

When Zion, the city of the Lord, shall arise and shine, the Gentiles shall come to its light, and kings to the brightness of its rising. When the New Jerusalem appears, "the nations of them which are saved shall walk in the light of it." In that day, Israel's King,—even "the Lord, shall be King over all the earth." "All people, nations and

languages shall serve and obey him."—"The heathen shall be given to him for his inheritance, and the uttermost parts of the earth for his possession." "Kings shall fall down before him, and all nations shall serve him." "He shall reign and prosper, and his rest shall be glorious." "The world to come, whercof we speak," has been put into subjection unto him. The kingdoms of this world are to be his kingdoms. Every knee shall bow, and every tongue confess that he is Lord. He must reign until he hath put all enemies under his feet. Morally, spiritually and politically, all people must be eventually subjugated unto him. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

All these are God's own revelations. They are full of mystery, but full of hope. How they are to be fulfilled may be a subject of wonder; but that they will be fulfilled is as certain as the existence of God. It may not all be done at once. It will be an achievement of moral force, and not of mere arbitrary coercion. It may require years upon years to accomplish all; but He who has promised knows how to perform what he has uttered. The new, august and momentous personal manifestations of Christ for which we are taught to look, the enlarged gifts of the holy Ghost which are yet to be bestowed, the appointment of other, better equipped and more efficient ministerial agencies, the probable revival of miracles, the shaking of the nations with the terrors of coming judgments, the increased power of the Bible derived from the fulfillment of its prophecies, and the removal of Satan and all his treacherous opposition, certainly will leave it no difficult task to make a speedy conquest of all the great nations to the glorious dominion of the Son of David, come down from heaven to be their King and Lord forever. At all events,—

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

But the new earth has yet another

blessed characteristic. It is to present the glorious spectacle of the entire repeal of the curse of sin. It is true that the complete and entire repeal of the curse will not be consummated until the end of the thousand years, when all wickedness and the wicked shall finally be cast out from the earth forever. But, from the time Christ comes and takes dominion of the world with his glorified saints, everything will advance closer and closer until it reaches this final and transcendent consummation. His coming is styled "the regeneration," "the day of restitution of all things,"—the time when God shall "make all things new," "the manifestation of the sons of God," for which the creation groans,—the day of redemption, when "the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Christ is the Redeemer and Lord of the whole creation, as well as of the human soul.

When God made man, he said to him, "Have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This dominion Adam lost. The rebellion of the soul against God brought with it the rebellion of the flesh against the spirit, and of nature against the entire man. Discords, antipathies, and a thousand evils ensued.—Christ is the second Adam, and by subverting the empire of Satan he regains the dominion which Adam lost, and carries his redemption as far as the consequences of the fall have reached. Otherwise, the entire breach is not healed, and salvation is imperfect. The whole earth under the Messiah must then ultimately become all that it was under Adam, and what it always would have been if Adam had never sinned. The curse that was put upon the ground for Adam's sin, filling it with thorns and thistles, infusing sweat and pain into all our participations of its products, must be taken off. The evils and confusion which sin has brought into the world must be driven out.

And this is exactly what is promised

under the reign of Christ and his saints. "The Spirit shall be poured from on high and the wilderness be a fruitful field,— and the fruitful field be counted a forest. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." "The mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands. Instead of the *thorn* shall come up the fire-tree, and instead of the *brier* shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.— Then shall the lame man leap as an hart, and the tongue of the dumb sing; in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a watered place, and the thirsty land springs of water; in the habitation of dragons there shall be grass, with reeds and rushes." "*And the inhabitants shall not say, I am sick.*" There shall be no more thence any dying in infancy, or of men who have not filled out their days. "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. They shall not labor in vain, *nor bring forth for trouble.* The wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain: (Isa. lxxv. 17–25.) "The waters of the Dead Sea shall be healed."— Trees shall grow which shall "yield their fruit monthly, and the leaves thereof shall be for the healing of the nations." "They shall not hunger nor thirst, neither shall the heat nor sun smite them." "*And there shall be no more curse.*"— "And God shall wipe away all tears from their eyes; *and there shall be no more death.*" "The last enemy that shall be destroyed is *death.*" He may linger through a brief and feeble existence in some of the outskirts of the millennial world; but he must be entirely destroyed. "Then shall be brought to pass the saying that is written, *Death is swallow-*

ed up of victory;" and earth's redeemed and undying generations shall take up the song, "O death! where is thy sting? O grave! where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ!"

Such, then, is the glorious consummation to which the works of Providence and grace are tending. Such is the finishing of the mystery which God hath spoken by the mouth of all his holy prophets. This battle-field of hell and heaven shall rise up out of all its isolations. The bliss of Paradise shall yet dwell in its valleys, and the glory of God shine on all its hills. Though a lazar-house for so many ages, it shall be the home of righteousness and peace, and a temple of blessing and glory, whose vaulted dome shall echo forever with redemption's songs. Things may look unpromising now; but everywhere heaven is pouring into it. Tyranny, war, distress and wickedness may seem to be triumphant; but their end is near, and the Desire of nations approaches. Satan and his emissaries may struggle in their desperation; but they shall not be able to keep the world from the resurrection to which it is moving.

The sore travail of the Savior's soul shall yet be seen in an everlasting equation between it and heaven. Jesus himself shall set up his throne in it and brighten it with the glories of his ineffable personal presence. The holy ministries of the children of the resurrection shall cover it with a mantle of peace and light. Satan and all his works shall be rooted out of it forever. All its long-erring nations shall be reclaimed, and all its discordant elements recovered to harmony and rest. Over all this place of graves the flowers of immortality shall bloom. Instead of the coffin shall be Elijah's chariot, and in place of the death-struggle shall be Enoch's rapture. And from all God's great universe shall break forth the song of joy and praise over a world that was lost, but is found; over this blasted earth made new again and glorious forever.

"Region of life and light!
Land of the good whose sweaty toils are o'er!
Nor frost nor heat may blight
Thy vernal beauty, fertile shore,
Yielding thy blessed fruits for evermore!

"There, without crook or sling,
Walks the Good Shephord. Blossoms, white
and red
Round his mook temples cling;
And, to sweet pastures led,
His own loved flock beneath his eye are fed.

"No guides, and near him they
Follow delighted; for he makes them go
Where dwells eternal May,
And heavenly roses blow,
Deathless, and gathered but again to grow.

"He leads them to the height
Named of the infinite and long-sought Good,
And fountains of delight;
And where his feet have stood
Spring up, along the way, their tender food.

"From lips divine flow forth
Immortal harmonies, of power to still
All passions born of earth,
And draw the ardent will
Its destiny of goodness to fulfill.

"Might but a little part,
A wandering breath, of that high melody,
Descend into my heart,
And change it, till it be
Transformed and swallowed up, O Christ, in
thee!"

Moral Agency.

There is a large part of our community, who either directly, or indirectly, deny the moral agency of man in the system of his salvation, and profess to give all the glory of the salvation of man to the entire agency of God. This is a pleasing system of deception to the fallen inclinations of the descendant sons and daughters of Adam, because it discards all penal restraint, and leaves them free to indulge in all the pleasures of sin.

Eternal salvation is the most ardent desire of human inclination, but they dislike the restraining condition of reformation from the pleasures of sin to the pleasures of righteousness, therefore they view the gospel as the most hostile

enemy of their earthly happiness, which is the same evil spirit of inclination that moved the Jews with envy to crucify the Lord of glory. If the Gospel record has any adaptation to rational perception, we at first view perceive, that there are two agencies employed in the salvation of unregenerate man: first there is the agency of God, in an eminent degree, in the gift of salvation to them, who make themselves worthy by obeying the conditions made known in the gospel covenant, in teaching, commanding and promising, addressing its reforming principles to the agency of man to understand, believe and obey.—The apostle says, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised," then we have nothing to fear on the part of the agency of the Divine lawgiver; we therefore turn our entire attention to the moral agency of man.

We mean by moral agency, that man is organized with muscular organs under the moving control of mental or moral powers, wisely arranged by the Divine architect to live out an earthly existence in loving and serving his Creator; in the volition of practical life.

It is said by some persons as an objection to moral agency, though we are moral agents in the common business transactions of life, we are not in spiritual matters: we cannot love and serve God with the natural powers and faculties of mind. If we cannot love and serve God with the natural faculties of mind and physical powers, how in the name of human reason can we love and serve our Creator until new faculties and physical powers are conferred upon us? If man cannot love and serve God with the natural faculties of mind and physical powers, it is evident that God created man much more suited to serve sin than righteousness; then threatens to punish man for serving sin.

Our own observation is proof evident that man is capable of loving and serving his fellow-man, loving and serving sin, loving and serving the national government in the most important offices, with the natural faculties and powers of

mind, then why not love and serve God with the same? When a responsible person is brought to love and serve his Creator, there are no new faculties of mind, or physical powers added to him, the objects to be loved and served are only changed, for we love and serve God with the same powers of mind that we love and serve sin, or love and serve other things, just as the mind may determine by intention; and an intention of mind to perform an action essentially implies a power to leave it undone. If an action is performed by an actor who has no power at the same time to leave such action undone, the actor in reality has no agency in such action, consequently deserves neither punishment, nor reward. We can as reasonably attribute agency to a stone for rolling down a hill, and inflict punishment for its being a transgression, or agency and reward to a fountain for sending forth clear water, as to attribute accountability upon the principle of moral agency to an actor who cannot will and choose to act; for where there is no such power the actor must be impelled by a foreign agency, which is not a constitutional principle in the component organization, which combines the powers of will, choice, and the deliberate decision of judgment with the organic powers of action, which constitutes rational man proprietor of his own person, and accountable for his own practical works; hence we discover that moral agency is not the power of a single faculty, but the concurrent combination of will, choice, judgment, liberty and power to act concurring in harmony through the medium of sensitive organs.

Every rational being who takes cognizance of the active influence of his own mind, naturally reasons himself into the self-evident fact that he has power to choose to obey a moral obligation, and power to choose to disobey,—power to will to obey, or disobey,—power to judge of the propriety of obeying or disobeying, and power and volition to carry intention out in practice when the mind determines to produce intended results.

From these fixed principles of moral

philosophy, it is certain that rational beings are morally constituted with all the faculties essential to moral agency: the grand inquiry is, why then is man not a moral agent? The possibility of obedience by the agency of man, is indispensable to moral obligation and a just punishment for disobedience to the obligation of law. Moral obligation is based upon the ground of man's moral agency, which enables him to choose to act right and refuse evil, or to choose to do evil and refuse the good.

A moral action is a voluntary deed of an intellectual agent, who acts with a view of producing certain effects, good or bad,—his knowledge of the moral qualities of the effects produced by intention, renders him capable of discriminating right from wrong, or of knowing what he ought to do from what he ought not to do. Choice, in its very nature, implies the possibility of a different or opposite election to that which is made: punishment or reward is always associated with the idea that the person could have chosen to act otherwise.

Even the child so understands the nature of its moral ability in obedience to its parents. Parents so understand agency in the government of their children; school-teachers so understand moral agency in the government of their pupils, and pupils so understand moral agency in obedience to their teachers; legislators, governors, and all who ever practised the governing control of moral obligation upon responsible man, so understand moral agency, and give rewards, and inflict punishment accordingly, and finally all penal law, both secular and Divine, is founded upon this principle of moral philosophy.

The Universalists present what they call a strong case objection to moral agency in the following Scripture,—“Known are all his works from the beginning of the world.” It is evident, say they, from this teaching, that when God, by His creative power, brings a human being into existence, that He knows whether such person will be a sinner, or a righteous person, in practical life, therefore that person cannot have

moral power to be anything different from what God foreknew that he would be, for the plain reason that it is impossible to disappoint the foreknowledge of God. Such a course of reasoning, instead of shedding a ray of intellectual light upon this intricate subject, throws it into the dark maze of obscurity.—*Reasoning, did I say?* Such a course of sophistry, which *arrays argument to disprove facts*, obscures the truth of the subject by extending it beyond the limit of archetypes, and consequently leaves no available means of intelligible investigation.

It is just as logical to deny that human beings do feel, or ever had feeling sensations, because we cannot understand the philosophy of nervous function; or that vegetation grows, because we cannot understand how it collects its nourishment, and assimilates it, or that particles of matter are held in solid contact, simply because we cannot understand the principles of cohesive attraction. Shall we then be guilty of such duplicity, as to dispute the evidence of our senses, that men are moral agents merely because we cannot understand how it is possible for God (with whom all things are possible) to constitute men moral agents, and foreknow all things at the same time. We dispute the demonstrative evidence of our sense of seeing men judge, will and choose, and act accordingly, *solely* for the reason that finite beings cannot understand *infinite power and wisdom*.

This is like men denying that they see at all, because they cannot see a small distance what they do really see. Thus we find men disputing the probability of moral agency contrary to their own feelings, and the teaching of their reasoning powers in judging of their own moral ability to choose to act, or to choose to not act, for the reason only that human capacity is too limited to understand how it can be possible for the unlimited power of God to do that which we are conscious by intuitive perception He has done.

In studying moral agency, we must draw a line of distinction and discrimina-

tion between inducement and compulsion; we may, in practical life, yield to the influence of inducement in the practice of our moral agency, for which we are accountable, because we could have chosen to resist the misleading influence, but if we are influenced by compulsion, we are not accountable, because we had no power to resist the influence which compelled us to act.

There are circumstances which our moral agency can control, and there are circumstances *over* which our moral agency has no control. The latter may and often do control our moral agency, but they do not destroy it, nor prove that we are not moral agents.

It is an unfortunate circumstance much to be neglected, that those sages, whose penetrating perception discovered in this age of christianity, that man is not a moral agent, and consequently not accountable for his transgressions, could have been favored with an opportunity of teaching the all-wise author of the christian covenant, a lesson upon the moral responsibility of man, that would have enabled him to correct his mistake when he imagined that he was sending his gospel-law to a world of moral agents, and addressed its reforming and governing principles to subjects whose intellectual organization constitutes them the honorable subjects of moral law, which renders them accountable to God for their practical lives!

If human beings are not moral agents, God enjoined a most egregious imposition upon his revealing messengers, which led them into the mistake of revealing the gospel system to the wrong world; for it is prepared and adapted to a world of moral agents, and if the inhabitants of this world are not such agents, this is not the *world* for which the gospel-system was designed.

E. WATSON.

Leesburg, O., July 7, 1858.

M. DE LESSEPS AND THE SUEZ CANAL.—A telegraphic despatch from Alexandria says that M. de Lesseps arrived in that city on the 2d instant; that a magnificent reception was given to him;

and that he has promised that the works of the ship canal shall begin this year.

CAIRO AND SUEZ RAILWAY.—The operations on the railway between Cairo and Suez have been resumed, and 4,000 laborers are now employed on the excavations and levellings of the still unfinished portion of the line. The completion of the entire railway is not looked for before the spring of 1859.

To Promote Peace in a Family.

1. Remember that our will is likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature, as well as ourselves, and therefore, we are not to expect too much.
3. To learn the different temper and disposition of each individual.
4. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to "overcome evil with good."
7. If from sickness, pain, or infirmity, we feel irritable, to keep a strict watch over ourselves.
8. To observe when others are suffering, and drop a word of kindness and sympathy suited to them.
9. To watch little opportunities of pleasing, and put little annoyances out of the way.
10. To take a cheerful view of everything, even of the weather, and encourage hope.
11. To speak kindly to the servants: to praise them for little things when you can.
12. In all little pleasures which occur, to put yourself last.
13. To try for the "soft answer that turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same and been forgiven?"
15. In conversation, not to exalt yourself, but to bring others forward.

16. To be very gentle with the young, and treat them with respect.

17. Never to judge one another harshly, but to attribute a good motive when we can.

~~As~~ I wish preaching brethren to call on me. I am located in the town of Lamonte, 25 miles from Chicago, between the Chicago and Rock Island and Chicago and Joliet Railroads.

R. CLEVELAND.

Lamonte, Ill., July 24, 1858.

Genuine Faith.

Without an unfeigned faith in the Lord and Savior, a sincere repentance growing out of a deep sorrow for sin, and a humble submission to God's will, you can have no real hope of forgiveness. Do not begin to reason with yourself that some way of your own will do as well as the way the Lord by his spirit teaches us, in the Word. Think not of *being saved by faith alone*. *Faith without works is dead*, says the Apostle James, (ii. 17.) Paul writing to the Galatians, (v. 6.) affirms thus: "For in Jesus, the Christ, neither circumcision availeth anything, nor uncircumcision; but faith which works by *love*." *A faith which does not lead to action, is of no avail in the sight of God*. Though works have to be done they are not *works of merit*, but *tests of the sincerity of our faith and repentance*. No work that man can do can be viewed in the character of a claim on God.

Enter the Lord's service, and seek for glory, honor and life eternal by a life spent in the Lord's service, and *you shall have them abundantly without money or price, and enjoy them eternally*.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief."

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., AUG. 15, 1858.

Remember This.

Provided our patrons are prompt in the future, in the payment of their subscriptions, the paper will be continued semi-monthly, in its present size and form;—whereas, it must necessarily be issued less frequently, or be diminished in size, or temporarily suspended, if our subscribers shall fail to furnish the necessary means to meet its current expenses: for to involve the office in debt again, we cannot on any consideration consent to do.

In view of these things, we trust that the friends of the *Expositor* will act promptly in this case. We have done what we could to continue the publication of the paper: let others do the same, is all we ask. The yearly price of the paper, to each subscriber is small, and the amount which individuals respectively owe on past volumes is not so large as to require any one to make the sacrifice of his house or lands, in order to pay, yet *we have done this* to liquidate debts which have been incurred in publishing the paper, for which not a few now owe us. We trust, therefore, that a sense of justice to us, themselves, a love for the cause of truth will induce all who owe us either for *books*, or the *Expositor*, to make some *small sacrifice*, if necessary, to cancel, in full, or in part, these demands as soon as possible:—there should be no unnecessary delay in the matter,

Pre-requisites to Baptism.

(Continued.)

BRO. MARSH: At the conclusion of my last, I remarked that the question propounded by the Apostle was, How shall they believe in him?—Not how shall they believe in the Kingdom? Is it not a little singular that so much effort should be made to make it appear that a belief in the kingdom, is a pre-requisite to baptism, when

there is no scripture that directly affirms it. The nearest approximation thereto, being those Scriptures which affirm that the glad tidings proclaimed to certain parties, on certain occasions whereof, or concerning the Kingdom of God, for the reason that they contained additional and more weighty arguments to the Jewish mind in favor of the claims of Jesus, than any others that could be advanced. *He was to be their King*—establish and exalt their Kingdom, and make it the instrument of blessing all the families on earth. But these arguments were not applicable, and therefore not used to the Gentiles.

Paul's work was to preach, proclaim, or unfold "the unsearchable riches of the Christ:" hence Jesus is spoken of *invariably* as the object of Faith, and Salvation, or Life; they being equivalent, are distinctly predicated on a belief in him.

The Gentiles being outside of God (who is life) having no access to, or participation in him, under condemnation, and without hope. Hear the Apostle's proclamation that *Jesus hath abolished death, and brought life and immortality to light.*—This is the Gospel he proclaims to them. The establishment of the Kingdom is the great lever that moves the hearts of those who have legal and covenanted rights to it. But the gift of life is necessarily the great lever that can alone move the hearts of those who have no hope. To demonstrate that God hath filled his Son with life, and invested him with the right and ability to give it to whomsoever he will is to preach the Gospel to the Gentiles. Paul even declares that the Mosaic institutions were designed to impart life; hence "the commandment (or law) was ordained unto life." But "if there had been a law-giver which could have given life, verily righteousness should have been by the law."

It follows therefore, that although the good news in relation to the Kingdom was the theme of proclamation to the Jews, yet it was only the argument used to beget faith in Jesus, the Christ. That notwithstanding they might have believed the things concerning the Kingdom forever,—

neither the Kingdom, nor the the things proclaimed in relation to it,—possess the saving, or life-giving power: in other words the life, is in the Christ. The Kingdom at best, will only be the medium of a comparatively brief manifestation and enjoyment thereof. Hence the superlative importance of a belief in Jesus as he is represented in the Scriptures.

Let us examine a few passages from his own lips. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on him should not perish, but have everlasting life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved (or have life.) *He that believeth on him* (the Son) is not condemned: but he that believeth not is condemned already (or is under the jurisdiction of the sentence, — death,)—because he hath not believed in the name of the only-begotten Son of God."

We might here desist from all further quotations, and content ourselves with the forcible, the unequivocal expressions of this one passage, as the impregnable fortress of truth, but we will quote one or two others. "Search the Scriptures, for in them ye think ye have (what? the kingdom! No;) *eternal life*, and they are they that testify of me." "And ye will not come not to me that ye might have [the kingdom? No,] *life*?"

Again, "I am come that they might have [the kingdom? No,] life, and that they might have it more abundantly." Thus he sets himself forth as the Son of God, and elsewhere declares himself invested with the prerogatives of the Father, as we have already seen; and presenting himself as such to a lost world, a world condemned already,—a world devoid of life, or dead. He claimed from both Jew and Gentile,—faith in himself; but he did not simply present himself as such to them, but demon-

strated by the works that he performed, the validity of his pretensions. Hence he says, "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not, but if I do, though ye believe not me, believe the works that ye may believe that the Father is in me, and I in him."

The Apostle says he was "declared to be the Son of God with power, by his resurrection from the dead; and on Pentecost, and subsequently, he invested all his chosen witnesses with the power of demonstrating the truth of their testimony in relation to him; and John says, "And many signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written; that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

And immediately after Saul was baptized at Damascus, he "straightway preached the Christ in the synagogues, that he is the Son of God." John says, "And we have seen and do testify, that the Father sent the Son to be the Savior [life-giver to] of the world: whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." "If we receive the witness of men, the witness of God is greater, for this is the witness of God, which he hath testified of his Son, he that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he hath not believed the record that God gave of his Son; and this is the record that God hath given to us, eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

After such an array of testimony who shall hesitate to believe Jesus' declaration to Mary, "I am the resurrection and the life. He that believeth in me, though he were dead, shall he live, and he that liveth and believeth in me shall never die." And is not the above a perfect justification of Paul's testimony to the jailor. "*Believe on the Lord Jesus, the Christ, and thou shalt be saved [or have life?] and his teaching to the Ephesians, when he declares that the object of the apostolic and all other ministries established in the church, is for the perfecting the saints, in the work of the ministry, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of the Christ:*" and his declaration to the Romans, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" | or have life.] I humbly conceive that a more triumphant vindication of the Scripture doctrine of faith need ever be sought than that which is presented in the Scriptures quoted.

Can any such vindication of the belief in *the Kingdom* laterly taught, be deduced? Can you find one Scripture that says, Believe in the Kingdom, and thou shalt be saved? Or,—He that believeth in the Kingdom, hath life? Be assured, the Kingdom, with all the details that pertain to it, are but details in God's ultimate purpose, his once secreted will. That the Kingdom occupies a similar relation to God's ultimate purpose, that the cleansing of the Sanctuary does to the establishment of the kingdom, and it is just as reasonable to insist upon faith in all the major and minor details of God's plan, as the Kingdom: they are all but movable preliminaries, subordinated to his preparatory, not to his permanent purposes.

The difference between what is predicat-

ed of Jesus, and what is predicated of the Kingdom, is this, *Jesus is the center of ALL things* that pertain to the age during which the Kingdom shall exist, and will bring the Kingdom into existence even as he creates the Gentiles anew in himself, or regenerates the Jews. They are all equally the work of his hands, and to say that any portion of his workmanship, has equal claims upon the faith of his people—with himself, is equal to the folly of the Jews, who permitted to swear by the Temple,—but not by the gold thereof,—the altar,—but not the gift thereon.

Yours, faithfully,

G. B. STACY.

Farmington, Va., Aug. 1, 1858.

The Way of Life.

It is beyond the power of finite mortals to estimate the value of Eternal Life,—yet how few seek for it! People do and suffer all which it is possible for them, for the perpetuation of this short life of sorrow, and at the same time make no effort for the attainment of an unending life of the most perfect happiness, and not unfrequently spurn it from them! Strange inconsistency! Why will they act thus?—why will they die?

Those who are so unwise as not to seek for eternal life, must inevitably perish, for man is a mortal being, having no inherent principle of immortality in him:—he is of the earth, to which he must return, without the promise or hope of a future life,—unless he has patiently sought for it in well-doing in this probationary state.

The way to obtain this exceeding great reward, is—

Not by a strict observance of the law of Moses, for it could not make the comers thereto perfect, and is now dead!

It is not by engaging in the moral and benevolent enterprises of this age: for they only change the *condition*, and not the moral character of man, so as to make him righteous before God. The slave may obtain freedom from human bondage, and still be in the strong fetters of sin. The

drunkard may abandon the inebriate's cup, and yet continue to drink down sin as the ox drinks down water. The licentious may flee from the dens of pollution, and at the same time not bow his unsanctified will to God. And the philanthropists who devote their all to works of benevolence, may themselves be the servants of sin. They may ameliorate the *condition* of their fellow beings, but neither they, nor those who they benefit are in character radically changed by the saving power of the gospel of Christ.

It is not by yielding implicit obedience to the doctrines and commandments of men, embodied in the religious standards of righteousness of the sects, for those standards instead of changing the character of sinful men and women into the moral image of Christ, mould them into the likeness of the sectarian bodies to which they are united. Though a reformation of character in some of its more prominent traits, is produced by the power of these religious theories, nevertheless they do not crucify the lusts of the flesh of, nor beget the spirit or mind of Christ in their adherents: they still are inflated with pride, appear to live for the gratification of their worldly desires, as much as ever, manifest the principles of covetousness, as visibly as the worldling, and to all appearance are lovers of worldly pleasure more than God. Doubtless there are individual exceptions in the case—we should rejoice to be assured that there are many—but as a whole, taking the sects as a body, the power of true godliness is not among them. Their standards of righteousness are not elevated in point of morals, above the principles of morality which govern mankind in general. With few exceptions, the church and the world have met on one common level, have joined hands, and are at peace with each other. Persecution has ceased, because the godly have departed from the church, and there are but a few to oppose the crying sins of the world. The church flatters the world to obtain earthly influence and corruptible riches, and in turn the

world honors the church. Turn away from these temples of pride and worldly show, these assemblies of unsanctified, false worshipers, if you would escape the fearful doom which awaits them, and obtain eternal life.

It is not by seeking to obtain *perfection of knowledge* in the Gospel of Christ. For knowledge, alone, "puffeth up," and Paul further says, and though "I understand all mysteries, and all knowledge, and all faith, and have not charity, or love, I am nothing" in the scale of Christianity. Comparatively, but a few persons in all ages of the world have correctly understood the great truths of the Bible, yet there have ever been found among that few, some who have held "the truth in unrighteousness." They have made perfection in knowledge and faith their standards of righteousness, and in their zeal for the truth, have evidently lost sight, more or less, of the subduing of the will of man to the will of God, the crucifying of the lusts of the flesh, the life of humility, prayer, brotherly love, godliness, the possession of the spirit of Christ and all the christian graces which are indispensable pre-requisites to the attainment of eternal life. A *right spirit* and a *holy practice* are more essential to the formation of a *true* christian character, than mere correctness in theory. Without the spirit or mind of Christ, we are not his,—and "he that doeth these things" "shall never fall," and shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. True, we must have the "precious faith" first, in order to add to it the christian graces,—but faith alone is valueless.

Is it said that a man as a disciple of Christ cannot acceptably perform what he does not fully comprehend and understandingly believe? We admit it. And here lies a fundamental mistake of those who contend for the perfection of faith in degree, in the gospel, as being indispensable before baptism and other christian duties can be acceptably performed. They place it beyond the power of any man to obey God acceptably: for we are sanguine that

no man, especially of this benighted age, fully comprehends *all* the Gospel. But the weakest capacity may understand and believe enough to change him from a sinful to a righteous person, and a *practical* follower of Christ. All may readily understand that they are mortal, sinful, and doomed to perish, if they die in their sins. That Christ has died and risen from the dead, as a sure pledge from God, that all who will believe and obey him, shall also have eternal life. When they have been baptized into Christ, including his Death, Name and Righteous Character, their faith and hope may increase and be confirmed by new developments of the glorious things pertaining to the Kingdom of God. But to fully comprehend and believe *all* about these things equally alike in degree, before or subsequently to baptism, is utterly impossible, in the nature of things, and contrary to the requirements of God. And even if they could thus understand and believe, and were ignorant of the practical requirements of the gospel, they would be only cold, theorizing sectarians, destitute of the fundamental principles and practice of the gospel, which are indispensable to the formation of true christian character. "The devils believe and tremble," but they do not reform and live holy lives. Let us take heed how we imitate them.

Finally, it is not by the formal observance of one or all the ordinances of the gospel that eternal life can be obtained. The heart must be in the work, or it is useless to him or her who performs it.

Some persons are evidently mistaken here—they seem to look upon baptism as "the obedience of the faith," as *the* stipulated act in a legal contract of the Creator with the creature, which when he has performed with a full understanding of, and a faith perfect in degree, in all the things pertaining to the kingdom of God, and name of the Christ, that he is then a lawful heir to that kingdom; whereas baptism is but one, and not the most essential of the many acts of obedience of the faith which *must* be heartily performed to secure to

men that heirship. We do not charge any one with either believing or directly teaching thus relative to baptism; but we do affirm that the undue importance which certain persons have given to this ordinance has led some, not all, who have been influenced thereby, to neglect very many of the essential requirements of the Gospel.—They find no occasion for giving thanks for the often-repeated blessings from their bountiful Creator, which crown their board, nor for calling their families around the altar of prayer to read the precious word of God, to confess their sins, and invoke his blessing. Instead of showing their dependence on their heavenly Father for the bestowment of the riches of his grace, and their need of his pardoning mercy in the forgiveness of their sins, in humble prayer and thanksgiving,—when they meet for his worship, such exercises are considered useless forms, and therefore are dispensed with. They judge not of the fitness of those with whom they will commune at the Supper of the Lord, by their christian spirit and righteous character,—but from the correctness of their faith when they were baptized.

Instead of manifesting the spirit of Christian meekness and brotherly kindness in their communications, remembering their own human frailties, they denounce those who conscientiously differ from them in the pre-requisites of baptism, as sinners, apostates, and in fellowship with the doctrine of demons.

Instead of imitating the compassionate Son of God in weeping over the condition of sinful and perishing mortals, and praying for their enemies, they appear to exult in hope of the coming of the Kingdom of God, in which they expect to take extreme delight in *slaying* his enemies. They evidently know not what spirit they are of; for such is not the spirit of the gospel of mercy. The Son of man came not to destroy men's lives, therefore his spirit does not inspire his disciples with a joyful hope of doing this work. Whatever will be the light and spirit of the coming age,

when Israel in the flesh shall be God's battle axe, and the instrument by which he will "thresh the nations," it is neither the spirit nor work of Christians during the Gospel age!

These remarks do not apply to worthy individuals who entertain different views from us in this respect, on baptism, for they possess the true spirit of Christ, and imitate his holy example in their daily deportment. But knowing whereof we affirm, these things are true of others who entertain the sentiments of which we speak, and we seriously fear in their heated zeal for the same, that they will so far lose sight of the essential qualifications for eternal life as to fail in the attainment of this priceless reward.

Having named a few of the many ways in which eternal life should not be sought, we will now speak of the way in which it may be obtained.

Christ is "*the way, the truth, and the life.*" The way, as an example to follow or imitate. The truth, to teach us how to walk in his steps; and the Life, to give eternal life to all who believe and obey him. Or, in other words, he "is made unto us wisdom, and righteousness, and sanctification, and redemption." Wisdom,—to instruct us how to pattern after his example of righteousness, that like him we may be sanctified, and thereby be made worthy of redemption from death, by his life-giving power. He has left "us an example that we should follow his steps."

To be an example of righteousness for man to imitate, it was necessary that his sinless nature should be possessed by the Son of man. Hence he "was made of the seed of David," possessing not "the nature of angels," for "in all things [pertaining to his nature] it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest,"—for, "in that he himself hath suffered. [of which he would have been incapable had he possessed the nature of angels] being tempted [thereby proving that he possessed all the passions of sinless human nature, therefore] he is able to succor them that are tempted,"

having the same nature. Though Christ in the flesh possessed the pure and spotless nature of man before he sinned, and like him could be tempted, suffer and die, yet he was without sin, for he did not yield to temptation, but resisted it in all its presentations, and thereby "condemned sin in the flesh." "He loved righteousness, and hated iniquity, therefore God has exalted him" to a deathless nature, no more to be subject to temptation and suffering, and will soon exalt him to the throne of the promised kingdom as the reward of his righteousness in the flesh, or during the possession of his nature which was subject to temptation, suffering and death.

Thus the way of life is clearly presented to man: he too must "condemn sin in the flesh," or crucify its unlawful affections and carnal lusts, bow his will to the will of God, in hearing, believing and obeying his word, or in listening to the precepts and imitating the example of righteousness of his well-beloved Son.

To state the way to eternal life more distinctly, we remark—

I. That the gospel must be heard by the sinner; for he cannot understand what he has not heard. It is "the gospel concerning his [God's] son, Jesus Christ our Lord," which we should hear; the elements of which are, that Christ "was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." This is "the gospel of Christ, which is the power of God unto salvation, unto every one that believeth" it; and which Paul was commissioned to "preach among all nations for obedience to the faith." Rom. i. 1-5, 16. Or, as this same gospel stated in other words, "I declare unto you *the gospel*, which I preached unto you, viz.: that Christ died, that he was buried," and that he rose from the dead." "Therefore whether it were I [Paul] or they [the other apostles,] so we preach, and so ye believed."—1 Cor. xv. 1-11.

There is a fitness in this gospel to the case of the perishing sinner, inasmuch as

it "brings life and immortality to light," so that he can clearly see how he may obtain the same. It is a gracious manifestation of the "first fruits," of the resurrection, that our "faith and hope might be in God,"—that he will give us eternal life also, on the condition that we imitate his Son in his righteous character. In order to be benefited however by hearing "the glad tidings" of "the promise made unto the fathers," namely, that God "hath raised up Jesus again," (Acts xiii. 32, 33,) the sinner must also be taught that he is a *sinful*—mortal being, and must perish unless he reforms in character, and seeks for life through Jesus Christ.

2. The sinner must understand these things—he can not *believe* what he does not understand. Hence he should give earnest heed to what he hears, in reference to the gospel of eternal life.

3. He must "believe on the Lord Jesus," the Son of God, or the gospel concerning him with all his heart, for he will not repent, if he does not believe it to be necessary for him to do so.

4. *He must repent, or reform, in spirit and character*,—or die to sin, before he is qualified to be baptized into Christ.

5. *He must be baptized into the death, name, spirit and character of righteousness of Christ*, in order to imitate him in example. To suppose that being baptized into the faith of the gospel of the kingdom, and the name of the Christ, constitutes a person an heir with him, is a fatal mistake. To attain to this high privilege, it is not only necessary to hear, understand and believe the gospel, repent of sin, and be baptized into the name of Christ, but we must also put him on in spirit and character in that ordinance. And then,

Finally, we must walk in him in order to attain to eternal life. He must be our truth and wisdom, and way of life. Our sanctification and standard, or example of righteousness to imitate, and then he will be our redemption. If all the christian graces which characterized his life in the flesh are in us and abound, during our lives in the flesh, at his coming he will change

our vile bodies and fashion them like unto his glorious body, and give us the Divine nature of his Father that we may become sons and daughters of God, as he is now the Son of God, to suffer and die no more forever, to live and reign with him in the glorious kingdom of God.

In view of these things, we earnestly entreat all who have not already done it, to commence without delay, in seeking for eternal life; and those who have made this priceless reward the object of their choice, to faint not under your trials, but persevere unto the end, and you will be more than compensated for all your sufferings here; the promised "far more exceeding eternal weight of glory," will soon be obtained.

The Editor.

The Editor purposes to hold a meeting at Warsaw, Indiana, to commence on Thursday, evening, Aug. 19. Plymouth, Ind., Aug. 21, 22.

Also the meeting at Crane's Grove, Ill., to commence Aug. 26. at 10 o'clock. a. m., and continue over the ensuing Sunday.

Also the meeting at Old Union, Ind., to commence Thursday, Sept 2d. and continue several days.

Also at Tecumseh, Mich., Thursday evening, Sept. 9. We hope to see a large attendance of ministers and brethren and sisters at these meetings. We shall have a supply of the Harp and some other books with us, and also be ready to attend to unsettled *Book and Expositor* accounts, and to receive new subscribers to the paper.—Let all concerned, duly bear these things in mind. *E. S.* We repeat, let there be a general gathering of the friends of truth at these meetings.

E. S. We will speak to the people at the Conference at Springfield, O., commencing Sept. 29th.

Day of Wonders.

BRO. MARSH: The great Atlantic Telegraph Cable is laid. A Jew is returned to

the British Parliament by Christian votes, and after a long and severe discussion, is admitted amid the cheers of the assembly. The Turkish Government, unable to carry out its own edicts, or control its own subjects, is to be taken care of by the Four Carpenters of Zechariah's prophecy—so we think.

The day of wonders now is nigh—
The year of jubilee!

Has it not come? How long shall it be to the end of these wonders? "When he shall have accomplished to scatter the power of the holy people, (margin, *People of the holy ones*), all these things shall be finished."

C. BOARDMAN.

Hartford, Ct., Aug. 8, 1858.

Debate and General Meeting at Crane's Grove, Ill.

BRO. MARSH: A Debate on the Sabbath Question between Brn. Stephenson and Waggoner is to commence August 24,—at Crane's Grove, Ill. Also a general meeting of the brethren and sisters at the same place will commence Aug. 26th, at 2 o'clock p. m., in the new Stone School-house near Daniel Berry's, 3 miles south of Freeport. We would say to all, come, especially the preaching brethren, for there is a great battle to be fought between Truth and error here. Elders Stephenson, Reed, Howell, Needham, Marsh and others are expected to attend this meeting.

For the Church,

H. COLLINGS.

Forreston, Ill., July 29, 1858.

FROM ELD. E. HOYT.

BRO. MARSH: Our late Conference was the first of the kind ever held in this region, and was one of very considerable interest. Notwithstanding the long rain and overflow of the banks of Grand River, there were quite a number who crossed it, and met with us, as Bro. Currier from Ionia, Bro. Weaver from Newago and several brethren from Vergennes, including Elders Adsit, White and others, from Ottawa co.

There was a goodly company from Jamestown. Bro. I. M. Judson dispensed the word of life faithfully and with good effect. The Conference meetings, especially on Sunday, were very refreshing to the way-worn pilgrim. The hope of the coming and kingdom was realized as blessed. The voices of several young brethren and sisters added not a little to the interest of the occasion. The parents of Jamestown are not compelled to go alone on their pilgrimage to Canaan, but their children with one accord have resolved to go with them. The good work of investigating and believing the Scriptures, and of being "baptized into Christ" is yet steadily progressing in that vicinity. Several ministers have been invoked into the place to preach down the "heresy," but the only going down of the same seems to be into the *hearts of the people*.

"After the way they call heresy, so will we worship the God of the ancient fathers." The professed church mourns over the desolations of their Zion, and the fragment of the world, left, complains that their neighborhood is spoiled for frolics and parties. In our place, the Conference exerted a good influence on the people. One baptism, that of my youngest son, took place two weeks afterwards.

The church of God in this western Mich. are beginning to wake up to the momentous truth that we are nearing the end of the age, and that other "stocks" beside "real estate," railroad, and produce,—demand their chief attention. Though the chief concern of some seems to be a comfortable settlement for their children in the present dispensation, how much more important that children be induced to lay hold of eternal life in the future age! Let christian parents testify to their children practically that treasures here are nought compared with the glory that will soon be revealed. May the scattered few in this region of country be still more awake to the fact that they are stewards of the revealed mysteries of the Gospel, and that they are called upon to use God's money entrusted to them a little while to propa-

gate the Gospel's hope among the traditionated and ignorant.

Yours truly,

E. HOYT.

Grand Rapids, Mich., July 5, 1858.

Bro. C. W. Low, Fredonia, N. Y., Aug. 5, 1858, writes:

I am laboring nearly every Sunday somewhere in this sin-cursed world, in the name of the Great Head of the Church, and in the strength of grace, and I think good is being done. To God be all the glory.

Sr. M. H. Morrison, New Glasgow, C. E., June, 1858, writes:

The Church in Danville, C. E., has had a blessing bestowed on them, viz.: a brother of grace and talent has been sent in their midst, who has opened up before them much of the truth contained in the Holy Scriptures, and taken them from dangerous errors, such as making a covenant with death and the grave, likewise believing in a Trinity. He has fed the flock of God there, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, &c. When the Chief Shepherd shall appear, such shall receive a crown of glory that fadeth not away.

FROM BRO. W. PUTNAM.

Bro. MARSH: I would say for the encouragement of the scattered flock, that God is still at work in this new region of country on the hearts of the children of men. Since I wrote you last, 14 have been buried by baptism in the likeness of Christ's death, and are now striving to walk in newness of life, and a good impression prevails on the minds of the people as far as they see the fulfillment of the prophecy.

All are looking for some great change, some for one thing, some for another. All is commotion and turmoil. This Gentile age is waxing old, and is ready to vanish away, to give place to the glorious age or dispensation that brings with it the restitution of all things which God hath spoken

by the mouth of all the holy prophets since the world began. Glory to God, what a momentous period we live in; although we weep now, we soon shall rejoice: our sorrow will soon be turned to joy. Although the sceptic and the Pharisaic church may scoff and ridicule, yet he shall appear to our joy, but they will be ashamed.

In the midst of temptation and sorrow and strife,

And trials unnumber'd of this bitter life—I look for a blessed hope free from all care, The kingdom of Jesus, and long to be there.

Your brother, in patient waiting for Christ,

WM. PUTNAM.

Eau Claire Wis., July 1, 1858.

FROM BRO. A. N. SEYMOUR.

Bro. MARSH: For a year and a half past I have done but a little preaching, except only on Lord's day: circumstances were such that I was compelled to leave the field, (though reluctantly,) and with my hands labor to support my family—and all this time I have felt as though I was not *fulfilling my calling*; for years ago I became fully satisfied that it was my duty to preach the gospel of the Son of God to dying men; and to do it acceptably, I must enter into it with a zeal worthy of so good a cause.

The trials of mind during this time have been truly afflicting, feeling that woe is upon me if I preach not the gospel; yet to do so satisfactorily to my own mind, I knew not how. I have no means of my own to spend in support of myself in the field, and what I received from brethren and friends of the cause, was so little, and came so far short of supplying our necessary wants, that duty to myself and family seemed to demand that I should leave the field and engage in some other calling, in order to supply the wants of nature.

This I have done; some of this time I have been selling goods for Parmalee & Co., of Reading, and some of the time cultivating the soil, and this spring by over-exertion, I brought upon me Rheumatism for the first time, which laid me up for two months, so that I was unable

to do anything. But through the grace of God, I am somewhat relieved from this truly painful disease, and I am once more arranging my affairs so that I can go out into the field, to preach the glad tidings of the kingdom of God.

It has been a great trial to my mind, to be deprived of the privilege of attending Conference, and enjoying the prayers and counsel of my brethren for a year or two past, and I do hope the way may be opened for us to spend our time in the vineyard of the Lord, and be present at some of the Conferences. And I hope that the church who is the pillar and ground of the truth, will not suffer their ministers to go and spend their time in laboring for the salvation of dying men, without bearing some part of the burden. A responsibility rests upon them, as well as upon the ministers of the word, and remember, my dear brethren and sisters, that we are responsible to God for the course we pursue here. Oh, let every brother and sister in Christ truly feel that they have something to do in supporting the cause of God.

I wish to say to those brethren to whom Bro. Lewis refers in the last *Expositor*, that could they let me have what is coming to me upon subscription, it would relieve me much, and encourage me in preaching the word of life. I need it very much indeed at the present time. It should have been paid long since.

Yours in hope,

A. N. SEYMOUR.

Reading, Mich., July 11, 1858.

Dr. Tyng and Orthodoxy.

The readers of this paper will read with gratification the following sketch from the *New York Times*, of the Address before the Society of Inquiry at Williams College, during the commencement exercises, Aug. 1. Dr. T. is considered, in point of learning, ability and character to occupy a very high position in the Episcopal Church in this country, and his popularity and influence is generally conceded. What then, must have been the astonishment of this

assembly—the *elite* of a pampered and money-worshipping sect, when instead of receiving a sugar-coated pill of Episcopal infallibility, divine right and apostolic succession, they were informed by their orator, that all their popular theories were false and chimerical, and directly opposed to the truth of Jehovah! No wonder, as the *Times* remarks, that the doctor's address was not deemed "very flattering to human effort, under the New Testament dispensation, for the last 1800 years." And we agree with the *Times*, that "Dr. Tyng ought to put his views, into a more concise and popular form, and present them to the public in print." Dr. Tyng is a clear, earnest speaker, with a strong, rich and vigorous voice, and it is to be hoped that he will not stop in proclaiming the true character of the present, and rapidly approaching age, to the Protestant Episcopal church and the world generally. The honest and impartial, who will read the *Holy Scriptures, for themselves, independent of priestly dictation and the falsehoods and sophistry of creeds*, can arrive at no other conclusion than the learned divine, and will as a consequence have the mind raised from the mire of a spurious millenium and a vain and false hope of *going to heaven at death*—to the glorious realities of the *Coming and Kingdom of our Lord Jesus Christ*, who shall shortly re-appear with all the saints, to establish his Kingdom, on the throne of David, in the Holy City,—to order it, and to establish it with judgment, and with justice *from henceforth, even forever*. Then instead of a ministry teaching "*the world's conversion*" by human agency, the King of Israel shall send forth "*the Law from Zion, and the Word of the Lord from Jerusalem*." [and no doubt the Atlantic Telegraph Cable will carry its share of the Royal burden]—despotism, tyranny and violence *shall give place to justice and charity*. The absurdity of self-government shall then be put at rest—false prophets, teachers, ministers and followers with all their now popular, but as Scripture saith, "damnable heresies," *shall no more be permitted to exist, and*

peace and right doing, and the true worship of the One God in heaven, through his vicegerent, the Priest King, *Jesus of Nazareth, the King of the Jews, and the royal priesthood, even the twelve tribes of Israel, the elect people of God, shall prevail among the nations of earth.* "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he [Christ] shall have PUT DOWN all rule, and all authority, and power. *For he must reign till he hath put all enemies under his feet.* *The last enemy that shall be destroyed is Death.* [O, no, Paul, you must be mistaken! for the "inspired ministry" of the present day, say that Death is "The gate to endless joy!"] *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that GOD may be ALL in ALL.*" Truly, may the fervent prayer from the children of the truth according to Moses and the Prophets, Jesus Christ and the Apostles,—ascend to the throne of the Most High God, "May Thy Kingdom come, and Thy will be done on Earth, as in heaven!"

Respectfully submitted,

A. SINTZENICH.

"I hardly know how either to characterize, describe or report the discourse of Rev. Dr. Tyng, of New York, in the evening. His fame as an extempore, popular preacher, whetted by the taste of his quality in a speech at the missionary jubilee two years ago, had quite raised public expectation, and something in that line was anticipated. Instead of this, however, he read a long, learned and labored discussion of the Prophecies of the Bible as to the inauguration of the Kingdom of Christ upon the Earth, altogether [to the reporter] novel in its character, and somewhat remarkable in its views and conclusions. He held that all human government, ancient, modern and intermediate, was but the organization of man's apostacy from God, whose will has never been adopted as the rule of any human government. Britain and America no more adopt the

Divine authority, than did Babylon and Persia. They tolerate and respect the religion of Jesus, but not out of regard to God, but from respect to the rights of Man. The Mormons, the Mussulman, the Idolator and the Christian are all alike and equal in the eye of the modern and much vaunted 'Christian kingdoms.' They profess no religion, and their people may worship one or one hundred gods, if they so please. Thus God and his authority is banished from the earth. England bows to the coarsest superstitions in India, and fosters idols among its subjects: while America is preparing to sustain the African Slave trade, and both license and legalize drunkenness.

"Dr. Tyng turned to the prophecies for his hope and confidence. Here he found that Four successive Universal Monarchies were to rule the world; then to come broken, fragmentary, divided and contentious kingdoms; all rejecting God—kingdoms of gold, silver, brass and iron; but, finally, as the Fifth Universal Kingdom, when the nations shall be as one, we are to have the real reign of God upon the earth. This is not he said, to come through the slow amelioration and uplifting of people and Governments—he rejected the ordinary ideas of progress to a Millenium,—but by a mighty and sudden revolution. The Four successive Universal Monarchies of the Prophecies were the Babylonian, the Persian, the Grecian, and the Roman—all had past, and we were now going through the chaotic stage with the world divided among rulers and into kingdoms, all of man, and illustrating his apostacy, and none of God. The succession of the universal reign of God he held from prophecy to be near at hand—the lines of prophecy are nearly run out; and he exhorted the young men whom he especially addressed, to go forth to their Christian life prepared and expecting to be made the instruments of the new revelation and the great revolution."

Who is wise? He who is willing to learn from every man.

The Recent Revival.

BRO. MARSH: I think none can have a fuller heart of joy than I, over the conversion of sinners, if converted to the love of God, which purifieth the heart by obeying the truth. The Apostle John says, "We are of God: he that knoweth God heareth us; (us, the Apostles;) he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error." So, if the Apostle is correct with his reasoning, obedience to the word is the test of true conversion. Hence I cannot help thinking that the doctrine of the 19th century makes Christ and the Apostles sectarian.—

Christ has given us the truth, and says, In vain do they worship me, teaching for doctrines the commandments of men, making the word of God of none effect by your traditions. And Paul says, Touch not, taste not, handle not, the commandments and doctrines of men. And he further says, Come out from among them, and be ye separate, saith the Lord. Separate from what? The doctrines and commandments of men, to obey which is will-worship.

The *Crisis* says, "We think the time has fully come to pull down the sectarian walls." Well, we would give our amen for the breaking down of all sectarianism, but it must be in harmony with the truth of God's word, lest we be found to reproach God. We can not join anything that is not of God and his truth, which is the same yesterday, to-day, and forever. Amen.

The one casting out devils in Christ's name, that the *Crisis* quotes, we believe followed Christ and the Apostles in doctrine, but not in their journeying. To me it looks strange, that any true lover of Jesus can be in darkness relative to the great truths and requirements of the Gospel, in these last days of increased knowledge, shining so bright.

Yours, in the bonds of the Gospel, praying that many may come into the liberty of the Gospel,

M. H. MORRISON.

New Glasgow, C. E., June, 1858.

P. S.—The above article was sent to the *Crisis* office, and when inserted,

parts were suppressed, which changes the ideas intended, considerably.

M. H. M.

It is Done!

Contrary to the very decided opinion which had obtained in this country and abroad, predicated on the failures of June, the greatest and grandest effort of this age of magnificent enterprise has been accomplished. The Telegraph cable has been laid! Another artery has been opened to the uses of civilization! Another gem added to the diadem of the 19th century! Another nerve—its pulsations the lightning of Heaven carried to the depths of Ocean's *arcana*—beats in the heart of humanity. The prophecy of the ages is about to be fulfilled. In the lightning will the Almighty speak to his children of the earth from pole to pole, from antipode to antipode!

Who can measure the consequences of this undertaking? Who can determine the results that are to grow out of it? Who shall say that its forked tongue shall not speak peace, and unite in accord for the promotion of man's highest interests, the mother and the daughter, the most powerful nations of modern times! Language is inadequate to express the jubilee which reigns in every heart, and which with a spontaneity rivaling the telegraph itself, has gone abroad in the laud.

The ancients had their wonders; but how insignificant the grandest of them to that which to-day we hail as the crowning effort of civilization. The hemispheres are united. The pulsations, the aspirations of empires, though separated by a waste of waters to cross which days and weeks of toil are required; can now be momentarily and simultaneously whispered to each other! By it the markets of the world will be regulated, speculation and peculation measurably checked, governments in their aims and views brought into consonance more with each other. . . .

These are but a tithe of the good results that will grow out of the annihilation of distance and time by that marvel

of our era, the electric telegraph. What other benefits will result, we dare not say. These as corollaries must flow out of the union thus suddenly, and beyond anticipation, brought about by this triumph of daring genius and ingenuity, of the honor of which Cyrus W. Field, whom we so recently condemned in these columns for want of foresight, if not of judgment, should receive no mean degree. His name, with those of Franklin, Morse, and other laborers in electrical science, will be remembered as long as magnetism is subservient to the uses of man.

The telegraph cable rests in its entirety in the bed of the stormy Atlantic,—never more, we trust and hope, to be disturbed—the instrument of peace and good will to all men. Let the nations rejoice. By its means [Britain and America] although reposing under different forms of government, will become a unity in heart, in brotherly love, in affectionate, yet enlightened competition.

We can with difficulty bring our pen to trace an every-day record of this mighty event, and other than a brief notice of the facts which have transpired since the arrival of the Niagara at Trinity Bay is not necessary, as the daily journals have gone somewhat at length into these. It is sufficient to say, that the Associated Press of this city, on Thursday, about 1 o'clock, p. m., received the first tidings of the successful laying of the Atlantic telegraph cable. The telegraph fleet met in mid ocean on the 29th of July, and made the splice on the following day, at 1 p. m. They then separated, the Agamemnon and Valorous bound for Valentia Bay, Ireland,—and the Niagara and Gorgon for Trinity Bay, where they arrived on the 4th inst.

The distance between the points named is 1,698 nautical, or 1,950 statute miles, the water being more than two-thirds of the way over 2 miles deep. The electric signals sent and received thro' the whole cable were perfect. President Buchanan, who is at Bedford Springs, was immediately telegraphed to by Cyrus W. Field, informing him that the first message on the wire would be sent

to him by Queen Victoria, and the communication kept free until his answer had been received. The news was also transmitted to every point in the Union accessible by telegraph, and was everywhere received with an inexpressible thrill of delight. In some places the bells were rung, cannon fired, and the telegraph and printing offices illuminated.—*New York Dispatch.*

Factionism.

BRO. MARSH: From your report of the Canada Conference, it seems that we are still to be scourged and annoyed with self-conceited dogmatizers, who delight in creating divisions upon the basis of their crude and undigested notions of Scripture. Notwithstanding we have conceded the largest liberty known to the gospel, and lay no restrictions upon the freedom of thought and speech, still we are to be sent to perdition if we can not just see in a moment that some vain and self-righteous novice is as infallible as God himself! We must, it seems, adopt every notion that comes along as the Gospel of the Kingdom, or be pronounced unconverted aliens outside the church of the living God! We must assent to the assumptions of every hobby-maker and petty Pope, or be considered utterly unworthy of christian fellowship!

If our brethren are determined to encourage factionists and party-makers in their efforts to narrow down the bond of union amongst us to their interpretations of Scripture, then I despair of ever seeing our Churches respectable for either intelligence or piety. While they give countenance and support to men who are determined to rule or ruin, they can never prosper. God will give them up to be the prey of factious disorganizers. They will be scattered and divided by hobby-riders, distinguished only for their presumption and impudence.

Such men, without a spark of humanity in their composition will pull down and destroy churches faster than an angel from heaven can build them up. Such demagogues are as shameless as

Alexander, the copper-smith, and as unscrupulous as Judas Iscariot. They glory in discord and strife, and would rather see our feeble churches torn to pieces, than not gain for themselves a temporary importance.

I say again, if our brethren will tolerate such men, they deserve to die out, and the sooner the better. I am perfectly willing that every man shall think for himself, and teach the Bible as he understands it; but I am not willing that he shall compel others to adopt his conclusions as a test of fellowship. I am opposed to the employment of men as evangelists without modesty, prudence or piety, to be sent out by our churches to play the Pope, and denounce everybody who cannot and will not admit their infallibility. And I advise our brethren everywhere, as they value their peace and character as Christians, to turn their backs on such men, and have nothing to do with them.

N. FIELD.

Jeffersonville, Ind., Aug. 8, 1858.

Bro. I. Hornaday, Clermont, Ind., July 25, 1858, writes:

The brethren here are anxious that Bro. Stephenson should attend the Conference on the first Sunday in September, as advertized in the *Expositor*, together with all the preaching brethren who can. Come one, come all, and let us talk of that goodly kingdom and country promised to Abraham and his seed for an everlasting possession.

Bro. J. Porter, Danville, C. E., July 30, 1858, writes:

I admire your uncompromising course in this day of corruption, false doctrine, and fable, all bearing the name of christianity. Dollars and cents, or the love of popularity entice you not beyond the confines of revealed truth correctly understood, and I wish to assure you that you have the unqualified esteem and love of several here who read the *Expositor*.


"Great is our Lord, and of great power: his understanding is infinite."

Obituary.

BRO. MARSH: My daughter, Melvina Jane, who was sick when you was here, died in a few days after you left. She sweetly fell asleep in Jesus, on the 7th day of Dec. last, in the 17th year of her age. She died very happy. Her firm hope was in seeing Jesus, and being made like him at his appearing. She gave the brightest evidence to all that visited her in her sickness, of her acceptance with Christ. She was ill about 11 weeks with the quick consumption. Her funeral was attended by many friends, and a sermon was delivered by Bro. Charles Lister of the Disciples Church.

A. ODELL.

Bowmanville, C. W., June 8, 1858.

 The most difficult department of learning is learning to unlearn. Drawing a mistake or prejudice out of the head is as painful as drawing a tooth, and the patient never thanks the operator. No man likes to admit that his favorite opinion, perhaps the only child of his mind, is an illegitimate one. Sluggish intellects are ever the most obstinate, for that which it has cost us much to acquire, it costs us much to give up; and, the older we get, the more closely we cling to errors, and those weeds are the hardest to eradicate that had the most time to root themselves.—There are thousands who sigh for the suppressed Inquisition whenever a political or religious Galileo promulgates any truth that threatens to interfere with established falsehoods.

WHERE IS THE EVIDENCE.—The individual experience of every thoughtful person, we are told, affords convincing evidence of mind working apart from matter. But where is the evidence? Who ever witnessed the phenomena of thought when no nervous matter was present? Name your authority, give a single instance, give a single argument. All we know of mind is in connexion with a living brain. Give us an instance of a brainless mind, and we will thankfully acknowledge it.—*Leader*.

THE BOOK OF JOB.

The Book of Job is generally regarded as the best specimen of the Hebrews. It is alike picturesque in the delineation of individual phenomena, and artistically skillful in the didactic arrangements of the whole work. In all the modern languages into which the book of Job has been translated, its images drawn from the natural scenery of the East, leave a deep impression on the mind.

"The Lord walketh on the height of the waters, on the ridges of the waves towering high beneath the force of the wind." "The morning red has colored the margins of the earth, and variously formed the covering of the clouds, as the hand of man holds the yielding clay."

The habits of animals are described, as for instance, those of the wild ass, the horse, the buffalo, the rhinoceros, and the crocodile, the eagle and the ostrich. We see "pure ether spread, during the scorching heat of the south wind, as a melted mirror over the parched desert."

The poetic literature of the Hebrews is not deficient in variety of form; for while the Hebrew poetry breathes a tone of warlike enthusiasm from Joshua to Samuel, the little book of the gleaner Ruth presents us with a charming and exquisite picture of nature. Goethe, at the period of his enthusiasm for the East, spoke of it "as the loveliest of epic and idyl poetry which we possess."

There is nothing men are more deficient in, than knowing their own characters, I know not how this science comes to be so much neglected. We spend a great deal of time in learning useless things, but take no pains in the study of ourselves, and in opening the folds and doubles of the heart.

Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed.—*Cicero*.

Be just, and love mercy.

The North-Western Christian Conference.

The North Western Christian Conference will hold its next annual session at Old Union Meeting House, on Eagle Creek, in Marion co., Ind. To commence on the Thursday before the first Sunday in September next, at which it is expected there will be a large attendance of our brethren, as all are cordially invited, and it is hoped that the churches whose ministers may wish to attend will render them all the aid in their power, providing for their expenses to and from the Conference. Ample provision will be made by the brethren at Old Union to accommodate all who come to this meeting. Come then, brethren, and come in the fullness of the blessing of the Gospel of Christ. And let all who come by railroad endeavor to get to Indianapolis on Thursday morning and register their names for Old Union, on Eagle Creek, on the registry of the American Hotel, so that the brethren coming to convey them to the meeting who will examine this registry may readily find them. It will be seen that there is a change in the time of meeting from that appointed by the Conference which occurred in this way. That congregation have been holding an annual meeting through the last thirty years on the above-mentioned time which by custom has become established in the vicinity, so that they wish it continued till the Lord comes, or as long as God's Church can be maintained in the Eagle Creek vicinity. We say again, especially to the ministers, come and help the Church at Old Union. A more noble, Bible-informed, stable, and warm-hearted brotherhood does not exist, to claim your co-operation in presenting to their fellow-citizens the truth which makes free.

WM. G. PRICER, Sec'y.

June 10, 1858.

Riches, honor, power and the like, which owe all their worth to our false opinion of them, are too apt to draw the heart.

"Hold fast the faithful word."

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.] ROCHESTER, N. Y., SEPTEMBER 1, 1858. [No. 7.

The Last Times.

AN EARNEST DISCUSSION OF MOMENTOUS THEMES.

BY J. A. BEISS, A. M.,

Author of *Lectures on the Epistle to the Hebrews, Baptist System Examined, and Pastor of the Lombard Street Lutheran Church, Baltimore, Maryland.*

TENTH DISCOURSE.

THE TESTIMONY OF THE CHURCH—SUMMARY OF OUR DOCTRINE—CERINTHUS—THE ANABAPTISTS—MILLER—INAPPROPRIETY OF CLASSING US WITH THESE PARTIES: TRUE CHURCH TESTIMONY—BARNABAS: CLEMENT—PAPIAS—JUSTIN MARTYR—IRENEUS—TERTULLIAN—CYPRIAN—ACKNOWLEDGMENTS AS TO THE FAITH OF THE EARLY CHURCH—HOW MILLENARIAN DOCTRINE WAS SUPPRESSED—ORIGEN'S SYSTEM—REVIVAL OF THE PRIMITIVE FAITH: LUTHER: MELANCTHON—THE FRUITS OF OUR BELIEF—DIFFERENCE BETWEEN THE EARLY AND PRESENT CHURCH.

"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."—Deut. xxxii. 7.

The past is one of our best teachers. History is one of the storehouses of wisdom. "Not to know what transpired before we were born," says a classic author, "is to remain children."

In matters of religious faith it is particularly important to recur to the testimony of those who lived before us. Novelty is sometimes the best proof of heresy. That cannot be Christianity

which cannot stand the test of history. Antiquity alone is no evidence of orthodoxy. A creed may be old and yet be false; but it cannot be new and yet be true. The Christian religion is a written tradition, just as complete at its first delivery, as it is now. All the advances of science, though they may have assisted in preparing men the better to appreciate it, have not added to it a single jot. In some things the children may be accounted the fathers, and the fathers the children; but even in those instances "the child is father of the man." We cannot be independent of what has gone before us. In everything wisdom bids us "remember the days of old." Yea, "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

I propose, therefore, to make some inquiry into the testimony of Christians of former ages respecting the doctrines which I have been putting forth in these discourses. If the church in its first and purest periods held them as the teachings of the Scriptures, that fact must go very far to confirm them as the truth of God. The saying of Tertullian, that "whatever is first is true; whatever is later is adulterate," may not always hold good. Neither are we to rest our faith upon the mere opinions of men, whether ancient or modern. "The Bible, the Bible alone, is the religion of Protestants;" and upon the Bible do I rest for the truth of what I have been teaching. But it is not very likely that the most enlightened Christians who were the pupils and hearers of the inspired apostles and their immediate successors

were mistaken as to what are the hopes which Christianity presents. If it can be satisfactorily shown that they believed and taught the Scriptures as I have been interpreting them, it will be hard for a reasonable man to conclude that I am wrong.

Whilst, then, we take the Scriptures as our only and infallible standard, and accord to every man the right to examine and decide for himself as God shall judge him, the light of antiquity cannot be discarded as useless. It is one of our helps to a right understanding of God's revelation, which we are not safe in despising. And though we are not to receive the testimony of anybody where that testimony conflicts with the Bible, we will do well to "remember the days of old," and to "consider the years of many generations." The fathers had some advantages which we have not.—Let us then avail ourselves of these advantages in our search for truth. Let us ask them, and they will show us, and inquire of the elders, and they will tell us.

The principal points which I have thus far presented, as my apprehension of God's revelations concerning "the last times," are as follows:—

1. That Christ Jesus, our adorable Redeemer, is to return to this world in great power and glory, as really and as literally as he ascended up from it.

2. That this final advent of the Messiah will occur before the general conversion of the world, while the Man of sin still continues his abominations, while the earth is yet full of tyranny, war, infidelity and blasphemy, and consequently before what is called the millennium.

3. That this coming of the Lord Jesus will not be to depopulate and annihilate the earth, but to judge, subdue, renew and bless it.

4. That in the period of this coming he will raise the holy from among the dead, transform the living that are waiting for him, judge them according to their works, receive them up to himself in the clouds, and establish them in a glorious heavenly kingdom.

5. That Christ will then also break down and destroy all present systems of government in church and state, burn up the great centers and powers of wickedness and usurpation, shake the whole earth with terrific visitations for its sins, and subdue it to his own personal and eternal rule.

6. That during these great and destructive commotions, the Jewish race shall be marvelously restored to the land of their fathers, brought to embrace Jesus as their Messiah and King, delivered from their enemies, placed at the head of nations, and made the agents of unspeakable blessings to the world.

7. That Christ will then re-establish the throne of his father David, exalt it in heavenly glory, make Mount Zion the seat of his divine empire, and, with the glorified saints associated with him in his dominion, reign over the house of Jacob and over the world in a visible, sublime and heavenly Christocracy for the period of "the thousand years."

8. That during this millennial reign in which mankind are brought under a new dispensation, Satan is to be bound, and the world enjoy its long-expected Sabbath rest.

9. That at the end of this millennial Sabbath the last rebellion shall be quashed, the wicked dead shall be raised and judged, and Satan, Death, Hades, and all antagonisms to good, delivered over to eternal destruction. And—

10. That, under these wonderful administrations, the earth is to be entirely recovered from the effects of the fall, the excellence of God's righteous providence vindicated, the whole curse repealed, death swallowed up, and all the inhabitants of the world thenceforward forever restored to more than the full happiness, purity and glory which Adam forfeited in Eden.

Such is my learning of the Scriptures, and such is my solemn belief upon these momentous themes. Some may be disposed to brand it as the old heresy of Cerinthus; some may classify it with the doctrines of the seditious Anabaptists of Luther's day; and not a few may stigmatize it as "Millerism." But

call it what you please, with my present light it is my faith; and I propose to show you that such was the faith of the universal orthodox church in the purest periods of its history. But, lest it should be derided with names which it does not deserve, let me make an observation or two with regard to the parties just named.

Gerinthus was the contemporary of the Apostle John. It is a question now, among learned men, whether he ever did teach the carnal notions which are ascribed to him. It is recorded of him, however, that he "falsely pretended to wonderful things, as if they had been shown him by angels, asserting that after the resurrection there would be an earthly kingdom of Christ, and that *the flesh*, (or man again united with flesh,) again inhabiting Jerusalem, would be subject to desires and pleasures;" that, "being an enemy of the divine Scriptures, he said there would be a space of a thousand years for celebrating nuptial festivals;" that "he taught that Christ would have an earthly kingdom, and, as he was a voluptuary and altogether sensual, he conjectured that it would consist in those things that craved in the gratification of appetite and lust." If these things are true, which is very questionable, it has been well for Christians that they never permitted themselves to be carried away with such gross and plainly unscriptural carnalities. The kingdom of heaven is not meat and drink, marrying or giving in marriage. The children of the resurrection are never to return to this fleshly and sensual life, but are to have *spiritual bodies*, and inhabit a city "not made with hands," and be kings and priests unto God, blessed and holy forever.

The Anabaptists were a fanatical and seditious people, with whom no sound Christian can sympathize. Mosheim says, "They gave themselves out for the messengers of heaven, to lay the foundations of a new government, and to destroy and overturn all temporal rule and authority,—all human and political institutions. Having turned all things into confusion and uproar in the city of

Munster by this seditious declaration, they began to erect a new republic conformable to their absurd and chimerical notions of religion, and committed the administration of it to *John Bockholt*, a tailor by profession!" Milner says,— "They taught the people to despise their lawful rulers, and the salutary regulations by which all communities exist. Everywhere it was the cry of these enthusiastic visionaries, No tribute! All things in common; no tithes; no magistrates; the baptism of infants is an invention of the devil!" From such delusion, fanaticism and blasphemy may the Lord ever preserve us! And yet with such people we are often classed when we undertake to declare the real gospel doctrine of Christ's coming and kingdom.

The late Mr. Miller, of whom we heard so much a few years ago, was doubtless a simple-minded, honest and pious man. But he was comparatively illiterate, imaginative and enthusiastic. He did not fully grasp the sweep, order, consistency and grandeur of God's purposes as they are presented in the Scriptures. He believed that this world was to be burned up and depopulated of all its present orders of inhabitants. He taught that none were to exist on the earth after Christ's coming, but the church of the first-born in their glorified state, who should again return to a physical form of life, plant vineyards, build houses, and carry on many of the pursuits of life somewhat as we now have them. He had no consistent views of Christ's reign over the nations, and denied all probation after Christ's coming. He was carried away with some crude calculations of prophetic dates, upon which he relied too confidently. He was disappointed in some of the leading particulars upon which he gained his notoriety. But neither prophecy nor the students of prophecy are responsible for his mistakes. And to make all deductions from prophecy bear the odium and ridicule excited by the vagaries of uninformed and deluded men, is neither sensible, pious, nor respectful to the word of God. We have nothing to do

with the crudities and wild imaginings of a sensual Cerinthus, the fanatical Anabaptist, or the unbalanced Father Miller. Our business is with what God has written for our learning and with the interpretations of those who were the least likely to be mistaken in regard to the leading features of God's revelations.

Let us, then, proceed with our task, and endeavor to ascertain the views and teachings of the early Christians with regard to the doctrines of these discourses. What expectations were formed of the Messiah at his first coming, and how Christ and his Apostles preached respecting those expectations, I have already set forth. In other words, I have given you the inspired Scriptures for everything that I have thus far said. This alone is, or ought to be, sufficient. But as there is disagreement as to the manner in which those passages are to be understood, I will give you the proof that the best Christian authority is in favor of the interpretations which I have maintained.

The first witness I produce is Barnabas, a Levite of the country of Cyprus, and one of those who sold their possessions, and laid the money at the apostles' feet. Luke says that "he was a good man, and full of the holy Ghost." He was the companion and fellow-preacher with the Apostle Paul. He has left an epistle which learned men think was written before the Epistle of Jude, or the writings of John. A few have considered it apocryphal; but Vossius, Dupuis, Cave, Mill, Clarke, Whiston, Wake, and most of those competent to judge in the case, esteem it the genuine production of Barnabas the Levite, so honorably mentioned in the Scriptures. At all events, it belongs to early Christian antiquity, and is a competent witness as to what were the views then entertained.

In the 13th chapter of this epistle we find it written:—

"God made in 6 days the works of his hands, and he finished them the 7th day, and he rested the 7th day and sanctified it. Consider, my children, what that signifies: he finished them in 6

days. The meaning of it is this: that in six thousand years the Lord will bring all things to an end. For with him one day is a thousand years, as himself testifieth. Therefore, children, in 6 days, that is, in six thousand years, shall all things be accomplished. And what is that he saith, And he rested the 7th day? He meaneth this: that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun moon and stars, then he shall gloriously rest in that 7th day. . . Behold, he will then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made holy."

In these words it is plainly taught—

1. That Christ is to come again personally to our world at the end of the six thousand years.
2. That the wicked one and his domination will remain in existence until Christ comes.
3. That the seventh thousand years of the world is to be a millenium of holy rest, in which the saints are to inherit their promises and iniquity be done away; and—
4. That this millenium of glory is to be introduced by the personal coming of the Messiah to abolish the empire of the wicked one, judge the ungodly, change the present constitution of things, and renew the world.

Such, then, is the testimony of that "good man," the companion and fellow-laborer of the Apostle Paul.

A second witness is Clement, whom Paul mentions among his "fellow-laborers, whose names are in the book of life." In such high repute were his writings held, that they are found included in one of the oldest collections of New Testament writings as a part of the sacred canon. He does not refer to our subject as directly as Barnabas; but there can be no doubt of his having entertained the same views. Dr. Hamilton of Strathblane, in a work against the students of prophecy, puts him down

as evidently a millenarian; that is, one who believes in the personal reign of Christ with his saints on earth. He connected "the great and glorious promises" made to the people of God with the promise that "*the whole earth shall be filled with the glory of the Lord.*"—He taught that "we shall come to judgment in the flesh, and so also in the flesh receive the reward." He also identified the coming of the Kingdom of God with "*the day of God's appearing,*" and exhorted his readers hourly to expect, wait and pray for it, that they might "enter into his kingdom and receive the promises." And if there is any weight to be attached to his apprehensions of divine truth, it goes decidedly in favor of our doctrines.

The next witness is Papias, the disciple of the Apostle John, and a companion of Polycarp. Eusebius speaks unfavorably of his judgment in one place; but elsewhere pronounces him "eloquent and learned in the Scriptures." He himself says that he had most assiduously collected all that could be gathered of the teachings and sayings of Christ and the Apostles. He certainly had every opportunity of knowing the truth. And he has recorded it as his belief, and as contained in what he had collected from the fountains of Christian doctrine, that "*there will be a certain millenium after the resurrection of the dead, when Christ will reign bodily (personally) upon this very earth.*"

We come now to Justin the Martyr, who was born ten years before the death of the Apostle John. Mosheim calls him "a man of eminent piety and learning, who, from a Pagan philosopher became a Christian martyr." In his Dialogue with Trypho, he says, "*I, and as many as are orthodox Christians, do acknowledge that there shall be a resurrection of the body, and a residence of a thousand years in Jerusalem rebuilt, adorned and enlarged, as the prophets Ezekiel, Isaiah and others do unanimously attest. . . .* Moreover, a certain man among us, whose name was John, one of the Apostles of Christ, in a revelation made to him, did prophesy

that the faithful believers in Christ shall live a thousand years in the New Jerusalem, and after that shall be the general resurrection and judgment."—Not only does Justin here declare himself a believer in our doctrines, but as Semisch (in Herzog's Cyclopedia) says, he "distinguishes that belief as the key-stone of orthodoxy."

The testimony of the distinguished Irenæus is also of particular value. He was the disciple of Polycarp, the pupil of the Apostle John. It has been justly said that, "for learning, steadfastness, and zeal, he was among the most renowned of the early fathers." Mosheim says that his writings are "the most precious monuments of ancient erudition." His tutor, Polycarp, was one of those "angels" to whom the Savior addressed one of the 7 epistles recorded in John's revelation. He was a most diligent collector of all that was to be known of what Christ and his Apostles taught. Irenæus regarded him with peculiar veneration, and says of his teachings, "I remember his discourses concerning the conversations he had with John the Apostle and others who had seen the Lord; how he rehearsed their discourses, and what he heard them say of our Lord and of his miracles and doctrine." Irenæus, therefore, had good means of knowing what ideas the sacred writers attached to their own writings, and what ideas and hopes the Spirit through them inculcated respecting God's great purposes. Hear, then, what this learned and devout man has said concerning our doctrine:—

"In whatever number of days the world was created, in the same number of thousands of years it will come to its consummation. God, on the 6th day, finished the works which he made; and God rested on the 7th day from all his works. This is a history of the past and a prophecy of the future; for '*the day of the Lord is as a thousand years.*'" Here is a distinct announcement of the millennial Sabbath. As to where it is to be celebrated, he is equally clear. "It is fitting," says he, "*that the just rising again at the appearance of God, should,*

in the renewed state, receive the promise of inheritance which God covenanted to the fathers, and should reign in it;— and that then should follow the final judgment. For, in the same condition in which they have labored and been afflicted, and been tried by sufferings in all sorts of ways, it is but just that *in it* they should receive the fruits of their sufferings, so that *where*, for the love of God they suffered death, *there* they should be brought to life again; and *where* they endured bondage, *there also they should reign.* . . . I say it is becoming that *the creation, being restored to its original beauty*, should, without any impediment or drawback, be subject to the righteous. This the Apostle makes manifest in the Epistle to the Romans. . . . Thus, therefore, as God promised to Abraham *the inheritance of the earth*, and he received it not during the whole time he lived, *it is necessary that he should receive it, together with his seed*, that is, with *such of them as fear God, and believe in him, in the resurrection of the just.* They will *undoubtedly* receive it at the resurrection of the just: for true and unchangeable is God; wherefore he also said, Blessed are the meek, *for they shall inherit the earth.*"

Four things are here asserted: first, that Christ will really appear at the end of the six thousand years; second, that the millenium comes after the Savior's advent; third, that there is to be a resurrection of the just at the beginning of the Millenium; and, fourth, that Christ is to reign with his saints in this world. Such is the testimony of Irenæus, the pupil of Polycarp and Papias, the disciples of the Apostle John.

We come now to Tertullian, the eminent contemporary of Irenæus, a man of eloquence and learning, who, with all his faults, had many excellencies. His testimony is equally conspicuous and positive. "We also confess," says he,—*"that a kingdom is promised us on earth, after the resurrection: for it will be for a thousand years in a city of divine workmanship, viz: Jerusalem brought down from heaven, which city Ezekiel*

knew, and the Apostle John saw. This is the city provided of God to receive the saints in the resurrection, wherein to refresh themselves with *all spiritual good things*, in recompense of those which in the world we have despised and lost." He also testifies that it was the custom of his times for Christians to pray that they have might part in the first resurrection; thus showing that this was the general and firm belief of his time.

In harmony with the above is the testimony of Clement of Alexandria, and Cyprian, the great Bishop of Carthage, who sealed his faith with his blood.

We have now brought down our list of testimonies to the end of the second century after Christ. I have given you the language of the most pious and distinguished Christian teachers who lived during that time. And without one dissenting voice among them, we here have, as their unanimous apprehension of the Scriptures, and of what Christ and his Apostles taught,—

1. That there is to be a millenial Sabbath at the end of 6,000 years from the creation of Adam, in which the world shall joyfully rest from its long week of turmoil and disorder.

2. That the personal and final advent of Christ, and the resurrection of the holy dead, shall occur at the commencement of the millenium.

3. That Christ is to reign with his saints in glorious empire upon this earth. And,—

4. That all sublunary things, embracing the entire lower creation, are to undergo a universal renovation, and be restored to their original excellence and glory.

Nor was there any acknowledged Christian, until the time of Origen, in the middle of the third century, that ever recorded any other faith upon this subject. We may safely challenge all the research of the world to produce one single orthodox opposing testimony prior to the days of Origen, than whom, Milner says, "no man not altogether unsound and hypocritical ever more injured the church of Christ." Indeed, the evidence that these views were a vital and

prominent part of the faith of Christians for the first ages is so clear and conspicuous that I do not know that any scholar has ever ventured to contradict the fact. Let me submit to you some statements of learned men upon the subject.

The well-known infidel historian, Edward Gibbon, has this statement: "The ancient and popular doctrine of the millenium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to 6,000 years. By the same analogy it was inferred that this long period of labor and contention would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth. . . . The assurance of such a millenium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. It appears to have been the reigning sentiment of the orthodox believers."

This Lactantius, to whom Gibbon refers, lived in the early part of the fourth century. Mosheim pronounces him "the most learned of the Latin fathers." He was known in his time as "the Christian Cicero." His sentiments upon this subject deserve to be presented among our testimonies. "When God shall come to judge the world," says he, "and shall restore unto life the just that have been since the beginning, he shall converse among men a thousand years, and rule them with a most righteous government. And they that shall be raised from the dead shall be over the living as judges. And the Gentiles shall not be utterly extinguished; but some shall be left for the victory of God. . . . About the same time the prince of devils, the forger of all evil, shall be bound with chains, and shall be in custody all the thousand

years of the heavenly empire under which righteousness shall reign over the world." Such, then, according to Gibbon, were "the reigning sentiments of orthodox believers" for more than three centuries of the Christian era.

The celebrated Chillingworth says,— "That this doctrine (of the Millenium, and Christ's personal reign on earth) was by the church of the next age after the apostles held true and catholic, I prove by these two reasons:—first, whatever doctrine is believed and taught by the most eminent fathers of any age of the church, and by none of their contemporaries opposed or condemned, that is to be esteemed the catholic doctrine of the church of those times; but *the doctrine of the millenaries was believed and taught by the most eminent fathers of the age next after the apostles, and by none of that age opposed or condemned; therefore it was the Catholic doctrine of those times.*"

Mosheim says, "*The prevailing opinion, that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition previous to the time of Origen.*"

Burton says, "It cannot be denied that Papias, Irenæus, Justin Martyr,—and all the other ecclesiastical writers, believed, literally, that the saints would rise in the first resurrection, and reign with Christ upon earth previous to the general resurrection."

Munscher says, "How widely the doctrine of millenarianism prevailed in the first centuries of Christianity, appears from this, that *it was universally received by almost all teachers.*"

Geisler says of the first centuries,— "Millenarianism became the general belief of the time."

Newton says, "The doctrine of the Millenium was generally believed in the three first and purest ages."

Semish says, "The ancients expected a kingdom in this world, in which Christ after his coming, should reign with his risen and glorified saints; that he would visibly return in order to establish a terrestrial theocracy as the center of a do-

minion over the world; that he would destroy the kingdom of Antichrist, and subjugate such worldly powers as are susceptible of being fashioned for the divine kingdom; that there would be a distinction in the resurrection, first the resurrection of the saints for the Divine kingdom, and afterwards the rest of the dead at the final judgment; that there would then be perfect happiness of soul and sense, and the glorified saints reign together over unglorified humanity."

But I will not trouble you with needless repetitions. What these authors have said is just what multitudes of others equally learned and disinterested have declared. Russel, and Bush, and Lardner, and Whitby, and Neander, and Mede, and Kitto, and Maitland, and Taylor, and Milner, and Barnes, the encyclopedias and reviews, friends and enemies, ancients and moderns, admit and declare the fact, that the church of Christ, for the first two centuries after the inspired Apostles, was *universally millenarian*, and that she substantially believed and taught all that I have brought forward in these discourses. I have not been preaching novelties, as some have been disposed to think. I have been giving you only what I find in the blessed Bible,—what those believed and taught who made the Bible,—and what all the true believers in the revelations of God, for more than 200 years after Christ, accepted as the teaching of that holy book. And if I have not proven to you that the millenarian faith was the orthodox faith of primitive Christianity, there is no weight in testimony. *Ask the fathers, and they will show you, the elders, and they will tell you.* And if the church of our day is to keep to the simplicity of those early times after which she professes to pattern, she must hold to the personal reign of Christ with his saints on earth as one of her sublimest hopes.

It is sad fact, however, that from the 4th century until the 16th this doctrine gradually lost its hold upon the minds and hearts of professed Christians, and went down into almost absolute neglect. But with it went down the great doc-

trine of justification by faith, and nearly everything that is distinguishing in gospel religion. *It fell only as Popery rose*; and it is only as it rises again that Popery shall shrink and quail. So long as men think they see and hear Christ in the Pope, and believe that they are worshipping and honoring Christ by serving and obeying hierarchies regarded as *jure divino*, we need never expect them to believe that Christ will ever reign here in person. The two ideas are fundamentally antagonistic. If Christ is himself to reign here in universal empire, he has not given that empire into the hands of a vicar; and if he has made the Pope the supreme lord of the world, it is settled that he will never reign here otherwise than by the Pope. Either proposition confutes the other. The two cannot live together. And this puts into our hands the key to the true explanation how the church has come to lose sight of the primitive and apostolic faith upon this subject.

The processes by which millenarian doctrine was gradually reduced to disrepute and neglect are at once curious and deplorable. Mosheim says that "its credit began to decline *principally* thro' the influence and authority of Origen, who opposed it with the greatest warmth, because it was *incompatible with some of his favorite sentiments.*" So, then, there was something sinister in the very root of anti-millenarianism. And yet Origen could not bring himself to renounce the primitive belief altogether. "We do not deny," "the purging fire of the destruction of wickedness and the renovation of all things. . . Wherefore, let us lay the Scriptures to heart, and make them the rule of our lives; that so, being cleansed from the defilement of sin before we depart hence, we may be raised up with the saints, and have our lot with Christ Jesus." After all, then, it was more the wild caricatures of our doctrine than the doctrine itself upon which the burden of his opposition fell. And just so Augustine says, that the first resurrection and reign of the thousand years "would indeed be tolerable, if it should be believed that *spiritual*

delights should redound to the saints in that Sabbath by the presence of the Lord; for *we also ourselves formerly were of that opinion*. What induced him to change his mind we know not. Perhaps he also had some favorite notions to support! Even Jerome, that "unmerciful scoffer" (as Ward call him) at our doctrine, is obliged to admit some of its leading features, and acknowledges that he "*durst not conlemn it*, because many ecclesiastical persons and martyrs affirmed the same."

There are, as I apprehend, three great causes to which we are to attribute the decline and fall of ancient millenarianism. The first and greatest was that mystical and allegorical method of interpreting the Scriptures which Origen set on foot, and which has done more mischief to the cause of evangelical religion than all the assaults of its enemies. Mosheim says that this "unhappy method opened a secure retreat for all sorts of errors that a wild and irregular imagination could bring forth. Believing it extremely difficult, if not impossible, to defend the sacred writings when interpreted *literally*, according to the real import of the words, he had recourse to the fecundity of a lively imagination, and maintained that the Holy Scriptures were to be interpreted in the same *allegorical way that the Platonists explained the history of the gods*." Who would have supposed that the boasted spiritualizing method of modern theologians had its origin in Paganism and heathen mythology?

"Origen alleged that the words of Scripture were, in many places, *absolutely void of sense!* and that the true meaning was to be sought in a mysterious and *hidden sense arising from the nature of things themselves!*" That is to say, in plain English, we must first form our conclusions from philosophy, or from our preconceptions as to how things ought to be, and then interpret the Scriptures according to these *a priori* conclusions! A beautiful system, truly, for ascertaining the meaning of God's revelations! The results of its adoption may easily be imagined. There are

some rich specimens of its operation upon record. One man found hidden meaning enough in the interjection, "O!" to serve him for seven sermons! Another argued 82 particulars concerning the Bride of Christ from the horses of Pharaoh's chariot! Origen himself gives the meaning of the history of Moses, thus:—"The king of Egypt is *the devil*—the male and female children of the Hebrews are the rational and animal faculties of the soul; the midwives are the Old and New Testaments. Pharaoh's daughter is the church; Moses is the law; the ark and flags in which he was found are the absurd and carnal glosses of the Jews," &c., &c.

I am thus particular in showing what was Origen's allegorical or *spiritual* method, because, as Mosheim says, "it was followed by a prodigious number of interpreters in that and the succeeding ages, and overflowed the church;"—a system which, to this hour, more or less palsies and disgraces our hermeneutics. Well has Dr. Clarke said that "every friend of rational piety and genuine Christianity must lament that a man of so much learning and unaffected godliness should have been led to *countenance*, much less to recommend, a plan of interpreting the divine oracles, in many respects the most futile, absurd and dangerous that can possibly be conceived; and by which the sacred writings may be obliged to say anything, everything, or nothing, according to the fancy peculiar creed, or caprice of the interpreter." And Milner declares that "a thick mist for ages pervaded the Christian world, supported by Origen's allegorical manner of interpretation. The learned alone were considered as guides, implicitly to be followed; and the vulgar, when *the literal sense* was hissed off the stage, had nothing to do but to follow their authority wherever it might lead them."

This, then, was the system, "pernicious," "unhappy,"—"mischievous," "lamentable to every friend of genuine Christianity," injurious beyond everything else, casting darkness over the whole field of inspired truth, throwing

uncertainty over all Christian hope, and, in the hands of its own author, making the Bride of Christ the daughter of the devil! This was the system by which the glorious anticipations of the primitive church were declared mere fable! This is the system which modern Christians may thank for striking from their creed the sublime hopes of this world's ultimate renovation and Christ's personal reign over it in eternal peace! I should think that the school of spiritualizers have nothing to boast of in the line of their pateruity.

But there was another matter relating to this period, the influence of which gradually increased and spread through succeeding ages, prompting men to lay hold of any artifice or device to get rid of the primitive millenarian doctrine. I refer to the conversion of the Emperor Constantine, and the consequent elevation of the church to the patronage of the civil government. "It was the constant and uniform opinion of the church previous to this period," says Brooks, "that Rome would become the seat of *Antichrist*; that the empire would be divided into ten kingdoms; that then *Antichrist* would be revealed and prosper for a time; and that, after the reigning power should have suffered a signal discomfiture, the dominion should be altogether taken from the Eternal City.

Such a notion could not be palatable to the Roman emperor, if known to him; and the less so if it was further understood that some had already mused in their hearts whether the emperor himself were not personally the *Antichrist*. These things must have been very perplexing to those ecclesiastics now mingling with the court who were of a compliant and secular spirit: which may be judged of, when we find an honest, bold and godly man like Lactantius expressing himself on these topics with avowed reluctance. . . . The convenient explanation, however, was soon discovered and adopted by many, that *Antichrist* was *Pagan Rome*, and that from the date of Constantine's conversion, the *millenium* commenced."

A strange millenium and binding of

Satan that which comprised the rancorous dissensions, bickerings, persecutions and mischievous strifes that originated in the Arian controversy! Yet able men maintained the foolish idea. Others betook themselves to the work of raising questions to obscure the divine authority of the Apocalypse, in which the doctrine of the millenium is taught. And all to make the Christian creed agreeable to the pride and vanity of a Roman emperor!

After a while, when the Bishop of Rome came to be elevated to the high rank of universal father, the embarrassment became still greater. "The inconvenience of explaining Rome to be the capital city of *Antichrist* was more sensibly felt than ever, and could not be asserted without giving occasion for the very obvious conclusion that the bishop of Rome would some day apostatize, together with the church of which he was the head. Accordingly, from the time of Justinian, efforts were both openly and clandestinely made to get rid of the doctrine altogether, by removing or corrupting the evidence in its favor, or by affixing to it the stigma of heresy. Pope Damascus endeavored peremptorily to put it down by a decree. And some works of the fathers which were in favor of it were successfully suppressed, and others were altered or interpolated to make them read as was desired."—Brooks' *Elements of Interpretation*, pp. 48-60.

You will thus perceive how sycophancy, villainy, corruption and vanity combined with Origen's pernicious obscurations of holy writ for the suppression of the primitive and apostolic doctrine of the Millenium.

There was yet another particular which was made to contribute materially to the process of cheating the church out of its ancient hopes. Like all other doctrines of the Bible, this respecting the Millenium has suffered in the hands of some of its advocates. Some of its early believers spoke of it in a manner liable to perversion, or connected it with fancies or fables which have nothing to do with it. Cerinthus was a heretic;

and yet he had advocated the doctrine of Christ's personal reign on earth, and arrayed its scenes in the fancies of his own carnal heart. Here was a fine chance to stigmatize the whole thing as a sensual and heretical dream, which was not suffered to pass unimproved.—Irenæus had also put upon record a floating story that the earth, in the Millennium, will be so productive that "a grain of wheat will produce ten thousand heads; and each head will yield 10,000 grains; and each grain will yield ten pounds of flour; and other fruits will yield seeds and herbage in the same proportion!" &c.

That the earth will be extraordinarily fruitful in the good days to come, is distinctly declared in the Scriptures.—Joel says, "The mountains shall drop down new wine, and the hills flow with milk." Yet the excessive exaggerations of the matter by some enthusiastic persons were precious morsels for those who wished to destroy the millenarian hopes. On other subjects, wild caricatures furnished no ground for their rejection;—but upon this no allowances could be made. And then, as now, these innocent extravagances were most unjustly, but still effectively, paraded around by the opposers of our doctrine, to bring it into disrepute, and to defame it as a mere fancy of over-credulous and weak people.

Such, then, were the processes, facilitated by the growing corruptions of the times, by which the doctrines of the primitive church on this subject were suppressed and branded as heresy. Can any man do justice to himself, or to the revelations of his God, and not appeal from a decision thus brought about, and recoil from it with indignation and abhorrence? It was the decision of sycophancy, deceit and unholy degradations and perversions of the law and the testimony. And yet the Christian world, to this day, has not recovered from it.

But God did not leave himself without witnesses. From the times of Origen to Augustin, and down into Papal ages, we can still find many distinguished names whose authority was distinctly

given in favor of millenarian views. Among these were Apollinarius, Lactantius, Victorinus, many of the members of the Council of Nice, Epiphanius, Paulinus, Crispold, Norbert and others. But the ages of darkness came. Star after star went out, until the world was at its cloudy midnight. And the hope of the millennial reign, with all other great doctrines of the Scripture, slept until God called Luther, and the light of Christianity's renewal came.

What were this great man's views upon this subject, is nowhere specifically given. Yet he has left enough on record to demonstrate that his sentiments differed materially from those generally prevalent.

1. His method of interpreting the Scriptures was the millenarian method. On Deuteronomy he says, "I here once more repeat, what I have so often insisted on, that the Christian should direct his efforts towards understanding the so-called *literal sense of Scripture*, which alone is the substance of faith and of Christian theology,—which alone will sustain him in the hour of trouble and temptation,—and which will triumph over sin, death and the gates of hell, to the praise and glory of God. The allegorical sense is usually uncertain, and by no means safe to build our faith upon; for it depends for the most part on human opinion only, on which if a man lean, he will find it to be no better than the Egyptian reed. Therefore, Origen, Jerome, and similar of the fathers, are to be avoided, with the whole of that Alexandrian school which abounds in this species of interpretation."

2. He denied that there will be a millennium of universal righteousness and peace before Christ comes. He says, "They (the Pope and his rabble) shall be preserved until the coming of Christ, whose most bitter enemies they are and ever have been." He says that "the gospel shall continue to be preached even to the end of time, but not so as that all men shall repent and accept of it; for *this shall never be*; the devil will not suffer things to be brought so far, and the world without him is the enemy of

the word, and will not be admonished. There shall, therefore, be and remain in the world manifold perversions of faith and religion." And again he says, "The last days shall be days of unmeasured wickedness, as Christ says, "When the Son of man cometh, shall he find faith on the earth?"

3. Luther taught that the earth shall be restored to its original excellence, and that it shall be the residence of the glorified saints. On 2 Peter iii. 13, he says, "God has promised through the prophets, here and elsewhere, that he will make heaven and earth new again. How it shall be, we know not, except that the promise is that heaven and earth shall become such that no sin shall be in them, but righteousness only, and that they shall be the residence of the children of God. . . . This text teaches that we shall live upon earth, and that the entire heaven and earth shall become a paradise of God."

4. Luther spoke of Christ's kingship in a way which can be justified only on the supposition that he is to reign literally and personally in this world.— On the second Psalm he says, "Christ was appointed King upon the holy Mt., Zion. This is particularly to be remarked; for the holy Ghost mentions the *corporeal Zion*, that we may be assured that this king is divinely appointed, and is a real Man. . . . The Person and the place are appointed, and made known. The Person is the Son of God, and he is King in Zion; that is, the Son of David, and the heir of David; and he who was promised to David *to be the King over the circumcised people over whom David reigned*. We are, therefore, to expect this man to teach in Zion, and to reveal himself in Zion, because he is appointed of God to be King of Zion. . . . The eternal Father himself crowned him to be King of Zion, on Mt. Zion, *in the city of Jerusalem*. . . . He is the Son of God, yet born a man corporeally, that he might receive the throne of his father David, and rule in Zion." The present form of Christ's kingdom he describes as that in which he "reigneth no otherwise than as master

of a hospital amongst the sick, poor, and diseased," but as to be followed by another "of glory and absolute felicity, in which sin with its attendants shall trouble man no more."

5. Luther believed that the great purposes of God's mercy would reach their consummation at the end of the 6,000 years from the creation, according to the saying of Elias and the belief of the primitive church.

6. Luther believed and taught that this consummation was to be expected every day. On Dan. xii. 7, he says, "I ever keep it before me, and I am satisfied, that the last day must be before the door; for the signs predicted by Christ and the Apostles Peter and Paul have all now been fulfilled, the trees put forth, the Scriptures are green and blooming. That we cannot know the day, matters not; some one else may point it out;— things are certainly near their end." Again, "We certainly have nothing now to wait for but the end of all things." Again, "Let us not think that the coming of Christ is far off. Let us look up with uplifted heads, and with a longing and cheerful mind expect our Redeemer's coming. Though the signs may seem uncertain, yet no man can despise them without danger." "I persuade myself, verily, that the day of judgment will *not be absent full 300 years more!* God will not, cannot, suffer this wicked world much longer."

Melancthon taught in the same style. He insisted that the Mahometan empire and the Papacy shall not be destroyed till the time of the resurrection of the dead; that the world would endure 6,000 years in its present state, and then enter upon a millenary Sabbath according to the saying of Elias; and that "we may be sure that this aged world is not far from its end."

Thus, with the dawn of renewed Christianity, we see the glimmerings again of the ancient faith upon this subject. Gradually, slowly, and against various hindrances, it once more came forth to the view of mankind. Many of the English Reformers were decidedly millenarian. In all reformed Christen-

dom mighty men of God (such as Comenius, Jerieu, Serarius, Poret, Mede, Burnet, Peterson, Spencer, Lange, Bengel, Delitzsh, Oetinger, Stilling, Lavater, Sander and Hoffman) rose up to defend and proclaim the hopes of Justin, Irenæus and Tertullian. Just as men studied the prophecies, and read them as God caused them to be written, the advocates of the ancient faith increased, until now we can number some of the greatest, wisest, holiest and most eloquent men upon earth among the defenders of the sublime hopes of the millenarian creed.

Nor is our doctrine that barren and useless thing which its enemies have represented it to be. Its influence, wherever believed, has been salutary and comforting. Dodwell testifies, "It was one principal cause of the fortitude of the primitive Christians, who even coveted martyrdom in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection." Bishop Newton endorses this statement as "just." Gibbon says that as long as this *error* (as he calls it) was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various races of mankind, should tremble at the appearance of their divine Judge." Bush, though an enemy to this doctrine, says, "We have no difficulty in supposing the belief in the millenarian error was calculated to produce, and did produce, *results of a most auspicious character, which a different construction of the sacred oracles would have failed to effect.*" Such testimony, from such sources is sufficient. Grapes do not grow upon thorns, nor figs upon thistles. "*A corrupt tree cannot bring forth good fruit.*"

Everywhere the Scriptures refer us to Christ's Coming and Kingdom as the great motive to repentance, holiness and watchfulness. The Savior commands us to watch and pray, because we know not what hour the Lord cometh. Our moderation is to be made known unto all men, for the reason that "the Lord

is at hand." Amid all the calamities and disturbances that howl around us, we are to lift up our heads, and stand unmoved, "for the day of our redemption draweth nigh." And who does not see and feel that if we did really believe the solemn truth that any day we may witness Christ's final appearing, we would be much more circumspect, prayerful and diligent at our posts? The practical effects of such a faith would be like a resurrection to our dead and slumbering churches. It would belike a new Pentecost to the wilted hopes of our degenerate Christianity.

Brethren, there is one thought more to which I must give utterance in this connection. It relates to the difference between primitive and modern faith and hope. It would seem as if the church had quite drifted away from her ancient moorings. The early Christians dwelt upon no subject more than that of the coming and kingdom of the Son of man. But who among the great mass of living professors is looking for that glorious advent which is to consummate all the gracious purposes of God? Who is expecting Christ? Who believes that his appearing is at hand? Who acts now from the great idea of impending judgment? Who is not dreaming of a millenium first? If Christ were now to come, how many of you could look up and say, "This is my Lord; I have waited for him; blessed is he that cometh in the name of the Lord!" Would not such an occurrence rather fill you with dismay, and make you cry out in surprise and despair? Such was not the mental condition of the first Christians, who suffered, looking for the coming of the Savior. They looked for him every day; most of you are not looking for him at all. They looked for him with desire and hope; most of you never think of his coming but with fear and dread. They thirsted for it, and longed for the scenes it is to reveal;—many of you rather wish that Christ might never come, and would be more comfortable if you could think that the whole thing were a fable. They watched every turn in human affairs, in the hope

that the next would bring their Redeemer from the heavens and give them the kingdom; but, amid the most wonderful commotions in society that man ever witnessed, people now stand callous and unmoved, as if they had nothing to hope for, and no interests to lose! Alas, alas! it would seem as if all the hardness and unbelief of 18 centuries were accumulating upon this generation. "Ask thy father, and he will show thee; thy elders, and they will tell thee."

There is but one way of safety left. We must take the gospel—the simple gospel as Christ has given it—and make it reality in our experience and our hopes, or we must take death and everlasting despair. The decree of the Eternal has gone forth, and we must be hid in Christ, or perish. We are hemmed in to this, and there is no escape. All other dependence is vain. The very ground beneath our feet is quaking and gliding away. And, unless we plant ourselves firmly and at once upon the Rock of ages, we shall soon find ourselves tossing upon the boisterous flood of a starless and rayless eternity. Behold and wonder; but do not despise and perish. Rise; call upon God. What you do, do quickly. And may Jehovah be our portion, and helper, and everlasting friend! Amen.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., SEPT. 1, 1858.

Pre-requisites to Baptism.

(Concluded.)

BRO. MARSH: It seems to me that we have clearly determined the doctrine of faith as it stands related to salvation or life. It is faith in Jesus as the way, the truth, and the life. As he is filled with God, possessing his spirit without measure or limit, and exercising all the prerogatives of the Father—being charged with the work of elaborating the spiritual, the perfect and ultimate creation of things that pertain to this planet. According to the fitness of things he is unquestionably the

proper object of faith. But God is the proper object of faith and worship because He is the Almighty Creator and source of all things, and he having constituted Jesus such in relation to the last, the perfect, or spiritual phase of existences on our planet *Jesus is thereby constituted the proper object of faith and worship.*

And now comes the question of faith in Jesus as the Christ, is the lever of salvation? In what relation does the ordinance of baptism stand to personal salvation? But I have already affirmed that the true question, or debateable point in relation to the ordinance of baptism is,—What are the motives which must impel individuals into the water? Or, what are the objects which persons must seek in being passively immersed in water?

Paul affirms, "If any man be in the Christ he is a new creature." *Men are not naturally in the Christ—but in Adam.* Therefore Paul affirms of the Christians, "For we are all the children of God by faith in the Christ Jesus. For as many as have been *baptized into the Christ have put on the Christ.*" Here the act of baptism is declared to be the act of putting on the Christ. Again he says, "Know ye not that so many of us as were *baptized into the Christ, were baptized into his death.*" Baptism therefore is the means by which we get into the Christ, or put him on.

The doctrine of baptism was first enunciated by the Lord Jesus himself when he said referring to his death and resurrection, "I have a baptism to be baptized with, and how am I straitened until it be accomplished: *his death and resurrection therefore* was his proper baptism, and what did it do for him? It changed his relationship to mankind and to God. He died a son of Adam or man. *He rose the Son of God:* "Thou art my son, this day have I begotten thee." "And (he was) declared to be the Son of God with power by his resurrection." It constituted him the first-born from the dead, and the beginning of the creation of God. Thus he was baptized into death which severed his relations to fleshly, visible and temporary things, and

raised into life which constituted him the beginning of the spiritual, invisible and eternal things.

Now Paul affirms, "For whom he (Jehovah) did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born of many brethren." John, in the Apocalypse, says the people made an image of the beast, so the Apostle affirms that God has determined we shall all be conformed to the image of his Son in being constituted his brethren. Hence he declares to the Romans, Though ye were the servants of sin, ye have obeyed from the heart that form image, or mold of doctrine whereto ye were delivered, or in which ye were cast, and have received its impress, and being thereby made free from sin, ye have become the servants of righteousness.

Thus we find that baptism is the mold into which we are cast, that we may be conformed to the image of the Christ's death, and also constituted resurrected brethren, or sons of God, or by which we have our relations to things visible and temporary severed, and invisible, spiritual, and eternal relations established between ourselves, our elder brother and our Father. Hence Paul teaches, Know ye not that so many of us as were baptized into the Christ were baptized into his death? Therefore we are buried with him by baptism into death. Can there be a plainer declaration than this, which the Apostle here makes as to the design of baptism a burial into death, a conformity to the image of the Christ's death, and then shows, the reasons for their conformity to the image of his death, that like as the Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life (or if we have been planted together in the likeness (image) of his death, we we shall be also in the likeness (image) of his resurrection, knowing this that our old man (namely the flesh with its affections, lusts, associations and relations) is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin (lust, or the things that con-

stitute the world.) For he that is dead is freed from sin, or delivered from its jurisdiction. Now if we be dead with the Christ, we believe that we shall also live with him, knowing that the Christ being raised from the dead dieth no more.—Death hath no more dominion or jurisdiction over him. For in that died, he died unto sin, (namely, the strength of sin the law) once: but in that he liveth, he liveth unto God (forever.) Likewise (or in like manner) reckon you also yourselves to be dead indeed unto sin, (or human institutions being the strength of sin among the Gentiles) but alive unto God through your relation to Jesus the Christ our Lord.—Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin: or its executive embodiment. But yield yourselves to God as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin in your flesh or its executive embodiment in human institutions, shall not have dominion or jurisdiction over you, for you are not under the law, human or divine, but under grace or favor.

It seems to me unnecessary to summon more testimonies in relation to the doctrine of baptism. I cannot imagine it possible that it could be more explicitly defined than we find it in the testimonies above.

1. They tell us emphatically that baptism put into the Christ.

2. That we are thereby conformed to the image of his baptism, namely, death; or in other words, that we are baptized into death, or in the same relation to all sensible things and institutions that Jesus entered by his voluntary death, we thereby recognize their domination over us, and yield our fleshly immunities previously possessed as citizens, or children of them.

2. That our realizing newness of life, or the likeness or image of his resurrection is absolutely dependent upon the fact of our dying with him. That is, if we retain our immunities, civil and political, as children

of Adam, we reject those purchased for us by the Christ, and consequently do not receive his impress. It is equivalent to the political process of naturalization. The citizen of one country, the subject of one sovereign or government, must renounce his allegiance to, and his rights and immunities in the government he legitimately belongs to, before any other government, though on friendly terms with his own,—will permit him to swear allegiance to itself, or accept allegiance from him: that is, his vital relations must be annihilated; he must become dead to the first, in order that he may participate in the immunities of the second.

It is true that traitors may, and sometimes do impose their pretensions on governments, geuorally however only for their own exposure and destruction. The rule is inflexible; there are the exceptions, and it is even so in the family of God. Hence the Apostle proceeds to predicate on this fact all that is or can be of importance to the Christian. "For if we have been planted in the likeness of his death, we shall be," "Now if we be dead with the Christ,"— "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God," &c. "But yield yourselves to God as those that are alive from the dead."

Again, he says, "If ye be risen with the Christ.—For *ye are dead*, and your life is hid with the Christ in God:" and to demonstrate my position, Paul affirms that the Jewish Christians who had no other civil, political or ecclesiastical institutions than those contained in the Mosaic law, became dead to that law when they were married to the Christ. For the Christ abolished in his flesh, the enmity, *even the law of commandments contained in ordinances*, and he did this in order to make one new man. Hence Paul says, "For I through the law *am dead to the law*, that I might live unto God. I am crucified with the Christ nevertheless *I live, yet not I, but the Christ liveth in me.*" The argument from this is, as I have already said, demonstrative: for if when a Jew whose civil and political in-

stitutions were of Divine origin became dead to them, as consequence of his becoming related to the Christ, and destroyed his relation to the Christ,—if he should return to their observance it must necessarily follow that Jesus who is King of kings, and Lord of lords, and who intends to subject all governments to his own authority, does not permit his brethren to participate in, or claim immunities from those governments he designs to destroy, and who are characterized as the Satanic power. Indeed their political institutions are but the outward expression of their rebellion against God, and that which constitutes them the world.

Baptism into the Christ then is dependent upon the candidate's having first believed in him as proclaimed by the Apostles, and as a consequence of that belief—having determined to sever his relations to the world in order that he may, by the act of baptism, be engrafted into the Christ as the true vine, or incorporated into him as the head of the body, his church, that he may thereby become participant of his spirit, and that the possession of that spirit may introduce him into, cement and compact sympathetic and functional relations to every other member of the body, and be the constant source of his own personal assurance and enjoyment, the witness in himself, the life that shall assure and ensure his resurrection *from among the dead.*

These, I believe to be the pre-requisites of Baptism. Of course there can be no objection to any person possessing more,—nay, all the knowledge contained in the Bible. But this I am persuaded of, if any person is sufficiently taught in relation to the person and offices of the Christ to come to him in the ordinance of baptism, in order to accomplish the things stated above, he has faith enough to save him, or to get him into such relation to the source of life, or salvation, that its current may circulate in him, and that he may participate of, and enjoy it. And this concludes my argument for the present. I leave every one to make their own personal application of it, and remain, as ever,

Yours, faithfully,

G. B. STACY.

Farmington, Va., Aug. 12, 1858.

Avengeing of the Elect:

OR, *The State of Faith in the World at the Second Coming of Christ.* By D. D. Buck, Author of *The Christian Virtues as a Divine Family. Our Lord's Great Prophecy and its parallels harmonized and expounded,* &c. 1858.

This is the title of a very valuable book of 144, just published by Mr. D. D. Buck, a highly talented and popular minister of the first Episcopal Methodist Church of this city. It is an invaluable accession to the cause of truth relative to the literal coming of Christ to personally reign on the earth, as is abundantly and most graciously promised in the holy Scriptures, by all the holy prophets. May this rich treatise have a wide circulation, and be candidly read by all, especially by the denomination with which Mr. Buck is connected. The price of the work is 25 cents per copy, and it may be obtained at this office. The following is the 12th chapter of the work.

THE FATAL MISTAKE OF MODERN CHRISTIANS: OR HOW ERRONEOUS PRINCIPLES OF INTERPRETING THE MESSIANIC PROPHECIES WILL OCCASION THE UNPREPAREDNESS OF THE WORLD FOR THE SECOND ADVENT OF CHRIST.

It has already been intimated that a great revolution in doctrine in respect to the second advent has been effected in the modern church, as compared with the primitive, and in the present Protestant denominations, as compared with their first leaders and founders. And you will find that there is a startling similarity with the Jewish declension from the true faith, in consequence of a like departure from the true method of Scripture exegesis, and for similar reasons.

We, too, as well as the Jews, find some things hard to be understood in these Messianic prophecies. And as we know that those which relate to his coming to suffer and to save are strictly personal and literal, because they have been literally and personally fulfilled. And as we are considerably embarrassed with those that relate to his coming to judge and to reign;

in these last days—we repeat it, *in these last days*, it has become very common for our theological masters to consider these predictions of the millennial coming and kingdom as impersonal and figurative in their primary intention, and only secondarily and remotely, if at all, applicable to the person of Christ. The former, relating to the first advent, being manifestly literal, and easy of explanation, and the latter, relating to the second advent, being considered of doubtful import, and easily explained, the constant effort of the expositor seems to be, to interpret these so as to be in harmony with those, on the supposition that both classes of the predictions referred to the same thing in the same dispensation, or to the same dispensation in its primary and ultimate differences of condition.

And thus the second advent prophecies have lost their originally specific character, as literal predictions of real events,—and are now, contrary to all the established axioms of general criticism, first of all subjected to the hypothesis of a figurative interpretation, as if we were authorized to conclude beforehand, that what they seem to teach should not be considered as their primary intention. And, for all practical influences, as it is shown by the facts in the case, this very large class of the prophecies are as a dead letter, both to the Church and the world. And a multitude of unauthorized explanations and applications of such prophecies are ingeniously substituted, in the efforts to make them practical, without allowing them to speak for themselves. A very common method is to substitute death, and getting ready to die, as if dying and a preparation for death were, in effect, just about the same as the coming of the Lord, and a preparation for that event.

To all of this a sufficient answer may be given in these words:

1. It is virtually an attempt to improve the revelation that God has given to us in the language of the Holy Scriptures; unmistakably indicating that if we had been consulted by the inspired writers, we could

have advised them of better themes, and a better class of terms than they were led to adopt. For, certainly, if speaking of death and of a preparation to die, is more appropriate, and has a better influence than speaking of the coming of the Lord, and a preparation to meet him, then the holy Prophets and apostles, and our Lord himself, were not inspired to speak in the best manner for securing the best results.

2. In the second place, to die, and to be prepared for death, is not peculiar to Christianity, as the doctrine of the coming of the Lord is; but is something that all people of all religions are familiar with, and the idea of it does not necessarily imply any direct revelation from God. To make such a substitution, then, is, in effect, ignoring or setting aside, as being of little or no practical use, that which infinite Wisdom has judged to be of sufficient importance as to be made a subject of innumerable and direct revelation. It is, in fact, overlooking and virtually setting aside that which is peculiar to the Christian religion, and by which it is broadly distinguished from all the other forms of religion in the world, and adopting instead for practical purposes, that which is common to all. Is this to be denied? If it be admitted, what a state of things does it indicate!

3. Finally, to speak in the manner that is usual and necessary for those who make the substitution, is not speaking "as the oracles of God," but, instead thereof, preferring the human method before the divine. And this, of itself, is an evidence of inconsistency in the doctrine or method that leads to such a practice and preference. And all this impropriety results from our liability to run to extremes in religion, as well as in everything else: we have discovered the Scylla on which the Jews were wrecked, and we are veering constantly toward Charybdis.

We find prophecies that relate to two different advents, at different times, in different circumstances, and for different purposes, just as the Hebrews found it in

their own Scriptures. And by confounding the two, just as they seem to have done, we become hopelessly embarrassed, and have to resort, as they did, to every imaginable method of reconciliation. It suited their pre-conceptions to consider one part as literal and personal, and another part as impersonal and figurative, without any established laws of interpretation to guide them. It agrees with our pre-conceptions to do the same thing, and in the same manner. There is, however, this remarkable difference between our Christian preferences and their Jewish practices in reference to Scripture exegesis: what they regarded as the personal and the literal, we prefer to consider as impersonal and figurative. What was all figurative and impersonal to them, we expound as being personal and literal. And thus, if the figure be not considered too undignified, the revealed truth of God, balanced equally between Jewish and Gentile extremes,—has been subject to a perpetual see-sawing between the two opposites, instead of being held in a steady equipoise by both parties.

But the dire calamity of the fatal mistake is this: they clung tenaciously to what they considered to be literal, and spiritualized away what they were pleased to consider as figurative, at the very time when—if we may thus express it—it was more important for them to understand, and be ready for, the fulfilment of the prophecies which they explained as being figurative and impersonal; and, for this reason, those events came upon them unawares, and found them unprepared for those eventful times.

We just as tenaciously cling to what we believe to be literal, and to have been already fulfilled by Christ in his own proper person; and we theorize and spiritualize away these prophecies which we please to consider impersonal and figurative; being those that relate to the millennial coming and reign, at the very time when it behoves us to be most careful in examining and understanding them, inasmuch as, according to the general conviction, the fore-

told events, whatever they may prove to be, must be very near. And as the Scriptures declared how it would be in the case of the Jews, at the first advent of Christ, so they just as distinctly declare what will be the result to us at the second advent. At the very time that the first coming took place, through general misapprehension, the people were generally unprepared, and were in expectation of another class of prophetic events. Even so, as the Scriptures do always teach, when the second coming shall occur, the world will be unprepared and surprised, and will be looking for events of quite another kind; and so that day will take men unawares.

If the ancient Jews who rejected Christ, and brought upon themselves and their posterity such infinite woe, had fallen into the error that now prevails, it would doubtless have proved far less fatal to them.—And if modern Christians should now generally adopt the error of the Jews, it might result far less disastrously than the now general mis-impression. But the author of all evil and error, to whom we must ultimately trace all misconception and disbelief, who perhaps as frequently appears as an angel of light, as like a roaring lion, knows how to contrive his far-reaching schemes, and how to modify, adapt, and re-modify his plans, so as to work the greatest evil to the greatest number.

The summary and sequel of this portion of our argument may be stated thus:

1. The Jews expected Messiah would come at the first. We look for his coming again.

2. The Scriptures showed that they would be unprepared for his first coming; and so it proved. And the same Scriptures declare that we shall be unprepared for his second coming; and so it will be.

3. Their source of misapprehension was a radical error in exegesis, where, not the language of the prophecies, but their own imaginations, misled them. Ours is the same.

4. Their error was in departing from the literal, and substituting the figurative, in

order to suit their pre-conceived opinions. Ours is the same,

5. Christ came in his spiritual dominion, at the very time he was expected to come, to establish his visible kingdom. He will come in his visible kingdom, it is probable, just when there is a general expectation of his universal spiritual reign. The misapprehension will be less in respect to season and time, than in respect to nature and results.

6. Their error was generally fatal to them. Ours, as the Scriptures sufficiently teach, will be generally fatal to the world.

7. Their learned Rabbis then ignorantly misled the people. Ours, unintentionally, are misleading us, in respect to these things.

8. There were then a few among the many who had the true faith, and were ready for those eventful times. When the Son of man cometh there will be some in the earth—a few among the many—who will have the true faith, and who will be found in readiness to meet the Lord.

9. Unto them that waited for redemption in Israel, like Simeon and Anna, the Lord appeared for the first time, with his sin-offering, to redeem. And unto them that look for him shall he appear the second time, without sin, unto salvation.

Lord, have mercy upon us, unbelieving, unwatchful, insensible people that we are, and wake us that we sleep no more!

We remark, in conclusion, that God will in due time arise to vindicate his elect.—He has covenanted to do it, and his word shall never fail. We may live to behold the set time for interposing in behalf of his people; but if we shall fall asleep in Jesus, and slumber with the innumerable hosts who have died in the Lord, even our flesh shall rest in hope; and, with Daniel, at the end of the days, we shall stand in our lot; and, with Job, at the latter day, shall behold with our own eyes our great Redeemer standing upon the earth.

When the Son of man came at first, he did indeed find faith in the earth—the true faith—the faith founded upon the words of the divine promises, which are so blend-

ed with the prophetic Scriptures. The specimens of the true faith at that period, were as the few visible stars of the firmament, compared with the innumerable multitudes that common vision cannot reach.

When the Son of man comes again, he will doubtless find faith in the earth—the true faith once delivered to the saints—the faith that takes God at his word, whether human wisdom coincides with it or not.—But the living specimens, probably compared with others, will be as the isolated granite peaks that recent convulsions have thrust out from the deep, primitive foundations through all the disordered accumulations of more recent times. But the melancholy conviction is this: that, on the morning of the Christian dispensation, the true faith, like the granite hills on the morning of the world, formed the conspicuous Alpine, bathed in the beams of the rising day; so now the isolated summits that have pierced their way up through and above the modern strata of theologic speculation and unbelieving creeds, find themselves the attracting targets of every reckless thunderbolt of ecclesiastic censure and skeptical jeer; and up in the dark, cold heavens are gleaming in the lingering light of our setting sun.

But the night that closes the present *aiōnos* shall be immediately followed by the dawn of another. And the evening and the morning will be the Sabbath day. Jesus, the bright and the morning star of the present dispensation, shall then come so near as to be the ever present sun of that glorious day. The predicted consummation of the gospel *aiōnos* will not be the end of the material *kosmos*. The whole creation that groaneth and travaileth in pain together until now, shall then be delivered from the bondage of corruption into the glorious liberty of the sons of God. While we are waiting for the adoption, to wit, the redemption of our bodies, the earnest expectation of the creature waiteth for the manifestation of the sons of God.—When the Lord Jesus shall come in his

own, and in the Father's glory, to be glorified also in his saints, and admired in all them that believe in that day, he will receive his faithful ones into his everlasting kingdom, to enjoy the presence of his person, and the glory of his power forever more.

In the *paliggenesia*, [regeneration, or renovation,] when the Son of man shall sit upon his glorious throne, those who have forsaken all and followed him, shall be made kings and priests unto God, to reign and rejoice with Prince Mesaiah.

In that day—that dispensation of the fullness of times, when he shall gather together in one all things in Christ, both which are in heaven, and which on earth in him: when all are purified and glorified, and their vile bodies, even, are changed, and fashioned like our Lord's most glorious body—in that day it will cease to be surprising that the Lord has loved his church with such unchangeable love, and espoused her unto himself in a covenant in all things well ordered and sure. For she shall be presented unto him without spot or wrinkle, or any such thing, blooming in all the loveliness of heavenly healthfulness and fadeless beauty. Her wornout and soiled apparel of earthly servitude and suffering laid aside; her heavenly raiment put on; her bridal diadem upon her head; her immortal jewelry as the glittering stars; she shall look forth as the morning, fair as the moon, clear as the sun, majestic as an army with banners. She will be acknowledged as a divine princess. She will be all glorious within. Her clothing shall be of wrought gold. She shall be brought to the king in raiment of needle-work, with gladness and rejoicing shall she be presented. The king shall see and greatly desire her beauty. She shall be praised and admired as one worthy of all the solicitude and love that she had awakened in the heart of the Holy One.

Then shall be heard the voice of a great multitude that no man can number—as the sound of many waters—as the reverberations of many thunders—saying, “Alleluia! for the Lord God Omnipotent reigneth.

Let us be glad and rejoice, and give honor unto him, for the marriage of the Lamb is come, and his bride hath made herself ready!"

Thus, after long forbearing, shall God speedily vindicate his elect.

Blessed are they who are called unto the marriage supper of the Lamb. Respected reader, these are the true sayings of God. May you be of that blessed number who shall be found with the wedding garment on, and with their lamps duly trimmed and furnished, when the solemn midnight cry is heard: "Behold, the Bridegroom cometh! Go ye forth to meet him." May you not be among the improvident ones, who shall stand without and knock, saying, "Lord, Lord, open to us," when once the Master of the house is risen up, and hath shut too the door, never to be opened again. For there shall be weeping and gnashing of teeth, when they shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and they themselves thrust out. May you, dear reader, be among those who come from the east, and from the west, from the north, and from the south, and sit down in the kingdom of God!

The Editor.

Will attend the meeting at Old Union, Ia., to commence September 2d. and continue several days.

Also at Tecumseh, Mich., Thursday evening, Sept. 9. We hope to see a large attendance of ministers and brethren and sisters at these meetings. We shall have a supply of the Harp and some other books with us, and also be ready to attend to unsettled *Book* and *Expositor* accounts, and to receive new subscribers to the paper.—Let all concerned, duly bear these things in mind. ~~Let~~ We repeat, let there be a general gathering of the friends of truth at these meetings.

~~Let~~ We will speak to the people at the Conference at Springfield, O., commencing Sept. 29th,

The North-Western Christian Conference.

The North Western Christian Conference will hold its next annual session at Old Union Meeting House, on Eagle Creek, in Marion co., Ind. To commence on the Thursday before the first Sunday in September next, at which it is expected there will be a large attendance of our brethren, as all are cordially invited, and it is hoped that the churches whose ministers may wish to attend will render them all the aid in their power, providing for their expenses to and from the Conference. Ample provision will be made by the brethren at Old Union to accommodate all who come to this meeting. Come then, brethren, and come in the fullness of the blessing of the Gospel of Christ. And let all who come by railroad endeavor to get to Indianapolis on Thursday morning and register their names for Old Union, on Eagle Creek, on the registry of the American Hotel, so that the brethren coming to convey them to the meeting who will examine this registry may readily find them. It will be seen that there is a change in the time of meeting from that appointed by the Conference which occurred in this way. That congregation have been holding an annual meeting through the last thirty years on the above-mentioned time which by custom has become established in the vicinity, so that they wish it continued till the Lord comes, or as long as God's Church can be maintained in the Eagle Creek vicinity. We say again, especially to the ministers, come and help the Church at Old Union. A more noble, Bible-informed, stable, and warm-hearted brotherhood does not exist, to claim your co-operation in presenting to their fellow-citizens the truth which makes free.

WM. G. PROCTOR, Sec'y.

June 10, 1858. *See pp. 67, 139*

AN UNHAPPY STATE OF THINGS.—Of the 160,000 inhabitants of Hamburg, only 4,000 attend church anywhere; and most of those who do visit the places of worship, listen to what is not the Gospel.

[*Ex. Paper.*]

Nature and Character of Man.

As natural beings, the nature of Adam and his posterity has been unchangeably the same, for it would be as impossible for the creature to change his nature, as to create himself: he may pervert, but to create or change to a new, or another nature, is impossible. The progenitor of the human race was "formed" of corruptible elements, the "dust of the ground," and was therefore mortal in all his constituent parts, and in strict harmony with the laws of his being, he has imparted to his children his nature: it is superfluous to say original nature, for he never possessed but one which was mortal. "He was (in his creation,) of the earth, earthy," and as was "the earthy, such are they (his posterity in their nature,) also that are earthy," and are in this respect, no more, no less, than what the original head of the race was.—Gen. ii. 17; 1 Cor. xv. 45-49.

As a moral being, the character of man has undergone great and fearful changes; not however, by the counsel or arbitrary will of the wise and benovolent Creator; but by the voluntary will and acts of the creature. Instead of meekly listening to the counsel of his heavenly Father, and submissively bowing to his will, "when they knew God, they glorified him not as God; neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen."

Let the dark catalogue of crime be read to the close of this chapter, and it will be seen into what depths of moral corruption the Gentile world, as a mass, have plunged themselves, by opposing their wills to the

will of God, and by the perversion of their nature.

The Jewish nation is guilty of the same or equally damning sins, for of them it is said, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous; no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes."—Rom. iii. 9-18.

Adam set the example in this work of rebellion, moral pollution and crime; not however, in all its countless forms, but in its incipient beginning. The process of corruption has increased in magnitude, not by the laws of natural generation, but by "the law of sin and death," to which Adam by transgression subjected himself, and which being transmitted to his posterity by precept and example, has worked out these fearful results. Death has passed upon all, not because Adam sinned, but because "all have sinned." Rom. v. 12.

To become righteous, it is necessary for man to be changed, not in nature, but in character. The nature of the moral and immoral—the holy and unholy man, is the same; they only differ in character. The one is governed by the will of God—the other by the will of the flesh. The one yields the members of his body to the law of righteousness, and the other to the law of sin. Each, however, voluntarily chooses whom he will serve, or the character he will sustain; but as to their Adamic nature, neither can have any choice in the matter.

The great, eternal purpose of God is to

raise mortal man in the scale of being to the possession of his own immortal nature, by his almighty power, on the condition that man, during his existence in his Adamic nature, is voluntarily and fully submissive to the will of his Creator. Or, in other words, "to them who by patient continuance in well doing, in all ages, under all dispensations, who would 'seek for glory, honor, and immortality; eternal life,' is held out as their exceeding great reward. Rom. ii. 7. This is that blessed hope which has ever been prominently presented before man to cheer and strengthen him under his trials, in the performance of the duties required at his hand. Hence Paul says, "in hope of eternal life, which God that cannot lie, promised before the world began." Titus i. 2.

Dow on Souls.

BRO. MARSH: Permit me, through the *Expositor*, to present to the people more generally, an extract from, History of Cosmopolite, or writings of Lorenzo Dow, p. 374. He says,—

"To suppose the soul of man to be a part of God, is inconsistent, because God is completely happy, as is acknowledged from the Christian to the Deist; therefore if my soul were a part of Him, I should have one continued stream of happiness. But as I have frequently felt unhappy in mind, I herefrom argue that my soul is spirit abstract from God. Some people have an idea that the souls of infants come right pure from the hand of God by infusion into the body, and that the body being of Adam's race, pollutes the soul, and causes it to become impure, just as if the body governed the mind.

"Allowing the above, when did God make the soul of the child that was born yesterday? Why, says one, within the course of a few months past—Hush, I deny it; for the Bible says, Gen. ii. 1-3, that God finished the heavens (that is, the starry heavens) and earth, and all the host of them, and God rested from the works of the creation on the seventh day: he hath not been at

work in creating new souls ever since; therefore your idea that God makes new souls daily, falls to the ground, and you cannot deny it, if the Bible be true.

"But says one, their souls were made in the course of six days. Where have they been ever since? Laid up in a storehouse in heaven? If they were, they were happy; if so, what kind of a being does this represent the Almighty, especially if connected with the opinion of some who suppose there are infants in hell not a span long?

"First, God made Adam happy in Paradise, and these infantile souls happy in a storehouse: then when Adam falls, prohibits adultery, and at the same time previously decrees that they shall commit it to produce an illegitimate body, and he to help them on to perfect the illegitimate, takes one of these pure souls, infuses it into the body, and the body pollutes it, causes it to become impure and is now a reprobate for hell fire! Thus you see some people represent God as making souls pure, and keeping them happy some thousands of years, then damning them for sin they never committed! And now the difference between this being, if such there be that dealeth thus with his creatures, and him that we call the devil, I leave you to judge. God help you to look at in the scale of equality, and see whether the above be right or wrong?

"But says one, where do the souls come from? As Adam was the first man, I must suppose from reason and Scripture, he got his soul right from God, as there was no other source for him to derive it from; but Eve was taken out of Adam, and there is no account of her receiving her soul right from God and if not, I must suppose the whole of her was taken from Adam, and of course she got her soul from him, as well as her body, and as we read that the souls of Jacob's children, Gen. xlv. 26, were in Jacob's loins, and came out, &c. I herefrom infer that they were not laid up in a storehouse in heaven, but came by natural generation of the parents, as well as the body."

P. S.—We have organized a church

here under the name of Church of God, taking the Bible for our guide, and have now over 30 members, and the work is still going on. Our elect elders, Brn. Reed and Burnham are men qualified to proclaim the truth, and defend it.

C. PRESTON.

Farmington, Wis, June 4, 1858.

Prophecy.

In these degenerate times, in this age of unparalleled wickedness and gross darkness, a gloom impenetrable as Egyptian night enshrouds the popular churches, and hangs ominously over the councils of nations, causing the former to be more cautious in predicting a temporary millenium near at hand, and the latter to prepare for a coming struggle. What has shortened the visions of the churches, and puzzled the foresight of law-givers? An age ready to develop scenes that have no precedents in the annals of the race, is what sorely perplexes them. Their ears are closed to the prophets, and instead of relying on the light that lighteneth darkness, they are reasoning from the common course of things, or vainly searching history for a solution of the mystery.

The church, with a corrupted faith in the Son of God, his character, the nature of his death and resurrection, with false conceptions of the future kingdom, the inheritance of the saints, is making a very feeble effort against the current of evil, and furnishes a poor answer to the inquiry of those who regard the church as the moral conservative and the great reformer of the world. But it is not at all surprising when we consider the little importance attached to prophecy, the compass and chart of the christian mariner of former ages, the pole-star of the benighted child of God.

The repudiators of prophecy urge and exhort others to read and obey the *word*, and show no little concern about the future, yet when a subject relating to the destiny of the race, one too of the greatest moment that will affect them, is kindly and charitably presented and proven by an array of testimony perfectly overwhelming, they turn away with

indifference and express themselves unable to see how that has anything to do with christian faith.

Shall we as a body of Christians, looking for the Lord from heaven, slight any portion of God's word? Let us heed the important injunction, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto *all* good works." 2 Tim. iii. 16, 17. Now, no small part of this "all Scripture" is prophetic, and its value should not be underrated, for if rightly understood, it confirms our faith, enlivens our hope, kindles our zeal, alleviates our sorrows, assuages our griefs, and dries our tears. It extends our hopes beyond this world, making this life's afflictions tolerable, rendering the dull season of mortality radiant with the light of a perfect day promised in the word that abideth forever.

A weighty consideration is manifested in the giving of prophecy by Him who doeth nothing in vain, and the people of God in every age have been called upon to exercise faith in something the future should develop. The bruising of the serpent by the seed of the woman, was an event far in the shades of the future; yet it was an object of faith, hope and prayer: it was a limited revelation of the eternal purpose of God in destroying the devil and all his works, and the bringing in of everlasting righteousness after the age of sin, and claimed the confidence of the fallen pair, and consoled them with hope of the restoration of what was lost. Abel's firstling of the flock pointed with full significance to the bleeding Lamb of Calvary, which was to take away the sin of the world. Faithful Abraham rested with unshaken confidence in the promised inheritance of the land wherein he was a stranger, (Gen. xvii. 8.)

Being assured that his seed should be a stranger in a strange land that was not theirs, that they should be servants to afflicting and cruel task-masters, that God would judge the nation whom they

should serve, and deliver the people with a strong hand.

Being informed of his death, which was to take place before he could inherit the land, Abraham confessed to the children of Heth that he was a stranger and sojourner with them, and though an heir, he purchased a place to bury his dead, Gen. xxxv. 44. Paul testifies that Abraham died in faith, not having received the promises, or the possession of the land. But God's word is yea and amen, and his gifts and callings without repentance,—so Abraham received and believed it. The inheritance was enfolded in the seed, one seed, which is Christ. Gal. iii.

Let me show that we Gentiles, as well as the Jews, may be heirs of this unappropriated land. "Know ye, therefore, that they which are of faith, the same are the children of Abraham, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."—Gal. iii: 26–29. The seed with whom we are joint-heirs, came at the appointed time, was taken, crucified, buried,—rose again—thus confirming the promise made of God to Abraham. Christ who was the substance of the shadow of Moses' law, has become a type of the saints. As the sheaf of the first-fruits was a specimen of the whole harvest, so Christ, the first-fruits of the dead, is a sample of the future resurrection of the saints.

In view of these exceeding great and precious promises, couched in the despised word of prophecy, the ancient worthies endured trials, cruel mockings and scourgings, bonds and imprisonments, not accepting deliverance, that they might obtain a better resurrection. These "died in faith, not having received the promise," for all were to be perfected together.

The true Christian's faith is not limited by the death and resurrection of our Lord, but he views in these important types, his mortality, his deadness to the world, and his final resurrection to a life of incorruptibility.


Suffering Christian, know you not that you shall witness an exodus far more glorious than that from the land

of Egypt, and none shall give orders concerning their bones: for God will gather the dust as precious atoms from the graves on the land, and from the depths of the ocean, and form a spiritual body that shall endure as the sun, and flourish perpetually in immortal vigor and unfading youth.

Slight not the voice of prophecy, for it reflects back from the to-morrow's of time the advent of a deliverer greater than Moses, and a King wiser than Solomon, and the establishment of a kingdom which shall subvert all other kingdoms, excel them in the mildness and equity of its government, and the happiness of its subjects; and finally, the ushering in of the new earth, a perfect earth wherein dwelleth righteousness—a complete fulfillment of God's eternal purpose. In view of these things, let us be glad, and rejoice.

J. L. WINCE.

Land Office, Ind.

 The recent revival, which had its beginning in the fraudulent failure of the Ohio Life & Trust Company,—has ended in the suspension of its organ, the *Way of Life*; hence the following announcement in the daily journals:

"George P. Edgar, a prominent member of the 'New York Young Men's Christian Association,' and publisher of the *Way of Life*, a 'revival' paper, just dead, has been arrested on a charge of obtaining a lot of printing paper under false pretenses. He made purchases at different times to the value of \$1,000, representing that he was well able to pay for it, and that the *Way of Life* had a circulation of 10,000, when, in fact, he had been living on borrowed money for some time, and the paper was for the most part circulated gratuitously."

"Prayer is the meeting-point of the seen and unseen: it is the border-land between earth and heaven: it is the contact and communion of finite beings with the Infinite."

The Lord's Supper.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke xxii. 19, 20.

The event here recorded is peculiarly solemn and affecting. Jesus loved his disciples; his intercourse with them had been most tender and endearing; the time of his departure was at hand; his enemies had conspired for his destruction; Judas had perfidiously covenanted to betray him into their hands, and gone forth to execute his purpose; the disciples, perceiving indications of the gathering storm, were filled with sorrow, Jesus had eaten for the last time the passover with his disciples—had just delivered the discourse recorded in the 14th, 15th, and 16th chapters of John. "And he took bread," &c.

We are going, my brethren, this afternoon to celebrate this divine feast; and that we may do so in a manner acceptable to God, and profitable to ourselves, we shall attempt, guided by Scripture light, to unfold its design.

Let us consider, then,

The Lord's Supper as a symbolic representation of the atonement of Christ.

The doctrine of atonement is the distinguishing peculiarity of the Christian system. This imparts vitality and efficiency to the gospel. *The Lord's Supper has neither significance nor importance, but in reference to this truth.* If Jesus died merely as a martyr to the truth, wherein did his death differ from that of Peter and Paul? Did they not proclaim the truth, and seal it with their blood? Why were not feasts instituted in commemoration of their death? The death of Christ differed infinitely from that of any other being. He was cut off, not for himself, but for *the sins of the people.* And this momentous truth is impressively held forth in the Lord's Supper. "This is my body. This cup is the New Testament in my blood."—

Under the symbols of bread broken, and wine poured forth, are displayed the mangling of the Savior's body, and the effusion of his blood, *for the expiation of human guilt.* How simple, and yet how instructive and impressive, the symbols! Not an atonement made by the shedding of the blood of bulls and of goats, nor the blood of a mere creature, but the blood of the Son of God, "who thought it no robbery to be equal with God"—at atonement fully adequate to human guilt.

The Lord's supper teaches the necessity of receiving the atonement of Christ.

"Eat this bread; drink this cup" was the Savior's command to his disciples. There was, my brethren, significance in these required acts. Why were the disciples commanded to eat and to drink, rather than to see, to handle, or to smell these aliments? As bread nourishes only when eaten, and wine refreshes only when drunk, so the atonement of Christ imparts life, vigor and happiness only to those who receive it. This truth, so significantly expressed in the Lord's Supper, is clearly revealed in many portions of the Scriptures. See John vi. 53-44. Here this truth is figuratively taught, and it is explained by verses 35 and 47.

The Lord's Supper is an affecting memorial of Christ's love and sufferings.

When Jesus was to be parted from the loved disciples, he ordained this simple monument to his glory. "This do," said he, "in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." We are ungrateful, forgetful of Christ—Gen. xl. 23.—What an affecting memorial of Christ is the Lord's supper!

The Lord's Supper is an efficient means of promoting the faith of believers.

This feast was spread by the same love which caused Christ to die for us. It displays to our minds the most important truths and facts in the most affecting manner. A right participation in the Lord's Supper must strengthen our faith, awaken our gratitude, clothe us with humility, inspire us with an earnest

wish to please Christ, and make us to abound in brotherly love. Are not these remarks corroborated by our own experience?

The Lord's Supper is an enduring testimony of the second coming of Christ.

"Ye do show the Lord's death till he come." This ordinance is not designed to be perpetual. Christ, who has ascended to heaven, has promised to return again, to consummate the work, which he reigns in heaven to prosecute. To this august event this ordinance looks forward. Every celebration of this feast should remind us that Jesus will come again, in a state far different from that in which he once appeared.

All should approach the Lord's table in a becoming manner.

"Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Let a man examine himself, so let him eat of that bread and drink of that cup. 1 Cor. xi. 27, 29. "Purge out the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed for us. Therefore, let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. v. 8, 8.

[Sketches of Sermons.

FROM BR. B. G. ST. JOHN.

BRO. MARSH:—I can say with the Psalmist, He "hath lifted me up and cast me down," and with Job, "though He slay me yet will I trust in him"—yes, even for SALVATION, "though for my sins and iniquities He doth now contend with me, even as with his servant Job. With him I can say, "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 behold, though my reins be consumed within me." If Job, in the darkness of those remote ages, could use such language, how much more we, who have the great fact verified, of our

Redeemer grappling with the powers of death, wresting thence the keys of that dark prison, and as he went up to his Father's throne, proclaiming, "I am he that LIVETH and was dead, and behold I am ALIVE FOREVERMORE, and have the keys of *hades* and of death." How the heart thrills too, as the period nears that shall reveal to our wrapt vision, the return of our Redeemer, to give deliverance from death to his people—giving them "beauty for ashes"—the robes of immortality for the habiliments of corruption—bidding them welcome to his throne, and a participation in the administration of the affairs of his kingdom—that kingdom which shall break in pieces all other kingdoms, and which shall never be overthrown or destroyed.

The signs of the times, clearly indicate, I think, the speedy close of the present age or dispensation, and introduction of a new one, in which the kingdom shall be restored to Israel, the resurrection of the righteous dead will occur, and an instantaneous change of the living to immortality and eternal life—a consummation for which I most devoutly pray, and in the language of Cowper can say of our returning King:—

"Come then, and, added to thy many crowns,
Receive, yet one, the crown of all the earth,
Thou who alone art worthy; it was thine
By ancient covenant, 'ere nature's birth;
And thou hast made it thine by purchase since,
And over paid its value by thy blood.
Thy saints proclaim thee King: and in their hearts
Thy title is engraven with a pen
Dipp'd in the fountain of eternal love.
Thy saints proclaim thee King: and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last advent, long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks!"

B. G. ST. JOHN.

Grass Valley, June 17, 1858.

FROM SR. E. FISHER.

BRO. MARSH:—The *Expositor* comes to me laden with edifying and interesting matter, and I feel that the sincere thanks of all the lovers of *truth* are due to you for the noble efforts you are making for the spread of Bible truth, in publishing so unprejudiced and edifying a paper. How very much needed in this hour of peril are its pages with the

sublime truths which it advocates; yes, while men are giving the peace and safety cry that the world is soon to be converted, and thus enjoy the spiritual reign of Christ, it stands forth as a living monitor; telling them that they are crying Peace, peace, when there is no peace; and that "when they shall say peace and safety then sudden destruction cometh upon them, and they shall not escape."

Events of deep and thrilling interest are being fulfilled in the world's history, which cause the hearts of many to fail them for fear, &c. But we are commanded to lift up our heads and rejoice when we see those things come to pass, for we know by these signs that our redemption draweth nigh, and that the hope of the fathers who have died in faith is soon to be realized,—Jesus, to receive his rightful throne, and the nations be at peace. How great the contrast from the present state of things! It is truly encouraging to contemplate the glorious inheritance which the future is to reveal for the home of the saints, and may its beauty stimulate us to action that we may not fail of winning the prize. My prayer is that you may be blessed, and that the lowly followers of Jesus may come off victorious.

God bless the lowly flock
By present love united,
Whose feet are planted on the rock,
With courage firm, undaunted,
Who boldly face the raging storm,
To win the resurrection morn.

God bless the few of earth,
Who the gospel trumpet sound,
Who preach the kingdom in its worth,
And beauty most profound,
Whose course is forward for the prize,
Whose treasure rests not in the skies.

God bless the patient ones,
Who mourn his absence sore,
He's promised they shall be his sons,
And rest forever more,
The glorious kingdom is their home,
For never ending time to come.

EMMA FISHER.

Vienna, Wis, July, 1858.

The Arctic Expedition.

The cultivation of taste for works of art refines, ennobles and elevates our natures. Indeed, when we have arrived

at that point when we can contemplate the ideal with pleasureable emotions, and properly appreciate the sublime and the beautiful, we begin to feel and realize that we are beings of loftier impulses, aims, and destiny. But when the painter makes the real subservient to his genius, as in the case of transmitting to canvas the grandeur of the interminable ice empire of the Arctic regions, and blends with the brilliant colors upon his easel instructive lessons of hardship, danger and heroism, enacted in the arena of scientific discovery, the interest becomes greater still, and the work of art more ennobling and elevating.— In the Kane Arctic Panorama of Dr. Beale, now on exhibition at Corinthian Hall, the artist has sketched with remarkable power and vividness, the sublimities of the scenes depicted by our lamented countryman, Dr. Kane. The painting, aside from its historical and scientific interest, is admirably calculated to command attention from its exquisite contrast of light and shade, and the success which attended the artist's pencil, in bringing prominently before the eye the wonderful objects which the gallant explorer constantly encountered on his way to the open Polar Sea.— *Rochester Democrat.*

We fully concur in the above. This exhibition is both instructive and pleasing, and we would recommend those who have an opportunity, to see it.—ED.

DISGUSTING.—A correspondent of the *American Christian Review* mentions a church of Reformers (?) which is divided in practice and feeling on the question, whether the bread in the Lord's Supper should be broken by the administrator into little pieces, ready to be eaten, or each communicant should break it for himself!

A JUST THOUGHT.—The *Western Christian Advocate* remarks: "Much has been said of model men. But God never made but one model man."

"All thy works praise thee, O Lord."

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.] ROCHESTER, N. Y., SEPTEMBER 15, 1858. [No. 8.

Lecture on the Present Position and Future Prospects of the Jews, by Ridley Herschell, a Converted Israelite.

DELIVERED IN EDINBURG, APRIL 19, 1858.

The lecturer, who has long been connected with the society for the conversion of the Jews, commenced with a few general observations on the feelings of repugnance with which the Jew is received. "Converted, or unconverted, observed the lecturer, "there exists among the Gentiles not only a feeling of prejudice, but a sort of dislike towards them; and I will give the reason; it is because the Gentiles are their debtors. We never like creditors, and so the Gentiles illustrate a general feeling in entertaining an antipathy towards the Jews, whose debtors they really are. The lecturer alluded to what he designated a marvellous mistake. It was a general mistake to reason the Jews don't believe, *ergo* the Gentiles do, and a great deal was said about the rejection of the Jews, and the stepping of the Gentiles into their place; but if they would only carefully consider one or two facts, they would discover that there was a greater number of believing Jews, in proportion to the mass of the nation, than there was of believing Gentiles in proportion to the great mass of the Gentile nations. He put the case thus:

Every third person in the world is a Chinese idolator; every fifth, a Hindoo; every seventh, a Mahomedan; every eighth, an idolator, of some other description; and every ninth, a Romish idolator; so that out of the whole population of Gentiles, there was only one-

eight per cent belonging to the Protestant religion, and of that small portion, how few were real believers!—Numerically speaking, therefore, he maintained that there was a larger proportion of Jewish believers in the world, than of Gentiles. He went on to speak of the extraordinary increase of Jewish converts that has taken place during the last half century, remarking that the preaching of the gospel as a whole had produced more effect among them than among the Gentiles, and that if the Gentiles had to make the same sacrifices in professing faith in Christ that the Jews had, there would be a fearful thinning of the ranks indeed. Missions in the east, as a whole, had been most difficult and unsuccessful, chiefly because the Jews were there surrounded with idolatry and superstition bearing the name of Christianity. The Christian idolatry in Jerusalem was the greatest abomination Jerusalem had ever witnessed, and an idolatry far outstripping any the Jews had ever been guilty of. He referred to the rites and ceremonies practised by the Greeks and Latins, and observed that the public enactment of such lies in Jerusalem, by the combined priestcraft resident there, made the Jewish heart shudder, and drew him with tenfold vehemence to the place of wailing, there to weep soalding tears over his departed glory. He held his Bible in his hand, and read of the once prosperous condition of his nation. He looked upon the ruins before him, and read of the time when the wastes should be builded, and then turning his eyes upon the abominations of the priests, he associated the name of Christ with the superstition,

and exclaimed, "This my Messiah! this the religion I am to embrace? No, no, never, never!" For these reasons it was impossible to get the Jews to listen to anything about Christ.

The lecturer then alluded to a discovery that was made on the occasion of his visit to Palestine, whither he had been deputed to make inquiries as to the feasibility of establishing a Jewish farm settlement. Prior to that time, Arabia Felix had never been visited; and one of his colleagues, a Mr. Sterne, determined to do so without delay. He fitted out an expedition, and set out on his journey, and after enduring incredible hardships and privations, entered the territory. Here, he discovered, to his great surprise, a community of about 200,000 Jews, living among Mahomedan tribes in a state of cruel bondage. They were in great poverty, and were constantly exposed to the depredations of the ruthless tribes by whom they were surrounded. Their knowledge was restricted to the Mosaic laws and ordinances.— They had never heard of Christianity; and when the New Testament was read to them, they were utterly amazed, and eagerly purchased numbers of Testaments. Large numbers of them became convinced of the Messiahship of Jesus, by the simple reading of the book, and exclaimed, "Ah! we can see the reason now, why we are suffering so much! Our fathers rejected the Messiah?" and notwithstanding their extreme poverty, they leagued together, and despatched an expedition to Aden, whence they procured £30 worth of Testaments.

They were constantly oppressed, and manifested the greatest desire to emigrate; and he was happy to say that, though the land was desolate, and trodden down by strangers, the stranger was wasting away. The prediction that "the land shall be without inhabitant," had been almost literally fulfilled; and the land was only awaiting the return of its original possessors. All along the coasts of the ancient land of Philistia, there was hardly any inhabitants, and the same was true of the ancient region of Syria. From Dan even unto Beer-

sheba, and from the river of Egypt to the great river Euphrates, the whole land was nearly vacant. It was crying out to its children, "Come, come, how long will you let us lie desolate?"

The mountains of Judah with their terraces neglected and forsaken, were saying, Will you not come and plant vineyards upon us again? and the stones were looking out of the ground as if they cried, "Are we forever to be desolate? Is there no promise that the waste cities shall be builded, and the desolation of many generations?"

Such was the state of the country, and what were they to think of it? "The same word that had said, Christ was to be a light to lighten the Gentiles," had also said, "he would be the glory of Israel;" and why won't they believe that? He was happy to say that a marvellous change had taken place in the history of that country within the last few years; and he thanked God, and took courage for the prospects that were opening up as a consequence of the late Russian war. A firman had been issued by the Turkish government, conferring upon foreigners the right of possessing lands in any part of Turkey, 10 years free of rent, and 6 years free of taxation. Availing themselves of this Firman, the lecturer and others of his nation had purchased a plot of ground near Jaffa, in Palestine, covering an area of 40 acres, and planted a Jewish settlement, for the purpose of affording employment to the Jews in their own country.

This settlement has been in operation for about a year, and was prosperous; but, as his hearers would have seen from the papers, a dark chapter had already clouded its brief history. About three months ago, some marauding Bedouins broke in upon the settlement, and committed an outrage upon one of the resident families. At the time of its occurrence, he was in London, and when he heard of it, he had applied for redress at the proper authorities; and that application had providentially opened up prospects, with reference to the future of Israel and their land, such as had never before existed. He obtained an

immediate interview with the Turkish Ambassador, and complained of the grievous breach of law which had been committed. The Ambassador assured him that the men would be brought to punishment; but, he replied that it was of no use to talk of punishment in a land where there was neither law, authority, nor order. Mr. Herschell pointed out that in the present dangerous condition of things in Palestine, there was no power to administer punishment, that the country was ruled by the wild Arab tribes with which it was infested, and that some vigorous remedy was required. He suggested one to his Highness. He recommended that the Sultan should proclaim liberty to all Jews throughout the world to return to their land, with power to possess and cultivate the soil, also, that he should offer them protection, and allow them to establish their own forms of municipal administration, empowering them to protect themselves. The Sultan would then have a neutral power, preserving peace and order in a land otherwise the prey of social anarchy and confusion. The country would soon become peopled with a hardy and enterprising race, in whose hands it would become prosperous and flourishing.

The Ambassador, the lecturer proceeded to say, expressed himself quite captivated with the prospect. Palestine had always been a source of trouble and annoyance to the Porte; and every scheme for its proper management had hitherto failed; but the one Mr. Herschell had placed before him, he pronounced the best he had yet heard. He declared his readiness to act upon it; and after a series of interviews between the lecturer and the Ambassador, in which the matter was discussed in all its bearings, a document was drawn up embodying the result of their deliberations, and officially forwarded to the Turkish government. It was now under its consideration, and the lecturer had not the least doubt that it would be acted upon, as it was identical in principle to the firman recently issued. Who could tell what the result would be? He would say nothing about the fulfillment of prophecy; but it might

be the means of gathering together a number of Israel into their own land, preparing the way for the fulfillment of that prediction which said that Jehovah's spirit shall be poured out upon the house of Israel, when they shall look upon him whom they have pierced, and mourn in Jerusalem. The church was waiting for that day, and the whole nations of the earth was waiting for the revival of that nation; and the day was perhaps now dawning,—the time when, according to the Scriptures, messengers from the Jews should go forth to Tarshish, Pul and Lud, to Tubal and Javan, and the isles afar off which have not heard of his name. He trusted the day was not far off.

But before anything of this kind had even entered his mind, in the providence of God they bought in Palestine, near Jaffa, from the Porte,—the first land that had ever been consigned to British subjects. It was situated near the port where all travellers landed. Their object was, to have there a nucleus community of believing Jews, laboring on the ground as far as they could, for their own support, and so escape the persecutions which they would otherwise experience at the hands both of their brethren and the superstitious tribes around them. They hoped by and by, to establish educational classes in the little community; and who could tell what, by God's blessing, it might become. It might be the place which might yet give the first hearty welcome to the returning wanderers of Israel, welcoming them to that part where Peter required a vision before he could believe that the Gentiles could be saved. He hoped his hearers would require no visitor to be shown that the Jews would be saved according to God's promises, but that they would come forward and help them with their substance, in settling in that ancient Joppa, whence the gospel first sounded to the Gentiles.

The agricultural settlement at Jaffa had begun. They had sent as its superintendent, Mr. Henshaw, an earnest well-tried Jewish convert,—a man who had for 11 years been superintendent of

an institution in Jerusalem. His wife, a most devoted, enlightened and refined Christian lady, had gone with him; and both had zealously devoted themselves to the work.

He did not present these things before them as any very great thing; but at the same time, he would say, "Do not despise the day of small things;" and if they sympathized with him who wept over Jerusalem, before its desolation, let them sympathize with them who are endeavoring to build the old wastes, and let them help them. He was not acting under any society in the matter. He was acting on his own personal responsibility; and it cost him a great deal of labor. He was not paid by any; and, he had therefore, a right to ask their active sympathies in this matter.

A Ladies Association had been formed in Edinburg, the week before, for the purpose of prosecuting the matter. A few christian ladies had united together to collect subscriptions, and he wanted some of his lady hearers to join them. In his opinion they could do nothing better for the cause of Israel; and they could do nothing better than to help Israel's cause. Whatever was done in connection with the land of their fathers, called forth feelings which no other locality could. Had none of them experienced the glow of feeling occasioned by hearing some familiar national air whistled in the streets of a foreign city, in India, or any other country; and should not the very sound of the names, Jew and Jerusalem—localities hallowed in the Jew's memory—should not they call forth feelings which nothing else could? He assured them that the enterprise would prove an important one, and fervently urged them to take a part in its promotion.

The lecturer was listened to with profound attention throughout.—*Herald of the Kingdom.*

"How valuable is *patient study!*—There must be a labor of mind, to get a clear understanding of prophecy. *In his law doth he meditate day and night.*"

Report

OF THE QUARTERLY CONFERENCE HELD IN JAMESTOWN, MICH., AUG. 20-22, 1858.

A goodly number of believers in the Gospel met in Conference at the time and place appointed. Preaching brethren, E. Miller jr., A. N. Seymour, E. Hoyt, J. A. Simonds, B. Morgridge, P. Aldrich and O. R. L. Crozier, were present, and took part in the meeting.—Conference organized by the election of E. Hoyt, Chairman, and O. R. L. Crozier, Secretary. Brn. Miller and Seymour preached the word with great clearness and power, to the edification of believers, and, we trust, to the conviction of unbelievers. Our seasons spent in "exhorting one another," were very interesting and refreshing. In the morning and the evening of Saturday, the 21st, business meetings were held, at which the following business was transacted:

A committee was appointed which reported a preamble and resolutions as follows:

Whereas, it is the duty of believers of the Gospel not only to exemplify its precepts in a godly life and conversation, but also to do all they can both to provide for their own edification, and to spread abroad a knowledge of the Gospel; and, *whereas*, a combination of religious influence and of means, seems important to an efficient prosecution of the evangelical work: therefore it is resolved by believers in the gospel from different parts of the State of Michigan, assembled in Conference, in Jamestown this 21st day of August, 1858:—

1. That, as a first step, each congregation of believers should be set in gospel order by the election of one or more elders to supervise its spiritual interests, and one or more deacons to supervise its secular interests.

2. That evangelists should be sustained, whose duty it shall be to devote themselves especially to the proclamation of the gospel in new places, and to the establishing of new churches; and that this be done by individual churches, or, if necessary, by several combined.

3. That we deem it advisable that the congregations in this State unite in some general plan to sustain evangelists at large, and to furnish them and others with tracts and other publications to aid in the dissemination of the truth; that to this end we recommend that a yearly conference be held in the State, to which delegates from the different congregations shall be sent, who shall report their condition, and express their wishes.

4. That we sincerely sympathize with our brethren of the North-Western Christian Conference in their evangelical efforts; but at present we deem it impracticable for us to co-operate with them, believing that we can act more efficiently by ourselves within the limits of our State.

After considerable, earnest and entirely harmonious remarks on the above, and their adoption, it was further resolved by the brethren present from Jamestown, Paris and Vergennes—

1. That we associate ourselves together under the name of the *Grand River Quarterly Conference*, to hold a meeting once in three months for the preaching of the word and the transaction of other business, and to sustain evangelists; and that the chairman, secretary, and treasurer of said conference shall hold office one year, or till others are elected, and with the officers of the churches in the places named, be its executive committee.

2. That, as we learn that Bro. J. M. Judson of Ohio contemplates settling in this vicinity, we cordially express to him our christian sympathy and high esteem, and welcome and invite him into our midst; but, on account of other claims upon us, we are not at present able to pledge anything for his support.

Several spoke in high praise of Bro. Judson, and the desire of the brethren is unanimous that he should settle among us if he thinks it will be for his interest to do so. He would have his share of what can be done for the support of the Gospel.

The G. R. Q. Conference was organized by the election of E. Hoyt, Grand Rapids, President, O. R. L. Crozier,

Grandville, Secretary, and Joel A. Simonds, Grand Rapids, treasurer, Elder E. Hoyt, evangelist.

A provisional organization, designed to carry into effect the suggestions of the 3d resolution above, was made as follows: E. Miller jr, Mendon, St. Joseph co., President, E. Hoyt, Grand Rapids, secretary, and Joel A. Simonds, Grand Rapids, Treasurer. It is intended to hold a meeting in October, to make a permanent organization, which meeting we hope will be attended by brethren from all parts of the State. Specific time and place will soon be given.

A committee was chosen to write an address to the brethren in this State, and Bro. E. Miller jr., and A. N. Seymour were requested to act as evangelists at large.

Our experience thus far has shown that such meetings are beneficial not only to the brethren, but also to the communities in which they are held.— This report is too long to admit a synopsis of the discourses preached. They were six in number; these were practical and exhortatory, the balance doctrinal with practical remarks and applications judiciously interspersed. Though all were excellent, useful and well appreciated, the former were especially acceptable to the brethren. We need doctrine—the bone and sinew of the gospel—to give body and strength to christian character; and we need much practical (perceptive) preaching to stimulate christian piety and action.

Our next Quarterly Meeting will be held in Vergennes, Kent co.

E. HOYT, Chairman.

O. R. L. CROZIER, Secretary.

ADDRESS.

The believers in the Gospel assembled in Conference in Jamestown, Michigan, Aug. 20-22, 1858, to the ministers, churches and brethren of like precious faith in the State of Michigan, send greeting:

Beloved brethren in the Lord: Many of you have seen the appointment of this Conference, and would fain be with us. You are remembered in our pray-

ers; our minds go out after you: we take you in the warm embrace of our christian fellowship. Some of you are isolated and alone, having no one near to comfort you in trials and rejoice with you in hope. Others, though enjoying the great blessing of occasional intercourse with those of like faith, feel your faith declining from want of the preached word. We sympathize with you in your trials; and trust that, through the grace of God, you are able in all things to give thanks, knowing that these light afflictions will, if properly borne, work out for you an eternal weight of glory.

2. You all, in common with us, have undoubtedly felt a strong desire that more might be done to advance the cause of Gospel truth. This subject has very much exercised the minds of the brethren in this part of the State for some time past: there has already been a waking up among us, and more vigorous efforts are being made both to feed the flock of God and to publish the gospel to unbelievers. In viewing the present state of things, we naturally inquire, Why is so little done? It is, we humbly submit, owing (1) To want of means among us; (2) To a lack of disposition to do, and (3) To want of proper method.

(1) As to means, our brethren are generally poor or in moderate circumstances, very few wealthy persons believe and obey the gospel. Most of our brethren in this state are, however, improving in their condition. But in some cases, as their ability to do has increased their doing has decreased. We warn such to beware of the love of the world, and the deceitfulness of riches.

(2) Brethren, let us examine ourselves and see if we do not in some measure lack a disposition to do even what we might do in this cause. Do not our farms, our families, our business, or our pleasures get more of our means, time and attention than they absolutely need, and thus rob God of much that might go to advance his cause? We solemnly believe, if this question were honestly answered by every believer of the gospel in this State, it would be found that

several thousand dollars could be spared every year for the gospel.

(3) But, as a people, we have not thus far adopted any method calculated to bring out and properly apply what means might be spared. In reference to this matter, we have undoubtedly been over-fearful: while avoiding one extreme, we have gone to the other extreme of anarchy, disorder and consequent inaction.

The fruit of this great error is seen all over our country in the decline of personal holiness, and in the little that is done to edify the church and convert unbelievers. If we should see a man trying to carry on any branch of business with as little systematic effort as is put forth by us in the gospel, none of us would hesitate to predict for him bankruptcy and disgrace; and when he failed he would get no pity, because he did not deserve to succeed. Feeling that the present state of things is owing in a great measure to a fault on our part, we have begun to inquire how it can be remedied. This address is to lay before you our views in part, and to ask your advice and co-operation. Please see the preamble and resolutions which are herewith published. They suggest three leading modes of effort:—

(1) Putting each local church into an efficient attitude by setting it in gospel order, by which we understand the ordaining or election by vote of elders and deacons, one or more of each according to the size of the church and other circumstances,—the elders to instruct the church in the gospel or provide for its instruction and otherwise watch over its spiritual interests; the deacons to see to its secular interests, raising and disbursing funds, &c.: that each church should meet together on every first day of the week to exhort one another, break bread, and hear the Scriptures read and expounded by the elders and other persons provided for that purpose.

(2) Quarterly meetings held by several such churches situated near each other, to confer together in regard to the interests of the cause, hear the word preached, provide for the appointment and support of evangelists, &c.

(3) A general union of the churches in this State in a yearly meeting for the special purpose of appointing evangelists at large, and providing for their support, and for furnishing them H others with publications suitable to distribute, and to transact such other business as may be necessary. We believe in the unity of the church—that all who believe and obey the Gospel are members of the “one body,” and, so far as practicable, we wish to act in harmony and concert with all such persons; but it is the opinion of the brethren assembled in this conference that for the objects indicated in this address we can act most efficiently and economically in some such manner as that herein indicated. It is intended to hold a general meeting in October, which it is hoped, will be attended by brethren from all parts of the State; at which time we can confer in regard to the interests of the cause in our State, and mature plans for effort. Where several brethren live near each other, let them call a meeting, consult together on these matters, choose one or more to represent them in the October meeting, and provide for their expenses to and from it.

(4) Now, brethren, the subject is before you. What shall be your response? We confidently believe that it will be one which will show that you value the gospel and its precious promises above every other good—that you agree with us in believing that this cause is worthy of our very best efforts, and in resolving that it shall have them. Our lot is cast in a noble State, abounding with the means, and having political and educational advantages to make happy homes and prosperous communities. Shall the glorious gospel of the coming kingdom be published throughout its length and breadth, the churches already existing nourished, and new ones raised up?—All this may be done, if *all* the believers of the gospel in this State will *do*

all they can, and in a judicious way to effect it. The object is worthy of our most vigorous efforts: let us address ourselves to it in such a manner, as to deserve the plaudit of our coming Lord, “*Well done.*”

E. MILLER, JR.,
O. R. L. CROZIER,
J. A. SIMONDS, } Comm.

We would call the special attention of our brethren to the important action of the Michigan Conference, which though somewhat local in its primary object, is nevertheless of general interest, inasmuch as its treats of principles of vital consequence to the Church of God in *all* sections. The subject of *order* in the church, as opposed to the present disorderly, chaotic and inefficient state of things which now obtains, is the question which must soon be settled, or the *progress of truth* in the world will be seriously retarded, or altogether stopped. It is a question attended with complications and difficulties, not so much from the question itself, as from the absurd objections and cavilings of extremeists, who affect to magnify every step towards a rational system of organization, into the bugbear of Poperly, who though very sensitive indeed at any supposed approach to that blasphemous system, can nevertheless remain blind to the inconveniences, inconsistencies and death-like inefficiency incident to the present condition of things. The ship is never guided into port nor across the ocean by an inefficient commander or pilot, nor is the vessel worked by each one laboring in independent relation to each other, but by an approved commander and crew, who labor with united and harmonious action. So it should be with the Gospel ship, and unless we adopt a similar course, feebleness and inefficiency will characterize our steps, and real progress will be little indeed.

The Michigan churches have done a good work, so far: let them proceed onward, and let brethren in other sections give the matter their best attention, and give their conclusions to others through the press, embracing the Gospel and apostolic order of associated worship,—the appointment, supervision and support of evangelists, the duties, calling and election of elders and deacons, the object, appointment, time, place, and manner of Conferences, the responsibility and duty of the Church in promulgation of the truth through the medium of the press, the necessity of associated labor among evangelists,—in fact the putting in perfect order consistent with the means bestowed, of the vineyard of our absent Lord, who when he returns to his own, will reward the diligent in the everlasting succession of ages,—but the selfish, disobedient and wicked he will utterly destroy.

We shall probably revert to this subject again, and would commend it to the consideration of the obedient in "the faith once delivered to the saints."

S.

The Conference at Jamestown.

BRO. MARSH: We have just closed at Jamestown, Mich., one of the best conferences the church has ever witnessed. I was exceedingly happy and overjoyed to behold a body of believers in the Lord Jesus Christ, numbering about 60, so happily bound together, not with cords of self-interest or sectarianism,—but with the cord of sympathetic love which flowed so freely and purely from God's throne of everlasting benevolence.

Here were the aged, middle-aged,—young men and young women of noble and interesting appearance and good intelligence, and even children,—whose minds had been illuminated with the everlasting good news of the gospel of God's Son, by the arduous labors of our dearly-beloved brethren, Hoyt, Crozier,

and Simonds, who are very devoted and efficient ministers of the Word of Life.

All these precious jewels seemed to be well-instructed in the things concerning the Kingdom of God, and the plan of salvation. All appeared to be very steadfast, unmovable, and abounding in good works and graces of the gospel,—and on Lord's day, at the close of the second discourse, about 50 arose, one after another in rapid succession, and spoke to the edification and comfort of the congregation, their countenances sent forth an expression of joy which was doubtless a full and proper index of their hearts, and what was truly gratifying to the servants of Christ and the way-worn saint was to hear the young converts express such decision of mind and determination to wade through every peril, if need be, in order to enjoy the blessings of the Kingdom of God.

Bro. Miller and myself were appointed to preach the word of life, and while we endeavored to comfort and instruct those dear children in reference to practical godliness and the kingdom of God, our own hearts were edified, comforted, and strengthened, to endure hardness as good soldiers of Jesus Christ, that more fruit of the like stamp might be raised up in different parts of Michigan to send forth the good, great, glorious and sanctifying truths to dying men and thus bless the world by their influence; true ministers of Christ will sacrifice almost every earthly endearment, and wade through almost every difficulty, in order to witness such happy and blessed results arising from their labors, for it fills their souls with joy and delight! O, how it pains my very soul to see ministers so self-sacrificing, so zealous, persevering and uncompromising, and at the same time very many of the brethren cherishing the same faith and hope who are living in affluent circumstances scattered here and there over Michigan, that do so little, and perhaps nothing towards sustaining faithful ministers of the word; there must be a different state of things brought about: God requires it at your hands, dear brethren, instead of laying up treasures on earth, adding

farm to farm, house to house, barn to barn, and spending all your available means in your own aggrandizement.

Do, in the name of the ever-blessed Jesus, sell off some of your land, fine horses, cattle, or anything by which you can sacrifice for God and his truth. We have no disposition to impose on you any law, or visions of E. G. White, to produce such an effect, but we do hope you will be governed by the law of God in this matter, and lay by in store on each first day of the week something that will tell or speak loudly for the cause of God. A religion that costs nothing, is good for nothing.

Your brother, desiring the best possible good of the church and world,

A. N. SEYMOUR.

Weaverville, Mich., Aug. 27, 1858.

Crisis please copy.

N. Y. Quarterly Conference.

BRO. MARSH: According to appointment, Elder G. A. Hendrix arrived here on Friday, in company, with Bro. Forrester in time for the evening meeting; the congregation was very good (the meeting-house being nearly filled) who listened with marked attention to a discourse founded on Paul to the Galatians vi. 9. Our brother showed the difference between sowing to the flesh and sowing to the spirit, the one reaping corruption, and the other life eternal.

On Saturday Eld. C. F. Sweet and wife arrived, and several brethren from the adjoining country. Our Conference meeting was interesting and cheering to every child of God. In the evening, Bro. Sweet discoursed from Mark xvi. 15, 16: this discourse was very impressive, showing that the commands of Jesus must be obeyed, and that we have no right to alter nor diminish any part of the Gospel of Christ, that there was a curse pronounced upon those who preached any other Gospel, hence the responsibility. On Sunday morning, Eld. Hendrix preached from 1 Cor. viii. 6, showing that God is one, not three,—the difference between unity and trinity, and that Jesus Christ is the Son of God, and heir of all things.

Elder Sweet followed with a discourse from 2 Tim. iv. 1-4. In this sermon our brother showed the foundation of sound doctrine, which is the word of God, and that the time had already come when men loved fables better than the literal word: then he showed where fables originated; that they were almost entirely the legitimate offspring of the heathen fable of the immortality of the human soul, while our brethren, in these two sermons unsheathed the sword of the spirit, which is the word of God: its keen edge was so manifestly felt that some of the fable-vendors groaned audibly. At the close of these services, 2 young men, sons of Bro. S. Sisson, were immersed into the name of Christ.

While meditating upon this scene of the likeness of Christ's burial and resurrection, the mind was carried back a few months when I was called the second time to preach a funeral sermon for this family, the first an infant, the second a daughter of about 15; but they sorrow not as those without hope, for they believe that those who sleep in Jesus will God bring with him. How are the joys and sorrows of this mortal life mingled! Then it seemed afflicting to lay them in the quiet tomb, and now joyous to see two sons made conformable unto his (Christ's) death, by the obedience of faith.

On Sunday evening, after a discourse by Bro. Hendrix, and remarks by Bro. Sweet, our meeting closed. I trust that the light reflecting from this meeting may have a salutary effect, and now I will say to the scattered flock, Fear not, it is the Father's good pleasure to give you the kingdom. Ye are the light of the world. Christ says, Let your light so shine: now if the light of the glorious gospel of the kingdom of Christ has shed its bright and effulgent rays through the Gospel upon your pathway, and you have that great and precious promise of a Divine nature or eternal life at the coming and kingdom of Christ, ought not your light to shine that others may take knowledge that you have learned of Jesus.

It would be almost impossible for us to receive the light disseminating from

our investigating brethren who take the literal instead of the mystical principle of interpretation, were it not for the *Expositor*, which comes to us laden with good news of a soon-coming King. It is the means of bringing much light before the world, and should be sustained.

A. GUTHRIE.

Searsburg, N. Y., Aug. 28, 1858.

"They Say."

From Sargent's Monthly, we take the following instructive dialogue, which is very applicable to a great many persons in the world. Profit by it:

Mr. Tattle.—You are a stranger in these parts, I reckon, mister.

Mr. Rollins.—What makes you think so?

Mr. T.—Well, you kind of stared about you as you got out of the cars, as if the place didn't look familiar.

Mr. R.—Do you know a Mrs. Rollins in this town?

Mr. T.—Is it *she* that lives in the brown cottage on the hill yonder?

Mr. R.—The samo.

Mr. T.—Well, I can't say I visit her, but I can tell you all about her. Poor woman!

Mr. R.—Why do you say that? Is anything the matter with her?

Mr. T.—She has had a hard time of it. Poor young thing! A month after her marriage, and just as she had got fixed there in the cottage, her scamp of a husband ran off to California.

Mr. R.—"Scamp of a husband! Ran off!" (Indignant.) What do you mean sir! (Checking himself.) Excuse me. What did he run off for?

Mr. T.—For robbing a bank. So *they say*.

Mr. R.—Who say?

Mr. T.—They say.

Mr. R.—Who are *they*?

Mr. T.—The world generally. Everybody says. People say.

Mr. R.—Can you name a single person besides yourself who says it?

Mr. T.—Really, so many people say it that I cannot think of any one in particular.

Mr. R.—Perhaps I will quicken your memory by and by. But what of Mrs. Rollins?

Mr. T.—She's on the point of being married again. So they say.

Mr. R.—Indeed! To whom?

Mr. T.—To a Mr. Edward Edwards.

Mr. R.—(Aside) Her own brother. (Aloud.)—Are you sure of this?

Mr. T.—O, yes! He has been residing in the house with her. They take romantic walks together. The wedding is to take place immediately. *So they say*.

Mr. R.—Who say?

Mr. T.—Well, I told you. *They say*. What would you have more?

Mr. R.—Who are *they*?

Mr. T.—How should I know? You are the most unreasonable man I ever met with. I say *they*, and you ask *who* say?—as if any better authority could be given!

Mr. R.—Did *They say* ever say that you were a meddling, prying, gossiping, impertinent, mischievous, unscrupulous, malicious retailer of absurd slanders?

Mr. T.—What do you mean, sir, by such language? I'll have you arrested. Lawyer Fleecce-em is my particular friend. If there was only a witness at hand, sir, I'd make you pay a pretty sum for this. Keep your hands off, sir! No matter, sir; kick me—kick me! I see a witness yonder. I'll have you arrested for assault and battery. Kick me, if you like.

Mr. R.—I shall not indulge you so far. But take warning, sir, how you quote Mr. *They say* for your scandalous reports. Old *They say* is a liar and a coward.

Mr. T.—That's libelous, sir. I wish I knew your name.

Mr. R.—My name is Rollins, and that cottage on the hill there, is mine.

Mr. T.—Wheugh! You, Mr. Rollins?

Mr. R.—The same.

Mr. T.—Didn't you once rob a bank?

Mr. R.—I once plucked a rose from a bank in a friend's garden, whereupon another friend playfully remarked that he had caught me robbing a bank. Some

Irish laborers heard him say it, and may have misunderstood it. This, probably, is the foundation for your story.

Mr. T.—But isn't your wife going to be married? Doesn't she walk out every day with a young man?

Mr. R.—That young man is her poor, consumptive brother, who has come here for a change of air. Let me advise you, friend *They say*, to look before you leap, another time.

The Unconditional Abolishment of Death for all men.

All men are now under the sentence of death. Rom. v. 12. "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men." By *man* came death. "As in Adam *all die*." All men are therefore under the sentence of death, in consequence of our connection with the *first* Adam. He sinned. His race came under the power of death. Man dies without reference to his personal sins.

For *whom* then, is death abolished?

For the *race* upon whom death hath passed, for *all* who are under the power of death.

Christ hath redeemed us from the *curse* of the law,—not from the sentence of the curse. The *curse* is death. *Dust* thou art, and unto *dust* shalt thou return. This redemption was accomplished for us while we were sinners, and *not* for the *good*. "For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us in that while we were yet sinners, Christ died for us." The redemption from the curse, then, is a redemption from *death*; and this work was done for us while we were yet sinners: consequently must have been *unconditional*, or not dependent on any act of the sinner, therefore, *universal*. To abolish death, means to repeal, or make void the *power* of death. To give life to the *dead*. This we have shown is *unconditional*, and therefore *universal*.

Whatever has been purchased unconditionally, for our race, will be bestowed

upon them in a like, unconditional manner.

What did Christ purchase for us, by his death, while *we* were yet *sinners*?—He purchased *life* for us, not eternal life, but life simply. For the bread of God is he that cometh down from heaven, and giveth *life* to the *world*. And the bread which I will give, is my flesh, which I will give for the life of the world. Christ gave his life for the life of the *world*, *not* for those merely who should believe on him.

This purchase of the *life* of the *world* was made, and the price paid while we were yet *sinners*, and was therefore unconditional. The life that we now have, came not from Christ, but from the *first* Adam. The first man is of the earth, earthy; and so it is written, the first man Adam was made a living soul. But the life of the world which Christ purchased, is from the second Adam, a life-giving spirit, and is the life which is the basis of our present *probation*. This life is not eternal life, but is on a level with Adam's probationary life. This life which Christ purchased for the world, is the life, which is to be *saved* or *lost*, by believing or rejecting the gospel. As Adam's life before the fall was to be secured or lost, by obeying or disobeying God. Adam's life was actual or real life: the life of the world which Christ purchased, is prospective or a promised life. As Adam's probationary life was given that he, by obedience, might live forever, and not die, so the future life of the world is to be given that men may, by obeying the gospel, live forever, and not die. The life in both cases being forfeited *only by disobedience*, and secured by *obedience*. Our present life is lost already. The first death terminates the life we receive from the first Adam, and this is the death which Christ abolishes.

Christ hath abolished death, (the death of Adam's race,) and brought life (for all men) and immortality (for the righteous) to light through the Gospel. He hath by the grace of God tasted death for every man. (Not for every man that should become good only,) but

for every man. "For since by man came death, by man also came the resurrection of the dead." The death that came by the first man, is the death that is abolished by the second man by the resurrection. The resurrection seems to be as broad as the death. For as in Adam all die, even so in Christ shall all be made alive. All that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation, and the sea gave up the dead that were in it, and death, hell (or the grave) delivered up the dead which were in them. The resurrection, then, is unconditional, but the fact whether to everlasting life, or to be subject again to death, (the second death,) is conditioned on being good or bad.

The first death was the penalty under the first trial or probation. This death was unconditionally abolished, prospectively, in order to introduce a second trial or probation. The second or resurrected life is the object to be saved or lost, in the second trial. This second trial is by faith, that is, this second life is in the future, and is presented as the motive to our faith, so that if we believe we shall live forever; but if we believe not, we shall be subject to die again.— This second life will become extinct.

Upon the fact that all men *will live again*, is based the assurance of a future judgment.

For we must all appear before the judgment seat of Christ. Every idle word that men shall speak, they shall give account thereof in the day of judgment. Then shall he reward every man according to his works, who will render to every man according to his deeds.— He that rejecteth me, and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day. God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he raised him from the dead. Thus, all men have an assurance of a future

judgment, at which time every man is to receive a reward, according to what he hath done whether it be good or bad. This assurance is given unto all men by the resurrection of Christ from the dead.

But if, as some affirm, death is abolished only for the righteous, then, the above Scriptures should read as follows: For we must all (if we are good) appear before the judgment seat of Christ. Every idle word that (good) men shall speak, they shall give account thereof in the day of judgment. Then shall he reward every (good) man according to his works, who will render to every (good) man according to his deeds. He that rejecteth me and receiveth not my words (shall not be judged). For the word that I have spoken, the same judgeth (only the good) in the last day. God hath appointed a day in which he will judge the (good) in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all (good) men in that he hath raised him from the dead.

The time of rewards and punishment show that death is abolished unconditionally for the race.

For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them them up saith the Lord of hosts. This refers to a time long after many of the proud and wicked have died. Christ said in the parable of the nobleman,— Occupy till I come. When he came he rewarded his servants according to their works; many of them must have died long before his return, for we still wait the return of the nobleman. For every idle word we must give account in the day of judgment. God will render to every man according to his deeds, in the day when he shall judge the secrets of men by Jesus Christ. Thus, the time when the wicked are to be punished, is set against the time when the righteous will be rewarded. The living again of the wicked is strongly implied in all such representations.

But it may be asked, why are the

wicked raised to be put to death again? For the same reason that the gospel is preached to every creature. The gospel is not preached for the purpose of being a savor of death unto death to them that perish, but that they might have everlasting life. The gospel is preached to induce men to lay hold of eternal life. So death is not abolished for the sinner, in order that he may die again, but that on account of death being abolished for him he may be induced to lay hold of the hope set before him, and thus secure everlasting life.

The above is submitted for the consideration of those who feel an interest in the subject.

J. A. SIMONDS.

Grand Rapids, Mich., July 19, 1858.

"The Religious Revivals in a French Point of View."

The American people furnish us a new example of the moral and intellectual disorder which we have had but too often to point out, and which might lead us to doubt their reason and their good sense. The fact of which we are going to speak is of such a nature that we truly do not know whether we must laugh at such quackeries, or pity them as the result of mental aberration which has its cause in effects until now unknown, of an unimaginable atmosphere.

A mysterious fever, of the most singular nature, has just broken out in New York, and in most of the States of the Union; it is well calculated to give a true idea of those people, who pretend that they are civilized.

From whence are the facts published in the American journals, derived? To what sentiment do they attribute their existence? What remorse has inspired them? That it is difficult to say, unless it be found in a repentance as extraordinary as the very fault of the financial mistakes of that nation. Whatever may be the cause, the fact is that for some time a *furor* of prayers—and what prayers!—has taken hold of the population of the Union; the places of worship are daily overcrowded with people,

weeping over their sins, and demanding absolution, each to their own God, and in the midst of revolting and ridiculous mimeries.

And it is not only in the places of worship that those exercises are practiced; public places, coffee-houses, theaters, concert rooms are the stages where those performances called revivals take place. They obtain a *succes de vogue*, and this vogue is well observed.

In fact, is there anything more singular and more curious than these solemn meetings where thousands of men and women kneeling in silence, interrupted by sobs and groans, and where at once arises the voice of an orator who relates the sins of which he has been guilty?—Another exclaims that he has been very unhappy, and entertains his brethren with his family affairs, and the grief which he finds in his household. A third publicly thanks God that his son has left off drinking whiskey, and has forsaken the bar-room for the place of worship. A woman implores the Almighty that He should move the heart of a young man whose indifference causes all her troubles; the last one claims the cure of a disease, and inveighs against doctors, and the advertisements published in the newspapers.

We would never finish should we quote all the scandalous stories told about those meetings, where it seems an entire population has lost its good sense. It is a trait of manners to be added to the portrait of Brother Jonathan. Hypocrisy could not be found wanting in him.

In the meantime, while this religious fervency seized the inhabitants of New York and other cities, they gave an example of the comedy which they play for an end which we are unable to guess.

In one of the streets of New York, and about the funeral of a rowdy killed by a pistol-shot in a bar-room row, a quarrel arose between two members of the fancy. One of those honorable gentlemen pretended that the rowdy Paudeen had been murdered in a cowardly fashion. The other maintained on the contrary, that he had only got what

ho deserved. In order to come to an agreement, a duel was decided. Seconds armed with revolvers, ordered the crowd to stand aside, as if a performance was in question, and the two men conscientiously beat each other unmercifully, to the great merriment of the bystanders. The police, as is always the case on such occasions, was not present. They were undoubtedly at the revivals. Here is what New York has come to.—*From the Paris Pays.*

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., SEPT. 15, 1858.

What is Truth?

Long years have passed since the walls of that memorable judgment hall echoed to these words of the Roman Governor, and how often have they been spoken since by perplexed and seeking men! We cannot now determine in what spirit Pilate uttered them; whether they were the spontaneous expression of a real desire to obtain knowledge of the truth, or a sneer at the pretensions to infallibility rife in those days, or whether he meant,—“What has truth to do with the matter now in hand? I do not sit here to judge of truth. What is truth?” But the original application of the words is of little moment,—their application to our own times is obvious, and easily traced. For there are wise men in these days, (as doubtless there were in the days of Pilate, and have been in all intermediate ages) men ready to affirm and maintain that *their* way is the right way,—*their* modes of thought the correct modes,—*their* idea of truth, the Truth itself. And in all ages has not this been a great and fundamental error, an error that has caused human and divine laws to be violated, and this smiling earth turned into a theater for war and violence, viz. that men have mistaken the nature of the truth they claimed as their own peculiar property?

Look at the furious Jews crying, “Crucify him! Crucify him!”

Look at the Moslem, dashing into the battle ranks with his cry of “*Allah il Allah!* There is but one God, and Mahomet is his Prophet!”—dashing to meet a foe whose creed denies salvation to all out of the pale of the Holy Catholic Church. Read the history of the Christian Church down to our own day, when the Episcopalian points to his Athanasian Creed as *the* Truth, which if you do not believe, you must without doubt, perish everlastingly,—when the different dissenting sects have each their own Truth, for which they are ready to wrangle and and struggle till poor Charity, “the fairest of the three,” is fain to hide her blushing face. And when you see all this, do you not at the same time see, rising high above them all, pure, unmov'd and serene: a majestic form, from whose holy lips falls the solemn sentence, “Thy word is Truth.” Not *thy* words, proud Pharisee, nor thine, deceitful Sadducee, nor thine. O Orthodox Churchman, nor thine, O Orthodox Dissenter! but the words of Him, whose first and great command is to “love *the Lord thy God* with all thy heart, and *all* thy soul, and *all* thy strength, and *thy neighbor* as thyself!”

Here, then, is a plain answer to Pilate's question. Speculate, O man, on points of doctrine, if thou wilt! Thy mind must seek to reach more than it ever will attain here,—such is its nature, and to strive after the unattainable is a part of thy earthly discipline, but beware of setting up a false idol,—beware of calling thy crude notions, thy fallible beliefs, by the holy name of truth, and then of condemning thy neighbor because he will not fall down and worship it with thee!

“What is truth?” If a man love God and his neighbor, he has found the truth. If a man love God, that man's mind has attained a point from whence all mere doctrinal questions appear of small importance,—dwindle into mere shadows, compared with the great light which has dawned upon him. For with the love of God there enters into the soul a deep and ear-

nest belief that as He is, so He is the rewarder of them that diligently seek him, and God is not best sought by vain inquiries into His nature, by vague surmises as to His mode of operating through nature, or by presumptuous questionings as to the extent of His veritable manifestation thro' Jesus Christ.—No, the man who seeks for truth feels rather that He, the Truth, is nearest to him, when he is to the best of his ability leading to a true life,—when he is removed far above the falsities and mockeries which alas! form so large a portion among the ingredients of our social existence. He will not judge of his neighbor's worth by the number of carriages he keeps, by the costliness of his dinners, and the amount of his balance at the banker's. He will not esteem that author the greatest whose books sell best, nor listen with the deepest attention to the orator whose periods are the roundest, and whose wit is the most subtle. He will not call that man a hero because he have gained many battles, nor this one a patriot because he proclaims most loudly his country's wrongs. No, by the light which shines within his soul, he applies one inflexible touchstone to all pretensions of what sort soever,—the touchstone of truth,—and if they will not stand the test,—if they are not what they assume to be, he throws them aside as worthless. And as he is careful to detect falsehood in things *without* him, so is he watchful to keep truth alive and bright *within* him; watchful to walk as "seeing Him who is invisible," to rise each day resolved to go steadily on with the work allotted to him doing it with all his might, aiding his neighbor to the utmost of his power, keeping for ever in view the end of all earthly toil and earthly discipline.—the fitting of man for a state of being where truth will reign pre-eminent.

Yet some scrupulous theologian may say, "a man may be exemplary in all his social and domestic relations, and yet be far from the knowledge of the truth." To this objection a voice of greater power than any other that ever spoke on earth, has replied,

"If a man *do* my commandments, he shall know of my doctrines." Live a true life, and your opinions will not be far wrong; live according to the Word which is truth, and the opinions you form on speculative points of doctrine will be leniently judged, on that great day when the secrets of all hearts shall be disclosed. A. P.

The Kingdom of God taken from the Jewish People.

"Therefore, I say unto you, the kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof."

Some think this remark of our Lord's is an absolute veto on all the promises and prophecies concerning the Jewish nation. Probably, if they had received Jesus as their Messiah, they would have become a kingdom of kings and priests, and would have ruled the world, an honor reserved for the church of Jesus Christ, which the Jews lost by rejecting Jesus as their king. If Jesus had not died, he probably would not have been exalted to the high position of occupant of the Father's throne, because he became obedient unto death, even the death of the cross.

"God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things under the earth," &c.

What precise condition the world would have been under the reign of Jesus, if he had not died, it would be difficult to say. But it was just as certain Jesus would be rejected and cut off from the living when Daniel and Isaiah wrote, as when the Jews caused him to be nailed to the cross: and God's plan has not been altered, nor He taken by surprise. He knew when He made his law and said, "Fulfill this law, and thou shalt live," that by the works of the law no flesh living should be justified. Yet for wise reasons God offered life to those who kept the law. So when he made a sincere offer to the tribes of Israel to become a nation of kings and priests,—

He knew they would fail of the blessing. On this account by the determinate counsel and foreknowledge of God, Jesus was delivered into their wicked hands and crucified and slain. On this account the rule of the world is taken out of their hands, and given to Jesus and his church: they are to judge the world, rule the nations with a rod of iron, &c. This seems to be typified in the history of Jacob's family.

Joseph had his inspired dream, that he, contrary to Jewish family order, was to be exalted to rule his father's family, altho' the youngest of the family. His older brethren hated the divine plan and attempted its defeat by killing or selling Joseph, saying, "Behold this dreamer cometh: let us kill him, and see what will become of his dreams." God overruled their wicked designs to his own glory and the deliverance of Jacob's family.

Joseph, the rejected one and his family, occupied the place of royalty, reigning over the Gentiles and over his brethren. But they were saved according to the purpose and promise of God as a people, but occupied a secondary place, being made rulers over cattle, typifying the Adamic rule, we think, of the tribes of Israel when returned to their own land again. Instead of being a nation of kings and priests, to rule the world, they will simply occupy a conspicuous place among the nations of the earth.

"In that day shall Israel be third with Egypt and with Assyria; even a blessing in the midst of the land, whom the Lord shall bless, saying, Blessed be Egypt my people, and Assyria the work of mine hands and Israel mine inheritance."

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out. For of him and through him and to him are all things, to whom be glory forever. Amen."

Hartford, Ct.

C. BOARDMAN.

SLANDER.—Slander is a vice which strikes a double blow, wounding both him who commits, and him against whom it is committed.—*Sourin*.

A Conversation—Election.

A.—Brother B., I have been wishing to have some conversation with you about the doctrine of Election, which I am told you hold.

B.—Well, Bro. A., I have no objection to such a conversation, but probably you expect to find a material difference between us which will lead to a little controversy.

A.—It is quite likely that I can't agree with you, if you believe as I have been told you do. But I have wondered whether you could believe anything so unreasonable.

B.—We had better first of all ascertain how far, and wherein we differ. If we are to have any dispute, let us know what it is about. Will you then first answer me a few questions as to your belief,

A.—Most willingly.

B.—Do you approve of God's government, and think he does what is right?

A.—Certainly.

B.—You allow that he permits things to be done that are wrong. Do you think he does right in suffering men to act freely and commit sin?

A.—I suppose he does.

B.—Then do you think he intends to do right?

A.—Yes, certainly.

B.—So far we agree. There is just one more step. When do you think God first intended to do right?

A.—Why, he always intended to do right?

B.—Very well, that is election enough for me. I believe no more. The doctrine of election is *that God always intended to do what he does, and always intended to permit what he permits*. We hold that he is holy and righteous in all his ways.

A.—But don't you hold that God fore-ordained whatsoever comes to pass?

B.—Certainly. That is merely expressing the same thing by other words. That fore-ordination is simply the intention that God always had to do right, and righteously to leave man a free agent; and suffer some free agents to do wrong, to punish

mon for their voluntary sins, and to bound and overrule sin for his own glory.

A.—That view seems reasonable, but is new to me.

B.—Look at it again, and see whether it is not reasonable. God does right; he intends to do right; he always intended to do right.

Then as to his permissive decrees, relating to the existence of sin; he does right in suffering men to be free agents and of their own free choice to sin. He is right, in holding back and restraining men, and bounding their sinful actions; he does right in educating good out of evil, and "causing the wrath of men to praise him, while he restrains the remainder of wrath." He does right in punishing sin, and he always intended to do so.

Can any one object to God's determining beforehand to do right?


A.—Certainly not.

B.—Nor to his always intending to do right?

A.—No.

B.—Then we are agreed, and can have no controversy.

Presbyterian Herald.

 The Conference to be held at Springfield, O., is in *Clark* county.

JEWS ADMITTED TO PARLIAMENT.—The passage of the Jewish Emancipation Act has been attended with extraordinary demonstrations of joy by the Israelites of Europe. The Jews of London intend making some substantial testimonials in gratitude to those who were prominently engaged in the reform measures of the Liberal party.

THE CHINESE WAR ENDED.—The first news by the Atlantic Telegraph is that of the close of the war between the English and French Governments and China. We were not expecting this result from the late attack on the Takoo forts. Still there could not be any reasonable doubt of the final result, for England and France combined, though they might have some hard work to do, still it would be, in conse-

quence of the extent of territory, rather than from any skill of the Chinese contestants. The terms are not given in full, but it is announced that China is to pay the expenses of the war, and is to open the whole empire to the Christian religion! The world itself ought to be astonished at the rapidity with which events are introduced, as well as at the instant communication of news over the whole earth.—What next?—*Sabbath Recorder.*

The Editor.

(D. V.)—will speak to the people at the Conference at Springfield, O., commencing Sept. 29th.

Restoration of Israel.

In the August number of the *Occident*, (a Jewish paper, published in Philadelphia,) a writer expresses the sentiments of a large portion of that people relative to their restoration to the land of their fathers in the following words:—

"Reflecting on the happy change which has come over us, that we are now standing so very high everywhere and in all countries, where we have been during 18 centuries, and until within our own memory, perseveringly pursued to destruction: and considering how literally are being fulfilled the words of Isaiah, when speaking of the Messianic time, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and that by the wonderful discoveries and inventions of late made by science, with how much facility large bodies of people can now be removed from one part of the globe to another, will now our modern wise men and philosophers deny that there is but one step now to complete our glorious restoration?"

"The happy change" of which this writer speaks, as we humbly conceive, is the fulfillment of Dan. xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble," &c. Daniel's people were the

Jews of his day, and their posterity are their children. It was the children of "the time of the end," for whom Michael was to stand up. "The happy change" which has come over those children within a few years past, and which still goes on among them, is conclusive evidence that God's favor is turned toward them: that Michael is standing up for them to effect the great work of their restoration.

When Daniel's people were to be delivered from their bondage in Babylon,—Michael stood up for them. It seems that the "Prince of the kingdom of Persia withstood" the "man clothed in linen," "one and twenty days," when Michael came to the assistance of his fellow-angel, and by their united influence the Persian Prince was prevailed upon to issue his decree for the restoration of Daniel's people. Dan. x. 5, 13.

Angels are ministering spirits, or agents, in carrying out the great designs of their Creator; and if they could and did influence *heathen* rulers to act favorably toward the Jews in Daniel's day, we see not why they may not influence professed *Christian* courts to do the same in our day. The prophecy under consideration and the facts in the case, fully justify the conclusion that they do this.

What was *the* grand design of the Ruler of nations in bringing on the late Russian war? But few seem to understand this. We look upon this war thus: Michael was engaged in effecting the restoration of Daniel's people to their own land which was under proscriptive laws. The Jews could neither hold land, nor enjoy their religion in Palestine. These obstacles must be removed. God works on the minds of kings as well as peasants, by the power of motive; hence the Grand Turk must be induced voluntarily to remove all disabilities of the Jews, in Palestine, and guarantee their protection there, before their restoration could take place. And how did the Russian war bring this about? While the combined armies of the Allies were engaged in aiding the Sultan in holding in check

and turning back the Gog power, Michael seems to have been contending, not with the Prince of Persia, but with the Prince of Turkey, to induce him to remove all disabilities from the Jews in their land.—And how was this done? By the diplomacy of England: for while that war was raging, in 1854, "a despatch from the Foreign Office, written with Lord Clarendon's own hand, was sent to Constantinople,—urging upon the representative of the English empire to do all that lay in his power to effect the emancipation of the Jews, allowing them to hold land, and to enjoy every civil privilege in Palestine." This representative of the English empire doubtless reasoned thus with the Sultan:—If we fight your battles, you must emancipate the Jews. The request was granted, the emancipating firman was issued, the object of the war was obtained, Gog was turned back, and the war terminated.

The recent admission of the Jews as members of the British house of Commons, is another evidence that Michael is engaged in the restoration of the children of Daniel's people. The opposition to this important measure has been long and heated on the part of the enemies of the Jews, but Michael has prevailed, and the Jews with the mighty power of their immense riches, are now eligible to the highest offices in the British nation. Why then, it may be asked, are they not at once restored to their own land? They are free to go there, if they will. They can purchase and hold land if they choose to do so; the land is productive, and they are abundant in means to defray the expenses of their journey to that land, and in tilling it. The work of preparation for their restoration, appears to be nearly accomplished; or, as the writer in the *Occident* says, "there is but a step now to complete our glorious restoration."

The deadly enemies of God's ancient people still hold possession of Palestine.—To remove them peaceably, or convert them to Christianity, is impossible. The recent privileges granted to Jews and Christians in that land, has fired with a

murderous zeal, those Musselmen, so as to lead them to commence in the horrid work of massacre of the Christians among them. And now what may we reasonably look for next? Will this work of human butchery in Palestine, of Jews and Christians, be suffered long to continue? And will the work of Jewish restoration thereby be defeated? We think not, for Michael is evidently overruling this whole work, and will therefore bring it to a right termination. But *how* will he do it?—This being in the future, we cannot therefore speak in reference to it with that confidence with which we can speak of past events; yet we may offer an opinion.

Those ignorant, superstitious murderers who now possess the land of Palestine must be destroyed, or subjected to some efficient, civil government, before the restorations of the Jews can take place.—There is not power in the Turkish government to do this. Hence the European powers must either take the matter in hand, divide the Turkish empire between them, either peaceably or otherwise, Russia taking Constantinople, France, Egypt, and England, Palestine: or they must consent quietly to be lookers on of the scenes of persecutions and death, that will continue until every Jew and Christian there is either massacred or driven from the Turkish empire. The latter they never will do; therefore the former evidently will soon be accomplished by them.

It is possible to have this take place, as we conceive, without involving Russia,—France and England in a war with each other *at first*, though it would end in this. All the war that would necessarily be the *immediate* result of such measures, would be between Turkey on the one part, perhaps aided by Austria, and Russia, France and England on the other part. It would be of short duration however, for the “many ships,” and the numerous military hosts in Russia, France and England that are now ready for the accomplishment of this work, would do it up in a hurry, like a “storm,” or a “whirlwind,” as the word

of prophecy foretells it will be done, or as the wilful king will be conquered.

But we will not speculate on future events any more. Of one thing however, we are very sanguine, viz.: that Him who holds the destiny of the nations in his hand is now moving them to take another important step in preparing the way for the restoration of his people. And whether it will be taken in a general war, or otherwise, the future, we think, will soon determine. We are inclined to the latter opinion: for it seems necessary that the leading powers of Europe should be at peace and agreed among themselves relative to the Turkish power long enough for the Jews to return to Palestine in sufficient numbers to erect the “unwalled villages,” and become rich in gold, cattle, &c., as predicted by Ezekiel, before the invasion of their land and city by Gog, and the time of trouble that will then exist among the Jews, and throughout the world.

Oriental Mythology and Scripture.

The correspondences of Oriental mythology with the Old Testament history are often so marked as to afford striking confirmation of the historical records of the Bible. Many such correspondences have been brought to light by recent researches into the religion of Assyria and Babylon.

In this respect a most valuable contribution to our resources for the illustration of the Old Testament, is made in the annotations of Sir Henry Rawlinson and Sir Gardiner Wilkinson upon Herodotus. Indeed there has not been published within our time a more important work upon ancient Oriental history than the new translation of Herodotus, with copious notes by Mr. George Rawlinson, and the accompanying essays of Col. Henry Rawlinson upon the cuneiform inscriptions of Assyria and Babylon, and those of Sir J. G. Wilkinson upon the hieroglyphics of Egypt. As this costly work is not likely to be republished in this country, we shall occasionally give our readers some of the results contained in its pages.

With respect to the correspondence between Oriental mythology and Biblical history, some curious facts seem to be established. Among the divinities of ancient Assyria the god Asshur stands pre-eminent. He is "the father of the gods;"—"the king of all the gods." This great god is peculiar to the pantheon of Assyria. "The country of Assyria derived its title from him; and as the patron deity of the nation, he also imposed his name upon the capital city of Asshur. The laws of the empire were the laws of Asshur;—he was all and everything so far as Assyria nationality was concerned. These facts are derived from the cuneiform inscriptions.

In view of them Col. Rawlinson remarks, "It is hardly permissible to doubt that Asshur must be the deified patriarch of Genesis, Asshur the son of Shem."

A similar correspondence—though less clear etymologically—seems to exist between the god Nipra or Niprut, the deified hunter whose name appears so often in the inscriptions, and the Nimrod of Genesis, the mighty hunter who founded Nineveh.

In the prophecies against Babylon special mention is made of a god Merodach—Jer. i. 2—and we read in Isa. xxxix. 1, of a king Merodach-Baladan, who sent letters and a present to Hezekiah. Now it appears from the Babylonian inscriptions,—that from a very early period Merodach was the tutelary god of Babylon, and that many of the kings of Babylon assumed the name of that divinity as a prefix to their own. Such correspondences are remarkable.

The author of that interesting little volume, "Yahveh-Christ" was, we believe, the first to suggest that the "Sacred Tree" of the Ninevite Sculptures is the Paradise Tree of Oriental tradition.

An elaborate work upon Tree-Worship has lately been published at Berlin, by Carl Botticher. The author treats of Tree-Worship, as it existed historically, in Greece and Rome; in Scandinavia, among the old Norsemen; in Persia and upper Assyria or Nineveh; in Egypt and India.

Botticher confirms the solution of Tree-Worship, suggested by Mr. McWhorter.—Sir Henry Rawlinson takes the same view. Wilkinson traces it from Egypt back to Asia. And it would seem that in this wide-spread worship of the sacred tree we have a memorial of the tree of life in Eden. The buried East is yet to rise a living witness for God's eternal truth.

THE ASIATIC WORLD.—The Paris *Debats* is of opinion that some mysterious agency is undermining the old Asiatic world. In pointing out to France the necessity for being prepared for an event which cannot fail to throw open to the sagacious and the bold invaluable spoils, the possession of which will confer political power, it says:

"In the East an extraordinary crisis is at hand. From the shores of Morocco to the Pacific coast the numerous barbarous or corrupted races are being undermined by war, anarchy and revolutions; they crumble at the touch of the West, which inundates them with its civilization. Europe is making wise and praiseworthy efforts to avert this grand catastrophe, but it must not nurse deceptive allusions; its wisdom and moderation can only render the transition less violent and sanguinary; *the catastrophe itself is inevitable.*"

The Transatlantic Telegraph.

The most wonderful event in this age of wonders is that which was announced on Thursday last. In a moment the intelligence was flashed from Newfoundland southward to New Orleans, and westward to a thousand stations scattered over half the breadth of the continent, that the project of a telegraphic communication between the continents separated by the Atlantic ocean, has been realized. Everywhere, without concert, without any previous arrangement or proposal, the joy of millions broke forth in spontaneous and simultaneous demonstration. Man's appointed and legitimate lordship among the works of God in this lower world—the

extent of his commission to subdue the earth and to have dominion over it—was never before manifested on so grand a scale. It would be irreligious not to take notice of such an invention in its relations to God, to the methods of his providence, and to the progress of his designs in this world.

God made this world with all its riches, that it might be, from age to age, the habitation and possession of the human race till earth and heaven shall pass away. Man was created with his distinctive faculties of knowledge and contrivance, that he might be the lord and possessor of all inferior things; and that, in the exercise of his dominion, he might explore and discover all the wealth of his inheritance,—and, filling the earth with human life and comfort, might fill it with the knowledge and the praise of the Creator. The world, as God has created it and given it to man, is a storehouse of resources which man is to develop, of materials upon which he is to employ his labors and his skill, of principles which he is to discover and apply to their uses, of natural laws which he is to ascertain that by them he may have dominion of elements and forces which he is to subdue.

Almost the entire history of man's advancement in the world, (since that original apostasy by which human nature gravitates toward barbarism,) is the history of the progress which he has made in discovering for his own guidance the hidden laws, and thus subduing to his own use the diversified and mysterious forces of material nature.

First he becomes acquainted with such natural powers as are immediately available, and with the more obvious and facile uses of things around him. Then as he advances in the investigation and conquest of nature he finds new uses for the most familiar things, and not only so, but laws and forces which at first were latent, are brought to light, and become in their turn subsidiary to farther explorations into the unknown capabilities of nature, and subservient to man's use in replenishing and

subduing the earth. Certain simple mechanical powers have been in use, apparently, ever since man began to be—such as the lever, the wedge, the elastic force by which the bent bow sends the arrow to its mark, and (from a date beyond authentic history) the water-wheel. But how many ages did the world wait before there was even a dream that the elastic force of the invisible vapor which bubbles up from heated water and is condensed into a visible cloud when it rises into the cooler air, was to become, as it now is, the most potent and at the same time the most tractable of all the agencies that can be substituted for the muscular strength of human limbs?—Less than 200 years have passed since the first rude attempt to construct a steam-engine; less than 100, since the power of steam was really subdued and harnessed for the service of mankind; but to-day there is no civilized land where the steam-engine is not at work in the various arts that contribute to human comfort or human advancement, and doing more than myriads of human laborers could do without it. It is just 51 years since the first successful attempt to apply the steam-engine in aid of navigation, and how soon has that success changed all the commerce of the world! 31 years ago, the same power was successfully applied to locomotion on land; and now the locomotive engine is hissing and roaring along its path in all civilized and some half-civilized lands, and the iron ways of commerce are more than enough to encircle the globe. Such is the accelerated impulse which human discovery and contrivance have given, in these last days, to the work of subduing the earth with all its capabilities to the service of its constituted lord.

From the beginning of the world man has trembled at the lightning in the sky—the sublimest symbol of God's awful power. It was not dreamed that lightning was the manifestation of an element which was to be subdued and made subservient to human uses. Thousands of years ago it was observed that certain substances, if excited by friction, had a sin-

gular power of attraction and repulsion, and would sometimes give out a mysterious spark. None dreamed that under these phenomena there lurked a force which man was to subjugate. Still less was it imagined that these phenomena were of the same sort with the lightning. Only about two centuries ago, these phenomena began to be more accurately and inquiringly observed, under the name of electricity; and just 106 years ago, in one of our summer thunder-showers, our own Franklin made the discovery that these phenomena and lightning are identical.—The immediate result of the discovery was that arrangement, now so familiar, by which the thunder is disarmed of half its terror, and its bolts are so often rendered harmless.

From the earliest ages the mysterious phenomenon of magnetic influence in pieces of iron that have in some way acquired a power of attracting other pieces of iron, was observed and wondered at; but for almost two thousand years after the first notice of that phenomenon in history, it was not observed as a practical thing that a magnetized needle points always northward. The observation of that fact became the invention of the mariner's compass; and so it gave to mankind a power which revolutionized—we might almost say, created—the art of navigation,—and achieved the discovery of seas and continents before, unknown, and changed the once impassable ocean into a free highway of intercourse among the nations.

68 years ago, another series of discoveries began, connecting electricity, under the name of galvanism, with chemistry or the analysis and combination of material bodies. Only 39 years ago, a mysterious relation between electricity or galvanism and magnetism began to be investigated, and out of those observations and inquiries came, in 1837, the invention of the magnetic telegraph, an invention that was first made practical on any wide scale of usefulness by our fellow-citizen, Professor Morse. So suddenly and extensively has

that invention gone into use, (if we may accept the statement made by a contemporary,) that to-day there are more than 35,000 miles of telegraphic communication in the United States—more than 5,000 in the British American Provinces—more than 10,000 in Great Britain—more than 100,000 in the world. Already those lines run in every direction over the continent of Europe, and under many of the adjacent channels, straits and seas. Already they are spreading like a network of nerves over India, and hastening to a complete connection between India and Europe.

And now, after three unsuccessful attempts, the line of communication has been laid beneath the Atlantic. Depths heretofore deemed fathomless have been carefully sounded; the vast channels and depressions, the abysses and jagged peaks of the ocean's bed have been measured and mapped like ranges of mountains on land: a way has been found which seems as if it had been prepared for this very purpose from the foundation of the world; miles below the ever-agitated surface, the slender wire, (only one-sixteenth of an inch in diameter) deftly twisted and carefully coated, is reposing on its sandy bed where neither storms nor currents can disturb it; and at this moment signal flashes are passing in either direction between this new world and the old.

It is not for us to venture on any prediction of what consequences are to come from this achievement. No human foresight can anticipate the results, Commercial men cannot tell what the results will be in relation to commerce. Statesmen cannot tell what the results will be in relation to diplomacy and the alliances and intercourse of nations or in relation to the progress or decay of existing empires.—Scientific men cannot tell what the results will be in relation to science—what new penetration into the mysteries of nature, what new subjugation of great physical forces to the mind and will of man, will come in natural succession from this victory. Yet it is for us to know that the

event which has just taken place before us, is not a barren marvel merely, but must be forever conspicuous in the chronology of the world's progress. It is not a human achievement merely—"it is the Lord's doing,"—one of God's great waymarks in the course of time.

To us, as Christian men, is given the advantage of seeing this event in connection with the promises and prophecies that were of old. It is our privilege to know that this event marks a new stage of progress toward the long-expected consummation when the earth shall be filled with the knowledge of our God and the victorious kingdom of our Redeemer. *To us it is like the sounding of an apocalyptic trumpet—a new signal that the kingdoms of this world are soon to become the kingdoms of our Lord and of his Christ.*

Regarding the event from this point of view, we cannot but observe a cheering significance in the fact that the connection now established between Europe and America, connects immediately, and brings into the most intimate proximity, the United Kingdom and the United States. We cannot forget that the fusion of races in the British islands is the origin and the main stock of the American people—that the mingled blood of Cambrian, Caledonian, Celtic, Saxon, Danish and Norman ancestors is in the veins alike of either nation. We cannot forget that the two nations speak one language, and that language the most familiar, living dialect of Protestant Evangelical Christianity. We cannot forget these two nations above all others, by the natural process of colonization and emigration, are spreading their common language, their common literature, their common institutions of religious liberty,—of personal freedom, and of municipal self-government through the world. We cannot forget that every form of faith and worship, and every form of thought existing in either of these two nations, exists also in the other. We cannot forget that in the spontaneous efforts of philanthropy and Christian zeal for the relief of human wretchedness, for the advancement of soci-

ety in knowledge and in all the means and securities of human well-being, . . . these two nations have long been moving upon parallel lines of progress. We cannot forget how much of hope for the world is depending upon these two nations above all others—how mournful the gloom would be if the light of either should be extinguished by some dire catastrophe or more dire apostasy from the first principles of righteousness. We dare not suppress the hope that the new connection between these kindred nations, shall be a new bond of fraternity, a new guarantee for liberty, a new force to strengthen the protest against old wrongs, and to aid the predestined victory of the right, a new alliance of Christian sympathies and efforts for the salvation of the world, *Annus mirabilis!* Of all the years since Christ, what one is more memorable than this? Are not such manifestations of God to be accepted in humble faith as intimations that the day of promise is at hand? "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and *there was no more sea.* And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—*Independent.*

The great events passing before us compel the acknowledgment of the hand of God in the accomplishment of his purpose at this time, though we see very imperfect conceptions of that purpose. There are many encouraging and elevating thoughts in the above, and some strongly tinged with the prevailing error of the churches in relation to the kingdom of Jesus Christ and the Father. However, we have not time for remarks, but commend the great subject to the reader, and trust it may prove a harbinger of the "good time coming."

S.

Western and Southern Tour.

WE have recently performed a very interesting tour through parts of Pennsylvania, Ohio, Michigan, Indiana and Illinois, in all a distance of not far from 1,500 miles.

August 19, we spoke to a small but intelligent audience, in the court-house, in the pleasant town of Warsaw, Ind., and from the information we obtained relative to the state of the cause we advocate, in that village and the surrounding country, we judge that a very favorable door is open there for doing much good. Bro. Chaplin is doing what he can in that region, but the field is too large for him or any one man to occupy. If some other efficient and faithful laborer could locate somewhere in that section of country, and devote his time to the work of the ministry, we think he would receive a good support, and be the means of raising up many strong churches on the true gospel foundation. Should any minister of the right faith and works wish to visit that section of country, they will find a welcome home at the house of Dr. R. Willard, in Warsaw,—where we were kindly entertained during our sojourn in that place.

We reached Plymouth, the county-seat of Marshall co., Friday, Aug. 20. An appointment for us to speak in the evening was soon circulated through the town, and at the hour specified, we had the privilege of addressing in the Court House, a good audience, who listened with marked attention to a discourse of between one and two hours, on the Millennial reign of Christ. Could we have continued our meetings in that place a few weeks, we feel very sanguine in saying that a goodly number of converts to "the faith" would have been made, if not a strong church. As it was, we trust our labor was not in vain in the Lord. Our aged, faithful and worthy brother and Elder, H. Logan, and a few other good brethren reside at Plymouth, with whom we enjoyed a very agreeable sojourn.

Saturday and Sunday, Aug. 21, 22, we spent in a neighborhood several miles south of Plymouth, where a strong

church of our brethren is located, and where Elder H. Barnhill resides. In this place we addressed the people five times on the various topics pertaining to the precious faith and blessed hope of the gospel, and hope that our labors on this occasion will bring forth some fruit to the glory of God. Elders Logan and Barnhill, if we mistake not, are the only ministers of our faith who are devoted to the work of the ministry in this extensive gospel-field, and the former being aged, and the latter obliged to labor on his farm a part of the time to procure a support for his family, as a consequence, comparatively they can accomplish but little in the spread of Bible truth in new places. What is wanted in this, and many other similar localities, is an unfettered, efficient and faithful ministry, who can devote their entire time and energies to the work whereunto they are called: the cause of truth would then prosper in their hands, churches would be gathered in places where none now exist, and those weak and scattered flocks in many places which are now ready to perish, would become strong and influential bodies, exercising a saving influence in the communities where they are located. It is to be hoped our brethren who are blessed with a competency in this world's goods, will do what they can to further this worthy object. If we love the cause of truth, we should manifest that love by doing what we can to sustain that cause.

Tuesday, Aug. 24, we reached Crane's Grove, Ill., and found a public debate had commenced on the Seventh-day-Sabbath, between J. Waggoner and Eld. J. M. Stephenson, the former affirming that the day should be kept by Christians, &c., and the latter on the negative side of the question. We shall not attempt to give a report of this three days' discussion, as our brethren had their reporter on the ground, and in due time they will give the position and arguments of the respective disputants to the public in book form, together with other interesting matter touching this question; hence all that we can say about the matter now, is simply to relate some of the

more prominent facts pertaining to this meeting, as they came under our observation, and were related to us.

The Sabbatharians had rallied their strength, with their tent, and visionist, Mrs. E. White, to more effectually establish their cause. They had been holding a series of meetings in their tent for several days previous to the commencement of the debate. We could not learn, however, of any converts being made to their peculiar dogmas, though their oracle, Mrs. White, had three of her mesmeric visions during their stay in the place, ostensibly to give sanctity to what they could not otherwise induce the people to receive as truth from their hands.

Elder Waggoner is evidently their strongest man and best disputant, and notwithstanding he was assisted by their wisest counsellors, he met with a signal defeat on the occasion; not, however for the want of ability, but on account of being on the side of error. His positions being assumed, and his evidence of the same character, as a matter of course he was weak and powerless in the hands of his opponent, who was not only invulnerably entrenched in the truth, but was perfectly familiar with his opponent's theory, and therefore its absurdity was easily made apparent to the people.

The debate in the tent closed on Thursday, and on the evening of the same day, our general meeting and conference commenced in a commodious schoolhouse, in the neighborhood. The house was crowded, including a good representation of ministers and laymen of the Sabbatharian faith. At the close of Bro. H. V. Reed's discourse, we took the liberty to review the debate, and told the people that Elder Waggoner had not presented one particle of positive evidence to sustain his theory, and called upon him or any one else to do it then, if they had any such evidence to produce, assuring them if they would do it, we would become at once a convert to their views. Elder Stephenson made a similar declaration, but no attempt was made to produce such evidence. The people saw the weakness of the Sabbatharian

position, and the beauty and strength of the truth as advocated by Bro. Stephenson and others. The evidence of this was in the fact that sinners turned to the Lord, and manifested their faith by repenting of their sins, and putting on the Lord in baptism. Eld. H. Collings had baptized *twelve* obedient souls when we left the place, and a number of others were under deep awakening, and it is hoped ere this have put on Christ in baptism. In a word we have never witnessed a more signal triumph of truth over error, than was manifest on this occasion.

It was truly gratifying to see at this meeting Elders H. Collings, R. Chown, L. Jacobs, J. Howell, J. M. Stephenson, H. V. Reed, and a large representation of our brethren from different sections of the country, from whom we learned that the cause of Bible truth is gradually progressing in some of the Western States. New churches are being gathered. Young men of promise are entering the ministry, baptizing seasons are more frequent than for some time past, and unanimity of sentiment prevails among the brotherhood. All seem to feel the necessity of order and concert of action among us. A conference was organized, embracing northern Illinois and southern Wisconsin, which bids fair to become a strong and efficient body in advancing the cause of truth in this day of fables.

Thursday evening, Sept. 2, we met with the brethren at Old Union, Ind., it being the commencement of their yearly conference, which had been previously appointed at this place, and without exception, it may be ranked among the best meetings of the kind which it has been our privilege for a long time to attend. It was interesting, not so much on account of numerous conversions and baptisms being witnessed on the occasion, for only two were baptized during the meeting—but because the attendance of ministers and brethren was large, who were enlightened, united, and engaged in the truth, and in a number of instances made very cheering reports of the prosperity of the cause in the field.

of their labors. A number of new churches have been gathered during the past season, new additions have been made to other congregations, effectual doors are being opened in various directions for the preaching of the Gospel, a church of 80 members, and another of a less number, of the Reformers, not long since have come over as a body to "the faith" as we teach it—a strong conference is well organized, and has entered into efficient measures for the advancement of the truth within its bounds. In a word, we know not a State in the Union where the cause of truth is more permanently established, and has more able advocates, than it has in the State of Indiana.

In this conference, as well as in the Illinois and Wis. conference, the cause of *christian liberty* is well understood, and held sacred among them. While they contend for a strict adherence to the literal word of inspiration in matters of faith and duty as christians, they are not disposed to divide and cast each other off as sinners on account of an honest difference in *opinion*. Hence we found them, as a general remark, free to express their disapprobation of the course which some have taken among us relative to the pre-requisites to baptism.—We had been fearful that a formidable division would be produced in our ranks on this question, but from what we have learned at these meetings, our fears in this respect are dissipated. While our brethren urge baptism as a necessary pre-requisite to the attainment of the name of Christ, &c., they are far from believing that perfection in degree, in the faith of the gospel, or the things pertaining to the kingdom is required before baptism. We consider this question now measurably settled among us, and therefore, that further controversy on it is not called for: still we do not close our columns against it.

Our call at Tecumseh, Mich., was not so much to preach the Word there, as it was to see our daughter Mary M., who has recently been married to Mr. E. Morehouse of that place, and also H. Adams, a brother-in-law and family who

also reside there. We, however, had the privilege of giving a discourse on the glorious restitution spoken of by all the holy prophets, to a respectful audience, in a commodious hall which was procured for this purpose. Some few of those in attendance appeared to be interested in what they heard; while others evidently neither understood nor cared much about the matter. Still we think that if a suitable effort could be made at Tecumseh, an interest might be waked up in that community, relative to these things, which would result in bringing some who are now in darkness, to a saving knowledge of the truth.

In conclusion, we mention with gratitude the tokens of hospitality, and benevolence which we received at the different places where we called on this tour. May eternal life in the world to come, be the exceeding great reward of these true children of God. J. M.

Rochester, N. Y.

Expositor The present number of the *Expositor* was nearly all in type when we returned from our recent Western tour; hence Bro. G. W. Proctor's communication, Bro. Chown's report of the Debate at Crane's Grove, and other communications, all of which were among our letters received in our absence, and waiting for examination, are necessarily deferred, and may be expected in the next number of the paper.

Capture of the Temple at Jerusalem.

The royal porch of Herod, with its double aisles and central nave, the noblest feature of temple, now blazed from end to end. Hundreds of the Jews perished in this storm of fire. Titus called his chiefs together, and deliberated on the fate of the sanctuary. Destroy it utterly, exclaimed some, retain it for ransom, suggested others; but Titus himself, so at least we are assured by his panegyrist, was anxious at all events to save it. Perhaps he regarded it as a trophy of victory, possibly he had imbibed in his Eastern service some rover-

Mary Morehouse = daughter of J. Morehouse

ence for the mysteries it enshrined; and even the fortunes of his family disposed him to superstition. He ordered the flames to be quenched; but while his soldiers were employed in checking them, the Jews sallied from their stronghold; a last struggle ensued. Titus swept the foe from the court with a charge of cavalry, and as they shut the gates behind them, a Roman, climbing on his comrades' shoulders, flung a blazing brand through a lattice opening.—The flames shot up; the Jews shrank, shrieking and yelling, from their parapets. Titus, roused from sleep to which he had for a moment betaken himself, commanded or implored his men to save their glorious conquest.

But his voice was drowned in the tumult; his gestures were disregarded; the soldiers burst the gate or scaled the walls, and rushed in headlong, trampling in their frenzy upon one another, and hewing themselves a way through the shattered masses of the enemy. The stair of the Holy Place ran with torrents of blood, over which rolled the bodies of the dead; but the women and children, the old and helpless had collected around the altar above it, and there was consummated the sacrifice, the bloodiest and the last of the Ancient Covenant. Through the flames and smoke, over the dead and dying, Titus forced his way into the Holy of Holies, and gazed for a moment on the wonders, so vaunted by the Jews, so disparaged by the Gentiles, which neither Gentile nor Jew, the High Priest alone excepted, was ever suffered to look upon.

Here the fire had not yet penetrated. He rushed forth to provide for its protection, urging his men with words, and even with blows, to stay the advancing surges. But their fury was deaf, their cupidity was insensible; they had caught sight of the gates plated with silver, windows lined with gold; the sanctuary, they had heard, was filled with unimaginable riches, and they feared to be balked of their plunder. While their chief was still parleying with them, a soldier, who had pushed within the veil beside him, and remained behind, applied a

torch to the door, and enveloped the place in flames. Titus looked back with a sigh, but made no further attempt to save it. He withdrew despondingly from the spot, the divine decree was accomplished.—*Charles Merivale's History of the Romans.*

The Dead Sea.

[The Editor correspondent of the *Utica Herald*, who has been traveling in the land which, with its people, is to be "the glory of all lands," and among other places, thus describes the Dead Sea:

s.]

"As I first looked over the Dead Sea I thought it lovely. Its waters were beautifully blue as those of the noble lakes of my own native land. Not a ripple disturbed its fair face; it seemed dreaming in the tranced hush of the hot noon-day. Its translucent waves lazily toyed with the pebbly beach that wound about its skirts in many a graceful curve. Then it stretched endlessly away between two frowning ramparts of the hills mirroring on its glassy bosom the mountains of Moab and the mountains of Judea. I could not realize that this lake that lay so tranquilly sleeping, and smiled so sweetly on the desolate wilds around could be that fatal Sea on whose every wave rode grim and ghastly death; that its breath had blasted the plain and blighted every speck of verdure on the hills. But as I looked more intently over its broad expanse, it seemed to assume a certain unhealthful lurid hue; and there came up from it a hot and sickly mist as if it were seething in its rocky cauldron. Its rest, too, seemed troubled, as if it were rather the stupor of fever than the healthful hush of sleep.—And the transluence of its waters was deceptive, for wherever they touched the shore there remained a black and oily deposit.

"Probably nature does not afford a more desolate scene than that of the region of the Dead Sea. It lies in a vast basin 4,000 feet below the Mediterranean. It is bounded on the north by the

plain of Jericho; on the east its waves wash the base of the calcined hills of Moab; on the west the barren mountains of the Desert of Judea rise above its shore; while its southern extremity touches the regions of Arabia Petraea. The eye looks in vain for any sign or vestige of human life. No living creature inhabits its shores; no fish swims in it; no bird dips its wing in its waters. One endless reach of mist-wreathed waters—one endless range of barren hills meet you on every side. There is no escape—no refuge from the desolation that begirts you. This sea, which receives the living Jordan, has no outlet. It remains a problem—an enigma to science. Numerous efforts to explain it have been made, many adventurous travelers have lost their lives in the attempt; and Mr. Lynch, whose survey is so imperfect, lost his first assistant.—Even the wild Bedouin, whose home is the desert, shuns it in his wide wanderings. Its origin involves a wild and fearful history. The shores it laves once teemed with life. Its waves roll on the 'Cities of the Plain.' Deep down in its accursed depths lies dead and damned Gomorrah. And Sodom and the cities that sinned with her are rotting there too."

Thoughts for Thinkers.

1. Is the *Soul* a part of God, or a part of man?

2. If it is a part of God, can it sin?

3. If it is part of man, is it not *mortal*, and subject to death?

4. Is there an intimation in the Bible that God put (what is technically called) an *Immortal Soul* into the first man, at his creation?

5. As Adam was made of the "dust," is it not said, that this man of dust "became a *living soul*?" and not an "Immortal Soul."

6. If the *Soul* is an *Immortal* or *Spiritual* thing, must it not die a *Spiritual Death*? Seeing that the Scriptures say, "The *Soul* that sinneth, it shall die."

7. As nothing can die except what is *mortal*, if the *Soul* dies a *Spiritual Death*, must it not be *Spiritually Mortal*?

8. If the *Soul* is a *Spiritual* thing, and *Immortal*, it must have *Spiritual Immortality*; How then, can it die a *Spiritual Death*?

9. If *literal death* destroys a *literal* thing, must not *spiritual death* destroy a *spiritual* thing?

10. How could David say, "God will redeem my *Soul* from the power of the grave," if the grave has no dominion over the *Soul*?

11. If the *Soul* is the *conscious* and *responsible* part, How is it that, by *repentance*, it escapes to *paradise* at *death*, and leaves the *innocent* body to suffer the *penalty*?

12. If the *righteous* go to *glory* at *death*, did not the *serpent* speak the *truth*? (Gen. iii. 4.)

13. If God spake the *truth*, does not *that* (which He calls the *soul*) return to *dust*?

14. But if *that* (which man calls the *soul*) does not surely die, did not the *serpent* speak the *truth*?

15. How can the *clergy* say that *Modern Spiritualism* is of the *devil*?—do they intend to say that he (the *devil*) is proving the *Immortality* of the *Soul*, which they have long tried to do, but always failed?

"The heaven, even the heavens, are the Lord's: but the Earth hath he given to the children of men."—Ps. xcvi. 16.

STUDY.—"In the bare fact that I become a greater and better man, larger in faculty and knowledge, more fitted to comprehend this universe, and to glorify my God, has the noblest incitement, and the proudest reward of study."—Bayne.

PRACTICE.—The grand schoolmaster is practice,—*Carlyle*.

"Zeal without knowledge," says the proverb, "is fire without light."

Sin is the evil of the Universe—is the universe of evil.

Nothing is to be obtained without well-directed labor.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. I. 8.

VOL. XXIX.]

ROCHESTER, N. Y., OCTOBER 1, 1858.

[No. 9.]

Origin of Immortal-Soulism.

BRO. MARSH: With your permission, I submit these extracts, (taken from the Church History of John L. Mosheim) to the readers of the *Expositor*, trusting that they will help the cause of truth; for as the theory of an *immortal soul*, and of *going to heaven immediately at death*, is being publicly taught through the breadth and length of the land, (is become so popular, that to question it is considered the mark of an infidel,) and very many persons think it the teachings of inspiration—I judge it but right that they should be made to know from whence this doctrine originated.

In vain do we search the Bible for it; no such teaching can we find therein;—life and death is all that we can find, i. e., come to Christ and get life, or stay away and perish. How plain, how simple!—even a child can understand it. But this dogma of an immortal soul, and its going to heaven at death is so contradictory, so mysterious, that their wisest heads fail to solve the mystery.—“Death’s the gate to endless joys!” Yet we instinctively shrink from it; the holiest man that now or ever lived, acted the contrary to this belief; see the desire of living manifested both in man and beast. I say, therefore, that such teaching cannot be from our Creator; no, death is an *enemy*, and all the sophistry of man cannot make it a friend! The Pagans, who through their wisdom knew not God, nor the plans of God in raising to eternal life and glory the dead in Christ, were they who taught in their schools that man had an immortal soul;

and this soul a divine emanation, ascended at death to its parent.

Mosheim, pp. 18, 19, informs us that the Oriental philosophers considered the Deity “as a most pure and radiant *light*, diffused through the immensity of space, which they called *pleroma*,” (a Greek word for fulness), and that “man is a compound of a terrestrial and corrupt body, and a *soul which is of celestial origin*, and, in some measure, an emanation from the Divinity. This nobler part is miserably weighed down and encumbered by the body, which is the seat of all irregular lusts and impure desires. It is *this body that seduces the soul from the pursuit of truth*, [hence no devil] and not only turns it from the contemplation and worship of God, so as to confirm its homage and veneration to the Creator of this world, but also attaches it to terrestrial objects, and to the immoderate pursuit of sensual pleasures, by which its nature is totally polluted. The sovereign mind employs various means to deliver *his offspring* from this deplorable servitude, especially the ministry of divine messengers, whom he sends to enlighten, to admonish, and to reform the human race. In the mean time, the imperious *demiurge* (Creator of this world; one of those whom say they, the supreme God produced from himself,) exerts his power in opposition to the merciful purpose of the Supreme Being, resists the influence of those solemn invitations by which he exhorts mankind to return to him, and labors to efface the knowledge of God in the minds of intelligent beings. In this conflict, *such souls as*, throwing off the yoke of the creators and rulers of this world, *rise to their Supreme Parent*,

and subdue the turbulent and sinful motions which *corrupt matter* excites within them, shall, at the *dissolution* of their mortal bodies, *ascend directly to the pleroma*.

"Those, on the contrary, who remain in the bondage of servile superstition and corrupt matter, shall, at the end of this life, pass into new bodies, until they awake from their sinful lethargy. In the end, however, God shall come forth victorious, triumph over all opposition, and, having delivered from their servitude the greatest part of those *souls* that are *imprisoned in mortal bodies*, shall *dissolve the frame of this visible world, and involve it in a general ruin*. After this solemn period, primitive tranquility shall be restored in the Universe, and God shall reign *with happy spirits*, in undisturbed felicity, through everlasting ages."

"The Jews also adopted these heathen views: for the Essenes, a sect among them, maintained that future reward and punishment extended to the *soul alone*, and not to the body, which they considered as a *mass of malignant matter*, and as the *prison of the immortal spirit*." Also, "when they saw the sacred rites of the Greeks and Romans, they were pleased with several of the ceremonies that were *used in the worship of the heathen deities*, and did not hesitate to *adopt them* in the service of the *true God*, and add them as ornaments to the rites which they had received by Divine appointment." pp. 7, 8.

"Plato is generally looked upon as superior to all the other philosophers in wisdom. He taught that the universe was governed by a being, *glorious in power and wisdom*, and possessing perfect liberty and independence. He *extended also the views of mortals beyond the year*, and showed them in futurity; *prospects adapted to excite their hopes, and to work upon their fears*."—p. 5

Writing of the Church in the Third century, he says, "The principal doctrines of Christianity were now explained to the people in their *native purity and simplicity*, without any *mixture of abstract reasoning or subtle inventions*.—

But the Christian doctors who had applied themselves to the study of letters and *philosophy, soon abandoned the frequented paths, and wandered in the devious wilds of fancy*. The *Egyptians*, distinguished themselves in *this new method of explaining the truth*. They looked upon it as a *noble and a glorious task* to bring the doctrines of *celestial wisdom* into a certain subjection to the precepts of *their philosophy*. Origen was at the head of this speculative tribe. This great man, enchanted by the charms of the Platonic philosophy, set it up as the test of all religion." He also entertained a notion that it was extremely difficult, if not impossible, to defend everything contained in the sacred writings from the cavils of heretics and infidels, so long as they were explained literally, according to the real import of the terms, he had recourse to the fecundity of a lively imagination, and maintained that they were to be interpreted in the same allegorical manner in which the Platonists explained the history of the gods."

Origen in his *Stromato*, Book X, says also, "The source of many evils lies in adhering to the carnal and external part of Scripture. Those who do so, shall not attain to the kingdom of God. Let us, therefore, seek after the spirit and the substantial fruit of the word, which are hidden and mysterious."

Again, "The Scriptures are of little use to those who understand them as they are written." "The Platonists also asserted the innocence of defending the truth by artifice and falsehood."—pp. 65, 67. "The rites and institutions by which the Greeks, Romans, and other nations had formerly testified their religious *veneration for fictitious deities*, were now *adopted*, with some slight alterations, by Christian bishops, and employed in the service of the true God. Those fervent heralds of the Gospel, whose zeal outran their candor and integrity, imagined that the nations would receive Christianity with more facility when they saw the rites and ceremonies to which they were accustomed, adopted in the church, and the same worship

paid to Christ and his martyrs, which they had formerly offered to their idol deities."—pp. 96, 97.

"They endeavored to reconcile Paganism with Christianity, and form a sort of coalition of the ancient and the new religion: hence they taught man is a compound of a terrestrial and corrupt body, and a soul which is of celestial origin, and, in some measure, an emanation from the divinity."

"Several Christians also adopted the absurd and corrupt custom used among the Jews of darkening the plain words of the Holy Scriptures by insipid and forced allegories, and of drawing them violently from their proper and natural meanings, in order to extort from them mysterious and hidden significations."—p. 24. They also "rejected the doctrine of the resurrection," and those of the Gnostics "interpreted the New Testament most absurdly, by neglecting the true spirit of the words and the intention of their writers, corrupting them in the most perfidious manner, curtailing and adding, in order to remove what was unfavorable."

They also taught "to extenuate by hunger, thirst, and other mortifications, the sluggish body, which confirms the activity and restrains the liberty of the immortal spirit; that thus, in this life, they might enjoy communion with the Supreme Being, and ascend after death, active and unencumbered, to the universal Parent, and to live in his presence forever."—pp. 30, 40. The "Egyptian Gnostics taught that the Supreme God added to the animal life a reasonable soul," also that "those souls, who obey the precepts of the Son of God, shall, after the dissolution of their mortal frame, ascend to the Father, while their bodies return to the corrupt mass of matter from which they were formed.—This world is a compound of good and evil. Whatever is good in it, comes down from the Supreme God, the Father of light, and to him it shall return; and then the world shall be entirely destroyed."—pp. 52, 54.

"Among all the religious controversies that divided the Church, the most cele-

brated, both for their importance and their duration, were those relating to Origen and his doctrine."—p. 96. "Origen, as is well known, was zealously attached to the Platonic system, and all those among the Latins, who had any inclination to the study of truth, fell into the Platonic notions, and followed that sage as their philosophical guide." Origen blended Platonism "though unhappily, with the pure and more sublime tenets of a celestial doctrine, and recommended it, in the warmest manner, to the youth who attended his public lessons. The fame of this philosopher increased daily among the Christians: his method of explaining the doctrines of Christianity gained authority, till it became almost universal."—p. 62.

"The authors of this mystic science—and its first promoters, argued from that known doctrine of the Platonic school, and adopted by Origen and his disciples, that the Divine nature was diffused through all human soul; or, in other words, that the faculty of reason from which the health and vigor of the mind proceed, was an emanation from God into the human soul. Origen opposed with the greatest warmth, the doctrine that Christ was to come and reign (upon earth) 1000 years among men."—p. 68. "The Christians seized with avidity the Platonic doctrine, that the souls of heroes, of illustrious men, and eminent philosophers, alone, ascended after death into the mansions of light and felicity, while those of the generality, weighed down by their lusts and passions, sunk into the infernal regions, where they were not permitted to emerge before they were purified from their turpitude and corruption. Hence, a notion prevailed, that only the martyrs entered upon a state of happiness immediately after death, and that the rest were imprisoned until they were purified from their various pollutions."—p. 43.

"Manes (or Manichæus) embraced the profession of Christianity." He taught, "The total purification of souls cannot, indeed be accomplished, during this mortal life: hence, it is, that the souls of men, after death, must pass through

two states more of probation and trial, by water and fire, before they can ascend to the regions of light. They mount, therefore, first into the moon, which consists of *benign and salutary water*;—whence, after a lustration of 15 days, they proceed to the sun, whose purifying fire entirely removes their corruption, and effaces all their stains. The bodies, composed of malignant matter, which they have left behind them, *return to their first state*, and enter into their original mass. On the other hand, those souls who have neglected the salutary work of their purification, pass *after death*, into the bodies of animals, or other natures, where they remain until they have expiated their guilt, and accomplish their probation. Some, on account of their peculiar obstinacy and perverseness, pass through a severe course of trial, being delivered over for a certain time, to the *power of aerial spirits*, who torment them in various ways. When the greatest part of the captive souls are restored to liberty, and to the regions of light, then a devouring fire shall break forth at the Divine command, from the caverns in which it is at present confined, and shall destroy and consume the frame of the world. After this tremendous event, the prince and powers of darkness shall be forced to return to their primitive seats of anguish and misery, in which they shall dwell forever; for to prevent their ever renewing this war in the regions of light, God shall surround the mansions of darkness with an invincible guard, composed of those souls who have fallen irrecoverably from the hopes of salvation, and who sit in array, like a military band, shall surround those gloomy seats of woe, or hinder any of their wretched inhabitants from coming forth again to light.”

Heirax, another teacher after Manes, “excluded from the kingdom of heaven, children who died before they had arrived at the use of reason.”—pp. 72, 73. “To such an extent was Christianity corrupted by Paganism, that in the Christian assemblies the people were permitted, and even exhorted by the preacher himself, to crown his talents with clapping

of hands and loud acclamations of applause; a recompense that was hitherto peculiar to the actors on the theater, and the orators in the forum.”—p. 98.

Respectfully submitted,

WM. LEWIS.

Norwichville, C. W. Aug. 27, 1858.

Original Sin.

Man was originally created just as the Divine Architect designed, with faculties, feelings and inclinations deservedly worthy of the Divine favor: all very good—that needed no reformation; organized a moral agent, which constituted him the honorable subject of moral law, subject to the pleasing sensations of life and happiness, with a sensitive repugnance to misery and death. That man might be placed in the enjoyment of the happiness for which he was prepared by original creation, and which was prepared for his enjoyment, there was richest amplitude provided in Eden for the support of life, and the pleasurable gratification of every sensitive inclination with which human nature was originally gifted.

That responsible man might be put into the practice of his moral responsibility in loyalty to his sovereign Creator, He gave man a moral law that both permitted and prohibited; this law was instituted upon two conspicuous fruit trees which stood in the midst of the garden; the tree of life and the tree of death,—which law was designed to bind the loyalty of man to his Divine Sovereign, both positively and negatively. Positively, by permission to eat the fruits of the garden, including the tree of life, and live. Negatively, by prohibition from eating of the fruit of the tree of death.

Divine favor to responsible man, has, by Divine wisdom, generally been upon the condition of man's being worthy by the practice of his moral agency in loyalty to the requirements of Divine law; therefore, man was originally made the honorable subject of moral law, but not a law of reform, but a conservative law, because no other law was needed for man

as he came pure from the hand of the creative Architect.

The fixed principles of moral philosophy are, that all penal obligation is founded in the love of life and happiness, and the appalling dread of misery and death. Just so far as man loves life and happiness, and dislikes misery and death, believing that by a right course of practical works he can escape the one, and secure the other, he will be influenced by that conviction of mind to reform from the gratification of sinful pleasures, which the unregenerate man naturally loves, and turn to the practical pleasures of righteousness, which he does not naturally love; hence we see that the love of life and happiness is the inducement offered by Divine economy to change the unregenerate inclinations of responsible man, to righteousness; and the fear of misery and death is an impulsive restraint from sinful works; therefore, where there is no fear, there is no restraint by law.

The penalty appended to the law of Eden was fixed upon this point of moral philosophy, to operate upon man thro' the love of happiness and of life, and the fear of misery and of death.

The penalty of the law of Eden was, "in the day that thou eatest thereof thou shalt surely die." The restraining penalty of this law, was addressed to Adam's rational discernment, which controlled his moral agency; the idea is, that in the day that Adam should employ the moral powers of will and choice by deliberate determination to eat the inhibited fruit, he would then incur the penalty of immediate death,—which was the penalty threatened.

Adam eat the forbidden fruit, and did not die in that day, for we are informed that he lived 800 years after his son Seth was born, which was after the transgression in Eden. The reason why immediate death was not inflicted upon our first parents, as the penalty due to their crime, was because they did not incur the guilt upon the condition, in which the penalty of immediate death was threatened. Adam did not transgress through a contempt of Divine authority,

or a disregard of the threatened penalty, but he transgressed inadvertently from the inducement of the woman, and the woman was deceived into the transgression by the artful falsehood of the serpent. When the Divine Judge charged Adam with the guilt of transgressing his law, Adam pleaded guilty to the charge, but offered an apology, that "the woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The accusation, then, very naturally recoiled upon the woman, who also pleaded guilty, but excused herself: the guilty serpent deceived her, which caused her to eat the interdicted fruit, which threw back the transgression upon the guilty serpent as principal offender, who offered no apology for the voluntary service rendered in teaching our first parents the subversive lesson, "Thou shalt not surely die;" so here ended the judicial examination of the Divine Judge, who then proceeded to pass sentence according to the nature of the offence; commencing with the chief offender, upon which the magnitude of the penalty fell, He then turned to the human pair, and passed sentence according to the nature of the offence committed, which very naturally and reasonably admits the following paraphrase:

You have transgressed my law thro' the instrumentality of the serpent,—therefore you have not incurred the penalty of immediate death; you therefore shall be punished according to the nature of your crime. You shall be excluded from the life-perpetuating fruit of the tree of life; therefore your physical organism left to the entire effect of physical law, which tends all material beings to inertion by decay, death and decomposition; for by physical organization you were originally formed of earth, and now by the effects of physical law, in its natural tendency to produce decay and decomposition, you will return to earth again, because in future time the effects of physical law will not be counteracted by the life-perpetuating fruit of the tree of life.

The Scriptural history does not appear to describe any distinguished qual-

ities in the forbidden fruit from the other fruits of the garden; the only difference appears to be, that it had the prohibition of the word of God stamped upon it.

Suppose the occupants of Eden, in gathering and eating the fruits of the garden by permission of the law, had gathered and eaten of the inhibited fruit which had been accidentally strewed among the other fruits of the garden, they not knowing what tree produced it: they would not have incurred any guilt whatever, and consequently would have suffered no penalty. But suppose they knowingly and intentionally had gathered and eaten of the inhibited fruit, regardless of the authority of the Divine Lawgiver, they would no doubt have suffered the penalty of immediate death as a punishment due to their crime.

The conclusion is irresistible, that neither of the cases cited, embraces the case of the transgression of our first parents in Eden, from the fact that it occupies a middle ground between the two cases cited, consequently the penalty is of the same character. It is a fact in the fixed principles of moral philosophy, that Adam was not a sinner until he committed sin in the transgression of law, and it is as evident that his descendant sons and daughters are not sinners until they commit sin by transgressing law. Then it is morally evident that the original transgression of our first parents did not make sinners of their descendant children, it only entailed upon them an inclination to love the pleasures of sin, which is all that can be meant by the injury that the posterity of Adam sustained by the original transgression.

E. WATSON.

Leesburg, O., Aug. 9, 1858.

The Gospel.

The following forms of expression are used in speaking of the Gospel: Matt. iv. 23, "The gospel of the Kingdom of God." Acts xx., "The gospel of the grace of God." Eph. i. 13, "The gospel of your salvation." Eph. vi. 15, the "gospel of peace." Phill. i. 27, "The gospel of Christ." In all these forms,

there are none more expressive than the quotation from Eph. i. 13, because it names the purpose to be accomplished. "Your salvation" taking hold of man in his dilemma, and commencing the work primarily, as well as grouping together by an easy gradation of thought the entire plan. Not so with the Gospel of the Kingdom which only teaches an intermediato reign of Christ, between the gospel age, and the new earth state, having no action in the way of Christian duty as a memento, yet a matter of glorious hope in necessary connection with *salvation*.

In consequence of the violation of the Divine law, men are under the sentence of death, and without the adoption of a plan in which God can be just, and the justifier of the ungodly who believe in Jesus, none can be saved, for the sentence is, "Dust thou art, and unto dust shalt thou return," and what is true of the worst of men in the execution of this penalty, is true of good men. And even innocent babes go back to dust. Therefore without a resurrection, all, all, is forever gone.

But there is salvation, and its proclamation is enlivened, not only with the great matter of *hope*, the certainty of the resurrection, but the significant duties obligatory upon all who will come into the expectancy of this hope. Hence the commission to the Apostles, as in Mark xvi. 15, 16, "And he said unto them, Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved," &c. The proclamation of the kingdom is not thus expressive. It is true that in the kingdom there will be a glorious time in which the victory of saints over all their enemies will be clearly manifested. A large portion of our race to whom the great redemption was offered, under Satanic influence, have become the enemies of God, (his plan which only secured salvation to the self-denying, whose developed virtues enable them to endure hardness as good soldiers of Jesus Christ), whose hearts indite the following language, "We will not have this man to reign over us,"—will all perish, or be

punished with everlasting destruction from the presence of the Lord, and the glory of his power. 2 Thess. i. 9. The gospel of salvation on being received by the penitent believer, has immediately connected with it a gloriously significant duty, without which he cannot claim salvation. The language being unequivocal, "He, that believeth and is baptized shall be saved." Does salvation ever turn on faith in the reign of Christ on David's throne? (the glory of which is very full of delightful contemplation to the Christian), nay, verily; for salvation in its highest sense, in application to man, precedes the kingdom, the new earth state, together with all the accruing enjoyments. "If there be no resurrection of the *dead*, then is Christ not risen, and if Christ be not risen, then our preaching is vain, and your faith is also vain." 1 Cor. xv. 13, 14.

Baptism, is in immediate connection with our reception of the gospel of our salvation. The Apostle says, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death;" of course then, the death of Christ was an important point in the proclamation; out of which grew the necessity of baptism, for it is a figure of the burial of Christ, and an acknowledgment of the truth of that fact, in which faith is required. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. iv. 14. No less important is his resurrection. Still without his death, it would be folly to talk of his resurrection tho' when accomplished, lays the foundation of our hope, even of eternal life. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain, kingdom or no kingdom. Ye are yet in your sins. So it is easy to be seen that our baptism must symbolize the doctrine of the death, burial and resurrection of Jesus Christ, which is true in fact, or we are in our sins, and must perish, or die, having no hope of life.

The gospel of the kingdom is appropriately thus named. For Jesus, the subject of it as the Son and teacher sent

from God, was an expectant of a kingdom, which (the 1800 years are passed,) is still in the future, and before its accomplishment or before our Lord will be King in Zion, those who are to reign with him; will have been saved in the highest sense of the term, even to an awakening from the dead, to meet the Lord in the air, while on his way to take the kingdom.

The gospel is termed the gospel of peace because it secures peace to all who practice its requirements. When the angel announced the birth of the Savior, "Christ, the Lord," the heavenly host was heard, saying, "On earth peace, good will toward men." Yet no form of expression equals that of salvation; and why some should insist that a right understanding as well as a belief in the suture reign of Christ, is essential, not only to future salvation, but to the validity of Christian baptism, is remarkably strange, when neither baptism nor the Lord's Supper have any significance of the kingdom, while both serve to show the Lord's *death*; one being the institution for the transition of the believer from the way of death, to the hope of life, thereby changing his state. Therefore brethren, let us not fall out by the way, but live in peace, build up each other in our holy faith, feeling assured that we may still *grow* in grace and in the knowledge of our Lord Jesus Christ.

Yours, in the faith of the Gospel of the Kingdom,

WM. G. PROCTOR.

Jeffersonville, Ind., Aug. 20, 1858.

FORGIVENESS is the most refined and generous point of virtue that human nature can attain to. Cowards have done good and kind actions; but a coward never forgave—it is not in his nature.

"Moses, the Prophets, and Jesus all teach that the Godhead is *one* AIL,—or Power; and that this unity is absolute: SPIRIT emanates from His substance, and *space* is filled with this *Spirit*."

"A man cannot keep the words of another, if he be ignorant of those words."

The Fate of Turkey Sealed.

It is a hard task for men or nations, when they deliberately attempt to undo a fact which has already been settled by the irreversible decrees of nature. Turkey is teaching all Europe this lesson at the present moment. For 50 years past the politics of Europe have never been without some phase or other of the Eastern Question. Whether the theater of diplomacy were Paris, Vienna, or St. Petersburg, there was always to be seen the figure of a dim, discrowned Sultan, no longer, like his ancestors, invoking Allah on the battle-field, and leading on the hosts of the Moslem against the infidel, but squatting on a gorgeous carpet, pale, sad, rueful—like the ghost of a caliph expelled from Paradise. After settling all their other quarrels, the statesmen of Europe have always found the Eastern question remaining on their hands. If they patched it up in one place, it fell to pieces in another. If they put new pillars to the front portico, the next instant the scullery was in ruins. If, undismayed by this disaster, they renewed with much pains and great cost the essential part of the structure, 10 to 1 if the workmen employed in doing it were not buried beneath the fall of a great stack of chimneys breaking thro' the crazy roofs, and rendering one-half of the huge mansion permanently uninhabitable. Such a state of things invited depredators.

The empire resembled a house in chancery. It was everybody's property. Enterprising neighbors on all sides were on the watch to possess themselves of whatever lay nearest to them, or could be most conveniently carried off—a likely joist of timber, an adaptable piece of stone-work, a garden gate, or even an odd hinge. While the good friends of the Sultan were trying to keep them from entering at the front door, they crept in at the postern, or, if the rear wall was well-secured, they would make a sudden raid into the hall. Even his good friends themselves pilfered on their own account, knowing well that the place would tumble to pieces,

and actuated in their zealous efforts to protect it simply by a fear lest one should get a larger share of the booty than the rest. Thus it has been with the crazy old Turkish empire for the last half-century. Surely it is time to recognize the truth. The time for restoring it is gone. Its foundations are hopelessly cracked. Every beam is rotten. Every wall is slanting to destruction. To restore it is impossible. It would be as easy to raise old Babylon once more on the banks of the Euphrates, to turn the dens of the satyrs and wild beasts which howl there into splendid palaces, and re-establish the dynasty of Nebuchadnezzar in the midst of its hanging gardens and temples.

There is not a syllable of exaggeration in this representation of the present condition of the Turkish empire. Everybody knows this, and everybody but Lord Palmerston admits it. His lordship stated his belief on a recent occasion that few nations had made more satisfactory progress than Turkey during the last few years. We must make allowance for the indisposition which every statesman necessarily feels to acknowledge that the great object of his life has turned out a failure. In the long course of repairs which Turkey has undergone, Lord Palmerston has been master of the works. When Greece succeeded in vindicating its freedom, and was about to be erected into an independent state, English diplomacy turned the concession into treachery, by allowing to Greece an extent of territory altogether too small to sustain the fabric of independence. Left to themselves, the Greeks would soon overrun Thessaly, and extend their boundary to the Danube. We should see once more the glorious spectacle which was exhibited in Spain when the long-oppressed Christian tribes poured down from their fastnesses in the mountains, swept their Mussulman oppressors from one city after another, till the last remnant was driven from the soil, and the Cross supplanted the Crescent, from the Pyrenees to the Straits of Gibraltar.

We review with admiration those

deeds of Spanish chivalry, which form one of the brightest pages in the annals of Christendom; which ushered in the brilliant era of Ferdinand and Isabella; which, by kindling the national energies with the force of regained freedom, led to the discovery of America by Columbus, the discovery of a new route to the Indies and the Cape, and laid the foundation of that gigantic commerce which has descended as a heir-loom to ourselves. If we can admire such deeds when viewed through the vista of 5 centuries, why so averse to see them repeated now? If we still exult in the expulsion of the Mussulman from the soil of Spain, why are we so anxious to maintain the curse of his domination in other parts of Europe? The mountaineers of the Hertzegovine are now essaying to achieve their freedom just as the people of Castile and Leon did many centuries back.

What prevents them? The diplomacy of England—the policy of Lord Palmerston. A word from us would erect the Principalities of Moldavia and Wallachia into an independent state; it is our policy alone which binds them hand and foot, and delivers them over to the rapacious, ignorant, insensate despotism of Turkey. Years ago, Palestine and Arabia would have been incorporated with Egypt in a new monarchy, under rulers who, though adhering to the Mahometan faith in matters of religion, were prepared to inaugurate a more enlightened and efficient system of government. We stepped in to hinder this beneficent revolution. We are still suffering from the consequences of one of the greatest wars of modern times, undertaken in defence of Turkey, and yet, after sacrificing our treasure and our army—such an army as we shall not soon see again on our shores—in the attempt to win this object, we are surrounded on all hands with the most overwhelming proofs that our efforts have been from first to last an ignominious failure.—France is willing to let things take their course; to bestow the gains of that great struggle upon the Christian population of Turkey; to recognize the decay which we cannot prevent, and to allow free

scope to the undergrowth of national sentiment and enterprise among the Christian tribes, which would in due course supplant naturally and peacefully the effete and obsolete government of Constantinople. Austria, for her own selfish dynastic ends, is opposed to this course, and we, whose interests and principles are all in favor of it, help Austria, who, without us, would be powerless in keeping the carcase of Mussulman barbarism afloat. How long will the people of England permit their rulers to prosecute this miserable, unchristian, illiberal, inhuman, and perfectly chimerical policy, in defiance of every principle which we, as a free people, are bound to honor, and to which we owe our own greatness?

Who are these Mahometans, for whose patrons we set ourselves up before the world? What have they done,—what are they doing to vindicate, in the face of history, the crusade to which we are pledging our resources in their behalf? Where are those signs of progress which satisfy the yearnings of Lord Palmerston, and give a hope of some future restoration of the Ottoman empire. Restoration! What is it to restore life and vigor to Mahometanism? What would it mean at Delhi? Can it mean anything better at Constantinople? The Ottoman empire can only be reintegrated by a return to the principles on which it was founded; by carrying out the maxim of the Koran in law, politics, and commerce; by muzzling the Christian dogs, and holding over their vile necks everywhere the keen scimitar which destroyed their freedom centuries ago.

Mahometanism means despotism, barbarism, rapacity, cruelty. Teach it to be just, tolerant, humane, and you let out its life-blood. The murderers of Jeddah were 5,000 strong. In open day, the representatives of France and England, with as many of their families as fell within the power of the assailants, were hacked to pieces. At Candia, the spirit of the Mahometan population is just the same. They clamored for the blood of a Greek who had excited their anger. The Turkish admiral gave up

the unhappy man, who had fled to him for refuge. He was forthwith strangled, and his corpse dragged through the town, amid the infernal shouts of his murderers. The same spirit of rapine and bloodshed is rampant throughout Syria, and the feeble officers of the Sultan try in vain to subdue it. Hopeless disorganization meets us everywhere.—The treasury of the empire is bankrupt, and while millions are lavished upon the vices and extravagance of the imperial household, new loans are sought to be raised in vain, not to cover even the ordinary wants of the state, but merely to pay interest on other loans. What can remedy a state of things so thoroughly rotten? What can arrest the downfall of a fabric which at every point is toppling to destruction? *The fate of Turkey is sealed.* No earthly power can arrest its downfall. We have only to do nothing, and the work will be done without us; but, whatever else we do, let us not be guilty of such treason against the interests of mankind as to delay by any act of ours a catastrophe which will fittingly crown a long episode of barbarism, and prepare the way for a new outburst of national strife through some of the fairest lands of Europe.—*Manchester (Eng.) Times.*

Cherbourg and England.


On Tuesday last, Mr. Joseph Locke, M. P., who has been for some time engaged as principal engineer on the line between Cherbourg and Paris, laid the foundation-stone of some new Catholic schools at Barnsley. The hon. gentleman, who came direct from Cherbourg to take part in the ceremony, in an after-dinner speech made some interesting observations with regard to Cherbourg and its relation to England. Speaking as an M. P., he said it was the habit of members to give their opinions with which they were conversant, and he felt no hesitation, as a practical man, in giving his opinion of the important work recently completed at Cherbourg. Having known France for the last 20 years, and being well acquainted with the port of Cherbourg, which her Majesty had just visit-

ed, he thought that they would consider he was well fitted to give an opinion with regard to that and its relations with respect to this country.

Public feeling in France could not be gathered from the tone of the French press; for, in fact, there might be said to be no such thing as a French press, as it was entirely and completely under the control of Government. Still, to those acquainted with France it was well known that there was a feeling against English men and English institutions, entertained by the French people; and this might occasionally be seen exhibited in various ways. The great work of forming the important port of Cherbourg, with all its adjuncts, had been completed after great labor and time had been expended on it, and the event was of a national character. He believed that the present Emperor had not the slightest wish for Cherbourg to be looked upon as a menace to England; still, he must be a foolish man indeed who could not see that Cherbourg, placed in the hands of an ambitious ruler, would be a very powerful weapon indeed. The question was, were the Emperor's intentions good or bad? If he meant war, in Cherbourg he had a most powerful weapon. But, believing that Louis Napoleon meant peace, we, in that case, had nothing to fear. Still, so long as human nature remained as it was, England could not see the establishment of so great a work, evidently intended for a warlike character, without at once taking steps to place the country in a position to counteract its probable effects. As he had before said, nobody knew what the French opinion really was, and a time might come when the Emperor himself would not be able to control the exuberance of feeling of his people; so that it was the duty of England to see that everything was done to place the country in such a state as to be able to meet anything that might occur.

Mr. Locke stated his belief that the Emperor was favorably inclined towards this country, and was for the maintenance of the alliance; but the time, he thought, might come when he might be

impelled forward, so that Cherbourg would be a most powerful place in case of war, and it was therefore the duty of our statesmen to take steps to place England in such a state as to be able to successfully guard against so dangerous a neighbor and to maintain our proud supremacy. The hon. gentleman concluded a very able address, in the course of which he dissented from Mr. Roebuck and Mr. Lindsay, amid loud and long-continued cheering.—*Staffordshire Adv.* (Eng.) Aug. 21.

 The Paris correspondent of the *London Globe*, writes :

"I am bound to notice a rumor that Lord Derby is at loggerheads with Disraeli and Lord Malmesbury on the topic of Turkey. The noble Premier insists on backing Sir Henry Bulwer at Constantinople, where the views of Lord Stratford de Redcliffe are in utter discord with the accredited British ambassador. Bulwer adopts the idea of M. Thouvenel and the Russian envoy,—in which he is supported by Lord Derby, while the Austrian internuncio, aided by Redcliff, and countenanced by Malmesbury and the Chancellor of the Exchequer, pull in an opposite sense, and drag the Sultan with them. Lord Derby sees clearly that France and Russia are every day drawing closer their sympathies on great European questions, while Disraeli is (as a perusal of his novels and remembrance of his speeches will convince an attentive mind) a staunch adherent of Austria."

POPULATION OF THE GLOBE.—A distinguished Professor of the University of Berlin, Herr Deitrich, has lately produced a paper in regard to the world's population, and it is generally believed that it is the most carefully prepared and most reliable work that has yet appeared on this subject. After some detailed estimates in regard to the five great divisions of the world, he arrives at the conclusion that the present population is about *twelve hundred and eighty-three millions*, as follows :—

Population of Europe,	272,000,000
" " Asia,	720,000,000
" " America,	200,000,000
" " Africa,	80,000,000
" " Australia,	2,000,000
Total,	1,283,000,000

The average number of deaths per annum, in certain places where records are kept, is about 1 to every 40 inhabitants. At the present time the number of deaths in a year would be about 32,000,000, which is more than the entire population of the United States. At this rate the average number of deaths per day is about 87,761; the average per hour about 3,653; the average per minute, 61. Thus at least every second a human life is ended. As the births considerably exceed the deaths, there are probably 70 or 80 human beings born per minute.

THE FIRST PAPER.—Some three years ago, while in London, having "done" everything, we were greatly at a loss for something to while away the hours of a dull November day. A friend advised us to go to the *State Paper Office*, and see a real curiosity, in the shape of the first paper published in North America, in the year of grace, 1690, at the then little village of Boston, in the colony of Massachusetts. We hastened to the dingy building, and pored over the musty files that were handed us by an ancient "clarke," and at last reached a little brown sheet, about the ordinary letter size. The copy we saw is the only one now in existence. It was soon stopped by government. It was not until 1704 that the *Boston News Letter* was issued by John Allen, in Pudding-Lane. We saw one copy of this also, about the size of the first. Turning over the leaves, we came to a speech of Queen Anne to Parliament, delivered 120 days before, and just then received! In 154 years, how great the change! Now, the telegraph of Morse flashes across the Atlantic a message in less than 24 hours which once required 120 days, when man only could command the winds. Now he chains the lightning, and encompasses the earth in a few seconds of time.

-IRON BRIDGE OVER THE NILE.—A great tubular iron bridge is now being constructed at Newcastle, England, and will be completed in about two years, for the Egyptian Railroad, which crosses the Nile about midway between Cairo and Alexandria. The river there is 1100 feet wide, and a steam-ferry boat is now employed to do the business. It does not suit the go-ahead spirit of the Pasha. He was once detained for 4 hours in crossing, by an accident to the boat, and he then gave Robert Stephenson orders to build this bridge.

WONDERFUL ACHIEVEMENT, IF TRUE.—M. Garvani, a French machinist, has, it is said, perfected his aerial ship, at a cost of 300,000 francs, and made a voyage to Algiers, Africa, and back with it—a distance of 1,500 miles from the starting point; the average speed was almost 100 miles an hour, the voyage occupying 18 hours. M. Garvani is to make the attempt from Havre to the city of New York, as soon as he has tested the character of his invention by a few short trips over the Mediterranean and its neighboring provinces.

NEW DISINFECTANT CEMENT.—There is a considerable difference between a deodoriser and a disinfectant. The former either merely removed or disguises a foul odor; the latter changes the character of the matter which creates the effluvia, and prevents it from sending forth disease. Fresh slacked lime and charcoal dust are very good deodorizers, but their disinfecting powers are not equal to some of the salts of magnese, which, when they combine with pestilential fluids, in sinks and drains, give out at the same time a considerable quantity of pure oxygen to refresh the atmosphere. The magnese of soda or potash, has recently been tried in London with much success in deodorizing and disinfecting the water of the river Thames, and its use in our cities during dry weather may be of great benefit. It is applied by dissolving it in warm water, and pouring it into the sink or drain to be disinfected.]

EFFECTS OF COFFEE ON DISEASE.—Dr. Moseley observes, in his "Treatise on Coffee," that the great use of the article in France is supposed to have abated the prevalence of the gravel. In the French colonies, where coffee is more used than in the English, as well as in Turkey,—where it is the principal beverage, not only the gravel, but the gout, is scarcely known. Dr. Faur relates, as an extraordinary instance of the effect of coffee in gout, the case of Mr. Deverau, who was attacked with gout at the age of 25, and had it severely until he was upwards of 50, with chalk stones in the joints of his hands and feet; but for 4 years preceding the time when the account of his case had been given to Dr. Faur to lay before the public, he had by his advice, used coffee, and had no return of the gout afterward.

FROM BRO. H. V. REED.

BRO. MARSH: The cause of Gospel-truth is I think, on the rise, in this part of Northern Wisconsin. Since I last wrote you, I have been preaching at Steven's Point, Lake Thomas, and Farmington: the prospects are very favorable; at Farmington, 21 have been immersed into the "one faith," resultant from a belief in the evidence of a unit gospel, viz: the Gospel of the Kingdom which was preached unto Abraham.—Gal. iii.

At Steven's Point there are some who will ere long obey the ordinance of immersion, having developed an intelligent faith in the things concerning the kingdom of God and the name of Jesus, the Christ. We have had some considerable opposition from sectarians, but we trust it will yet result in good to the cause in which we are engaged. At our first visit we were accommodated with the Congregational meeting-house, but when the truth began to take effect, it was not obtainable, and hence the friends of truth were obliged to secure a hall for our accommodation. The congregations have been large and much interested in hearing the *good news* of the kingdom of God, and we have from time to time en-

deavored to elucidate the great features of the plan of redemption, and trust our labors have not been in vain.

The sects are constantly sounding the alarm, "Don't go to hear such heresy," but when called upon to prove this assertion, they are as still as the ocean's calm before a mighty storm. But why this stillness? Ah! they realize that their craft is in danger, by which they get their meat; hence the effort is to keep the people in ignorance, (an essential element of their creed.)

Should the truths of God's word shine upon their hearts, it would eclipse the darkness with which they are now enshrouded, and they would be led to behold the enormous deformity of their present systems of theology. Many of them seeing this, will not come to the light, lest their folly be made manifest to all men. But the day is not far distant when this refuge of imposition will be swept away, and be among the things that were. It does not seem possible that the people will adhere to such fables as are being taught them, yet "they love to have it so."

But the mighty storm is gathering.—The Eastern sky grows black with clouds of impending judgment. The political and moral heavens resound with voices of consternation; the terrific scenes of Armageddon's mighty drama are in their incipient stage of action. The sound of war rolls heavily along the European shore; the Gogian chief of the Russo-Assyrian host, beholds with deep-felt gratitude, the political and military movements of the nations of Europe, realizing that ere long the flood gates of war will be opened, and he can issue forth his mighty armies from the cold regions of the north, and spread desolation over the fairest provinces of the eastern world.

This deep rolling tide of conflict will hurl many a king from his throne, and bring many a vassel to the dust. But we are led to inquire, What will be the end of the conflict? The Word of God gives us the only answer, that when the dark clouds of war shall have exhausted themselves in Armageddon's unrivalled

tempest, the Sun of righteousness will arise and shine forth in the glories of his heavenly kingdom, call Israel from his long captivity, and gather them on every side, redeem the martyrs from their graves, change the righteous to immortality, chain the Dragon power, liberate the nations of the world, and redeem the earth from underneath its groaning care, and return again. What will be the end of those who obey not the gospel? The answer is obvious, *destruction*.

Dear brethren, what relation do you sustain to the kingdom? Have you become heirs to the promises which God made unto the fathers, by an intelligent faith in the things promised, and by immersion into the Name of the Anointed of God? Our time is short, and we have but little time in which to prepare for the reception of our heavenly King. Let not the world hold its deathly grasp upon you: break the strong fetters with which you are bound, and adorn yourselves with the virtues of Christianity. 2 Peter i. May we hail with gladness the final issues of the present age, and be found among the selected ones from among the nations of the Gentiles, having our work done and well done, that we may enter into the joys of our Lord.

Yours, in hope of eternal life,

H. V. REED.

Rural, Wis., Aug. 6, 1858.

SR. H. RICHMOND, York, Wis., June 24, 1858, writes:

We greatly desire that some one of the Lord's faithful stewards would come into this place, and preach the truth as it is revealed in God's holy word. I think many might be induced to come out and hear, and that much good might be the result of a faithful presentation of the word to the people, who are as sheep without a shepherd, many of whom having formerly belonged to different churches, are now disconnected with any church. If any of the servants of the Most High could make it convenient to come here, they should come by railroad from the East, to Columbus, and would

find us 5 miles south, where a hearty welcome awaits them.

BRO. W. ROUTLEY, Kingston, C. W.,
Sept. 1, 1858, writes :

I am deeply interested in the well-doing of yourself and family, especially on account of the *Expositor*, for who would take up your pen if you were to drop it? I consider the *Expositor* to have greatly improved in doctrinal value since the introduction of such a variety of lectures and sermons from various denominational authors, especially interesting on account of the demonstration and power of the *Spirit* with which they are brought forward.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., OCT. 1, 1858.

Prosperity of the Cause.

THE cheering Conference reports which have recently been given in the *Expositor*, and those which are published in this number of the paper, furnish conclusive evidence that the cause of Bible Truth is prospering in the different sections where these Conferences are located. The following Conference proceedings will be read with interest:—

"WISCONSIN AND ILLINOIS CONFERENCE.

"At a meeting of elders and brethren held at Cranes' Grove, Ill., Aug. 27-30,—1858, this Conference was organized by appointing G. Craton, Chairman, and R. Chow, Secretary. The following resolutions were unanimously adopted:—

"1. *Resolved*, That we organize northern Illinois and southern Wisconsin into a Conference, to be known as the *Northern Illinois & Southern Wisconsin Christian Conference*.

"2. *Resolved*, That a Committee of one in each Church belonging to this Conference, be appointed, whose duty it shall be to call special meetings of the Conference, and to transact such other business pertaining to

the Conference, as may be necessary to be done, between its annual meetings.

"3. *Resolved*, That we recommend to every Church in this Conference, to observe the order of the Primitive churches, in 'laying by in store', as God may have prospered each individual, a weekly contribution, for the purpose of having a fund on hand, that they may have wherewith to aid the worthy poor, and the traveling ministers who may labor among them, as occasion may demand.

"4. *Resolved*, That Quarterly Conferences or Meetings, be held in the bounds of this Conference, the ensuing year, and that the first be at Mt. Pleasant, Green county, Wis., to commence the first Thursday in November next, (Nov. 4,) and hold over the ensuing Sunday.

"5. *Whereas*, the cause of Truth as advocated by us as a people, demands the continuation of the publication of the *Prophetic Expositor & Bible Advocate*. And whereas, that cause, as we conceive, would be better subserved by the *Expositor* were it located in some suitable place in the West. Therefore,—

"*Resolved*, That Bro. J. Marsh be requested to move the *Expositor Office* to some suitable location in the West. We also recommend that a Joint-Stock Company be formed for the purpose of publishing the paper, and such Tracts and Books as may be deemed advisable by said Company, from time to time, to publish. We recommend that the sum to be raised be divided into Shares of \$10,00; each share entitling the owner to a *vote* in locating the paper, &c., and of the business of the Company. To further these objects, Brn. Mansfield, Jerome and W. Diggins of Harvard Ill., were appointed a Committee, to make an estimate of the cost of a press,—and other things necessary for the establishment of a Printing and Publishing Office, for the purposes above specified,—also to correspond with Churches in the Conference for the purpose of inducing brethren to become members of said Company, by the purchase of shares, and to report the result of their labors to a meeting to

be held at Harvard, McHenry co., Ill., in the course of the present autumn.

"6. *Resolved*, That the next annual meeting of this Conference be held at Harvard, McHenry co., Ill., to commence the last Thursday in September, A. D. 1859.

"7. *Resolved*, That we tender our thanks to the Church and friends at Crane's Grove, for the kind entertainment which we have received from them during the continuance of this meeting.

"8. Adjourned to the time and place before named,

"R. CHOWN, *Sec'y*."

"Crane's Grove, Ill., Aug. 30, 1858."

"NORTH-WESTERN CHRISTIAN CONFERENCE.

"Met Sept. 3, 1858, at Old Union Meeting house, in Marion county, Ind., and after the election of Elder I. Hornaday to the chair, and Eld. W. G. Proctor as clerk, Bro. J. R. Erringer, in the absence of Bro. Hornaday, by vote was chosen moderator, *pro tem*. The throne of grace was fervently addressed by Eld. J. Marsh, after which the Conference proceeded as follows:

"After the necessary investigation was had, the following Preamble and Resolutions offered by Dr. N. Field were unanimously adopted:—

"*Whereas*, We believe and adopt the scriptures of the Old and New Testaments as the only sufficient and authoritative standard of faith and morals for the church of God, and are determined with the assistance of his grace, to come to a full and correct understanding of the truths therein revealed. And, whereas, we believe that nearly the entire Christian world has departed from the simplicity of the Gospel of Christ, and are now more or less involved in the apostacy foretold by the Apostles, having corrupted it with human traditions, and a false, ruinous, and demoralizing philosophy of heathen origin, which has to a great extent overthrown the faith of the primitive Church, and obscured and rendered inoperative some of the fundamental truths of Revelation. And, whereas, we desire to rid the Church of this pernicious and deceptive philosophy, and bring all

who profess the Christian faith upon the foundation of Apostles and Prophets, that they may stand together in a common brotherhood for the proclamation of the Apostolic Gospel, and the revival of the spirit and purity of the Church as founded and left in the world by the Apostles of Jesus Christ. And, whereas, we have made an effort to bring about an organization of the ministry and churches, and scattered brethren of the North-Western States, who have committed themselves to the word of God, and who are determined to oppose the perversions and corruptions of its doctrine, to accommodate the mystical rules of interpretation, and the spiritual and heathen philosophy of the apostate churches of the present day. And whereas, our brethren have shown a disposition to organize by separate States or districts, rather than by a plurality of States:—Therefore,—

"*Resolved*, That the name of the Conference be changed from that of the *North-Western Christian Conference* to the *Indiana Christian Conference*, under which name we will henceforth assemble annually, at such time and place, as the said Conference may determine, and when so assembled we will labor to draw the bonds of union more closely, consult together for the good of the cause we advocate, the welfare of the churches within the bounds of the State of Indiana, and do all other acts and adopt such scriptural plans as may be practicable to enlighten the public mind in regard to the distinctive truths we hold and teach. We will endeavor to carry out the design of a Christian ministry, and cooperate in an evangelical effort to convert sinners, and plant and build up churches throughout the State in which we live.

"*Resolved*, That we will, in view of the necessities of our churches, and the great lack of faithful preachers, do everything in our power to induce young men of competent abilities and piety to enter the ministry. The harvest is truly plenteous, but the laborers are few, and hence we will encourage to the extent of our ability, faithful brethren to go forth in the procla-

mation of the Gospel. We will not cease to pray the Lord of the harvest for an increase of laborers; nor will we be negligent in affording them aid and encouragement when, in the providence of God, they are raised up to preach the Word of Life.

"Resolved, That our churches be advised to meet punctually on the first day of the week, keep the ordinances of the Lord, appoint Elders and Deacons, and faithfully maintain in good order and discipline, that they discountenance dogmatists and disorganizers who may attempt to narrow the basis of our union, or weaken the ties which bind us together. While we advise them to allow liberty of conscience and the freedom of thought and speech, yet we advise them to reject factionists and party-makers, who would impose upon them their opinions as a test of fellowship, or a term of christian union or communion. We advise toleration, and condemn all proscription for opinion's sake, and recommend to our brethren to insist on nothing as a test of fellowship but *good Christian character*. So long as they extend to one another the right that God has given to all his children, there can be no divisions among us, or any just cause of complaint: while all are free to think for themselves, all can live in peace and unity, however they may differ in their views.

"By vote of Conference, Dr. N. Field was elected to deliver a Conference address on Saturday, at 10 1-2 o'clock.

"Met on the 4th, at 8 1-2 o'clock. Prayer by Eld. W. G. Proctor.

"On motion, resolved that all letters sent to Conference now be read, whereupon the following were read by the clerk: One from the church of God in Howard co.,—certifying to the appointment of their delegates, Brn. J. Carr and I. Shirley, who represented a large and flourishing congregation, the report of which was cheering to the Conference. One from the church at Warsaw, Kosciusko co., certifying to the appointment of Bro. S. A. Chaplin, their delegate, who needs only to be known to brethren, to be loved—one of the pillars

of our spiritual edifice, whose ministrations and God-like examples must impress any community of the importance of humble and truth-loving men. It was written by Dr. Willard, the firm advocate of Bible Christianity, that self-sacrificing man of God, whose constant rejoicing is in the truth of God, whose faith is that little remains to be done till the throne of David is occupied by Him whose right it is to reign. One from Eld. J. Linville, who, with his estimable companion have been spending a part of their time in Illinois, his acquaintances were glad to hear once more from the old soldier, and the clerk was obliged to hand this epistle to brother Chaplin, who finished reading it, for such was the joy he felt in hearing from his old companion in tribulation, that his full heart and flowing tears interrupted utterance—Oh! how great is the love of brethren in the Lord!

"On motion and vote, resolved that the names of members present, together with the churches represented, be reported in the minutes of the Conference.

"1.—Old Union, Marion co. Delegates: I. Hornaday, W. N. Gladden, E. Pugh,

"2.—Little Wild Cat, Howard co. Delegates: J. Carr, I. Shirley.

"3.—Indian Prairie, Clinton co. Delegates: A. McLeland, Alvan McLellan.

"4.—Mt. Pisgah, Marshall co. Delegates: H. Barnhill, H. Logan.

"5.—Medora, Jackson co. W. F. Julian.

"6.—Warsaw. Delegates: S. A. Chaplin.

"7.—Bone Prairie, Kosciusko co. Delegates: S. A. Chaplin.

"8.—Pine Creek, Elkhart co. Delegates: E. Beck.

"9.—Liberty, Marion county. Delegates: Ira Hollingsworth.

"10.—Jeffersonville, Clark county. Delegates: N. Field, J. Erringer, O. Wooley, W. G. Proctor.

"The following are the names of brethren representing the state of the cause in portions of country where there are no organized churches.

"Bro. Byrne, Greensboro, Henry co.
"B. Coddington, La Fayette, Tippecanoe co.

"G. Cruzan, Cicero, Hamilton co.
"J. Shafer, Kewanna, Fulton co.
"J. Logan, North Salem, Hendrix co.
"S. G. Clark, Liberty Mills, Wabash co.
"Visiting brethren of other States were, Joseph Marsh, Rochester, N. Y.; D. S. Lyon, Centerburg, Knox co., O.; Smith Brown, Raymond, Union co., O.

"By vote, adjourned till 3 o'clock, p. m.

"Met at 3 o'clock, p. m., and after prayer, proceeded to business, when by a unanimous vote, Bro. N. Hornaday was elected the Evangelist for the State the ensuing year.

"On motion and vote of all, it was agreed that the brethren composing this Conference, on returning home exert themselves among the brethren in the way of collecting funds to be appropriated to the benefit of our Evangelist, N. Hornaday.

"Adjourned to the 5th. Met on the 5th., agreeable to adjournment, at 8 o'clock in the morning, when a financial committee was agreed on, consisting of W. N. Gladden, J. Pugh, and V. Miller, with whom our Evangelist shall correspond, and to whom shall be intrusted the business of the Conference pertaining to the services and remuneration of said Evangelist.

"The following resolutions were offered by Dr. N. Field, and adopted:—

"Resolved, That this Conference recommend to our brethren of the other States of the Union, to take the *Prophetic Expositor* under their auspices, and by a Joint-Stock subscription, purchase the printing materials and fixtures, stereotype plates of the Millennial Harp, and locate the office at some eligible point in the West, and connect therewith a Book concern; the whole to be managed by a Board of Directors, appointed by the Stockholders. The stock shall be divided into Shares of \$10 each, and that in the election of Directors each share of stock shall entitle the holder to one vote, and that the office shall be located at the place where the largest amount of stock is subscribed.

"Resolved, That the Evangelists of this Conference be and they are hereby appointed to solicit subscriptions for the stock,—for the objects above specified, with instructions to report the amount obtained monthly to the financial committee of the Conference.

"On motion,

"Resolved, That a record of the names of ministers belonging to this Conference be

taken, whereupon the following were reported:

"Elders N. Field, S. A. Chaplin, C. G. Clark, H. Logan, H. Barnhill, J. Hopkins, J. Linville, N. Hornaday, W. G. Proctor. *Unordained:* J. Schafer, I. Hornaday, J. Bristow, J. Purvis, Bro. Andrews, W. F. Julian, A. McLelland.

"By vote adjourned to meet on Monday, the 6th, at 8 1-2 o'clock.

"Met on Monday, pursuant to adjournment.

"The following Resolutions were passed:
"Resolved, That the next annual meeting of this Conference be with the church in the vicinity of Fairfield, Howard co., Ind., on Thursday before the third Lord's day in August, 1859, to continue many days.

"Resolved, That we are highly gratified with the benevolent, Christian accommodation of the Church of God at Old Union, during the Conference. They will be held in grateful remembrance by us.

"Resolved, That Dr. N. Field be, and is hereby appointed to write a brief history of the position we occupy, with regard to christian liberty, and the Bible alone, taking notice of the more prominent men whose inconsistencies have conflicted with the progress so much desired, and that it begin where it ought in the commencement of this century, and not with the Reformation of Mr. Campbell, to be ready for distribution at or before the next conference.

"On motion,—

"Resolved, that the clerk revise the minutes, and send a copy for publication in the *Prophetic Expositor*.

"On motion,—

"Resolved, That we adjourn to the time and place above mentioned.

"I. HORNADAY, Moderator.

"W. G. PROCTOR, Clerk."

Thus ended one of the best meetings of the kind that it has been the lot of the writer to attend in the West. Never was there a greater amount of unanimity of purpose, or readiness for co-operation than was manifested at this meeting. The sermons delivered between the hours of business, were plain and practical, tho' there were evidences of a deep and profound inquiry for an understanding of Bible doctrine. Indeed all were absorbed, with the truth and purity of Christianity as taught in the inspired Scriptures.

The able and truthful conference address of Dr. N. Field, was listened to with deep interest. Bro. Marsh's discourse of Lord's day was rich in truth of the most important kind.

We hope that no one will ever relax his efforts, but industriously carry out the thoughts and intentions his heart indited at this meeting, feeling conscious that the work is not in vain in the Lord. Endure to the end, and thou shalt be saved, is Bible doctrine.. W. G. PROCTOR.

The Joint-Stock Plan, &c.

In reference to the action of the Ill. and Wisconsin, and Indiana conferences relative to the *Expositor*, we remark:—

It must be apparent to every person who understands the present wants of the advancing cause of truth which we as a people advocate, that the *Expositor* or some other paper conducted on the *liberal* and *literal* principles of the Gospel, should be sustained among us; and also that we should do more than we have hitherto done in publishing books, tracts and pamphlets in defence of the great and glorious doctrines, which we, as a people, entertain. It requires a larger amount of capital than we can command, to enable us to accomplish an enterprise of this magnitude. There is, however, an abundance of wealth among our people, provided it could be brought together, and wisely appropriated, to fully perform this very commendable object. All we want to insure success in the case, so far as human means and agency are concerned, is, the *right plan* of operation. When such a plan shall be devised and presented to our people, we believe they will act in reference to it in a commendable manner.

There are several weighty considerations why one person should not have the press of our people under exclusive control.—However disinterested and true to his trust he may be, he must necessarily act in an individual capacity. If donations are made for the cause, he must receive and dispose of them; hence the benevolent do not feel as free to give under such circumstances, as they would were they sure that their gifts would fall into the hands of an *association* of wise brethren.

Should the plan suggested by our brethren, or some similar one, be adopted, then the change of sentiment of the editor, his failure in business, or death, would not essentially affect the character or prosperity of the paper of the general body, for other members of the association would continue to manage the affairs of the concern in harmony with the established

usages of the fraternity. This would give character and stability to the paper which it would be difficult for it to obtain under individual control.

The location of the paper will be determined by the association, should one be formed according to the plan now under contemplation. As the good of the cause of truth will be the benevolent object of their acts, as a matter of course, a location will be selected where the greatest amount of good may be accomplished.

Should this plan succeed, we do not contemplate that it will release us from labor or responsibility in the cause of Christ. It will, however, place us in a condition to do more for its advancement than it is possible for us now to do. While it will free us from pecuniary cares, it will leave us at full liberty to devote our entire energies to the publication of the Gospel. Our connection with the paper as its editor will be continued as it now is, with the exception that several assistant, or corresponding editors will be associated with us, which would give richness and interest to the paper, which also may be enlarged and improved, and issued weekly.

Our brethren in Illinois and Indiana have freely expressed their minds on this important matter, and have taken action in their Conferences, in reference to the same, and we hope other Conferences, and the brethren generally *east* and *west*—*north* and *south*, will also freely speak on the subject. *Something* more efficient, than what we as a people are now doing, should be done for the spread of the glorious truths committed to our trust; and there should be no delay in the case. If the plan proposed be the best that can be devised now, let there be a unanimity in its adoption; and let the same be manifested at once, by signifying *how much stock* each one will take in the company. We hope to have a general expression from our friends on this matter soon: we wish to know by *the first of November next how much you will invest* in this enterprise, should it go into effect, that we may report the same

to the meeting which we expect will be held some time in that month, in Harvard, Ill., to determine what shall be done in the case. We again request our friends to communicate with us as soon as possible, on this very important matter.

Debate on the Sabbath.

To the Church of God scattered abroad, greeting:

Having attended a Debate between Elders J. M. Stephenson and J. H. Waggoner, I will endeavor to give a brief sketch of the main positions taken during the discussion, by the disputants.

Elders Howell and Inghram were chosen Moderators.

Opened by prayer.

[The debate was taken down by a reporter, and will be published.]

Question debated.

"Resolved that the Sabbath of the 4th Commandment was made at creation, and that the precept to observe it extends through the present age."

Elder Waggoner having taken the affirmative, opened the Debate with the following arguments in support of his side of the question:—

1. The 10 commandments are recognized in both Testaments.

2. The term *Sabbath* signifies *rest*.

3. God made the Seventh day his Sabbath, by resting that day; and

4. Because he rested, he blessed and sanctified it.

Conclusion: the Sabbath of the 4th commandment is emphatically declared to be God's rest-day: God's rest-day was made, or originated, at creation; therefore, the Sabbath of the 4th commandment was made at creation.

The institution of the Sabbath is founded upon immutable and eternal facts, viz.: the creation of heaven and earth in 6 days, and the rest of Jehovah on the Seventh-day. Ex. xx. 8-11. Ex. xvi. shows the existence of the Sabbath antecedent to its publication on the mount. By comparing the 4th and 28th verses of this chapter, it

will be seen that the law regulating the Sabbath existed anterior to the giving of the manna at the wilderness of Sin.

Elder Stephenson replied on the negative,—

1. The first thing to be proved in this debate is, the Origin of the Sabbath of the 4th commandment—not the origin of the Sabbath of the Lord,—not when the Lord rested, but when did he command man to observe a day answering to his rest day.

The obligation enforced by the 4th commandment could not exist antecedent to the 4th commandment; for where there is no law, there is no transgression.—Paul and John.

The Sabbath of the 4th commandment was made just as the annual Sabbaths and the feast days were made, i. e. by enforcing its observance by precept. It devolves on the affirmative to show that the Sabbath of the 4th commandment (that is, the 4th commandments' Sabbath) was made, i. e., commanded at creation. We must have plain Bible statements. The Sabbath was given to man at the wilderness of Sin.—Ex. xvi. 5, 29.

2. "The term Sabbath signifies rest." I will not take issue. I admit it.

3. "God made the seventh day his Sabbath by resting that day." True. But the *origin* of the Lord's Sabbath has nothing to do with the *origin* of the 4th commandments' Sabbath.

4. "And because he rested he blessed and sanctified it." This statement I endorse also. But what does it prove? Ans. It proves that the original *reason* why God blessed and sanctified the seventh day was not, as will be argued by my opponent, because he designed it for man's observance; but because he rested.

5. "The Sabbath of the 4th commandment was God's rest day; God rested at creation, therefore the Sabbath of the 4th commandment was made at creation." My opponent confounds the reason why the 7th day of the week was selected in preference to any of the other days with the reason why the 4th commandment was

given. God laid the commandment on the 7th day, *because* it was his rest day; but the grand original reason why he commanded the children of Israel to observe a weekly Sabbath at all, was that they "were servants in the land of Egypt, and that the Lord God brought them out thence thro' a mighty hand, and by a stretched-out arm, *therefore the Lord their God commanded them to keep the Sabbath day.*"—Deut. v. 15. This reason harmonizes with the Bible account of the origin of the Sabbath of the 4th commandment. Ex. xvi. 5, 29,— 'See for that the Lord hath given you (who? Adam? Certainly not: but the children of Israel) the Sabbath; therefore he giveth you on the 6th day, the bread of two days.'

The 6th day here is reckoned from the first day of the giving of the manna; and the 7th day, the day following. Why then, go back to creation? Could God give the people represented by the pronoun *you* the Sabbath 2,500 years before they existed?

The Sabbath was a sign between God and the children of Israel.—See Ex. xxxi. 13-17.

6. "The fact of creation in 6 days, and the rest of God the 7th day, eternal and immutable." Admitted. But what does that prove in regard to the origin of the 4th commandment, or the duty of man to observe the Sabbath enforced by it? The fact of Adam being forbidden to eat of the tree of the knowledge of good and evil is eternal, but does that prove the perpetuity of the Adamic law through the present age?

The facts of the 10th day of the 7th month, and the 14th day of the 1st month existed from creation; but does that prove that the institutions found upon those facts were made at creation; or originated synchronously with those facts?

The fact of the fore-ordained existence of the Lord's rest day by no means proves that it was enforced by the 4th commandment before there was any 4th commandment.

The above is a summary of the main position taken in the first part of the discussion. During most of the first day

Elder Waggoner entrenched himself in the foregoing positions which he evidently considered his stronghold; and would not lead out, hence much time was lost in useless repetitions, until Elder Stephenson, finally undertook to prove the negative.

It is due Elder Waggoner to here say that he moved slowly and with due caution; and that from first to last the best of order was maintained, and the best of feeling prevailed. And I am happy to be able to say the debate has resulted in a firm reliance on the plain word of the Lord, according to its literal interpretation as the only sure basis of faith; and positive testimony as the only sound rule of interpretation.

I came to the debate with a full determination to hear it through, and then decide according to the weight of evidence, without regard to pre-conceived views or prejudices; and as the debate will be published, and I have not space in one letter to do justice to either party, I will briefly give a few of the arguments which of themselves are sufficient to decide the entire question in my own mind. And,

1st. Deut. v. 15 plainly states the reason why, and the time when the Sabbath was commanded. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; *therefore* the Lord thy God commanded thee to keep the Sabbath."

Again, Ex. xxxi. 13, is equally positive and definite. "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations." Read also the 17th verse.

In looking over my notes, I cannot as an honest man before God, see how anything could be more plainly proved than that the entire law by which the Israelites were governed, including the 10 commandments, were abolished. The law was 430 years after the Abrahamic covenant. Gal. iii. 17. "It was added because of transgressions *till* the seed should come to whom the promise was made," Verse 19. "Where-

fore the law was our schoolmaster to bring us to Christ. But after that *faith is come*, we are no longer under the schoolmaster" (i. e. no longer under the law,) verses 24, 25.

The ten commandments are positively declared to be God's covenant.—Deut. iv. 12, 13; Ex. xxxiv. 27.

1st. This covenant was not made with the fathers, but with the identical children of Israel who were brought up out of the land of Egypt. Deut. v. 3, 4.

Paul declares in the most explicit language, that the covenant (i. e. the 10 commandments) was cast out, was faulty, had waxed old, and was ready to vanish away. Gal. iv. 21–30; Heb. viii. 7, 13. ix. 1–4; 14–22. x. 1.

Again 2 Cor. iii. 7, is positive evidence that the 10 commandments were abolished. At the 9th verse, Paul shows that the two ministrations were the two things contrasted: "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." At the 10th verse he declares that the first ministration was done away, and the second remained. "For if that (i. e. that ministration) which is done away was glorious, much more that which remaineth is glorious. At the 13th verse, he tells us that it was abolished. And at the 7th verse that this ministration was written and engraven in stones. "But if the ministration of death written and engraven in stones was glorious," &c.

On Rom. vii. it was argued—

1st. That the husband is the law-giver, and that the death of the husband releases the wife from the law of her husband.—Verses 2, 3; Eph. i. 21–23; v. 22–32.

2d. That Moses and Christ were the 2 husbands. Heb. iii. 1–6 was referred to as proof: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses inas-

much as he who hath builded the house hath more honor than the house. And Moses verily was faithful in all his house as a servant, &c. But Christ as a son over his own house, whose house are we, that is, the church.


Again, Deut. xviii. 18, 19; Acts iii. 22; vii. 37, were quoted to prove that Moses and Christ were the heads and law-givers by Divine appointment for the government of the church in the Jewish and Christian dispensation. And (3) that Christ is the living head and lawgiver of his church (i. e. his bride,) which is his body. Rom. vii. 4, 6. Also that the son of the bond-woman could not be heir with the son of the free-woman, and that consequently his children had to be cast out to make way for the children of the free woman. Stand fast, therefore, in the liberty wherewith Christ hath made us free. Amen.

I would say, it is due my Sabbath-keeping brethren to say that they treated Bro. Stephenson with christian courtesy and kindness.

Dear brethren, how it behooves us to search the Scriptures for ourselves, in these last days of deception and peril, and be sure that all our conclusions are based upon the positive testimony of God's word. May we more than ever cling to God's truth as revealed in the Holy Scriptures, that we may be sanctified by the same, through Jesus Christ, who is our life-giver. Amen.

R. CHOWN, Clerk.

Crane's Grove, Ill., Aug. 27, 1858.

 A report of this Debate in book form is intended to be published. Those who will aid in meeting the expenses of the work are requested to signify what they will do immediately, either to us, or Elders H. H. Collings, Foreston, Ill., or J. M. Stephenson, Eureka, Wis. The Debate, when printed, will be afforded at a fair price, in return for the amount that any one may give to aid in its publication. Such a work is greatly called for at this time, and we hope those engaged in publishing it will receive sufficient encouragement

without delay, to warrant the immediate accomplishment of the undertaking. Send on your pledges as herein directed liberally and promptly.—Ed.

Elder R. Chown, Mt. Carroll, Ill., intends to devote his time the ensuing season to preaching the Word of Life, where his labors may be wanted, and wishes those who may desire his services in this respect, to write him on the subject.

E "A proposition for a general convention of Adventists and Millenarians in the West," we decline publishing, because we think that should such a convention meet, it would result in no good. Christian union can never be formed by general conventions, made up of discordant elements. When the elements of such a union exist, it will do for those in whom such elements dwell, to meet to perfect or manifest the union they have for each other.

A FRENCH FLYING MACHINE.—The Emperor has just made a present of 5,000 francs to a private in the line, who asserts he has discovered a solution for the great problem in aeronautics—the art of flying. He has invented a kind of air-ship, consisting of a platform of silk stretched over whalebone, to be propelled by two gigantic wings of the same material placed on each side. The aerial navigator is to be suspended at a distance of about 4 feet from the platform, while his feet rest on pedals, by means of which the wings are set in motion, while his arms rest on a lever that imparts to the platform the direction he chooses to give it. Only a model of this machine has yet been constructed, and it appears to work well. Thanks to the Emperor's munificence, it is now about to be constructed on a large scale.

Since the above, it is reported that the aerial ship is completed, and M. Garvani, the inventor, has made a successful voyage from France to Algiers and back, a distance of 1500 miles, in 18 hours, an average speed of 83 1-3 miles per hour! After

some further experiments it is intended to make the attempt from Havre to N. York! This wonderful invention has been a favorite object of Louis Napoleon, and he has encouraged the solution of the great secret till it seems to have finally succeeded.—We have long looked for the development of this invention, being satisfied that the prophetic declaration, that in the time of the end "many shall run to and fro,"—has not had its fulfillment in steamboats and railroads, the prophecy, requiring a much more enlarged and comprehensive detail—and *more general* in practical application. Such an invention as this is calculated to supercede steam in a great measure, in the matter of human locomotion, and its effects in the amelioration of the race, is dazzling to contemplate. Unlimited, universal and *cheap* locomotive power, accessible to all—is an idea, beside which Telegraph, Steam and Electricity fall into the shade! Surely *this* is the day of God's preparation!—a day of wonders,—of great things!—the like of which hath not been unto this day! Wonderful are thy works, O Jehovah, and greatly to be praised in all the earth! May all these things eventuate to his everlasting praise, and the ushering in of the Kingdom of the Great God and our Lord and Savior Jesus, Messiah!

S.

E The following was received by the writer a few days since, from a much respected follower of Jesus, an Israelite Indeed, whom, with the enterprise, with which he is connected, we introduced to the readers of this paper:

"A. SINTZENICH.—*My dear Brother:*—

"With pleasure do I take up my pen to inform you that it pleased our Lord to bring me safe here. I hope this will reach you well, and all my friends in Rochester. I suppose you have heard from Bro. McMillan, that I have been very sick since I left Rochester, but, thank the Lord, am now much better. . . . I shall never forget the kindness with which you received me, and I can only say that the God of Abraham reward you, for He says, I

will bless them that bless thee.' Now, dear brother, I must close, (wishing to be remembered to Brn. McMillan, Brown, Marsh, Hill, and families, and others of my brethren and friends in Rochester,) with the prayer that the 'God of Abraham, Isaac and Jacob,' may be with you all.

"I subscribe myself,

"Yours, in the love of Christ,

"ARNOLD PITOWSKI.

"281 Hudson st., }
"New York, } Sept. 23, 1858."

We are sorry to hear of the ill health of this humble laborer, in the vineyard of Israel's King, and trust that he is so far recovered as to be able to bear witness to the Truth: of his ability and zeal to do which, many in this city, both Jews and Gentiles, can testify. To his unassuming, quiet, yet efficient labors, many are indebted, and if we and others here have in any measure been able "to minister unto him" in this good work, we feel thankful for a little opportunity to repay in part, some portion of the great load of obligation, which we, as Gentiles, under God, owe to the elect people of God—Israel,— "according to the flesh." The hearts, the prayers, the purses, and the homes of all true believers, should always be open to wanderers of "the lost sheep of the house of Israel," especially when they are engaged as our friend and his fellow-laborers are, in bearing witness that Jesus of Nazareth is of a surety he which was offered up a sacrifice for the sins of the world, without the shedding of whose blood there is no remission of sins,—Son of God and King of Israel: who is now about to return, overthrow the kingdoms of this world, and establish Peace and Righteousness, Justice and Judgment in the earth. We say then, to these brethren, Go on, in the name of Jehovah, and the God of Israel be with you in all things. And let all our fellow-Gentile believers, who are fellow-heirs in the blessings of the Gospel, have much respect to these servants of the Most High, whom we are bound to honor, according as God hath ordained,—entailing on us His great blessing.

We would again remark that Brn. Lederer and Pitowski and other worthy Israelites publish *The Israelite Indeed*, a periodical devoted to the illustration and defence of the Hebrew Christianity, which is founded on Moses and the Prophets, and the Apostles, and to the true interests of the Jewish nation generally. Published monthly, at \$1,00 per annum. S.

Information Wanted.

BRO. MARR: Will some of our good brethren who write for the *Expositor*, and so often speak of holding meetings on "*Lord's day*," be so kind as to inform us what they mean? We would inquire, if the first day of the week is *Lord's day*? If so, will they show us some Bible evidence for such an appellation? The inference we draw from the expression, is this: that the Lord has only one day in seven. This looks to me like being bound by the Law, while we live under the Gospel. Can we omit regarding the first day of the week as holy time, if we hold it to be "*Lord's day*"? If we cannot show by the word of truth a good reason for attaching one day in the week to the name of the Lord, then let us refrain.

Dear brethren, we know that our habits are strong, and all due allowance should be made for mistakes, or custom, if it be such, especially seeing that we have all been more or less trained in the sectarian schools of discord and division.

Yours, S. DUNCAN.

Dayton, Wis., Aug. 10, 55.

This question having frequently been urged, it may not be amiss to add a few remarks. Anti-Sabbatarians having recently renounced the delusion of Christians keeping a law which was never given to, or for them—are naturally a little sensitive on the matter in question. This is right and proper, and is calculated to prevent similar errors creeping into use. But in the case spoken of by Bro. Duncan, we think they are a little in the extreme.

The phrase, "*Lord's day*," is a vulgarism of the "religious world," and is derived from the expression,—"*The*

Lord's day,"—so applied by the early Christians to the *first* day of the week, which they *selected* for the public worship of Almighty God, *because* it was the *anniversary of the resurrection of "the" Lord Jesus Christ*. Now, it was necessary that *some one* day should be selected for this purpose, and the early Christians, (some of whom were cotemporary with the Apostles,) knowing full well the abolition of "the law of commandments contained in ordinances" by He who came to complete the law, wisely we think, chose this *resurrection-day of the Lord of Life* for the public, associated worship of Jehovah, and the celebration of the Lord's Supper, to comfort one another with the remembrance which *this day* affords, of the *sufferings, death and resurrection of their Lord*, in which all their hopes, present, past and future, were bound up? Certainly no more appropriate day could have been selected, and how often do we hear in petitions to the Throne of Grace on this day, affecting allusion to the great event which it commemorates, continually reminding us that "This same Jesus which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven."

Do we wish to recall to mind the virtues of a good and venerated parent, the kindness of brother or sister, or the attentions of an affectionate child, at what more fitting time can the mind realize the lost and absent, than on the anniversary of *death and departure*?—Then, the *past and future* loom up in full force, and the mind is absorbed in thought, contemplation and *hope*. So it is as to the great Head of the Church—on this day the believer will look forward to the time when Jesus shall so "*come in like manner*" as he *this day* ascended to the right hand of his Father.

In this view of the subject, inasmuch as it is absolutely necessary to select a day for the purposes named, we see an appropriateness in selecting the day of the anniversary of *the Resurrection of the Savior*, and of denominating it, as the Apostolic Christians did,—"*The Lord's Day*." The phrase, "Lord's

day," as commonly used, is a vulgarism, often strongly indicative of Puritanical Phariseism and infallibility. *Smith's Day, Brown's day, &c.*, sounds about as reverential. In like manner, we sometimes hear the expression, "The Supper,"—leaving the hearer to *infer* whether the *Lord's*, or somebody else's Supper, which is intended. Vulgarisms of all kinds should be avoided, but especially when connected with sacred things.

We would not be understood, however, as asserting that there is any authority in the Mosaic economy, or in the law or commandments of the Gospel dispensation, to enforce the observance of the *first*, or any other day of the week, as "holy time,"—or for the term, "*The Lord's Day*." Quite the reverse: the law of ordinances was taken out of the way,—nailed to the Cross!—and we have of no account of its incorporation into the Law of the Gospel—the one being *dead*—the other, the law of the spirit of Life, which is in Christ Jesus.

But if objection be still made, that the use of the term, "The Lord's day," would have a tendency to establish the "inference" that it is founded on positive precept as a portion of "holy time,"—we reply that such inference can never obtain in the mind of an intelligent investigator of the Word, who would find no authority on which to base such inference; and besides, inferences alone are worthless as a foundation of doctrine.

Although we think Bro. Duncan's apprehensions are unfounded in relation to the Lord's day, yet the spirit of watchfulness his remarks evince, against the incorporation of the Mosaic system, which was given to the "chosen people of God," and to no other nation under the sun, whether in this, or any other age—is highly commendable. *The truth*, is what we want, and that, intelligently and honestly obeyed, shall make us free indeed! S.

"Thy word is truth."

Eschew "theology."

FROM SR. S. B. HOUTS.

BRO. MARSH: I am a pilgrim and a stranger here, but blessed be God's name, the time is soon coming when we shall not be strangers one to another, and I trust it is nigh. My heart cries out,

"How long, O Lord, our Savior,
Wilt thou remain away."

I do not wish to complain, knowing that he that is to come, will come, and will not tarry. When I read the word of God, and see the precious promises which are given to them who love him, I feel that it is good to be afflicted, for, "before I was afflicted I went astray," and "these light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let us take courage, and not faint. Soon we shall behold our Lord: my heart throbs with joy when I think of his return, knowing that the saints are to be changed from corruptibility to incorruptibility. Soon will this mortal put on immortality, then will be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting, O grave where is thy victory? Thanks be to our God, who giveth us the victory through our Lord Jesus Christ."

Then shall we be immortal souls, then death will have no more dominion over us, and "the inhabitant shall not say I am sick." O, let us be up, and doing, while the day lasts, and not sleep as do others, but watch and be sober.

Yours, in the hope of eternal life at Christ's coming,

L. B. HOUTS.

South Creek, Pa., Aug. 3, 1858.

FROM BRO. R. V. LYON.

BRO. MARSH: I left Ashford, Ct.,—Sept. 10, as a weary and lonely pilgrim, to wonder o'er a portion of earth's wide domain, to win a bride for my Master. On the evening of the same day, by stage and railroad I reached Jamaica, Vt., weary and tired of earth's wild and disappointing scenes, and put up at the public house kept by D. E. Rice, a good home for people of character. The

morning came, and having learned that my Baptist friends were holding a protracted meeting in the place, I resolved to attend, upon receiving an invitation from some of them. I had a comfortable time.

In the evening, I commenced a meeting at Rawsonville, some 5 miles from the main village. Gave 5 discourses, and during each meeting the house was full of attentive hearers, and a deep interest was manifested on their part in things announced. Monday I spent in visiting my wife's relations, and other friends of the truth, and had a very pleasant season.

In the evening I gave my last discourse predicated upon Matt. xxv. 46, "These shall go away into everlasting punishment: but the righteous into life eternal." It was a solemn time.

Tuesday morning came, and though weary and tired, I must go. By the kindness of Bro. Extille, I was conveyed to South Dary, where I took the stage for Chester; then I took Nahum's chariots for Chateaugay, N. Y., where my next appointment was. Here I met with a hearty welcome from the friends of truth—gave a number of discourses to large and attentive congregations;—and I hope that the day of judgment will reveal the fact that good was done in the name of the great Head of the Church.

Sept. 18th, I took my leave of the friends in Chateaugay, and started for this place: reached Prescott, C. W., about half-past eleven, a. m., and found my old friend, Bro. A. Pike in readiness to convey me to North Augusta. After a pleasant ride of some 4 hours, we arrived in safety, and I assure you that I met with a hearty reception from the friend of truth and humanity. And this to a lonely pilgrim is like cold water to a thirsty soul.

As the majority of the people in this place are very sectarian, the doors of the churches are closed against us, and consequently I gave 3 discourses yesterday to attentive congregations, who convened

at the house of Bro. A. W. Bellamy.
I preach again this evening.

Yours, as ever,

R. V. LYON.

North Augusta, C. W., Sept. 28, 1858.

FROM ELD. J. BLAIN.

BRO. MARSH: Having been very busy, and my health rather poor since I came East in May,—I have too long omitted to let brethren know in the West, where I was, what doing, and why in the East instead of West, as I have heretofore given encouragement of traveling that way. My reason for this course is, that I learned last fall and this spring that I could not be sustained West, nor sell many books till times changed. Times are hard here, but better than West, and I am obtaining a bare support, but not enough to clear me from past debts, which were increased last year by travelling 5 months and receiving but \$13 in donations, or for labors, while my traveling expenses were \$50. I had to live on books previously paid for; and which I am now out of, and lack means to reprint. I have, however, engaged a printer in Boston, to publish all my works, except the Review of Beecher, and hope brethren who possibly can, will send me help this fall, or as soon as consistent. As I shall probably not be home till December,—they can send to me here, care of G. T. Adams, 167 Hanover St., or to my son-in-law, J. W. Dean, Chicago, Ill., at the *Tribune* office.

I am prospered this season in scattering books, and in seeing the good effects of my labors more than ever before; but have not time now to give particulars, but will by and by. Truth is gaining fast in Yankee regions, so I would not be understood as complaining nor repining, though difficulties attend my course. No, I am happy in my toilsome labors, though far from "sweet home," and full in the faith that my Master will provide for my wants. The thought has never entered my mind of leaving the Gospel "to serve tables." Brethren, let our daily song be,—

"We'll stem the storm, it won't be long,
Tho' heav'nly port is nigh:
We'll stem the storm it can't be long,—
We'll anchor by and by."

I sympathize deeply with brethren West, where they have so few to preach the new and blessed truths they love to hear, and when times permit, I shall gladly travel among you again, if life and health be granted by a kind Providence. I would encourage ministering brethren West, to labor on—faint not, the reward will be sure and great to pioneers in God's warfare.

J. BLAIN.

Boston, Mass., Sept. 10, 1858.

FROM BRO. A. N. SEYMOUR.

BRO. MARSH: After the close of the Jamestown Conference, I journeyed some 50 miles north of Grand Rapids, into a newly settled country, 3 miles north, and 7 miles west of Newago, a flourishing village on the Muskegan River. On my way to this new place called Weaver-ville, I preached twice, once at Chubb's Tavern, 17 miles north of the Rapids, and once at Newago. As my appointments had preceded me, the communities were apprised of our coming, and consequently we had a good hearing, especially at Newago.

The Congregational Church was opened to us at this place, and pretty well filled with attentive hearers of all classes. The Presbyterian minister was present, and opened the meeting by prayer, after which we addressed the congregation for an hour and a half from Paul's words, "Looking for that blessed hope," &c.—If ever my tongue was loosed to preach God's truth, it was that night. Silence reigned throughout the congregation, and all seemed to be amazed at the words that flowed from my lips, being the first of the kind they ever heard.

At the close of the meeting we left it optional with the congregation, whether or not they would listen to another discourse on our faith, the next Wednesday evening, on our return.

We left Newago, the next morning, and in about 3 hours we found ourselves in the embrace of our old friends, Brn.

Weaver, Stuart, Mallory and their families, a number of whom we had previously baptized into the one faith and hope of the gospel. And notwithstanding the *tone* of their piety had run rather low, in consequence of the new circumstances in which they had been placed, yet all were glad to see me, and eager to hear the gospel once more proclaimed in their midst. We preached to them six times, which greatly revived them, 4 dear souls put on Christ in the act of baptism, and could we have stayed a few days longer, we are fully persuaded a number more would have followed the same example.

There are 12 or 15 in that vicinity, cherishing the "blessed hope," with a good prospect of more being called to their numbers soon. Bro. D. Weaver, a man of considerable talent and influence, has of late commenced speaking publicly, and intends hereafter to devote a portion of his time to the ministry.—We believe he has talent for such a calling, and our prayer is, that the Lord will abundantly bless him for the work, and enrich him in all knowledge, that he may win souls to Christ and the Gospel. May the brethren and friends stay up his hands, while he labors to extend the knowledge of the Gospel of God's Son.

The friends here are located in a good section of country—the soil is rich and very productive, as far as we could judge from the little time we had to view the country, and now is a good time for young men of small means, or even older ones, to purchase land in that place. There is a small tribe of Indians adjacent to this neighborhood, who own quite a tract of land with some improvements, and all want to sell in consequence of the Government having given a tract of land to the westward, and they are obliged to go on to it this winter, in order to secure it. This much for the benefit of any who may wish to purchase new land.

When we returned to Newago, we soon learned that the Presbyterian minister had preached a discourse on the immortality of the soul, and some few had a disposition to have the church

door shut against me, but the current of influence was so strong against them, that they dare not do it, consequently the Presbyterian minister announced to his congregation on Sunday evening, that on Wednesday evening I would occupy his pulpit: we did so, and discovered that the interest to hear had not abated any. We again invited the minister to take a seat with us in the desk, and to open the meeting by prayer, during which he told God much about the immortal mind, souls and spirits of the human family running paralled with the Deity. Probably this was put forth as a kind of damper to hinder me from freely expressing myself on the subject.

But nothing daunted, I opened my discourse from Paul's words, "Though we, or an angel from heaven preach any other gospel," &c. It was shown from this that Paul preached what he received by revelation from the Lord Jesus Christ, and that was the actual death, burial and resurrection of Jesus Christ, *soul* and *body*, and the object was to "redeem man" from death, into which he had fallen by disobedience. This led us to consider man's origin, probation, transgression, and condition in death, and to show that future life is obtainable, not by natural generation; but thro' our Lord Jesus Christ, by a resurrection from the dead at the last day, or a change from mortality to immortality at the advent of our absent, but soon-coming Lord, and that *then* the church of God will be recompensed with all the glorious things promised in the Bible,—and not before.

In short, we had a good time, and in consequence of our faithfulness to truth, it caused some to shrug their shoulders, and say, "*You have denied the doctrine of the immortality of the soul,*"—and, surely I did, and so did Luther, and many other dogmas of Catholic Rome, for which he was hated and persecuted, but nevertheless he waged a war of extermination with the errors of Popery, and so will I, the Lord helping.

At the close of our meeting, I announced to the congregation that I would preach a discourse on Spiritualism, the

next morning at precisely 7 o'clock, on the steps of the tavern. At the time appointed, Bro. Brotherton furnished me a box, on which I took my stand, and addressed quite a company of men and some few women, for about *three quarters of an hour*, and then bid them good by, and left for Grand Rapids, hoping and praying that the good seed sown might spring up and bear fruit: we sowed the seed bountifully, and hope there will be a large harvest.

Our visit to that section was truly refreshing, and will long be remembered by the writer, and we sincerely hope that the dear friends there will be preserved in the living, practical faith of the Gospel, till the Lord comes, and says, "Well done."

Yours, waiting for the Kingdom of God,

A. N. SEYMOUR.

Reading, Mich., Sept. 22, 1858.

Obituary.

DIED,—at his father's residence, in South Creek, Pa., Aug. 7, 1858, Albert Jesse, son of Jesse and Abigail Moore, of Scrofula, aged 8 years, 2 days.

This once comely and healthy child for the last 4 years of his life was almost a constant sufferer; and when the writer last saw him he was so emaciated as to scarcely develop a trace of his former comeliness. Throughout his sickness his parents bestowed upon him the fullest measure of parental affection. O! the fondness of a mother's love, as exhibited in the untiring patience of Sr. Moore. By night, and by day, she watched for 4 long years, the object of her most tender affection—now folding in her arms, her suffering child,—then leaning on her bosom, to check the falling tear, and assuage his grief and pain. Thus did she manifest her unfailling love and affection, beyond the power of words to picture, or pen describe:—

LOVE!

Who hath fully appreciated its value to the human race! Its source is Divine—its streams run through every vein of life, where Goodness, Mercy,

Righteousness, Peace, Truth and Religion are found: in fact it is the germ of vital holiness, *without which no man can see the Lord*. It is always good in the family, in the social circle, or in the Church of God. May it abound in all our hearts, more and more, until the day of glory shall reveal the Lord Jesus, to dismiss our sorrows, and drive all our wants away.

Eld. G. A. Hendrix attended the funeral, and spoke from Job xiv. 14, "If a man die, shall he live again?" We are confident that good will be result. The dead rest in Christ. Matt. xix. 14.

Sr. Moore has mourned over her son 4 long years, but seeing he could not remain, she rejoices that he is at rest, free from suffering and pain, and *soon* to awake in the glorious habiliments of Immortality. With this blessed hope to cheer the otherwise drooping hearts of Albert's parents, they fully adopt the language of the Poet, when he sung,—
"Give joy, or grief—give ease or pain,
Take life or friends away—
But let me find them all again,
In that expected day."

A FRIEND.

DIED,—at Moreville, Joe Davis co., Ill., Frank E., son of D. D. and Paulina Maple, of affection of the brain, and whooping cough, June 17.

DEATH.

'Tis Satan's ally sent abroad
To execute his will;
Permitted by a righteous God,
His purpose to fulfill.

But death and he who hath its power
Will be at last destroyed:
And saints no more, O joyful hour!
Will by them be annoyed.

R. CHOWN.

"If you do not rise early, you can make progress in nothing. If you do not set apart your hours of reading, your days will slip through your hands unprofitable, and unenjoyed by yourself."—*Lord Chatham.*

The state of the dead is one of unconsciousness.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. I. 8.

VOL. XXIX.] ROCHESTER, N. Y., OCTOBER 15, 1858. [No. 10.

The Last Times.

AN EARNEST DISCUSSION OF MOMENTOUS THEMES.

BY J. A. SEISS, A. M.,
Author of Lectures on the Epistle to the Hebrews, Baptist System Examined, and Pastor of the Lombard Street Lutheran Church, Baltimore, Maryland.

ELEVENTH DISCOURSE.

WHEN SHALL CHRIST COME?—THE TIME NOT WHOLLY A SECRET—RELATION OF CHRIST'S COMING, IN POINT OF TIME, TO OTHER THINGS PREDICTED IN THE SCRIPTURES—FIRST METHOD OF COMPUTING THE TIME, OR MILLENIAL SEPTEUARY—SECOND METHOD, OR 1260 YEARS' DOMINANCE OF THE PAPACY—THIRD METHOD, OR THE VIALS OF WRATH.

"Stablish your hearts: for the coming of the Lord draweth nigh."—James v. 8.

IF, then, it is a truth that Christ the Lord shall return again to this world, as the Scriptures so explicitly affirm, and as is acknowledged in all creeds, confessions and hymn-books in Christendom, one of the most stirring questions concerning it is, *When shall he come?*

This question was again and again asked by the disciples while he was yet on earth, and must ever possess a lively interest to every thoroughly Christian heart. But, of all questions relating to our faith and hope, this is, perhaps, the most difficult to be answered. Nay, so far as respects the precise day or year, it cannot be answered by man or angel. "The times and seasons the Father hath put in his own power."

It is true, however, that we need not remain in such total ignorance on the subject as that that day must needs come upon us unawares. Daniel was indeed directed to "shut up the words and seal the book" of his visions concerning it; but they were to remain "closed up and sealed till the time of the end" only; and he assures us that then "the wise shall understand," though "the wicked shall not understand"! Jesus himself, has described the signs which are to precede it, by which we may as infallibly judge of the nearness of the end as we judge of the proximity of summer by the budding of the trees. Paul says expressly, that "the children of light" "are not in darkness, that that day should overtake them as a thief." And in the Apocalypse, which is specially devoted to the portrayal of the grand scenes of Christ's revelation and the events which are to precede and accompany it, the particular promise is given, "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein;" which certainly implies the possibility of being able to understand these things with some good degree of certainty, if we will only investigate with proper attention and prayerfulness.

Hence, Luther expressed it as his belief that God would yet raise up some one who should be able to reckon upon the times, and with certainty hit upon the day. I hold, therefore, that, instead of rendering ourselves chargeable with irreverent prying into the secrets of the Deity by inquiring *when Christ shall come*, it is our hopeful duty so to inquire; and that, if any man lack wisdom to un-

derstand what the Scriptures have said upon this point, he may ask God, and expect it to be given him as liberally as upon any other subject. It is noted, in commendation of the prophets, that they "searched what manner of time the Spirit of Christ which was in the did signify;" and why should not similar searching be commendable in us? When the disciples asked the Lord, "Tell us when shall these things be, and what shall be the sign of thy coming and of the end of the age," he kindly entertained their request; and now that we are bordering so near upon the time, will he be angry with us for pressing the same inquiry? And when the Pharisees and Sadducees came to him with their tempting skepticism, did he not rebuke them as hypocrites who could "discern the face of the sky," but would not put themselves to the pains to "discern the signs of the times"? Let us beware, then, how we scout this question, lest we "fall through the same example of unbelief;" and let us reverently approach the holy oracles to learn what God has revealed to us, to ascertain our position in the calendar of prophecy, and to make ready for the solemn scenes that are before us. May the Lord aid us in our inquiries!

Our question is, *When shall the Son of man come?* I propose to consider it, first, *relatively*, by showing in what connection with other predicted events the Scriptures place the coming of Christ; and second, *absolutely*, by showing to what period things are pointing as the time of the Savior's coming.

1. The Son of man shall come in a period of abounding apostasy, unbelief and wickedness. Such was the condition of the world when God sent the flood; and Jesus says, "As the days of Noah were, so shall also the coming of the Son of man be." Peter says, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Paul says of the coming of the Lord Jesus, "That day shall not come, except there come a falling away first;" and that "in the last days perilous times shall come, for men shall be lovers of

their own selves, covetuous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." Such statements need no comment. Christ will come in a period of abounding guilt and faithlessness.

2. He shall come in a period of revolutionary troubles, political perplexities and great national agitations. Jesus says, "There shall be upon the earth distress of nations, with perplexity; the sea and the waves thereof roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory."—According to the Revelation of John, the final advent is to be immediately preceded by the outpouring of sundry vials of wrath in quick succession, each one filling nations with trouble, anguish and desperation. The Psalmist says of the same period that God shall speak to the kings and rulers of the earth in his wrath, "and vex them in his sore displeasure." This point is also sufficiently plain and well-settled.

3. The Son of man shall come while the Ten ultimate divisions or Kingdoms of the Roman empire are still standing. This is clearly revealed in Daniel's interpretations of Nebuchadnezzar's dream of "the great image." That Image symbolized the Four great Monarchies that were to exist and succeed each other upon earth. The first was the Babylonian, or Golden Head of the Image, the Lion with Eagle's wings.—second, or Silver Breast and Arms, was the Medo-Persian, the Great-Toothed devouring Bear. The third, or Brazen Loins and Thighs, was the Macedonian, or Alexander's kingdom—the Leopard with Four Wings and Four Heads. And the fourth, or Iron Legs and Feet, was the Roman empire, the dreadful, terri-

ble and mighty Ten-Horned Beast which devoured and trampled down everything before it. The Ten Toes, or Ten Horns, are the Ten Kingdoms into which the Roman empire was divided by the barbarian invasions, and which now stand as the representatives of the old Roman empire. And Daniel tells us that "in the days of these kings (denoted by the Ten Toes and Horns) shall the God of heaven set up a kingdom." He says he beheld until these thrones were cast down, and the time that the Beast was slain was the time when the Judgment should sit, and "one like the Son of man came with the clouds of heaven." The same is taught in the visions of John. The Ten-horned Beast of the 13th chapter can be none other than the Roman empire, and its Ten Horns its Ten divisions. And, according to the 19th chapter, it continues in existence, persecuting the saints and warring against the Lamb, until destroyed by the personal descent of Him whose name is the Word of God, King of kings, and Lord of lords. This point, then, is also sufficiently established.

4. The Son of man shall come before the Jews as an entire people shall be restored to Palestine. There will be a portion of Jacob restored before the Lord comes, but not the entire race. It is expressly said that when God assembles Jacob and gathers the remnant of Israel, "their King shall pass before them, and the Lord on the head of them:" (Micah ii. 12, 13.) "The Lord will go before them, and the God of Israel will be their rearward:" (Isa. lii. 12.) He must therefore be on earth before this general gathering of the Jews takes place. It is further evident from the 12th of Zechariah, the 28th and 29th of Ezekiel, and the 18th and 19th of Revelation, that Christ is personally present when the terrible destruction occurs to the armies that invade Palestine; whilst it is plain from the 60th of Isaiah that it is only after that terrific overthrow that the great and triumphant assembling of Israel takes place. It is those who escape that awful destruction that are to go to the na-

tions, Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off, and make known the wonders they witnessed; and only *then* shall the Gentiles bring *all* the children of Israel out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift vehicles, to God's holy mountain, Jerusalem, for an offering unto the Lord: (Isa. lxvi. 19, 29.) It is also explicitly stated that the time of Israel's deliverance is when Christ personally comes; not before.—So Paul affirms in Rom. xi. 26, which he says is the teaching of the Prophets. So the Psalmist says:—"When the Lord shall build up Zion, he shall *appear in his glory.*" And so Zechariah declares, when God shall "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, they shall *look upon him* whom they have pierced." Christ will therefore come before the *general* restoration of Israel.

5. He will come while the Papacy and the Man of sin still live and continue in power. It is now established, as well as any interpretation of prophecy can be, that the "little horn" in Daniel's vision (Dan. vii. 8-24,) denotes the Papal power. And he says, "I beheld, and the same horn made war with the saints, and prevailed against them, *until the Ancient of days came.*" It must live on, then, until Christ comes—until "the judgment shall sit." That the "Man of sin, the son of perdition," in 2 Thess., is the Pope and his apostasy, is also clearly ascertained, and universally agreed by Protestants. But Paul describes him as pressing his work of deceit and blasphemy until "destroyed by the appearing of Christ's own presence." And in John's account of the doings of Jesus in the great day when he shall come forth in his wrath, we find this self-same monster still existing, still arrayed against God, and only taken and destroyed by the administrations of the great day of God Almighty. The Son of man shall therefore certainly come whilst the Papacy still lives.

6. He shall come in a period when a far-sounding cry shall be raised in slum-

bering Christendom that his advent is at hand. The Savior tells us that *in that period* "the kingdom of heaven shall be likened unto ten virgins who went forth to meet the bridegroom; but while the bridegroom tarried they all slumbered and slept. *And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.*" That this parable portrays the condition of the church in the period of the advent, there can be no room for doubt.—Christ, in the preceding chapter was engaged in a description of his coming and the end of the age. And this is but a continuation of that discourse.—"THEN," says he,—that is, in the time when what I have said shall be fulfilled, *then* shall the kingdom of heaven—the community of professing Christians—be like the ten virgins. They shall sleep with regard to this great subject. And while they sleep the announcement shall go forth that the bridegroom is coming. The same thing is set forth in the Apocalypse, where, in connection with the scenes of the last days, the announcement of the blessed Savior is, "*Behold, I come as a thief; blessed is he that watcheth!*" All this shows that in the period of the advent, a cry declaring his coming shall be poured upon the dull ear of Christendom.

7. But, notwithstanding the cry,—Christ shall come when but few will at all believe that his advent is near. He says himself, "When the Son of man cometh, shall he find faith on the earth?" "In such an hour as ye think not, the Son of man cometh." "Evil servants shall say in their hearts, My Lord delayeth his coming." Some will scoff and say, "Where is the promise of his coming?" People will be saying, "Peace and safety," when sudden destruction shall come upon them. "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage,"—self-contentedly pursuing the vanities and pleasures of earth, "and *knew not* until the flood came and took them all away: so shall also the coming of the Son of man be."

From these plain statements of the

word of God, two things may be remarked. The first is, that there certainly is to be no thousand years of universal righteousness and peace previous to Christ's coming. The second is, that we need fix upon no other times for Christ's coming than the times in which we live.

I proceed, then, to the second branch of the subject, in which I proposed to bring forward what light can be obtained for a somewhat more direct and categorical answer to the question, When shall Christ come? Nor is there as much barrenness upon this line of inquiry as may be supposed. There are sundry distinct and independent processes by which information may be gathered. And if we should find upon examination that these several processes harmonize in their results, we may take them as mutually corroborative, the one as sustaining the truthfulness of the other, whilst the combined testimony of all, if found to agree, must create a very strong probability in favor of the period to which they point.

The first method of computing the time I will introduce by a quotation from Johnston, a distinguished writer on the prophecies. "Through the whole Scripture, both of the Old and New Testaments," says he, "there is a striking typical representation of some great and important Sabbath, as a great septenary that has not yet taken place, and which evidently appears to be the millenarian septenary, as the great Sabbath of the whole earth. God blessed the seventh day, and hallowed it. In the Decalogue this peculiar distinguishing of the seventh day, or weekly sabbath, was most solemnly renewed.—Every seventh year was appointed a sabbatical year. And the commencement of the year of jubilee, which was every 50th year, was to be fixed by the running of a septenary of sabbatical years. "Thou shalt number 7 sabbaths of years unto thee, 7 years, and the space of the seven sabbaths of years shall be unto thee forty and nine years." The number seven, because used in Scripture to complete all the sacred divisions of time, was regarded by the

Jews as the symbol of perfection, and is used in this sense in Scripture. The question then arises, Is it to be supposed that all these events, which are interwoven with the Mosaic dispensation, which was itself symbolical or typical, and which are introduced into the New Testament, and abound so much in the book of Revelation, have no antetype to correspond to them?—no great Sabbatical septenary to which they all point, and in which they all shall be accomplished? Is it not highly probable that they are all typical of the *seventh millenary* of the earth, which is the great Sabbath?" To this I may answer that it is not only probable, but the next thing to absolute certainty.

When we go back into antiquity,—whether Jewish, heathen, or Christian, we find a general and deeply-seated belief that the world shall endure 6,000 years in its secular and toiling state, answering to the 6 days of the creation; and that then will follow a thousand years of holy rest, peace and joy,—the Millennial Sabbath, or golden period of the world. Bishop Russell, of Scotland, says, "It is found in the most ancient of those commentaries of the Old Testament which we owe to the learning of the Rabbinical school;" and that "there is no room for doubt that the notion preceded by several centuries the introduction of the Christian faith."

It is given as a tradition of the house of Elias, and thought by many to date back to the great prophet Elijah. Professor Bush, in his book against the Millennium, speaks of this tradition, and says, "It is but fair to admit, that, as there is nothing in the Scriptures which directly contradicts it, *it may be well founded.*" According to Plutarch, the Chaldeans had a similar belief. Zoroaster also taught it. Daubuz says that the Tuscans held it, and that it is retained among the Persians to this day. The Magi entertained it. We saw in a previous discourse that it was held and inculcated, as a branch of Christian truth, by Barnabas, Justin Martyr, Papias, Irenæus, Tertullian, Cyprian, and all orthodox Christians for the first cen-

turies of the Christian era. Luther entertained it. Melancthon wrote it on the fly-leaf of the Bible, as a matter not to be disputed. Thousands of divines since his time have received it as a part of their faith. And when we come to place together certain statements of the Scriptures, there seems to me to be a weight of testimony in its favor fully warranting us in setting it down as sacred truth. Look at these sentences:

"In 6 days the Lord made heaven and earth."

"On the 7th he rested and was refreshed."

"One day is with the Lord as a thousand years."

"There remaineth therefore a rest—a keeping of Sabbath to the people of God."

I have shown that Christ will come before the *Millennium*, not after it. The *Millennium* is the 7,000th years, or great Sabbath, of the world. Now then, if we can ascertain in what period of the world's age we live, we may form some idea of the time when the Son of man shall come. To ascertain this with certain accuracy is impossible; but we may approximate the truth with some degree of reliability.

The commonly-received chronology, which makes the world 4,003 years old when Christ was born, is that of Archbishop Usher, who wrote about 150 years ago. According to his computation, the world would yet have to continue 141 years before reaching the commencement of the seventh thousand.—Dr. Jarvis, whose examinations are more recent, makes the world 4,019 years old when Christ was born; which would leave 125 years to intervene before the Millennium. There is however, a question among chronologists, as to the length of time that elapsed during the reign of the Judges after the entrance into Canaan. According to 1 Kings vi. 1, the age of the world at Christ's birth was 100 years less than it is made by taking the reign of the Judges according to Paul's reckoning in Acts xiii. 19, 20. That Paul's account is to be taken in preference to the other has

been very satisfactorily shown by Clinton, and is now very generally conceded by chronologists.

With this correction, then, on the basis of Usher and Jarvis, there would yet remain 25 or 30 years to the completion of the 6,000 from Adam. And this brings the matter near to what other learned investigators have made it. Sylvester Bliss, author of a valuable "Analysis of Sacred Chronology," computes the age of the world at Christ's birth at 4,120 years; which leaves 24 to complete the 6,000. R. C. Skimeall, in his "Age of the World," reckons only 12 years from the present (1856) as completing the 6,000. C. Bowen, whose estimate and tables were adopted by Dr. Elliott and affixed to his exposition of the Apocalypse, computes the age of the world at the Savior's birth at 4,128 years; leaving 10 years to the beginning of the Millennial Sabbath. And Fynes Clinton, according to Bickersteth, "one of the ablest chronologers of the present times," whom Bowen mainly follows, and whose researches are deemed very valuable, computes the world's age at 4,138 years when Christ was born; leaving but 6 years until the seventh thousand shall begin.

If, then, we be allowed to correct Usher and Jarvis by more recent investigations, we have the concurrent testimony of these half-dozen learned and received chronologists, that the 6,000 years from Adam shall be fulfilled within the present century,—in less than 50 years! And if Christ is to come at the beginning of the *Millennium* or seventh thousand years, you may see how near we are approaching to that august event.

Let us now pass on to another method of computation on this subject, and see whether that will conduct us.

The "little horn" described in the 7th of Daniel, the Prophet declares, "made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints; that is, until the coming of Christ. He also tells us the duration of the period in which the saints are thus to be af-

flicted. "They shall be given into his hand until a time and times, and the dividing of time," or three years and a half. These are of course prophetic or symbolical years, in which each day stands for a year; as in Num. xiv. 13; Ez. iv. 4-6; Rev. ii. 10; Dan. ix. 24; where this matter is sufficiently explained, a day standing for a year. So Melancthon and the Magdeburg centurians understood them.

Professor Stuart says, "The great mass of interpreters in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this *general, I might say, almost universal custom.*" Professor Bush says, "In taking a *day* as the prophetic time for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Faber, Scott, Bishop Newton, Keith, and a host of others. . . . If the old year-day is wrong, not only has the whole Christian world been led astray for ages by a mere *ignis-fatuus* of false hermeneutics, but the church is at once cut loose from every chronological mooring, and set edrift on the open sea, without the vestige of a beacon, lighthouse or star by which to determine her bearings or distances from the desired millennial haven to which she had hoped she was tending."

Three years and a half, as men anciently reckoned, contain 1260 days.—1260 years, then, is the length of the period from the giving of the saints into the hand of the little horn to the judgment and coming of the Ancient of days. Hence, if we can ascertain when the saints were given into the hand of the Little Horn, we may judge of the time when Christ is likely to come.

I have said that this Little Horn denotes the Papacy. Every unbiassed investigator must come to this conclusion.

The terrible beast on which it grew certainly represents the Roman empire; and the Papacy arose upon the Roman empire.

It grew up among Ten other Horns of this Beast, which are Ten Kings or kingdoms; the Papacy sprung into being from among the ten separate, but closely-related powers into which the old Roman empire was divided by the barbarian invasions.

Before this little horn, three of the other horns were plucked up; the Papacy possessed itself of the Gothic kingdom of Odoacer, which fell in 493, the Ostrogothic kingdom of Theodoric, which fell in 554, and the Lombardic kingdom of Alboin, which fell in 774; and thus, as proclaimed in the bull against Queen Elizabeth, *he subdued three kingdoms.*

This little horn was "diverse from the first," or other ten; the Papacy is an ecclesiastico-political establishment, altogether different in its elements from the other kingdoms in which it sprung up.

"In this (little) horn were eyes, like the eyes of a man." The Papacy claims to be a universal overseer, and is full of cunning, subtlety and far-sighted plans.

It had also "a mouth speaking great things"—"great words against the Most High," and "his look was more stout than his fellows." The Papacy has ever been characterized by its pompous, arrogant, sacrilegious and blasphemous assumptions. There never has been a king or potentate on earth who has ventured upon such pretensions as the Pope of Rome.

The little horn "thought to change times and laws." Since the times of Julius Cæsar, none but the Papacy has ever arrogated the right to regulate the calendar, or to dictate and annul the legislation of the world.

This little horn prevailed against the saints, and wearied them out, and had them in his hand. The Papacy is the power from which the humble confessors of Jesus have suffered more than from Nero and Caligula.

In every particular the prophetic description fits the Papacy, and fits nothing else.

The giving of the saints into the hands of the Papacy was the investiture

of the Popes with universal jurisdiction, oversight and dominion over the church. Clothing them with such power was most literally and effectually giving the saints into their hand. Let us inquire, then, when this occurred.

History presents two dates, at which different interpreters have thought they could trace the act which gave the saints into the hands of the Papacy. The one is the year 533 or 534, when the Emperor Justinian gave the Pope precedence of all his episcopal brethren; the other is the year 606, when the Emperor Phocas declared the Pope head of all the churches, and sole universal bishop. Newton has mentioned other dates, such as the years 727, when the Pope and the Romans finally broke their connection with the Eastern emperor; 755, when the Pope obtained the exarchate of Ravenna; 774, when he acquired the kingdom of Lombardy; and 777, when the worship of images was first established, and the Pope's supremacy endorsed by the second Council of Nice. But neither of these dates mentioned by Newton answers to the case before us; and Newton himself does not venture to say upon which of them we are to rely. And the earlier date which goes back to the time of Justinian seems equally inadequate to answer to that for which we are inquiring. The truth is, that the Papal power was not the product of a single day or year. *It grew.* But the great and effective act which made the Pope lord of Christendom,—and thus gave the saints into his hand, was the decree of Phocas in A. D. 606.—It is to this date that the great mass of the most accredited interpreters refer us in connection with this subject.

Taking this as the date, then, when the Papacy obtained its power, and adding 1260 years, the given period of its dominancy, we are carried down to the year 1866 or 1867 as the time when Christ shall come and the Judgment sit, the exact date which Bowen and others have hit upon by an entirely different process.

The authorities sustaining this computation are very numerous, and include

some of the weightiest of names. I will refer to a few.

Baronius, in his ecclesiastical annals, and other Romish historians, have referred to the decree of Phocas in 606, as the first effective official acknowledgment of the Pope's supremacy. Mosheim says, "The most learned writers, and those who are most remarkable for their knowledge of antiquity, are generally agreed that Boniface III engaged Phocas, that abominable tyrant, to take from the bishop of Constantinople, the title of *acumenical* or *universal bishop*, and to confer it upon the Roman pontiff; and thus was the *Papal supremacy first introduced.*"

Luther alludes to the year 606 as a notable commencing the Papal epoch. Osiande, one of his first disciples, has done the same. Flacius, also a pupil of Luther and Melancthon, represented the 1260 days as having commenced in 606, and by consequence as running out in 1866.

Robert Fleming, about 150 years ago, in his little book on the Rise and Fall of Papacy, said, "We may justly reckon that the Papal head took its rise from that remarkable year, 606, when Phocas did in a manner devolve the government of the West upon him, *by giving him the title of universal bishop.* From which period, if we date the 1260 years, they lead us down (as I said already) to the year 1866."

David Simpson, a divine of the last century, says, "Some begin to reckon (the 1260 years) from the year 606,—when the proud prelate of Rome was declared universal bishop. If this be right, (and he seems to be strongly of that opinion,) then the Pope of Rome will be completely destroyed about the year 1866," and Christ of course come; for the Papacy is to stand till Christ comes."

Scott, the commentator, says, "The beginning of the 1260 years must be placed subsequent to the 4 first trumpets, on the subversion of the Western empire in 566. This made way for the Pope. He became universal bishop in A. D. 606."

The learned George Stanley Faber, who examined very deeply into these subjects, says, "The year which I have fixed upon for the date of the 1260 years, is the year 606,—a year marked by so singular a combination of circumstances, that I know not how any other can with equal propriety be selected. If, then, I be right in my opinion, we are now removed but little more than 60 years from the commencement of the end of the vintage of God's wrath." This was written in 1805, and fixes 1866 as the time when things shall come to the scenes of their consummation.

But I have not the time to multiply quotations. Chytræus, Pareus, Whiston, Cogswell, Bryant, Elliott, Cumming, Junkin, Berg, and many more, have taken the same dates. This method of computing the time of the end, is, therefore, not a mere conceit, but a thing commanding the belief of some our ablest interpreters, and claiming our particular attention.

I will only add the testimony of Luther, who, not long before his death, said, "I persuade myself verily that the day of judgment will not remain absent full 300 years more;" according to which we are now living in the very period of the judgment. I would not be understood as holding or teaching that Christ will certainly come in 10 years from the present time. I do not feel authorized to fix upon any one specific date for that great event. But here we have 2 distinct and independent processes, sustained by the best authorities on the subject, and both of which concur in the representation that the day of Christ's coming is near at hand, and lies within the limits of this present century. Well may we then take up the language of the text and say, "*The coming of the Lord draweth nigh!*"

But there is still another method by which light may be thrown upon this mysterious subject.

In Rev. xvi., we read of 7 angels having 7 Vials of the wrath of God, which they pour out in quick succession upon the inhabitants of the earth. These Vials are called "7 plagues," and evi-

dently relate to "the last times." It is under the pouring out of the 6th Vial that the coming of Christ is announced. And if we can identify the fulfillment of these plagues, and ascertain under which of them we are now living, we may form some idea of our probable nearness to the time of the Savior's coming. Let us then enter upon this inquiry.

"And the first (angel) went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshiped his image."

This, and what follows in the vision, is of course symbolic, and is to be interpreted by the laws which apply to symbolic language. "The land or earth, when distinguished from the sea, rivers, fountains and heaven, denotes the population of an empire under a settled government. The ulcer denotes an analogous disease of the mind, a restlessness and rancor of passion exasperated by agitating and noxious principles and opinions, that fill it with a sense of obstruction, degradation and misery, resembling the torture of an ulcerated body." Accordingly, the best interpreters apply this Vial to the first or incipient stages of the French Revolution. As Lord remarks, "No symbol can be conceived more suited to represent the restlessness under injury, the ardor of resentment, hate and revenge, the noxiousness and contagion of false principles and opinions that marked the commencement of the political disquiets and agitations of the European states toward the close of the last century. . . France received its first and largest tempest. But the angel, scattering a shower on Belgium, Holland and the Valley of the Rhine, crossed the Alps, steeping heights and recesses in the bitter flood, drenched the vales and plains of Italy, swept around over the German empire and the British isles, and finally dashed the vengeful dregs on the peninsula of Portugal and Spain, and the distant southern shores of this continent."

"And the second poured out his Vial

upon the sea, and it became as the blood of a dead man; and every living thing died in the sea."

"This denotes the second great act in the tragedy of the French Revolution, in which the people slaughtered one another in feuds, insurrections and civil wars, and exterminated with the dagger, the bayonet and the guillotine, all the influential ranks,—king, queen, nobles, prelates, civil magistrates, priests, military commanders, soldiers, persons of illustrious descent, of distinguished reputation, of talents, of wealth, and demagogues, political chiefs, who rose to conspicuity and influence by their acts as revolutionists." Every living soul in any way distinguished died in the sea of deadly blood! So Lord, Faber and Cunningham understand this vial.

"And the third angel poured out his Vial upon the rivers and fountains of waters; and they became blood."

"This symbol denotes the vast bloodshed in other Apocalyptical kingdoms in the insurrections and wars which sprung out of the French Revolution. It commenced in Austria in 1792, and soon extended to Holland, Sardinia, Russia, Italy, Spain, England Prussia, Switzerland, Denmark and Portugal, and continued with little intermission for more than 20 years, in which the blood of millions of the French was poured out on the soil of other kingdoms, millions of other nations in resisting their aggressions, and vast multitudes of both sexes put to death in the violence of revolution, the siege and sack of cities, and the repression of insurrection."—Lord, Faber, Cunningham, Keith and Elliott.

"And the fourth angel poured out his Vial on the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not to give him glory."

The sun, in the language of symbols, denotes the civil power, or those who exercise government in a kingdom or state. This plague is accordingly interpreted of those oppressions and spo-

liations which resulted from previous wars and troubles, and with which the revolutionary rulers of France and contemporary authorities of other countries scorched and devoured their subjects.— Alison says that a war of plunder, confiscation and slaughter was waged against the rich from mere envy and avarice, and thousands of families were reduced from affluence to beggary. Time would fail for an enumeration of the distresses inflicted by the mad worshipers of Reason and Liberty, and even by Napoleon himself. History hardly contains a parallel to those times of wo. And yet the people repented not of their sins.— Lord, Faber, Cunninghame, Keith, and others.

“And the fifth angel poured out his vial on the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pain and sores, and repented not of their deeds.”

This plague is so much like the first that it can only be applied to similar revolutionary scenes, in which thrones are made to totter, their power obscured and kingdoms thrown into confusion and distress. The mention of the sores and pains of the first Vial shows that these plagues overlap and run through each other, and that they have respect, at least for the most part, to the same people. The wild beast is the civil power of the 10 Kingdoms occupying the place of the old Roman empire. The pouring of the Vial on the seat of the Beast shows the troubles with which their authority should be assailed, and the extreme peril to which their power should be subjected.

And to what could all this more forcibly apply than to those scenes of revolution which, in 1848, jostled every throne and threatened the utter destruction of every government in Europe? Look back and think over that year of wonders. Consider how the spirit of liberty, poisoned and fould by many sad commixtures, rose up to shake and darken the world. Convulsion rushed upon the heels of convulsion, until it became

difficult to keep pace with the swift shiftings of the fearful diorama.

The first cry came from the sunny plains of Lombardy. The Milanese were in open rebellion. Sicily next felt the mighty movement. The imbecile and cruel Bourbon King of Naples stood powerless before his indignant subjects. The Dukes of Tuscany, Parma and Modena beheld themselves suddenly shorn of their old authority. Paris saw another revolution, and the dynasty of Orleans went down forever. Stern and formal Germany rocked from one extremity to the other. The throne of the great Frederick seemed to turn to ashes before the driving wind. The imperial crown fell from the old master of Austria before the brave Magyar, and its wearer driven as a fugitive to the mountains of the Tyrol. Rome shook from center to circumference, and threw off in horror that pontiff who claims to be the vicar of Christ and the lord of all Christendom. England herself was filled with uneasiness, not knowing at what moment her proud fabric might lie level with the dust. Everything was tossed hither and thither with the black storms of revolutionary fury. The Vial of the wrath of God was poured out upon the seat of the beast and threatened the whole system of European politics with utter destruction.

But the tide soon turned. The time for the end had not yet come. Despotism and tyranny have since entrenched themselves in their former seats in redoubled strength. And disappointed hope lies festering in the bosoms of subdued or exiled revolutionists, whilst they gnaw their tongues in the pains of unvented ire and blaspheme God for their sores and want of success. The fifth Vial, then, has been entirely and but recently fulfilled.

“And the sixth angel poured out his Vial upon the great river Euphrates;— and the water thereof was dried up, that the way of the kings of the east might be prepared.”

Numerous expositors apply this to the Turkish empire, and the gradual disappearance of that persecuting power. If

this be true, the prophecy is most rapidly fulfilling. Isaac Taylor says, "Mahometan empire is decrepit, Mahometan faith is decrepit; and both are ready to vanish away." Lamartine says, "Turkey is perishing for want of Turks." Lieut. Lynch, from what he saw there, says, "The dispassionate observer can already predict the downfall of the Ottoman empire. The handwriting is on the wall, and it needs not a Daniel to interpret it." Cumming has collected a great number of most remarkable testimonies to the same effect. . . .

The first part of this vial, therefore, is fulfilling. Upon the second part I am not so confident. John says, "I saw 3 unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are *pneumata daimonon—demon spirits*,—working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the war of that great day of God Almighty."

This evidently refers to some new and strangely-successful turn in the affairs of the kingdom of darkness. Wonders are to be wrought. Demons are to be the agents. The movement is to combine the elements of Paganism, European politics, and the false religion of the Papists. Its effect shall be to marshal the powers of the world for their last conflict. And it is not at all improbable that we have the beginning of all this in the strange, infatuating, and widely-spreading abomination called "*spiritualism*." Paul most solemnly assures us that "*The spirit (of God) speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and didaskali-ais daimonon—teachings of demons—speaking lies in hypocrisy:*" (1 Tim. iv. 1, 2.) I cannot dwell upon this now; but I am convinced that a careful investigation of this system of *demonism* will show many and strong points of correspondence to what Paul and John have here written. It is yet in its incipency. Time will reveal the truth. But enough is plain to show that we are now

living in the period of the 6th Vial.—The 5th reached its acme 8 years ago. The 6th certainly has begun. And it is in connection with this 6th Vial that Jesus says, "*Behold, I come.*"

My brethren, look at it, and put not this solemn truth away from you. Here are three wholly different and independent methods of ascertaining something as to the period when our blessed Lord shall come; and each of the three, according to our very best information on the subject, gives forth the distinct and firm testimony that *we are at this moment treading the very margin of the great consummation.*

There is still another method of learning when the final advent is near, the presentation of which I will reserve for another discourse. But, look in whatever direction we may, we shall only find the evidence thickening that the time has well nigh come.

"The tide of pomp
That boats upon the high shore of this world,"

is ebbing fast. Soon shall those great, solemn words be spoken, "*It is done!*"

"Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of the sea
Before a calm that rocks itself to rest.

The world appears
To toll the death-bell of its own decease,
And by the voice of all its elements
To preach the general doom."

And after gathering together all the light within my reach, I say to you, in all seriousness and honesty, that I believe there are some listening to me now who will never taste of death till they see the Son of man coming in the clouds of heaven with power and great glory. You may consider me beside myself, if you will. You may take heed to my announcement, or you may despise it as folly. You may be wise, and prepare to meet God, or you may take the opiates of unbelief, and say, "No danger! no danger!" But, in the name of that Jesus whom I believe to have sent me to you as his ambassador, I declare to you that "*the coming of the Lord draweth nigh!*"

What, then, is to be done? Shall we

turn aside from our vocations and give ourselves up to dejection or the silly conceits of wild enthusiasts? No, no, no. We must only stand the firmer to our posts. The command of Jesus is, "Occupy till I come." We must keep steadfastly to the duties of our places, and do with our might what our hands find to do, and work and wait, and wait as we work, until Christ shall call to us from the heavens, "Well done, good and faithful servants; enter ye into the joy of your Lord!" He never meant that the promise of his coming should frighten us, or depress us, or make us unhappy. He meant it for the comfort of his people in their trials, to inflame their zeal, to inspire their hopes, and to serve as a sort of present compensation for their toils and sufferings. Instead of being discomfited, then, as we see the time drawing near, let us rather be joyful, and lift up our heads, and press for the crowns that are drawing so close.—The faithless and the impenitent may well be alarmed and be moved to cry for mercy; but for those who have laid up their treasures in the world to come, the scenes at hand are full of gladness.

The admonition of the text is, "*Stabilish your hearts.*" That is, we are to grasp firm hold of the exceeding great and precious promises of Jesus, and rest confidently upon God's sublime covenant of mercy, and make up our minds to stand or fall clasping the cross, and we shall be safe. We must settle our souls upon Him who is able to save to the uttermost, and give ourselves fully up to be his followers and servants, and he will not disown us in that great day. Though we may have been slumbering long upon Delilah's lap, if we will only rouse up and keep to our duty, in Christ Jesus we shall have strength against all our foes and all our dangers.

Let me exhort you, then, by the stirring solemnities of this theme, to be up and doing. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." If you have been prayerless hitherto, begin at once to call upon that Savior who has never yet despised the cry of a sincere sup-

pliant. If you have never avowed yourself a disciple of Jesus, do it at once, and put yourself within the range of that proffered grace which God has declared to be sufficient for you. "Be not afraid; only believe." And if you are depressed, burdened, or cast down at the prospect before us, listen to the sweet voice of the Savior, as he tenderly says to you and to all, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls."

Modern Licentiousness.

No one can open a newspaper from any part of Europe and the United States without perceiving that the present age is one in which large masses of men, of a certain shallow but smart intelligence, have silently had their faith sapped in all the ancient foundations of virtue and morality. Just before the first French revolution, the philosophers of the Encyclopedia had undermined all the ancient theology of France, good and bad together. But these would-be modern philosophers discard all contests and all care as to theology, and simply but directly undermine the groundworks of all the virtues and humanities of life. Under the pretext of revelations from spirits by rappings and dreams, they discard alike the revelations of the New Testament as to human duty, all the soundest philosophy of the ancients and the voice of universal law as to the most vital relations of men. Divorce, suicide, murder, and communism of property are so expatiated upon and practised as to cut at the root of marriage, property, and the preservation of human life.

All systems of morality, not to say religion, have held it to be the duty of the citizen to uphold a certain respect for the authoritative decisions of the government, and of the persons entrusted with the execution of it. Even under the unjust and oppressive dominion of the Romans, the early Christians yielded a respectful obedience. Yet now, no matter what office a man holds, from the

President to an Alderman, the opposite party aims to undermine respect for him and for his administration by every artifice, until all respect for the government as such, is seriously impaired. In France and Germany suicide is a remedy commonly resorted to, and openly defended as a lawful and wise refuge from life, when one is weary of it.

Private revenge usurps with us, more frequently than in most other countries, the place of submission to the decisions of the judgment seat; and Lynch law, now in California, now in New Orleans, and now just below New York, wield a sway that amounts to something worse than ordinary insurrection. Pillaging from the public purse is defended by the politicians, and the monstrous abandonments of spiritual affinity are openly advocated as the earnest (religious?) convictions of multitudes. Even women of intelligence defend it upon the basis of pseudo philosophy of their rights—that it is almost obscene to enunciate. Mormonism has probably run its race; but the existence of a system so monstrously at war with all laws of natural and revealed religion, is a further illustration of what we were speaking of.

Probably there has been no such wide and long-continued sapping of the most fundamental virtues of society since Christianity arose. Just before its rise, however, there is a page in the histories of Judea, of Greece and of Rome, exhibiting precisely such a spectacle as we now see. The Sadducees among the Jews had sapped the belief of the higher orders in all the retributions of another world, and the Epicureans, among the Jews and Romans, had desecrated to the most open advocacy and practice of sensual pleasure, as the chief good in the present world. Horace and Juvenal, no less than Josephus, exhibit just such an eclipse of all faith in virtue, as beclouds large masses of the people, as to anything out of and higher than the almighty dollar.—*Philadelphia Ledger.*

“The most dangerous infidelity of the day is the infidelity of rich and orthodox churches.”

STATE OF TURKEY.—The New York *Observer* gives the following extract from a private letter just received :

“We have sad news from the East, which makes us feel anxious as to what the end will be. The Sultan has confessed his total inability to protect either himself or his empire, and English and French fleets are in consequence daily expected at Constantinople, to be ready in case of any trouble. The people are ripe for rebellion; anonymous warnings have been received by the different embassies, and rumors of an insurrection in Constantinople itself float over the city. Heaven in mercy avert so dreadful a scourge.

“It is pleasant to turn from this scene and hear the good news in regard to the Emperor Alexander. He has issued a ukase in which he abolishes all the edicts of his predecessors against the Bible Society, permits a free circulation of the Scriptures throughout his dominions, and contributes 25,000 roubles to the support of the society. By some he is thought to be a truly evangelical man; let us hope so.”

HOW TO PICKLE CUCUMBERS.—Make brine by putting one pint of rock-salt into a pail of boiling water, and pour it over the cucumbers; cover tight to keep in the steam, and let them remain all night and part of a day; make a second brine as above, and let them remain in it the same length of time; then scald and skim the brine, as it will answer for the third brine, and let them remain in it as above; then rinse and let them dry, and add boiling hot vinegar; throw in a lump of alum as large as a shell-bark to every pail of pickles, and you will have a fine, hard and green pickle; add spices, if you like, and keep the pickles under the vinegar. A brick on top of the cover, which keeps the pickles under, has a tendency to collect the scum to itself which may arise. 3.

It is not well for a man to pray cream and live skim-milk.

EXPOSITOR AND ADVOCATE,

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., OCT. 15, 1858.

To all Whom It may Concern.

Two numbers more will complete the first half of the present volume of the *Expositor*. At the commencement of the next half of the volume we intend to send bills of account to all subscribers who shall then be owing \$1.00 or more, for the paper.—This notice is given in order that those indebted, may remit their respective dues immediately, or in season to save us the labor and expense of sending them bills of account, and because we need these dues to aid in meeting the current expenses of the office. Please attend to this matter with Christian promptness. We have patiently waited for our pay, and trust that it will not be withheld any longer, but be cheerfully forwarded by those owing us, without any further delay. We kindly repeat, *will you attend to this matter promptly?*

The Expositor.

During the past season we have attended 5 Conferences of our brethren, viz.: one in Western New York, one in Canada West, one in Illinois, one in Indiana, and one in Ohio. It has been very cheering to us at all these meetings to hear but *one* sentiment expressed relative to the *Expositor*, which has been a hearty approval of its general character, and a settled conviction that it must be sustained. All have appeared to be sensible that the paper is accomplishing an important work in the advancement of the cause in which we, as a people are engaged, and that it is their imperative duty to do what they can to continue its publication.

In view of these considerations the Joint Stock plan named in our last issue, has been proposed; the adoption of it seems somewhat doubtful. But whether it succeed or not, one thing is necessary to be done in order to the prosperity of the paper, viz.: *ministers, official and active*

members among us must do what they can to *increase* its number of subscribers, and collect its dues. We cannot offer great inducements, of a pecuniary character, to agents; hence we are chiefly dependent on those who will aid us in this respect, thro' the love of the truth; on such persons we now call to rally anew to the important work of increasing the subscription list of the *Expositor*.

In this way, some hundreds of names may be added to our present list, by the commencement of the last half of the present volume of the paper. We will give *the remainder of the volume, and such numbers of the same as are printed, and we have to spare, for \$1.00.* We are aware that this is a small inducement, yet it may prove the most profitable investment that can be made to those who may accept the offer.

It is to be hoped that our brethren, not only in the Conferences to which we have referred, but all others who see the necessity of the continuation of the *Expositor*, will not only manifest their good wishes—but put forth a *united effort in doing something effectual for its support.* We shall do all we can for the accomplishment of this important object; for we know that the paper has done a great amount of good, and confidently believe that it is greatly needed in the cause of truth, and therefore feel assured that it will be sustained. Who will engage anew in aiding us in carrying out this good work? We wait a response.

The Promise of Life.

"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Matt. xxii. 32. This declaration was made to Moses some time subsequent to the death of these patriarchs, (Ex. iii. 6, 15,) and was repeated by Christ to prove to the Sadducees that there will be a resurrection of the righteous dead. It doubtless was the strongest proof of the resurrection which Christ could offer; at any rate, it put to silence the unbelieving and caviling

Sadducees, as the Pharisees admitted. See verse 34.

But *how* does this declaration prove that Abraham, Isaac and Jacob will be raised from the dead? By the assurance which it gives that God is their God, thereby making their eternal life as sure as his own being. It is an oath of the immutable and omnipotent Jehovah, in which He swears by himself to make the life of these patriarchs, and all his true children, as unending and blessed as his own. Should he do otherwise, he would cease to be their God.

The resurrection of Christ was an assurance to Peter that God is "the God and Father of our Lord Jesus Christ, (1 Pet. i. 3,) not that he will in the future manifest himself to be thus, for he has already done this by raising his beloved Son from the dead; thereby establishing all his claims as the Messiah, and giving his disciples the strongest assurance of obtaining eternal life also, provided they sustain the character of sons and daughters of God at the coming of Christ. As a Father, God will do all he can, or that may be necessary for the happiness of his children. He has eternal life, and therefore will give it to all his sons and daughters. If they understand the import of his exceeding great and precious promises, when he assures them that he is their God and Father, they understand him to give the strongest assurance which it is in his power to impart, that they shall have eternal life most graciously bestowed upon them; and be made the happy partakers of all the rich blessings which he has in reserve for his saints.

It is strenuously contended by some persons that the promise of life, or the resurrection of Abraham, Isaac and Jacob is not *first* in the everlasting covenant which God made with them: the assurance that they shall possess the *land of Canaan* is said to be the first promise in that covenant: hence we are told that in order to have a faith which will qualify for baptism, that a knowledge of the kingdom of God must first be obtained, and a knowledge of

Christ and eternal life, last. Let us look at the covenant made with the patriarchs, with the understanding that the expression "I am the God of Abraham," &c., is a sure promise of life, and see whether or not it stands first or last in that covenant.

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou has given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels, shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."—Gen. xv. 1-7.

Here it will be seen that the strongest assurance of *life* is indicated in the *first* and most gracious declaration, viz.: "Fear not, Abram: I am thy shield, and exceeding great reward." To be the *reward* of Abram, God must give him eternal life:—for He is that life. Hence the order in this case, is, the promise of life first, and the land last.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face, and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I

will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.'—Gen. xvii. 1-8.

In this case the covenant commences with the promise of life to Abram thus,—“*I am the Almighty God,*” and closes with the same assurance in reference to all the true seed of Abram in the words, “I will be their God.” Hence the promise pertaining to the *land*, is not first but of secondary consideration in this case.

The renewal of this covenant to Isaac, after Abraham's death, reads thus, “And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee,—and will bless thee, and multiply thy seed, for my servant Abraham's sake.”—Gen. Gen. xxvi. 24.

In this case there is no promise of land made to Isaac; but he is assured that his father Abraham, though then dead, should live again, in the declaration, “I am the God of Abraham, thy father:”—and the same assurance is made to him in the words, “Fear not, for I am with thee, and will bless thee.” God is ever-living; hence it would be necessary for Isaac to be raised to the possession of everlasting life, that God might ever be with him,

After the death of Abraham and Isaac, God renewed his covenant to Jacob thus,

“I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and, in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with

thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of.”—Gen. xxviii. 13-15.

From these examples and the use Christ made of the declaration, “I am the God of Abraham,” &c., it is evident that the promise of *eternal life*, or what is tantamount to it, the *resurrection* from among the dead, stands *first* in order and importance in the covenant made with Abraham, or the gospel of salvation as proclaimed in the whole Bible.

This covenant or promise of eternal life, Christ confirmed by his death and resurrection, as the following evidence proves.—“Now I say that Jesus Christ was a minister of the circumcision to confirm the promises made unto the fathers.”—Rom. xv. 8. “And we declare unto you glad tidings, how that the promise [of life] which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.”—Acts xiii. 32, 33.

Christ confirmed *all* the promises in the covenant by fulfilling *one* of them. And which did he fulfill? Not the one that directly pertains to the land, for he neither took possession of it himself, nor gave it to Abraham or his seed. But he declared that he had not where to lay his head; he was crucified, and soon after his death, Abraham's natural seed were conquered by the Romans, their city was destroyed, they were driven from their land, which has ever since been possessed by their enemies. Hence the promise of land has not been confirmed, only as it has been done indirectly by the direct confirmation of the promise of life. Or, in confirming the *first* specification in the covenant, viz.: the promise of life, the last, viz.: the promise of land, was thereby also confirmed.

This confirmation of the promises by the *death* and *resurrection* of Christ, is the “glad tidings” or the Gospel which Paul

and the other Apostles declared as necessary to be believed with all the heart, in order to qualify men and women to be baptized into the death and resurrection of Christ. It is also the first and most blessed element of the foundation of the hope of the Gospel. The cheering fact that "Christ the first fruits" lives, imparts to his children the strong and most glorious hope that they shall live also. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus."—Heb. vi. 19, 20.

Signs of the Times.

It will be seen by the intelligence we give in this day's paper, of the state of things in the Turkish empire, that a most fearful crisis is evidently near at hand there. An attempted revolution of that despotic government may already have commenced, and the recent horrible scenes of blood in the East Indies, which have shocked the sensibilities of the civilized world, may now be realized in Turkey.—And will the so-called Christian nations passively suffer these things to continue without interference? We trow not; for humanity, their interest, and the word of prophecy, we think, forbid it. "The "sick man" doubtless will be taken under their care, and his estate divided among them—or the great symbolic Euphrates will be dried up, to complete the long-predicted work of preparation for the establishment of the kingdom of God, in the land which he promised to Abraham and his seed.

God is performing his great work among the nations of the earth; and their preparation for the last and great war of the day of God Almighty, is rapidly being accomplished. Everything in the field of prophecy is working just right. Prophecy in all the world, political, moral and religious, is being most literally accomplished; and a thick veil must be over the eyes of those who cannot clearly see in the signs of these momentous times, sure indications that the coming of the Lord draweth nigh.

The Jews.

[The following intelligence is extracted from *The Israelite*, a Jewish paper published in Cincinnati, O.]

POLAND.—A pamphlet written by a Russian Haman of our days against the Jews inhabiting the kingdom of Poland contains the following statistical facts:—

The total population of Poland was, in the year 1856, 4,696,919. Among them 571,678 Israelites, 122 Israelites to 878 Christians. The statistics of the last 40 years show an increase of population among Christians 72 per cent, among Israelites 169 per cent. Among them are 119,178 mechanics, viz. 407 stone cutters, 1,252 tanners, 281 carpenters, 4,626 tanners, 270 potters, 258 nailsmiths, 1,117 bookbinders, 156 chimney-sweepers, 1,986 blacksmiths, 1,936 millers, 1,937 masons, 11,214 bakers, 2,145 weavers, 222 boatmen, 103 charcoal men, &c. The number of persons belonging to the families of physicians, is 3,519. The number of agriculturists is 28,391, of ministers and teachers 10,099, of agriculturists who live in towns, and follow also other business pursuits 103,342, of merchants and haberdashers, 100,219, of dairy renters 9,241, of servants 10,934, of day laborers 37,106, beggars 3,004, business unknown 51,418. The comparative statistics of crimes for the last three years gives this result:

CONVICTED OF MURDER.			
<i>The Population, 1 Israelite to 8 Christians.</i>			
In 1854,	1	" 15	"
In 1855,	1	" 35	"
In 1856,	1	" 36	"
OF MANSLAUGHTER.			
In 1854,	1	" 72	"
In 1855,	3	" 34	"
In 1856,	0	" 69	"
OF INFANTICIDE.			
In 1854,	1	" 18	"
In 1855,	0	" 35	"
In 1856,	0	" 13	"

In adultery, incest and rape, also crimes against parents, no Israelitish convicts during the above three years.

PETTY AND GRAND LARCENY

	Israelites.	Christians.
In 1854,	223	1242
In 1855,	222	1236
In 1856,	356	1809

ARSON.

In 1854,	0	45
In 1855,	1	15
In 1856,	1	14

This is a striking evidence of the superior morality of Polish Israelites over Polish Christians. The numbers are taken from the official statistics, and are cited by an enemy of the Israelites.

According to the same sources the total number of Israelites in the Russian empire in the 1856 was 1,600,000.

RUSSIA.—Characteristic of the age in which we live is the controversy of the two Russian leading organs, *Der Russische Invalide*, and *Die Nordische Biene*, on the position of the Russian Israelites. The former of these papers attacks repeatedly the Israelites of the empire, to which the latter replies in a most violent and offended tone, defending firmly its position for the entire emancipation of the Israelites. Four years ago no Russian paper would have dared to plead so warmly the cause of the Israelites. If they succeed in winning the press over to their side, emancipation is sure to follow.

JERUSALEM.—Mr. N. M. of Cincinnati handed us a letter from Jerusalem, in which the writer, Mr. Lienthal, says that the congregations of Jerusalem have lately sent accredited messengers to the Ten (lost) Tribes, and called upon them to return to the Holy Land. The messengers have not yet returned.

THE JEWS OF MOROCCO.—There has been this year an unusually large immigration of co-religionists to the Holy Land from several places of Morocco especially from Mequenez. I have been assured by a very credible person that the number of these immigrants does not fall short of 800, including women and children. It is to be hoped that this change will be for the better. The extremely low rates at which steamers during the present year have

been taking Moorish pilgrims to Alexandria has roused the oppressed Jews to take the determination of availing themselves of the opportunities afforded by the steamers of proceeding to the Holy Land: many of whom are not in easy circumstances, to undertake a change of home. But something should be done by European Jews, who are taking an interest in the welfare of the Jews of the Holy Land, on behalf of these new settlers.

POLAND.—The prejudice against the Jews has latterly been greatly increased by some fiendish publication, the title of which is, *Statistical Almanac for the kingdom of Poland*. Without following the reasoning of this pernicious work, we learn from it that in 1856, the Jewish population in Poland amounted to 571,678; that the whole population consisted of 4,125,241—and that therefore out of every 1,000 inhabitants, 122 were Jews. The author further draws the inference that while the Christian population doubles itself every 56 years, that of the Jews in 28 years, and hence further concludes that in 169 years the Jewish population would equal that of the Christians.

In criminal proceedings, the evidence of a Jew is not admitted when it involves a sum exceeding \$50. An accused Jew, therefore, has often great difficulty in establishing his innocence, as his witnesses are not unfrequently only Jews. Nevertheless, but few atrocious crimes are committed by Jews, and adultery, incest and rape are altogether unknown to them.—The crimes of which they are mostly guilty are precisely those which may be expected from the state of oppression and abject poverty in which they live; thefts, larceny and similar offences form the bulk of them. On the other hand, the great usefulness of the Jews to their native country is thus alluded to in the work of another writer, Surowiecki, distinguished for his researches and impartiality:—

“After the ravages of the country by wars of all kind, after the decay of cities, and the ruins of inhabitants, when capital

and cash had disappeared, manufactures and trade had remained in Poland without any element of prosperity, the Christian workman, abandoned to himself without protection and without means, was obliged to give up his employment, the merchant without funds and without credit, could not obtain goods, and had to look out for other means for a livelihood. Manufactures disappeared throughout the whole country, except in some considerable towns, in which the territorial lords spent their incomes. The Israelites alone assisted in saving the trade of Poland, and it was they who kept up the manufactures."

Minutes of the Ohio Conference.

Sept. 30, Conference met and was organized by the appointment of Elder A. C. Barnes, chairman and W. Fish, sec'y.

Elders present,—

J. M. Judson, North Fairfield, Huron co., O.

J. Bonney, Rochester, Lorrain co., O.

E. R. Southwick, Palestine, Shelby co., O.

D. S. Lyon, Vail's Cross Roads, Knox co., O.

A. C. Barnes, Springfield, Clark co., O.

A. Dean, Springfield, O.

W. R. Dean, Springfield, O.

C. Worley, Covington, O.

Members present from abroad:—

John Sullivan, Marysville, Union co., O.

John McClary, ditto.

Moses Smith, Delavan, Delavan co., O.

Smith Brown, Raymond, Union co., O.

H. N. Downer, Milford Center, Union co., O.

Visiting brethren:—

J. Marsh, Rochester, N. Y.

L. H. Chase, Adrian, Mich.

R. Willard, Warsaw, Ind.

Bro. Judson moved that the names of all Elders, Deacons and members be reported in the Minutes of this Conference, which was adopted.

A letter was received and read from Eld. Worley, of Covington, O., who expressed sympathy and love for the brethren of this

Conference, and for the great truths held and taught by us. On Sunday morning this dear brother appeared in the Conference, and although so deaf as to be unable to hear, he seemed to enjoy the society of God's people.

A circular was read from brethren of the East relative to a call for a general convention of "Adventists," which was indefinitely laid on the table.

Bro. Fish moved that the minutes of the North-Western Christian Conference, also of the Wisconsin and Illinois Conference be read, which was done.

It was moved that a business committee consisting of three members be appointed, whereupon Brn. Willard, Reeves and Fish were appointed.

Saturday morning Conference met at 9 o'clock, Bro. Willard was appointed chairman, pro. tem. Bro. Judson made his report as Evangelist, which was received.

The committee on business made the following report, which after a very friendly interchange of views on the part of the Conference, was unanimously adopted.

"Whereas, by the blessing of God we have again met in Conference, and through the year that has intervened since we last met, we see no reason to depart from the plan of organization recommended by the last Conference. We still believe that every congregation of believers, be they ever so small, should organize by the appointment of one or more elders and deacons, taking the New Testament as the constitution of the church, and the Bible as the only rule of faith and practice. We also believe that the organization of the Church of God is on the congregational plan, that each congregation is in, and of itself independent of all others in its operations of spreading the truth. Each congregation, or a combination of congregations, may send an Evangelist out to the world, but not to the organized congregations, as they are already provided for in their appointment of elders. We do not recognize the right of this body, nor any other to legislate for the congregations, they having the constitution of the Church in their own

hands, and each congregation is accountable to God for the enforcement of the necessary discipline. We will freely give the right hand of fellowship to the several congregations of the church of God, but to agree to call a Conference for the purpose of entering into an arrangement, or forming a constitution to unite the several parties of believers in the coming of Christ, we cannot; but we are willing that a general meeting shall be called for the purpose of mutual friendship and instruction in the doctrines of the Bible. Therefore, resolved,

"1. That in sending out an Evangelist we recommend that he seek out in his bounds those places where there are unorganized congregations of disciples, and labor with them, and bring them into an organized condition according to apostolic teaching.

"2. That the several congregations here represented, unite to send out an Evangelist so soon as practicable.

"3. That the names of all elders belonging to this Conference be recorded.

"4. That we approve the action of the North-Western Christian and Wisconsin and Ill. conference, and the subject of sustaining and removal of the *Expositor*, with the exception that the location of the *Expositor* be made where a majority of the stockholders may direct.

"5. That we recommend the different congregations of God, to give letters of commendation to their teachers, and also to their private members upon their removal to other places.

"6. That we recommend to the different congregations of God, to ordain competent men to proclaim the Gospel, and give them letters of commendation.

"7. That we recommend to the different congregations, not to receive any teachers as such, unless they bring a letter of commendation from some apostolically organized congregation of Christians.

"8. That the elders of the different congregations be requested to solicit subscriptions to the stock for capital to sustain the *Expositor*, and report to the financial

committee appointed by the Wisconsin and Illinois conference.

"9. That it is in accordance with apostolic order, that in all cases where there is a band of brethren that they should not forsake the assembling of themselves together, and maintain the ordinances of Christ, and especially in the administration of the Supper and the first day of the week."

Moved by Bro. Judson that there be a committee of correspondence appointed, and that the location and appointment of the next conference be left to them. Brn. P. Alling, G. W. Cherry and E. R. Southwick were appointed such committee.

Bro. Judson offered the following resolution, That the minutes of this Conference be forwarded to the *Expositor* and *Crisis* for publication. Adopted.

A vote of thanks was offered and passed by visiting brethren for the very kind and hospitable manner in which they were entertained during the Conference.

Members of the Springfield congregation proposed to give \$110 towards the support of an Evangelist the coming year; and it is hoped that other congregations will report what they are willing to do in this matter, that we may as soon as practicable have an efficient evangelist in the field laboring for the salvation of souls.

It is due to Elder Langarl to say that he was present, but on account of a difference of opinion on the Sabbath, he did not wish to be recognized as a member of the Conference.

Thus ended a very good and harmonious conference; good was done in the community. It was said by outsiders that the brethren seemed to have a good spirit and love for one another. The congregation in Springfield feel that the Conference has been a blessing to them. Two were baptized on Sunday, and next Sunday more will put on Christ in the same ordinance. An impression was made on this community that we think will be manifest hereafter. The preaching on this occasion by Brn. Marsh, Chase, Judson and Barnes, was to the point. They labored like men

Crisis - World Crisis?

of God, as they are. Bro. Chase remained three days after Conference, and spoke on each evening. An interest on the part of some seen the last evening. One came forward, and will be baptized into Christ next Lord's day.

A. C. BARNES, *Ch'n.*

W. FISH, *Sec'y.*

Springfield, O., Conference.

This is the 5th Conference of our brethren which we have had the happiness of attending this season; and the favorable reports which we have made of the other meetings, may be given of this, with the exception that a less number attended it, than the others, which was owing in part doubtless to the facts that at the same time in which the *Conference* was in session, as we were informed, about 200 Presbyterian ministers were in Springfield attending their General Synod, and a military encampment was held in the place; hence the mass of the people had something to interest them far more popular and congenial with the flesh than the truths which would have been presented to them, had they come to our meeting. As it was, however, a few of the citizens of Springfield attended, who, with visitors from abroad, made a goodly congregation, who from time to time listened with apparent interest and profit to the Word preached by the different speakers present on the occasion. Two persons put on Christ by baptism, and we have reason to believe that the meeting will ultimate in a blessing at least to some of the citizens of Springfield, as well as to the cause at large in Ohio.

Though the number of our brethren in Ohio is comparatively small, yet in point of intelligence and devotion to the cause of truth, they do not come behind brethren in other States; and if they shall continue to press forward in the good work in which they have engaged, it will not be long before they will become strong in numbers, in that fertile State. As an evidence of the love they have for the cause

of truth, the few who were in attendance at this conference, contributed \$50 towards the traveling expenses of the ministers who came from a distance to the meeting; and a large proportion of this sum, besides the expenses of the meeting, we suppose was made up by the church in Springfield, which contains some very worthy members.

For further information relative to this conference, we refer to the minutes which we give on another page.

Moslem Disturbances in Syria.

We have late private advices from Syria, from which it appears that the troubles there are by no means at an end. It is now certain, that the Mussulmans are doing all in their power, by every means, to resist the reforms initiated by the Sultan, and more especially those which tend to the prejudice of their faith. Europeans are objects of their peculiar hatred. Insurrections are feared in every city where the Franks have any foothold. At Alexandria the residents live in constant fear of the Arabs and the burning of the city.—News of murders in all parts of the country is constantly being received. The cruelties being practised at Jeddah and Jaffa are being repeated in many smaller places. Routes that were safe are now considered impassable, and the whole country is now an unsafe residence for Europeans.

The whole power of the Sultan and of the Pashas is exerted to its fullest extent to produce quiet, but only has thus far resulted in turning the rage of the fanatics against the existing government, and in giving rise to a plot for dethroning the Sultan and giving the scepter to his brothers. So well known is this plot that a number of the ambassadors to Constantinople have given out that Europe will not recognize the title of the Sultan's brother in the event of a successful termination of the rebellion.

Our last advices from Alexandria show a horrible state of things. Our correspondent says:

"There we heard of the murder of many Franks by the fanatical Mussulmans; and the report reached us that the Turks had secreted 5,000 muskets at one time and 20,000 at another in their mosques, to be used in a general rising for the destruction of the Franks and Christian residents of the city."

We have seen a letter from Beirut of late date, in which it is stated that the American Consul for that place arrived there about the middle of July, with his family, and that the raising of the flag of the Consulate, for the first time in 16 months, was a pleasant sight for the American residents. The trial of the Jaffa criminals was then in progress; and it was regretted that the Dixon family, whose numbers were thinned by the Arabs there, had returned to America, as it was feared that some of the miscreants might escape punishment by lack of means for their identification. It will be recollected that the remainder of this family, who belong in Massachusetts, reached Boston but a few days since.

A rumor of disturbances at Mt. Lebanon had reached Beirut, and the Pasha there, who is only second in dignity to the Grand Vizier, had, upon the representations of the Consuls at that place, despatched a troop of soldiers to quell the rebellion, as well as to protect the foreigners. A number of missionaries on their way to different parts of Palestine, were at Beirut awaiting the execution of the Jaffa criminals, fearing it might cause a general insurrection throughout the country, and preferring to remain under the protection of the guns of the men-of-war collected in the harbor.

The writer of the above-mentioned letter, which is dated August 11th, says, "An English man-of-war arrived here yesterday, and a French man-of-war came last week. A Turkish frigate stationed here sailed for Tripoli a few days since where an outbreak was rumored to have commenced. Next week it is expected that there will be 6 steamers in the harbor; so if a general rising should take place we can escape. There are also about 40 sail

of merchant vessels in the harbor, of all nations, except our own. We need an American man-of-war here, and expect one as soon as the exigencies of the public service will permit."

From all accounts, the only safety for Franks in that country is under the guns of their national frigates.—*Boston Traveler*, Oct. 4.

(Original.)

Prayer.

To thee, O Lord, my trembling soul doth rise
In humble prayer,—to Thee I lift mine eyes—
Thy mercy to implore.

Be ever near my weary feet to guide,
And in my soul let thy pure love abide,
Forever more.

Give strength unto my heart to meekly bear,
My heavy cross; nor let the world ensnare

My thoughts from thee,
Be ever near me in affliction's hour,
'Tis then I need thy all sustaining power—
O bless thou me!

Let thy strong arm support me while I stay
Upon this scene—which soon must pass away,
By thy decree.

And if I sleep before that promised hour,
When thou shalt come in all thy righteous power,
O Lord, remember me!

MRS. E. C. DEMING.

(Original.)

The Dawn.

Let the heathen be awakened, the Prophet cried,
Let the heathen be wakened, the Earth replied:
The morning came on, as night neared its close,
Mankind must awake from their long, dark repose.
The meek type was cut, and the light-shedding
page,

As it caught in an hour the work of an age—
And made broad the way for the heralds of truth,
To the millions benighted all over the earth:
Impatiently watched the force of that pen
That battered the walls of the Vatican.
The walls of that dungeon of nations were riven,
And their fetters grew soft with the dim light of
heaven;

They eagerly caught at the first gladdening ray,
And cast their old chains of tradition away.

Let the heathen be wakened, the prophet cried,
Let the heathen be wakened, the earth replied,
Behold he cometh—the sound went forth,
From east to west, from south to north—
While giants arousing from pole to pole,

Re-echoed the sound, Behold! Behold!
The world was awakened by that solemn strain,
The Lord is coming to judge—to reign.

An invisible hand now wide opens the door,
On each dark, ancient land that none could explore:

Go in, and behold what wonders are there—
What people are nourished by God's jealous care,
Waiting the trump of the great jubilee,
When Messiah shall triumph, and Israel be free.
Shoot forth now thy branches, O mountains of sorrow!

Tho' dark is to-day, yet a glorious to-morrow
Is dawning o'er thee when thy children shall come,

Like doves to their windows again to their home.
For this the mines of the earth are unsealed,
For this are the forces of nature revealed,
To clothe thy forsaken with silver and gold,
To bring thy long-scattered again to their fold.
O! come once again, weary children of Zion!
On Judah's green hills let thy villages rise.
Long, long, hast thou toil'd with that dread yoke
of iron—

But thy King with a mighty deliverance is nigh.

Why laden with kingdoms, O Gog of the north!
Wilt thou stretch thy dark scepter quite over the earth!

Exalt and cast down with omnipotent rod,
And rest on thy throne in the garden of God—
Behold, what great riches are spread for thee
there,

O, last of earth's tyrants leap into the snare.

A crash in the heavens, the earth in a glow,
The Lion of Judah descends on the foe:
Hail, pestilence, tempest and fire are cast,
The nations are scattered like dust by the blast.
Earth rocks 'neath its Maker—sens toss from
their bed—

The trump of Jehovah awakens the dead.

The long night is past—those fierce boasts of
prey

Have fled from the Sun of Millennial day:
O'er desert and mountain, rich verdure is creeping—

O sing ye blest nations, raise high the glad strain,
No wars, or oppression, no trouble, nor weeping:
Our Savior's returned, we'll rejoice in his reign!

New Hampton, N. H., Sept. 5, 1858.

Soldiers of the Cross.

Ye valiant soldiers of the cross,
Ye followers of the Lamb,
Though in this world you suffer loss,
You'll reach fair Canaan's land.

CHORUS.

Let us never mind the scoffs,
Nor the frowns of the world,—
For we all have a cross to bear:
It will only make the crown,
The brighter to shine,
When we have the crown to wear.

All earthly pleasures we forsake,
When Christ appears in view:—
In Jesus' strength we'll undertake
To fight our passage through.

O! what a glorious shout there'll be
When we arrive at home;
Our friends and Jesus we shall see,
And God will say, Well done!

Obituary.

Sr. J. E. DeGroff, Michigan City,—
Ind., Sept. 21, 1858, writes:

Four weeks ago to-day, my best of earthly friends, died at Cleveland Water Cure, where he had been for the past 3 months. I never imagined that one could die so calmly, and be so perfectly sensible of an approaching end. Hardly a moment it seemed before he gasped the last breath, he said to me audibly, "Fold my hands" "Mama," at the same time making an effort to do so, but perceiving that his fingers were already stiff, he said, "Never mind, it is all over," and gasped twice, and was, and is no more, save in that bright hope, through our risen Redeemer. I felt that he only fell asleep. It is a sad comfort, that for the past 4 weeks he has not been greatly suffering, but resting—not without hope too. O that I could tell you how I have been tried these past few years.—But these trials are only his kindly chastenings. How I love God as my portion! and wish to come near, and serve him with my whole heart. I do firmly believe that He is love, and will spare us long, if we do not disregard the laws of life and health,—to be useful.

MARIA DE GROFF.

Michigan City, Ind., Sept. 21, 1858.

FELL ASLEER, in Jesus, at Sturbridge, Mass., August 22, 1858, Aaron Lyon, esq., aged 34 years. Brother Lyon from a child possessed an amiable disposition, a strong and well-balanced mind, which

was in sympathy with everything amiable, lovely and virtuous. As a scholar and counsellor-at-law, his equals were few. Having secured a friend, he never lost him. All who knew him, loved and respected him for his gentlemanly and upright course of conduct towards all with whom he came in contact.

Whilst in College, (Yale, where he graduated with high honors, in 1849,) he embraced Christ as his only hope of salvation. While engaged in the study of law, at the law University, New Haven, Ct., he was at his father's on a visit in the town of Southbridge, Mass. His brother, R. V. Lyon being in town at the same time, holding a series of meetings, he attended: and although the doctrine presented by his brother, was in the main opposed to that which he had heard presented from the pulpit while in college, yet he was resolved to give the doctrine an examination. The result was a hearty reception of the things concerning the Kingdom of God and the name of his anointed.

He died as he had lived, in the full assurance, that when Jesus comes, he will be raised out from among the dead ones, to enjoy unending existence in *Paradise* restored.

In the death of our brother, a beloved wife, and son some 2 years old, and a large circle of relatives, and numerous friends, have met with an irreparable loss—a loss which is most deeply felt by all.

Sleep on, loved one,
Until Christ shall come!
Then He will awake thee
From thy slumbers.
Thou in immortal beauty
You shall shine,
In Paradise restored!

[COMMUNICATED.]

BRO. L. C. THOMAS, Whitby, C. W.,
Oct. 6, 1858, writes:

Bro. Sweet stayed with me one night after the close of his series of Lectures at Port Perry. The course is considered the best and most full of light ever delivered in these parts. There is much interest and inquiry waked up here, and

occasionally one receiving the truth in the love and obedience of it.

The Turks and Christians.

Evidences of a rather startling character have recently been given, of an increasing hostility on the part of the Asiatic Turks, towards the Christians. Mr. Williams of the *Utica Herald* writing from Paris, says:

"Affairs in the East continue to look very ugly. The massacre of Jeddah has been avenged, but in such a blundering and brutal manner as to have the worst possible moral effect. The spirit of animosity against Christians is general and deep-seated among the Mussulmen. I saw constant evidences of this, especially in Syria; and the recent outbreaks have only confirmed fears I expressed months ago. The Sultan is doing all he can do, to prevent persecution, but his intervention only exasperates the frenzied followers of the Prophet. Nothing is more common in the East than to hear the Porte denounced as a 'renegade and infidel.' His disposition to do justice between his subjects has already created a powerful party sworn to subvert his government. Thus the poor Christians have almost as much to fear from the friendship of the Sultan, as from the hatred of their foes.

"Intelligence of plots and counter-plots—of massacres and uprisings—reach us almost daily. No sooner had the Pasha of Jerusalem brought the war at Hebron to a close, than he was called to put down an uprising against the Christians at Gaza. A plot to overturn the Turkish government of Egypt has just been discovered. The Lebanon country is in a state of general ferment. In Tripoli, and several cities of Syria, the greatest agitation prevails, while the difficulties in Candia and Bosnia, are by no means over.

"It is wrong, however, to suppose that the Christians are in all cases quite guiltless. Bad as the Mussulmen are—weak and rotten as the Turkish government is—they are not the only delin-

quent parties. For much of these difficulties the great Powers of Europe are responsible. It has been the habit of late of these powers to make *protéges* of the different Christian sects in the East. Thus France takes the Maronites of Lebanon under its wing; England patronizes the Druses; while Russia and Austria become the guardians of the Greeks and Armenians. These various sects are given to understand that they are under the *protection* of western powers. They are thus taught to discuss the Turkish government, and to assume oftentimes an offensive attitude toward the Mussulmen. I have heard myself the Lebanon Maronites boasting that they considered themselves not Turkish, but French subjects.

"Whenever any difficulty arises between them and the Mahomedans, they fly to the Consul of the power whose proteges they are, are promised protection—are often encouraged to provoke violence in order to show the world how necessary it is that Turkey should be dismembered without delay. Thus recently in Candia the Sultan sent an agent to settle the difficulties. Before he arrived, however, the Christians had consulted the Austrian Consul, who promised to protect them, and advised them not to come to terms. Now if this were done to protect a persecuted people from violence, nobody would have cause to find fault; but when it is done for *political* ends, to precipitate the downfall of a weak and wretched power, by inciting dissensions among the people, it assumes something of the devilish."

In a previous letter, describing his experience in the "Holy City," Mr. Williams states the manner of his repulse at the Mosque of Omar, in Jerusalem:

"There was one 'Holy Place' in Jerusalem I sought in vain to visit—the site of the Temple of Solomon. It is, as you know, occupied by the principal Mosque of the city—the Mosque of Omar. Including the enclosure, it occupies the whole south-western portion of the city, and appears to be one of the

most imposing edifices I have seen in the East. Hitherto strangers have been permitted to visit it by paying a modest bucksheth of from \$5 to \$15 each; but of late the Mohammedans have been 'growing no better fast' in the matter of toleration, and this year have saucily shut the door of the sacred edifice in the teeth of the whole squad of 'Christian dogs.'

"I attempted to look into the enclosure, but a Turkish sentinzel offered to make me a present of the contents of a very rusty musket, while an old vagabond who stood near suggestively drew his finger across his throat, indicating by such suggesture that in case I should enter I should for the future be relieved of the bore of carrying a head upon my shoulders. These rascally Mohammedans have also placed some sacred edifice or other over the tomb of David, so that no Christian is permitted to see the resting-place of the great Psalmist. And I may here remark that there is no sadder spectacle in all this curse-stricken land than that of Arabs, and, if possible, still more degrading, Turks lording it over the sacred city.

"The ground once pressed by the feet of Solomon, David, and Christ, now echoes to the tread of Moslem and Janissary and the drivelling Dervish. While the Jew is covering in obscure places, the Moslem struts with the air of one who treads on thrones; while the Christian begs permission to kneel at the tomb of his Savior, the Turk disdainfully proclaims himself the monarch of all he surveys. While the holy sepulcher is nominally in the hands of the Christians, Turkish soldiers keep guard at the door, and a Turkish Pacha keeps the key."

Real Objections to the Seventh-Day-Sabbath.

1. Where is there *one* command to keep holy the Seventh-day-Sabbath, prior to the exode of the children of Israel from Egyptian bondage?
2. During the 2,500 years from Creation to the exode, where is there any *example* of any one observing it?

3. Where is there any *rebuke* for violating any such precept during the same length of time?

4. *Where is the sin of Sabbath-breaking mentioned from Adam to Moses?*

5. What and where is the *penalty* for violating any such commandment prior to the exode?

6. Where is there *one command* of God to any of the Gentile nations, either in *this, or any preceding dispensation to observe the Seventh-day-Sabbath?*

7. Where have we any *example* of any of these nations observing it "according to the commandment"?

8. Where is the *rebuke* to any of these nations for violating the Sabbath?

9. Where is the *sin* of Sabbath-breaking mentioned in connection with these Gentile nations?

10. What is the *penalty* or *punishment* due to these nations for violating such a requirement?

11. Where is the *evidence* that God enjoined the *same law* upon Gentile nations, that he did upon the Jewish nation at the exode?

12. Where is there any *evidence* that God enjoined the *covenant* of Ten Commandments upon Israel prior to the exode?

13. Where is there any *evidence* that God enjoins this *same covenant* upon Gentile nations?

14. Where is the *proof* that God gave to Israel any more than *one law* or institution, or constitution, or plan of salvation, as a *rule* of Christian duty during the Jewish dispensation?

15. Where is there *one jot* or *tittle* of *testimony* in all the book of God, stating that the *ten commandments alone* constituted God's *moral, holy, or spiritual law* by which the world is to be saved or condemned?

16. Where is the *proof* that the *ten commandments alone* are a perfect *law* or *rule* of action to any people, in any dispensation?

17. Will the keeping of the *ten commandments alone* secure to anybody eternal salvation in the kingdom of God;

and do they constitute '*man's whole duty?*' Some say yes. *Look well to this!*

18. Can the Ten Commandments constitute "*man's whole duty,*" when they neither require love to God, or to man?

19. Where is the *evidence* that there was, or is any more holiness, spirituality or sanctity attached to the Seventh-day-Sabbath, than there was, or is to every part or parcel of the *whole law* given by God to Moses, and Moses to the children of Israel?

20. Where has God *removed* the holiness, spirituality, or sanctity *attached* to the *whole law*, any more than he has from the Sabbath commandment?

21. Where is the *least proof* that the Seventh-day-Sabbath is to be *perpetuated* any longer than the passover, priesthood, blowing of trumpets, burning of incense, offering of sacrifices, the practising of circumcision, &c., &c., all of which was to be observed forever, thro'out *their generations, for a perpetual covenant?*

22. If the *fourth commandment* was binding from creation, did not the *whole host of Israel* break the Sabbath (and were not rebuked for it,) when they traveled into the wilderness of Sin? *On the 15th day of the second month,* for the 22nd was a Sabbath, and the first from creation mentioned, and running each back 7 days we strike the 15th, which was a Sabbath, if there was any Sabbath then. See Ex. xvi.

23. Did not Jesus Christ enforce upon the multitude, and upon his disciples the *whole law* previous to the crucifixion? See Matt. xxiii. 1, 2.

24. Where is there *one command* of God from the lips of Jesus Christ, or the inspired Apostles, to any Jew or Gentile, to *observe the seventh-day-Sabbath after the crucifixion of Christ?*

25. Where does Jesus Christ, or the Apostles *enforce the law* that God gave to Moses, upon any one, after the death of Christ?

26. Where does the Comforter, or holy ghost, or spirit of truth, which was to guide the church [Apostles—Ed.] into *all truth*, guide any one into Seventh-day-Sabbath keeping?

27. Which *law of commandments* are Christians under now, the one given by God to Moses, which is abolished, or the one given by God to Christ and the 12 Apostles?

28. Where is there *one text* in all the living oracles of God, stating that *all* his commandments, which are sure and stand fast forever and ever, *mean* the 10, on the tables of stone, no more, nor less?

29. Why did not the Apostles when they turned to the Gentile nations to preach Christ, and the gospel *teach* the obligation of the fourth commandment? The Gentiles were ignorant of the Sabbath and the law, for they were without law, without hope and without God in the world, and strangers to the covenants of promise?

30. When the holy ghost was poured out on the day of Pentecost, why was not the Sabbath commandment written out on the fleshly tables of the Apostles' hearts?

31. Where does Paul, who was an able minister of the New Testament, who did not shun to declare *the whole counsel* of God, and who kept back *nothing* that was profitable unto the church, ever *teach* or *declare* that the 4th commandment is binding upon Christians?

32. Why is not the *sin* of Sabbath-breaking mentioned anywhere in the various catalogues of sins, in the New Testament? All Protestant denominations are Sabbath-breakers, if the 4th precept is binding, besides all the unbelieving world.

33. Where is there *one text* in the Bible which says the keeping of the 7th day Sabbath is "the *seal* of the living God," and "*seal* of this dispensation?"

34. Where is there *one jot* or *little of testimony* in the second will or testament, or law of the spirit, or of faith, or of liberty, denouncing any one as a sinner, who violates the fourth commandment, during the gospel dispensation?

35. Where does the church of God, of Apostolic times, which was built upon the Prophets and Apostles, Jesus Christ being the chief corner-stone, which composed the royal priesthood, the holy nation, and peculiar people, and

the temple of God, filled with the holy ghost, enjoyed all the gifts, were the salt of the earth, the lighthouse of the world, the *pillar* and *ground* of the *truth*, who went everywhere preaching the kingdom of God, the plan of salvation, to dying men—ever enjoin the 4th commandment upon Christians?

36. Does not the union formed between Jews and Gentiles by the cross of Christ constitute the *new man*. If so did the Gentiles constitute any part of the "*man*" that existed previously for whom "the Sabbath was made." The whole body of Jews are called a man.—See Rom. ii. 1, 3, 17; James i. 1; and ii. 20; Eph. ii. 15.

These important questions are submitted to the candid consideration of all of our brethren everywhere, and especially to that class who observe the 4th commandment: *my prayer* and *earnest exhortation* to all of our brethren in the ministry, as well as the lay members of the church, is to *thoroughly canvass the Sabbath question*, for when you shall have done this, you will learn to your entire satisfaction, that there is not *one particle of evidence* shining from God's precious word, which impresses Seventh-day Sabbath-keeping upon Christians.

Some of our brethren are fully posted upon this question, but many are not.—Those that are, their *whole being* rests in the assurance that they are right in the matter, and fear not to meet the issue anywhere, nor with anybody.

Dear brethren, you who have this *great truth* burning upon the altar of your hearts, *do not neglect* to carry this *present truth*, among the Sabbath congregation everywhere; go to head quarters, to Battle Creek, and implore them in the name of Jesus and the holy apostles, to open their doors, their church, the columns of their paper, and their hearts for the reception of the *truth*—They have had a great zeal, a zeal too that is not according to knowledge for our conversion. Now, then, let us return the favor with a zeal and power that is according to knowledge. They will and must feel the force of *facts*, and every honest and well-informed brother

or sister must forsake that sandy foundation.

When I returned home I found a letter from Bro. W. J. Lusk, informing me that Eld. A. F. Servis, Brn. Annibal, Roberts, Thompson, Jerome, and their families have renounced the Seventh-day-Sabbath. More good news in my next.

Yours, for the whole truth,
A. N. SEYMOUR.

FROM BRO. A. CHASE.

BRO. MARSH: Our daughter, Anna Merauna, fell asleep in Jesus on the 5th inst., aged 16 years and 3 months. In this bereavement we feel very lonely,—and our grief seemingly is more than we can bear: but we sorrow not as those without hope, for we believe that she had a most strong and intelligent faith, predicated on the blessed word of God, that I ever saw manifested by one of her years. O, what a consolation, to think that fond parents, and a beloved daughter shall soon meet again in that country, when the inhabitants shall never say, I am sick.

The funeral discourse was preached by Eld. Barrel, the Baptist minister of Albion, from Ex. xv. 23-25. The sermon was very solemn and appropriate.

A. CHASE.
Eagle Harbor, N. Y., Oct. 8, 1858.

Liberalism.

The religious world is as little inclined as the political, to believe that there is any infidelity in it. Hence arises its danger; when they are crying, "Peace and safety," then sudden destruction overtakes them. Neither will they ever believe it until some great cause arises to make it manifest to their senses. No human being would have credited it, had he been told in 1788, that within 5 years the Royal family of France would be put to death by public execution, the whole Popish priesthood extirpated, and Romish religion abolished; nor would this have taken place unless infidelity of that system had been universally diffused through the mass of the people.—

Infidelity is in full triumph under the name of *Liberalism*. The very term ought to open men's eyes to its true character. Religion is a *system of bindings*; whether to God as supreme, or to our neighbors, in all the various relationships of life. It inculcates control of ourselves, and the submission of the will and inclination of the individual to the well-being of another. Liberalism is the very opposite to all this. It is a *system of unbindings*, of setting free from all ties. It inculcates that religion is only an affair between each man and his Maker; that we should not disturb the creed of another. It teaches its disciples to say, "Let me do as I like, and you shall do as you like." Self is its idol, whose dictates alone it is to follow. Thus it is the very essence of selfishness; self its motive; self its end; self all.—Pursuing its own power for its own solitary advantage, and drawing all its motives of action from the confined and narrow center of its sensuality. Yet the delusion of liberalism has seized upon many who flatter themselves that they are God's servants. May they be delivered from the pit into which they have fallen. But to this end nothing can avail, but the study of God's prophetic word. This alone can save a man from this specious error of a spurious philanthropy.

"No drunkard nor covetuous man shall enter the Kingdom of God."—*Paul*

"I feel sensitive about theologies.—Theology is good in its place; but when it puts its hoof upon a living, palpitating human heart, my heart cries out against it."

"A man in the right with God on his side, is in the majority, though he be alone."

"Where Jesus will reign, and over whom he will reign, must be plain to every careful and honest reader of the Scriptures."

"Thy kingdom come."

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.] ROCHESTER, N. Y., NOVEMBER 1, 1858. [No. 11.

The Last Times.

AN EARNEST DISCUSSION OF MOMENTOUS THEMES.

BY J. A. SEISS, A. M.,

Author of Lectures on the Epistle to the Hebrews, Baptist System Examined, and Pastor of the Lombard Street Lutheran Church, Baltimore, Maryland

TWELFTH DISCOURSE.

RECAPITULATION—FOURTH METHOD OF ASCERTAINING WHEN CHRIST SHALL COME, OR THE SIGNS OF THE TIMES—THE SENTIMENTS OF DISTINGUISHED MEN RESPECTING THE NEARNESS OF THE END—THE INTENSE DESIRABLENESS OF THE SAVIOR'S COMING—CONCLUSION.

It is now 3 months since I commenced discoursing to you upon the holy prophecies concerning "The Last Times." And though I have announced this as my last discourse in this series, I find that I have not uttered the half that I originally contemplated. I have presented only some fragments of the grand system of God's purposes, as I think I see it revealed in his holy Word. I regret that I have not been able to say more, and to say it better. Nevertheless, under the Divine blessing, what I have said may not be in vain. It may serve to set you upon trains of thought and investigation, and thus conduct you to a knowledge of what is coming on the earth, which perhaps you would not otherwise have reached. I thank God that he has preserved my life and health to pursue these studies thus far, and that so many have given me their serious attention, notwithstanding the ob-

stacles interposed by a winter of unwonted severity. The pleasure and profit which these efforts have given me more than repay for the toils they have cost, whilst I have the further comfort of knowing that they have been blessed to the good of precious souls. Prophecy was "written for our learning, that we through patience and comfort of the Scriptures might have hope;" and in fulfillment of this end have I thus been engaged upon it. I preach for no other purpose than to render you wiser, better and happier. I stand here only to help you to become more heavenly in your thoughts, more angelic in your affections, and more Christ like in your character. And if ever I should lose sight of this great aim of my office, I should fear that my tongue would cleave to the roof of my mouth.

It is, perhaps, the greatest failing of the Christians of this generation that they are too speculative and imitative in their religion. We are too easily satisfied with floating notions of what the Scriptures teach, without searching and verifying for ourselves. We are too prone to think it enough to comply with popular religious customs, and to assent indefinitely to the belief current among those around us. We do not draw our ideas and our hopes with sufficient directness from the fountains of truth, nor bring the teaching of revelation home to our hearts with the proper practical earnestness. We are orthodox enough, but too underout. We assent to the revelations of God, but we do not drink them in, and imbue them in our souls, and wrap them up in the warm embrace of our affections, as we should. Dr.

Chalmers once said, "I have all my life viewed the truths of Christianity too much in the way of speculation, and as if at a distance. I have not closed with them; I have not laid hold of them; I have not apprehended them. I have been persuaded of the truth of the promises, but not embraced them. With the exception of an occasional gleam of light and comfort from the freeness of the gospel, I have had no steady, habitual, personal sense of that freeness. I have abundantly acknowledged it, but have not used it."

This is a sad confession, and a statement too true of many modern Christians, even of the more reputable sort.—What we need is a new baptism in the faith which appreciates the power of divine truth, and sees and feels its reality. We need some spiritual solvent to reduce our knowledge to wisdom, and our intellectual assent to a hearty consent. We need a more vivid and abiding apprehension of what God hath said, that we may live more in and upon his word. Nor is this anywhere more needed than upon the thrilling themes we have been considering. Though there is not a doctrine of our holy Christianity more largely treated in the Scriptures, more definitely asserted in all the creeds, more touchingly celebrated in our sacred songs, or more constantly acknowledged in our sermons and our prayers, than the coming again of Christ; yet there is hardly another article of faith so coldly, remotely, indefinitely and fruitlessly apprehended. Though it involves all our sublimest hopes, and is the basis of our most precious expectations, how few ever advert to it as a reality, or have any clear conceptions of it! Though it is the culmination of human hope and destiny, to how many is it a mere dead letter, awakening no emotion, exciting no concern, and making no impression! Though nobody disputes it, yet who feels it or lays hold of it as a literal truth? As a vital thing, it has well-nigh dropped out of the creed. Its practical influences upon men's hearts and lives have become so feeble as to be almost imperceptible.

When Christianity was pure, this doctrine was among the most vivifying of the faith. Men believed it, and it quenched the fear of death and made martyrdom a thing to be coveted; but now it stands upon our books like a superannuated fable. Then it beamed forth a light and life which lifted the soul up in sublime and joyous anticipations; but now it has become like the mute letters in the spelling of certain words, which, for all practical purposes, might as well be omitted as retained. These are deplorable facts. They speak badly for our experience in divine things, and tell a mournful tale for modern Christianity. Who, then, can mistake the plain duty of a faithful minister in such a case? *The subject is too momentous to be trifled with!* Our responsibilities are too solemn for us to be unconcerned! Hence, in much weakness, but with honesty of purpose, I have endeavored to raise my voice in serious warning, and made it my studied aim to give no "uncertain sound." Firmly believing that "He that shall come will come, and will not tarry," I have labored hard to advise you of his approach, and to have you wide awake, that that day may not overtake you unawares.

I have accordingly gone back to the original fountains of information upon the subject. I have tried to show where and how it is presented in the Scriptures. I have called your attention especially to Christ's own great predictions respecting it, and endeavored to brush away some of the cobwebs of a perverted erudition with which modern commentation has obscured and defaced it, and shown that the Savior means exactly what he says.

I have proven to you, in the second place, that Christ's coming is not to be a thousand years hence, at the end of a fancied millenium of universal righteousness, liberty and peace; that sin, oppression and antichristianism shall prevail in the world until he comes; and that only his personal presence and administrations on earth will make the Millenium, or impart to this lower creation the redemption for which it sighs.

In the third place, I showed that the prevailing notion that when Christ comes it will be to depopulate, destroy and annihilate the earth, is the mere dream of poets, without foundation in the word of God. This earth shall endure forever, and in the light of its sister worlds roll on to all eternity. It will be changed in its fashion, but not destroyed. It will be renovated, but not depopulated. It will be restored, but not annihilated. It will yet be the bright dwelling-place of righteousness and peace. The will of God shall yet be done here as it is in heaven. It will be the perpetual home of a saintly population, reflecting the glory of its Maker and rejoicing forever in his smiles. All that is vile in principle or impure in effect will be purged away; but its firm substance, its splendid scenery, and its impressive images of the Creator's power and the Redeemer's love, shall never end. After Christ shall come and set up his throne here,—as Chalmers says, "There will be a firm earth, as we have at present, and a heaven stretched over it, as at present, and it is not by the absence of these, but the absence of *sin*, that the abodes of immortality will be characterized. There will be both heavens and earth in the next great administration, with only this speciality to mark it from the present one, that it will be a heavens and earth wherein dwelleth righteousness.

I next explained the resurrection,—showing that the resurrection for which we are to aim and hope is an eclectic resurrection,—a resurrection of them that sleep in Jesus from among the dead at Christ's coming, and that "the rest of the dead" shall not live again until the thousand years are finished.

I have also exhibited the Scriptural evidences of the great fact that the Messiah's reign is to be in this world in a universal and eternal kingdom of bliss and glory.

I have endeavored to expound to you the mysterious doctrine and administrations of the coming judgment: how it now exists, how it will be manifested at Christ's coming, and how it will affect the various classes concerned.

I have unfolded to you the destiny of the Jewish race: their restoration, their sanctification, their blessed condition in the Millennium, and the good that is yet to come to the world through them.

I have placed before you something of *the world to come*, where Christ's sovereign and personal rule is to be revealed,—that *new earth*, in which the entire creation shall again return to its pristine loveliness, and where, as Heber sings,

'On David's throne shall David's off-spring reign,
And the dry bones be warm with life again,
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong:
'Worthy the Lamb! Omnipotent to save,
Who died, who lives, triumphant o'er the grave!''

I have further shown you that these are no mere dreams, now for the first time broached, or found only in the rhapsodies of enthusiastic minds. I have proven to you that such were substantially the hopes of the church before Christ came as the child of Mary; that Jesus and his inspired Apostles spoke of these hopes as deeply founded in the purposes and promises of God: that they were entertained, preached and gloried in by those who received their instructions from Apostolic lips, and by the Luthers, and Arndts, and Paleys, and Baxters, and Wesleys, and Halls, and Edwardses and Chalmerses of the first 300 years of the Christian church; that no Christian ever disputed them previous to the time of Origen: and that they are now held and proclaimed by hundreds and thousands among the purest, the most eloquent, the most learned, and the most useful of the children of God on the face of the earth. How the church came to lose sight of these hopes I have also indicated. It was Popery that obscured them, and cast them into darkness.—First came Origen's fanciful method of interpreting the Scriptures, casting uncertainty upon the clearest statements, and introducing a way of exposition which all men unite in lamenting and condemning.

Then came the desire to render the Christian faith palatable to a Roman

Emperor, and then to the Papal usurper, leading to a repudiation of a part of the Bible and the mutilation and interpolation of the writings of the fathers. And thus, as the joint work of Origen's vagaries and the sycophantic spirit and corrupt principles of some who came after him, a disposition was made of these great anticipations from which every good man should recoil with horror. It was a stroke of Satan to cheat the Bride of Jesus out of her sublimest dowry. To this day the church is more or less under the influence of that deception — Nor can we do duty to ourselves, or to the truth of God, and yet patiently acquiesce in a decision brought about in a way so unchristian and unwarrantable. Nay, I feel confident that when once we have fairly examined this whole matter, the pure millenarian doctrine will be held and preached as one of the most glorious articles of our most holy faith.

But I have gone further than all this. I have not only maintained that Christ will come again to this world to judge, subdue, renovate and reign in it forever, but that he will come *very soon*. I have ventured to proclaim my fixed belief that his coming is near at hand. I do not know the day or the year; but I have shown you, as I think, that God does not mean that we should remain in total ignorance of the period of his coming. In every other great event that he has brought about in human affairs, he has given pre-imitations of the time when it would be; and we cannot suppose that the time of the great consummating event of all is shrouded in such perfect secrecy as that we can know nothing till it comes. We accordingly find various dates and signs described in the Scriptures, from which we may learn enough to prevent our being surprised by it.

In my last I gave 3 different methods by which light may be thrown upon this subject. First, the Scriptures furnish a system of septenaries, or *sevens*, from which we learn that Christ will come at the end of 6,000 years from the creation of man; which period, according to our best information, will run out within the next 20 or 40 years. We next find the

duration of the Papal dominancy, which is to be destroyed only when Christ comes, limited to 1260 years, which term must needs expire within 10 or 20 years from the present date. In the third place, we find a description of the 7 last plagues, in connection with the 6th of which Christ's coming is announced, and all of which up to the 6th have clearly been fulfilled, whilst we are now entering upon the 6th. These 3 processes of computation, independent, but harmonious, unconnected, yet mutually corroborative, are sufficient to prove to us that we are treading close upon the time when all God's purposes shall be fulfilled.

There is, however, still another method of gaining information upon this point, to which I will direct your attention. The Scriptures very minutely describe certain signs which are to precede the final advent, and direct us to look for those signs, and assure us that "when these things begin to come to pass," we may know that the great event is near, even at the door. Let us then trace some of these signs, and look to see whether they have as yet appeared or not.

1. The Scriptures very distinctly tell us that the period of Christ's coming shall be a period of abounding apostasy, skepticism and wickedness. I need not again repeat the passages on this point. "As the days of Noe were, so shall it be also in the days of the Son of man." As Milton says, "the first peculiar sign (of the final advent) is an extreme recklessness and impiety, and an almost universal apostasy." And what a distressing agreement to this do we find in the characteristics of the present times! Look at Christendom itself.— About one half of those who profess and call themselves Christians are wrapped up in the foul embrace of Popery, where it is the fashion, if not the law, to put aside the Scriptures as dangerous, to trust to the word of the priest for forgiveness, to pray to Mary as the great intercessor, to adore the Pope as the vicegerent of God, to hold for doctrines the mere commandments of men, and to look

for admission into heaven through human works. The millions in the Greek and Oriental churches are scarcely any better in regard to what concerns the vital matters of evangelical godliness.

Look even at Protestantism, how fearfully corrupt in some of its branches!—How divided and torn by the low bickerings of sect and schism! What vast numbers are in our churches as well as in Papal churches who are nothing more than baptized infidels! How many who commune at our altars are not half persuaded of the truth of the professions which they make!

Look at the moral and religious condition of the nations at large, even those the most enlightened and Christian. See how crime flourishes and infidelity vaunts itself. What are our secular newspapers but registers of depravity, avarice, ambition, lawlessness and sin? See the inefficiency of law or gospel to restrain the violence of passion, or to keep under the brazen iniquity which rears its head aloft on every side. Behold your crowded infidel clubs, your besotted revolutionary combinations, and your hardened and daring propagandists of falsehood, treason, and all forms of social disruption. See with what popular favor the basest of men set themselves up as God's oracles, claiming inspiration from heaven whilst preaching death to the church and to the state,—and listened to with admiration by thousands who still wish to be considered virtuous and even Christian.

See with what readiness people reputed intelligent take up with the lowest delusions, and stand forth as the abettors and defenders of some of the foulest emissions of hell. Behold how even great men, professed theologians, editors, professors, lecturers and men in high places of influence, adopt, advocate and preach theories of pretended science and philosophy which unsettle the very foundations of piety and faith. What contempt for Christianity, and disrespect for its ministers, and callousness to its great truths, do we everywhere encounter! And may we not conclude, with the great Luther, that "God will not,

cannot, suffer this wicked world much longer?"

2. Another sign of the Savior's coming is to be found in great revolutionary troubles, political perplexities and vast national agitations. The Savior himself and all the Prophets, have taught us this. And never have the universal political heavens been so shaken as in our day. When were human politics so confused, contradictory, perplexing and threatening as now? Look at them from one end of the world to the other. Who among the great ones of the earth can tell where he stands?

Behold the strange alliances, the deep, sudden and mysterious antipathies, the unforeseen combinations of events, and the unknown tendencies of mighty inscrutable movements, which have been manifesting themselves all over the world in these last days. Who can tell what shall be next? If it is war, who knows where it will end? If it is peace, who is sure that it will not prove as disastrous as war? In either case, mighty dangers threaten everywhere.—Democracy, Republicanism, Autocracy and military despotism have about equal chances; and neither has any rational hope.

As things now are, no conceivable human arrangements can steer clear of the mighty maelstrom which seems to have drawn all the nations within the circle of its awful whirl. Men of wisdom, men of Abithopol astuteness, are at their wits' end, and the prudent and the farsighted are growing wild with amazement and fear. With all that can be done, things refuse to bend to any mortal control. The ship answers no more to the helm. There is not a government on earth that is not quaking with commotion. Everything is moving, but whither politicians cannot tell.

3. A third sign of the nearness of the end is a *stir and inquiry among many* respecting the subject, leading to the conviction that Christ is at hand—This is set forth in two passages, the one in Daniel, the other in the Lord's prophecy in the 25th of Matthew. The passage in Daniel is, "O Daniel, shut up

the words, and seal the book, *even to the time of the end; many shall run to and fro, and knowledge shall be increased.*" That is, in the period of the end, as Michaelis interprets, "many shall give their sedulous attention to the understanding of these things;" or, according to a marginal note in an old English Bible, "many shall run to and fro to search the knowledge of these mysteries." Dr. Gill thus explains the passage:—"Towards the time of the end appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; and, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, things will appear clearer and plainer the nearer the accomplishment of them." Luther's rendering of it is as follows:—"And now, Daniel, shut up these words, and seal this book, until the last times; when many shall come over it, and find great understanding." Coke, Clarke, Henry and Duffield understand the passage in the same way. It is about equivalent to that other declaration in the same chapter and concerning the same period of the end,—"*The wise shall understand.*" And as the result of all this inquiry and enlightenment on the subject of prophecy, the Savior tells us that "*then shall the kingdom of heaven be likened unto 10 virgins which went out to meet the bridegroom, and there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.*"

And how evidently and significantly has this mark of the end been manifesting itself within the last 50 years! Tho' the multitude still turn from prophecy as from a sealed book, yet what a stir, anxiety and study has it awakened in many earnest minds! I have counted more than 100 authors who have written and published nearly twice as many volumes on the subjects of unfulfilled prophecies since the present century began, and most of whom have advocated and proclaimed substantially the same views presented in these discourses. Many of them differ with each other; but they

differ mostly as the clocks of the same city.—only in minutes, not in hours!—*Their leading conclusions are the same.* In every denomination, and in every Christian country, the subject is being studied and agitated. Everywhere there are men of God proclaiming the great doctrine of Christ's speedy coming to reign with his saints upon the earth. In England, in Scotland, in France, in our own country, in Germany, in Norway, in Russia, in India, in the isles of the sea, the cry has been raised, "*Behold, the bridegroom cometh; go ye out to meet him!*" Never, never, since the days of the early Christians, has there been so much earnest longing, expecting, preaching, believing and praying upon the subject of the nearness of Christ's coming. The interest, the study and the faith are by no means as general as they should be, but general and intense, enlightened and earnest enough to warrant us in saying that this sign of the end has appeared.

4. Another indication to which the Scriptures refer upon this subject is the general shaking and crumbling of social order. "In the last days perilous times shall come." There shall be "dreamers who despise dominion, and speak evil of dignities, and of those things which they know not." God says, "I will shake all nations, and the Desire of nations shall come." "Yet once more I shake not the earth only, but also heaven." "I will overturn, overturn, overturn, it,—until he come whose right it is; and I will give it him."

And how manifestly are these signs fulfilling! What is now the leading watchword that is convulsing the whole earth from the equator to the poles?—*Reform, reform, reform!* The church must be reformed; government must be reformed; everything must be reformed; everything must be re-modelled. Nothing is any longer right or adequate for dotard humanity. Laws, creeds, politics, theology, worship, venerable customs,—all are found fault with by the restless spirit that is abroad, and must be revisited, changed, re-cast, and re-constructed on other models which cannot be agreed

upon. The fathers of old have become mere infants; the intellectual giants of other times have dwindled into dwarfs; the great emancipators of the world have degenerated into dreaming school-boys, who knew nothing of humanity's wants, and never comprehended the will of God or the good of man.

Suddenly it has been discovered that our domestic institutions are wrong,—that our marriage-laws are wrong, that our entire legislation is wrong, that the wisest cabinets are composed of fools, that our church arrangements are imbecile.

Protestantism must needs have a new foundation, and men are tinkering to effect it. Catholicism must have an addition to its creed, and a special convention has been called to inaugurate the miserable absurdity. And we must have new recensions, and new liturgies, and new interpretations and new distributions of powers in church and state, and even new gospels, until everything rocks and totters in the throes of approaching dissolution.

Young America, and young England, and young France, and young Italy, and young China, and the ruling spirit even where things have been stagnant for ages, now cry, "Down with the world's old props! Down with the rickety regime of other days!" And everybody is in the intensest earnest. As Carlyle says, "The age of shams is past." Every sect, party, clique, club and faction, and every individual man, seems to be determined that his own way shall carry. There is no yielding, no compromise, no ear open to the counselings of moderation or entreaty. All is being unsettled, canvassed, distracted and rendered impotent, except in that direction in which the wave may for the moment dash. Never before were such mighty conflicting forces at work in our world. Never before has there been such a deep and universal agitation upon all that respects the interests of man. Governments the most powerful, ideas the most potent and customs the most firmly rooted are becoming mere playthings in the hands of remorseless and determined revolution.

Surely the signal for the end has come. This loud cry from every quarter for reform, change and something new, only proves that "*society is sick*," and nearing its dissolution, and yet, like the sick man, imagines that if its bed were changed it would be well. Alas, alas, for the projects and dreamy hopes of modern reformers:

"The world is grown old, and her pleasures are past;

The world is grown old, and her form may not last;

The world is grown old, and trembles for fear.

For sorrows abound, and *judgment is near!*"

The sun in the heavens is languid and pale,
And feeble and few are the fruits of the vale,
And the hearts of the nations fail them for fear,
For the world is grown old, and *judgment is near!*

The king on his throne, the bride in her bower,
The children of pleasure all feel the sad hour;
The roses are faded, and tasteless the choer,—
The world is grown old, and **JUDGMENT IS NEAR!**"

Only look abroad, my brethren, and see how thrones, powers, governments, superstitions, and all the old stabilities, are creaking, shaking, crumbling, dying. Behold how vain the help of man is!—Consider how implacable is human dissatisfaction. Mark how the mind of the world is expecting some great, speedy, mysterious change, such as has never yet been. And is it not certain that—

"the old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rest,
And nature seems with dim and sickly eye
To wait the close of all!"?

I have read somewhere, in a very sagacious writer, that when happy changes are contemplated most people erroneously turn to the quarters of light for the signs of its approach. This has ever been man's mistake when looking for the fulfillment of God's great purposes, and is the mistake of many now. People are looking for the setting up of Christ's kingdom, and the introduction of millennial glory *by reforming and rebaptizing present modes of effort and thought.* But so it will not be! *God's method*

of progress is to make darkness the way to light, death the prelude to life, despair the introduction to salvation, and corruption and confusion the road to order and glory. It is not in what seems hopeful, but in what seems gloomy and untoward, that we are to look for the signs of the speedy forthcoming of God's wonder-working goodness.

It is the stirring upon the face of the dark waters that gives prognostications of the breaking forth of light, life and beauty. The bursting glories of spring come directly out of the bleak winter. It is from the corrupting seed that we obtain the harvest. The darkest hour is said to be that which immediately precedes the day. The period most hopeful is that when the apparent motives for despondency are most overwhelming — The stress of the controversy between hope and fear always falls upon the eve of triumph. Those dim hours of dismay to the scattered followers of Christ at his crucifixion were but the preludes to the bringing in of light and immortality for man. The bloody persecutions under the Roman emperors which threatened the extinction of Christianity were the immediate precursors of its victory over even the throne of the Cæsars. And so the Scriptures teach that it will be in the ushering in of the great consummation. The sun must darken and the moon withhold her light, and then shall the Sun of righteousness arise with healing in his wings.

People think they see signs of promise in the movements of reform. They think to give the church a better shape, and the state a better government, and the world a freer Bible, and that thus the Millenium will come. I have no confidence in any such hopes. I see more of promise in the darkest features of the times, *than in all these pious and patriotic dreams*. I look around me, and find men uniting, oft unconsciously, in pronouncing past experiments inadequate to accomplish what was expected of them. Once it was thought that Protestantism would soon regenerate the world; and yet so little progress has it made in two hundred years that some of

its own distinguished children in every department of it, are proclaiming in many ways that it will not do without mending. Some thought that the great Bible, Tract, Sunday-school and missionary movements would soon win the nations to faith in Jesus; and yet the world is perhaps more wicked now than it has been since Noah's flood. Skeptics in the church, and skeptics out of the church, are rising up to pronounce all our boasted efforts a failure.

Many are losing confidence in the Bible and that simple evangelism in which they hoped, and are going back to Rome, to unbelief, to "spiritualism," or to some other low *ism* of natural or *Satanic* religion. I deplore the facts, and mourn that people should have so little faith, and reason so illogically. And yet in this very darkness I read the promise of coming light. In this very misgiving, desperation and gloom, I see the argument for the speedy springing forth of glorious and unfading hopes, *not as human reason calculates, but as God purposes*. I behold in it the rapid winding up of the *present dispensation*—to give place to that better state of things of which the prophets all have spoken. Statesmen and churchmen see in it the unmistakable evidences of unprecedented changes, though they widely differ as to what those changes are to be. I go to the "sure word of prophecy;" and there I find the mystery explained.— That holy book which is the world's great light on so many important things does not fail me here.

Sir Robert Peel has said, "Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

Dr. Arnold, in his *Lectures on History*, says, "Modern history appears to be not only a step in advance of ancient history, but *the last step*: it appears to bear the marks of *the fullness of time*, as if there would be no future history beyond it. . . We have the full amount of earth's resources before us, and they seem inadequate to supply life for another period of human history." Pro-

essor Robinson says, "Before another half-century shall have rolled away, there will be seen revolutions in the Oriental mind, and the world, of which no one now has any foreboding. The time is short: the crisis rushes on."

The London Quarterly says, "The long pent-up winds are beginning to break loose; and the sudden bursts of tempest that have swept over Europe these few years past are precursors of the world's last desolating storm."

Bishop Chase asks, "Are not these signs and prognostics of the speedy coming of our Lord to judgment?" And when I look at all these things:—the 6,000 years nearing their close; the period of Popery's dominancy expiring; the 6th Vial pouring out; the earth exhibiting all the features that are to characterize the last days; the nations distressed and their leaders tremulous with fear; history closing up; all the old landmarks of society invaded and simultaneously giving way more or less before resistless innovation; the predicted cry, *Behold, he cometh*, ringing through every land; the whole world becoming like a magazine, where a single spark may produce a universal explosion that must carry all existing things to desolation; our great men, and devout men, and nearly all thinking men, proclaiming the presence of some unknown change; and the book of God, which I have taken as my guide, telling me that when these things begin to come to pass my Savior and his kingdom are at hand: would I not deserve to be classed with infidels and scoffers if I did not believe, and merit the condemnation of a hypocritical and faithless watchman if I did not declare, that so it is, and that "*the end of all things is at hand*"?

I know that this earthly-minded and skeptical generation will give me no credit for what I have done. I know that I have exposed myself to the low jeers of many who have not the patience to examine, or the eyes or ears to see and hear, what God hath said, and what God is doing. I shall be called a visionary and an enthusiast, and be braided

with opprobrious names. Be it so! I would rather bear the sneers and vulgar taunts of all Baltimore, and all the world, and be found ready when my Savior comes, than to be accounted the most sober of theologians, and enjoy the fame of the most revered favorite of popular laudation, and have the day of the Lord find me unfaithful to my duty and unprepared for my change. Whatever men may say or think, I know that I preach what Apostles preached, when I tell you that the end is near. I fix upon no specific date. I know not the day, the season or the year when the Son of man shall come. He may come in 20 years, or in 10 years, or in 5 years, or before another year: I cannot tell. But this I believe, and this I desire to preach: that his coming is at hand, and we ought to be ready and looking for it every day.

Nor am I alone in these convictions. "The Lord cometh!" says Krummacher. "Never did the church witness such a constellation of signs of the near coming of Christ as now."

That "ripe scholar and profound student of prophecy," Dr. Elliott, says,— "We are come so near to the day of the Son of man, that the generation now living shall very possibly not have passed away before its fulfillment; yea, that perhaps our own eyes may witness, without the intervention of death, that astonishing event of the consummation."

Pym says, "Upon us the ends of the world are come; and this generation shall witness the advent of the Lord in glory to introduce the millenary reign of righteousness and peace."

Cunningham says, "All the events of our own times, the growing disorders of the body politic, the fears and expectations of men, the deep persuasion of an impending convulsion rooted in every thinking mind, the solemn and awakening declarations of Scripture,—the clear and unequivocal voice of prophecy,—every sign, every promise, every testimony, unite in announcing his (Christ's) approach."

Habershon says, "The time undoubtedly is near at hand when the redemp-

tion of the body shall be experienced, and when these bodies of our humiliation shall be fashioned like unto his glorious body."

"It is reasonable to conclude," says Faber, "that the time is not very far distant when the personal Word shall begin to tread the wine-press of the fierceness and wrath of Almighty God."

Cunning says, "We are led from all signs to infer that the meeting-place of all the lines of God's providential work on earth is very near. . . . It is very remarkable that all the great times and dates of prophecy meet and mingle about the year 1864. . . . I do feel, that if 1864 be not the close of the age that now is, and the commencement of a better one, it will be a time unprecedented since the beginning."

Brooks says, "The signs of the second advent in the state of the world at large are such as to impress my own mind with a deep persuasion that we are on the eve of events of immense—*immense* importance to mankind."

"From whatever dates we reckon,"—says Bickersteth, "we cannot but consider that the time of the end is drawing near, and that awful events of judgment and mercy are before us." "The happy hour is not far hence," says Taylor. "It is near, and hasteth greatly. . . . This generation and century will witness his glorious epiphany."

"Almost all writers on prophecy,"—says Cox, "who have studied its mystic numbers, make them terminate at periods towards which we are rapidly approaching. However different these views and schemes, they agree in this, that within a few years from the present time some of the greatest events ever witnessed will take place." I might give many more such statements.

Brethren, these are not the ravings of fanatics, nor the loose vociferations of ignorant people. They are the deliberately-formed conclusions of our most competent, most pious, and most profound investigators of God's holy revelations. Men of the highest order of mind, scholars of the profoundest erudition, Christians of the most enlighten-

ed piety, after years and years of patient, laborious, prayerful and independent study, and in the face of a speedily-appearing Judge, have thus solemnly proclaimed to the world that we are now standing upon the very eve of the Savior's coming. And how dare we rise up and say that their testimony is false?

"Very true," some will say; "it is all well put in; but it is such an awful thing to think of! It will trouble people's minds, it will disturb their peace, it will produce melancholy and dejection, it will make nervous persons gloomy, injure their health and awaken unnecessary anxiety and alarm; and therefore it should not be preached." My friends have not failed to give me the benefit of such suggestions. People are thrown into trepidation when we advert to the subject, and beseech us to desist, altho' it is the master-theme of the gospel and the final chorus in which all the harmony of the Scriptures concentrates and combines. They would rather not hear of it; they would be glad to believe that we have less ground for our declarations. They regard it as only terrific, whereas the Scriptures commingle with it the fulfillment of all man's sublimest joy.

Jesus says, "*When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.*" Hear and consider. O ye of little faith. "Are you so enamored of sickness that you have no longing for the resurrection-body and the beautiful robes of incorruption and immortality? Are you so enamored of aches, and ills, and losses, and bereavements, and pains, and battles, and famine, and plague, and pestilence, that you do not wish them to be done with? Why, every statement in this blessed book leads us to the otherwise-delightful conclusion that the nearer the great issue comes the happier God's people should feel. The sound that rings sweet and audible from the skies amidst the crash of nations, the overturning of thrones, the dissolution of dynasties, and wars and rumors of wars, is, *Lift up your heads,—your redemption is near!* And

if I should be able only to point out a few weeds floating upon the sea that indicate we are approaching the great continent of glory,—if I should be able only to give an Alpine flower here and there, however fragile, yet a sweet messenger of the coming spring,—every true Christian ought to rejoice and be glad that there are tokens of a day when a *genesis* shall pass upon the earth better and brighter than the first and a paradise come in as the coronal of time more glorious than that which was its dawn." So discourses one who, from Covent Garden, is warming more hearts with these momentous themes than any other living man. And many have expressed themselves to the same effect.

Luther once held in his hand a necklace of agates, and said, "I would readily eat up this to-day for the Judgment to come to-morrow." "Blessed consummation of this weary and sorrowful world!" says the eloquent Irving; "I give it welcome,—I hail its approach,—I wait its coming more than they that watch for the morning. Over the wrecks of a world I weep,—over broken hearts of parents,—over suffering infancy, over the unconscious clay of sweet innocents, over the untimely births that have never seen the light, or have just looked upon it and shut their eyes until the glorious light of the resurrection-morn. O my Lord, come away! Hasten with all thy congregated ones! My soul desireth to see the King in his beauty, and the beautiful ones whom he shall bring along with him." "Come forth out of thy royal chambers, O Prince of all the kings of earth!" says England's greatest poet. "Put on the visible robes of thy imperial majesty. Take up that unlimited scepter which thy Almighty Father hath bequeathed thee. For now the voice of thy Bride calls thee, and all creatures sigh to be renewed."

"How cheering the hope," says Cox, "how cheering the hope, amidst the din of war, the shouts of false joy, the yell of idolatry, and the groans of creation, that a period is hastening when peace shall stretch its shady wings over the sons of men, when rivers of joy shall water this

vale of tears, when cherubim to cherubim shall cry, "*Holy, holy, holy is the Lord God of hosts; the whole earth is full of his glory!*" "Oh that Christ would remove the covering, draw aside the curtains of time and rend the heavens and come down!" says Rutherford. "Oh that shadows and night were gone, that the day would break, and that He who feedeth among the lilies would cry to his heavenly trumpeters, Make ready, let us go down and fold together the four corners of the earth!" "Hasten, O my Savior, the time of thy return," says Baxter. "Send forth thine angels, and let that dreadful joyful trumpet sound. Delay not, lest the living give up their hopes; delay not, lest earth should grow like hell and thy church be crumbled to dust. . . . Oh, hasten that great resurrection-day, when the seed that thou sowest corruptible shall come forth incorruptible, and graves that received but rottenness and retain but dust shall return thee glorious stars and suns. Thy desolate Bride saith, Come. The whole creation saith, Come, even so, come, Lord Jesus!" And why should not every believing heart look up and respond with rapture, "Amen, and amen"? View the untold glories which Christ shall bring with him for every waiting soul. Consider the sublimities of happiness which that great consummation shall spread forever upon this smitten world. And why should we start back from the conviction that it is near?

"Thrice blessed hope,
If homo like this await the weary soul!
Look up, thou stricken one! Thy wounded heart
Shall blend no more at sorrow's stern control."

When the blessed Savior was about to leave this world, he said, "I go to prepare a place for you. And, if I go and prepare a place for you, *I will come again* and receive you unto myself; that where I am there ye may be also." And hardly had he reached the threshold of his Father's sublime and holy habitation until he shouted back, "Surely, I come quickly." Nor does the Church enter into the rapture of her hopes until she brings herself to respond with

John, "Amen, even so, come Lord Jesus!" Therein lies our highest joy. All that is dear and precious is linked with that glorious coming. And when He who is our life shall appear, then shall we also appear with him in glory. Then all wrongs shall be righted, the long-suffered united and long-deferred hope be fulfilled. Everything now is disjointed, depressed, sickly and sad.—We are surrounded with funerals, graves, diseases, crimes and tears. There is no home so happy, and no heart so joyous, but it has in it the deep undertones of sorrow and trouble.

"There is no flock, however watched and tended,
 But one dead lamb is there;
 There is no fireside, howso'er defended,
 But hath one vacant chair.
 The air is full of farewells of the dying,
 And mournings for the dead:
 The heart of Rachel for her children crying
 Will not be comforted."

But when the expected Savior comes, these woes and griefs shall have an end. Then shall the buried babe and slumbering boy of promise awake from the cold dark sleep of years, no more to writhe under fierce disease, or to be torn from parental love. Then shall those loved forms on which the clouds are pressing, and over whose damp resting-places many a winter's snow has lain and many a summer's flower bloomed, come forth to light and life never again to fall under the power of corruption. Then shall be the coronation-day for them that have labored and suffered for Jesus. Then shall the martyr receive his crown and the saint his ineffable portion. Then shall tears cease to flow and sadness to depress. Then shall the exile reach his happy home and the toiling pilgrim find his everlasting rest. Then shall the worshiper look upon the face of his God and the faithful servant receive the transporting commendation and welcome of his Lord. Then shall earth's long-predicted sabbath come and the eternal jubilee of the redeemed begin. Then shall the mystery of Divine compassion be consummated, and this prodigal orb of ours, restored once more to her Father's smiles, take her place in the sis-

terhood of unfallen worlds, reflecting in richer luster and celebrating in grander songs the praises of Him who made it and the mercies of Him that redeemed it with his blood.

No, no, no; the doctrine of the Savior's speedy coming is not a thing of gloom and sadness. It is *gospel*, pure *gospel*,—nothing but *good news*. If it has anything distressing in it, you yourself must put it there by your hard-heartedness, your prayerlessness and unforsaken sin. If you have fixed your heart and faith on Jesus as your prophet, priest and king, you have naught to fear and everything to hope. They that put their trust in him shall never be put to confusion. As the mountains are round about Jerusalem, so the Lord encampeth round about them that fear him.—Hath he not said, "He that confesseth me before men, him will I also confess before my Father, and before his holy angels"? Is not the immutable covenant made and sealed, pledging all the sublime attributes of God for the believer's safety? If he spared not his own Son, but delivered him up freely for us all, will he not with him also freely give us all things? The only question is, *Have you submitted to Christ?* Have you given up to do all your duty as he enjoins it? Have you accepted of him as your Savior and your hope? Have you identified yourself with him in the fellowship of his church? Is he your Alpha and your Omega?—your all in all? Then fear not. Only be faithful a little longer, and the day will come which will be to you a gladder day than ever you thought it possible for you to see. And as you behold the fig leaves putting forth as the heralds of its approach, "look up and lift up your head; for your redemption draweth nigh."

But God forbid that I should cry peace where there is no peace, or encourage hope where there is no hope. If any of you are yet prayerless, without submission to Christ, loving self or the world more than God, and standing aloof from the gospel way of life, you may well be alarmed and tremble at what is before you. The day of the Savior's

revelation will be a day of fearful vengeance upon them that know not God, and obey not the gospel of his Son. And better, a thousand times better, that you should now be filled with all Belsbazar's terror, if it will lead you to repentance, than to go on in carnal comfort and meet your coming Judge with hearts unreconciled and sins unforgiven. And yet you need not tremble with utter despair. You are not where the rich man called for help but found it not.—The door of salvation still is open. The proclamation of forgiving mercy still rings in your ears. Wicked and negligent as you have been, you may yet come and share in the sublimest joys Christianity has to give. Your injured and weeping Redeemer still stretches out to you his hands and bids you *come*. The Spirit and the Bride say *Come!*—And whosoever will, let him come.

Oh, how great is the mercy which some of you have abused, and the compassion and privileges which you have set at naught! Nevertheless, here I am to-day, with authority from God in heaven to offer you a free forgiveness and eternal life, if you will but accept the gift upon the plain and easy terms therewith annexed, "*Turn yourselves and live.*" Will you do it? You, prayerless, careless father, mother, child, reviler, prodigal, blasphemer, scoffer, neglecter of God, will you do it? Your time is growing short. Your day of grace will soon be over. Your summer-time of hope will soon have passed away.—Will you now start to be a child of God and heir of heaven? There is room enough; will you come and occupy it? The robes, and palms, and harps, and crowns of righteousness and LIFE are soon to be distributed; will you come and put in your application? Oh, let those stiff necks bend, those hard hearts relent, those stubborn wills surrender; and send up your prayers to the mercy-seat *now* ere it is changed to an inexorable judgment-throne. Gracious God! pity poor sinners, and spare them yet a little, and plead mightily with them that they may repent and live! Oh, suffer them not to perish for-

ever; but so move them that they may seek thy face and come with all thy saints into the joys of that nearing world for which we long and wait. *And then and there we will ever sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, to him be glory and dominion forever and ever. Amen."*

THE END.

SECT.—A sect is a body of men following some particular master, or united in some settled tenets. The word is derived from the Latin *secta*, which comes from *sequor* to follow; hence, a *following*. For this reason, the Apostles and their brethren were a *sect*, because they followed Jesus as their master. All who follow Jesus are members of this sect, which is everywhere spoken against to this day. But while the disciples of Jesus are a sect, the founders of it would tolerate no minor sects within it. It recognizes but *one following*, "*The truth as it is in Jesus.*"

"At Thessalonica Paul was accused of preaching 'another King, one Jesus,' such was the prominence he gave to this blessed theme. Acts xvii. 7. It is plain from this that he proclaimed it as a bona fide secular and terrestrial kingdom like others—not a spiritual myth, or the Roman authorities would no more have been alarmed for Caesar's safety, than Victoria or Frederick William of Prussia now are by the preaching of dissenters or Lutherans."

There is a dignity in the very disgrace of Israel. Though they are cast down,—yet are they yet not utterly dejected. Christian men can never look on them without associations of solemn interest and awe.

Let our lives be a constant strife against the world and the inherent inclination of our fleshly natures to err.

"Speak evil of no man."

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., NOV. 1, 1858.

To all Whom It may Concern.

ONE numbers more will complete the first half of the present volume of the *Expositor*. At the commencement of the next half of the volume we intend to send bills of account to all subscribers who shall then be owing \$1.00 or more, for the paper.—This notice is given in order that those indebted, may remit their respective dues immediately, or in season to save us the labor and expense of sending them bills of account, and because we *need* these dues to aid in meeting the current expenses of the office. Please attend to this matter with Christian promptness. We have patiently waited for our pay, and trust that it will not be withheld any longer, but be cheerfully forwarded by those owing us, without any further delay. We kindly repeat, *will you attend to this matter promptly?*

True Faith.

Many very well informed Christians are not fully acquainted with some of the essential qualities of true evangelical faith. They seem not to know that it is *infallible* in its nature; that is, it never deceives or disappoints its possessor. It has its foundation in the immutable promises of the infinite Jehovah, and is as certain to obtain the promised blessing, as the word of God is true. "God that cannot lie has promised." "He is faithful that hath promised." "Heaven and earth shall pass away, but my words shall not pass away." These expressions show the immutability of the entire revealed will of God. We cannot repose too high confidence in the divinity of that will, the Bible. Not a promise it contains has ever failed, or will fail. Hence, those who believe it, will "not be confounded," or disappointed in their hopes. It is impossible to disappoint true evangelical faith.

That faith which is liable to be confounded, or to meet with disappointed hopes, must be defective: it cannot be that faith without which it is impossible to please God. It is a faith that is based upon testimony which is either understood, or is false. Such a faith cannot be the true evangelical faith; for that rests upon testimony well understood, and which never deceives those who believe it.

Again, true faith never wavers, or doubts. Its nature, and the infallible evidences on which it rests, will not admit of doubts. When doubts are entertained, that moment our faith is imperfect. If the cause of those doubts exists in our own hearts, then we fall into condemnation: "for he that doubteth is damned." But if a defect in the testimony which produced our faith, is the cause of doubts, then our faith is not genuine, our confidence has been misplaced, and we are not only justifiable in doubting, but it is our duty to abandon a faith of this doubtful character.

God has not only made it possible, but our duty to *know* whether we are in the faith or not. How is this very important knowledge to be obtained? By testing the *nature* of the *testimony* on which our faith rests. True faith cannot lay hold upon testimony that the mind cannot understand or comprehend. The testimony or evidence must be so plain and simple as to be brought within the comprehension of all who are required to believe it. The *weakest* capacity cannot be made an exception to this rule. The goodness of God is strikingly seen in adapting the revelation of his will to the understanding of the most common intellect. This will appear evident from the general tenor of the Bible. We will refer to a few examples.

The testimony which produced the faith of Noah, Abraham, Moses, the Patriarchs, Prophets and ancient worthies, was *plain, intelligible, and easy to be understood*.—Such, also, is the nature of the testimony which proves the truth of the first advent of Christ, his resurrection and second coming. In a word, we may add, such is the nature of the testimony which proves the

truth of any fundamental doctrine of the Bible. It is *so* given that the *common* people may readily comprehend and believe it.

Again, *infallibility* is another indispensable principle in the evidence which produces true evangelical faith. Sound reason and the entire testimony of the Bible justify this declaration. It is unreasonable to look for unwavering faith in fallible or doubtful testimony. The stream must partake of the nature of the fountain from which it flows; and the fruit, of the tree that bears it. So faith must correspond with the nature of the evidence which produces it. If the evidence is doubtful, the faith will be weak and wavering. But if the evidence is clear, positive and infallible, the faith which it produces will be confident, strong and unwavering. It is impossible, in the nature of the case, for these things to be otherwise.

Does the Bible justify this view of the subject? Who will say it does not? No one who believes that it is, like its Author, *infallible*. How was the faith of Abel, Enoch, Noah, Abraham, Moses, the Patriarchs, Prophets and ancient worthies produced? By fallible, or infallible testimony? By reference to your Bibles you will find that the evidence was infallible. And the faith partook of the nature of the immutable foundation on which it was based:—those who possessed it “pleased God,”—whose word they believed. Again, was it doubtful, inferential and uninspired, or plainly inspired testimony that produced faith in the first advent of Christ, his resurrection and ascension to his Father? Every Christian is ready to give one and the same answer: they unite in saying that the testimony was infallible: and will they not be equally united in saying, that the testimony which produces faith in *every* fundamental principle of the gospel is also infallible? They will.

Our faith should take hold of the *near* time of the second advent of Christ without an *if*, a *doubt*, or a *fear* of a possibility of mistake, or of meeting with disappointment. But *that* time should be *Bible* time,

and no other; which will as surely be fulfilled, as the prophetic word predicts, as that there is an immutable God who has given it. We need have no fears in planting our feet on the *time*, as definite as the Bible reveals it, which is, *Nigh at hand*.

On this position, this immutable foundation, true faith may rest secure from all the assaults of surrounding foes, and momentarily rejoice in the blessed assurance of soon seeing him who is the object of our faith. *Nigh at hand*, is sustained by an overwhelming amount of testimony, proved to be infallible in its nature by the appearance of the signs, the fulfillment of prophecy, historical and chronological, and may be understood by persons of the most common intellect or opportunities. The entire evidence in the case is wisely given so as to produce true evangelical faith in the coming of the Lord at hand. The signs and historical prophecy are indefinite in their signification; they bring us, however to that point of time where we are justified in looking every moment for the Lord. The prophetic numbers do more than this: they throw an impassable wall around a few years, within which they assure us the coming of the Lord will certainly take place.

We have already entered, and nearly crossed the ground encompassed by this invulnerable wall. And while occupying this fearful position, the often-repeated warnings of our soon expected Lord should be faithfully heeded, “Watch: for ye know not what hour your Lord cometh.” And of his inspired Apostles, “Hold fast the profession of your faith.” “Let no man take thy crown.”

Look at this subject, dear brethren, in the light of the Bible. Let your *faith* take hold of *evidence* that is clear and immutable. On this imperishable rock plant your feet, and no where else, in this hour of peril. Show your faith by your works, and nothing can harm. Under this frame of mind, you will have no disposition to put the day of the Lord far off, nor to slumber at your post. It will lead you to be holy in life, active in duty, joyful in spirit,

and fully prepare you to wait the return of the Lord at his appointed time, and to meet him with joy at any moment.

“Who Has a Right to Pray?”

The following remarks on prayer, we copy from the *Disciples Advocate*, a periodical which advocates the peculiar sentiments of the *Disciples*, as they call themselves, or Campbellites, as others designate them. The writer is one of their old and popular ministers, who seems to have become fully convinced that there is some radical defect in their teaching, touching the duty of prayer, especially of unbaptized persons. It would be well for some of our ministers and brethren to seriously reflect on these things, and take heed how they run into the extremes into which the *Disciples* are now beginning to be sensible they have fallen.

There is no duty more fully and urgently taught and enforced in the Bible, than prayer; and as we conceive a prayerless faith either before or subsequent to baptism would be dead, and consequently useless to the possessor, and not acceptable to God. The writer remarks:


“For more than a quarter of a century, I have been deeply penetrated with the conviction that a good many of our public men have expressed themselves unfortunately, unguardedly, on the subject of prayer, as regards the unbaptized. We are prone to extremes. The positions of the popular parties that unbaptized persons are to look for the evidence of pardon in some mystic way, in answer to prayer; and that, therefore, there is a fitness in calling up penitents to the ‘anxious seat,’ that they may be prayed for, in order to enjoying a sense of pardon; these positions, and the practice to which they give rise, we repeat, are in our judgment, most unscriptural, and contain in them all the elements of the wildest enthusiasm and fanaticism. This is one extreme. But, on the other hand, even to seem to favor the position that prayer between faith and baptism is wrong, is not required; that the believing

penitent must, as you say, go to the water like a culprit to prison, not daring to utter a word of praise or prayer to God, till he has risen from the water of baptism—this is, in my judgment, as clearly another and an opposite extreme. Under the gospel of Christ neither the one nor the other is taught. It is often said that, until we are baptized, we are not citizens of the kingdom, and therefore have not the right of petition. Analogical reasoning often misleads us. Still I see nothing in this argument against our position that a penitent may pray. True, an alien has not the right of petition belonging to a citizen.—But may he not petition acceptably for citizenship? And may not the believing, penitent alien, who sees and deeply feels his lost condition and his need of citizenship in the kingdom of Christ, like the penitent believing and praying soul, arise and be baptized, and wash away his sins, calling upon God for the forgiveness of them, and a place in his kingdom, through Christ, the Mediator? Saul prayed when the Lord met him on the way to Damascus. His prayer was, “Lord, what wilt thou have me to do? Was not that prayer answered thro’ Ananias? The Lord said, ‘Arise, and go into Damascus, and there it shall be told thee what thou must do.’—During the whole period of his blindness, he continued to pray. This fact was announced to *Ananias*, who had heard of Saul as a great persecutor, to allay his fears, —Behold, he prayeth! And as soon as his first petition is answered, as soon as he is told what he must do, he obeys the Divine requirement, praying the while for the forgiveness of his sins and acceptance with God as a fellow-citizen with the saints, and of the household of God.

“Cornelius prayed, and his prayers and alms came up before God. And in answer to his prayers, an angel was sent to direct him to send for Peter, who should tell him words whereby he and his house might be saved. I do not, however, think the case of Cornelius as much in point as that of Saul. Prayer, I take it, is as natural to a believing penitent as breathing is to a liv-

ing person. It strikes me that nothing can be done in religion acceptably to God without prayer. Is it possible to conceive of a believing penitent, whose faith has revealed to him the exceeding sinfulness of his heart and life, the terribleness of the death to which he is exposed, and the boundless compassion and goodness of God, without supposing him ready to say with the Publican, 'God be merciful to me a sinner;'—or the penitent Saul, 'Lord! what wilt thou have me to do?' Or, having learned from the commission that he that believeth and is baptized shall be saved, is it possible to conceive he would submit to that holy ordinance without prayer? And even if it were possible to conceive he could so submit to it without prayer, is it possible to conceive he would, or could be forgiven? I think with you, that if prayer were urged more strongly by our evangelists upon penitents, in connection with obedience to the law of baptism; and then, if the elders and evangelists would urge upon the young converts the cultivation of the spirit and habit of prayer—all prayer and supplication in the spirit—secret prayer, family prayer, prayer in the church, we should soon have fewer prayerless persons among us—the standard of morality, piety, spirituality, now distressingly low, would soon be greatly elevated. How hard to preach to a prayerless, worldly-minded people!—They soon lose their spiritual taste, and either backslide, or apostatize, or degenerate into mere partizans. Such churches have itching ears, and are always changing their teachers. They can not bear sound doctrine. They love the prophet that prophesies smooth things, that says Peace, peace, when there is no peace, that daubs with untempered mortar.

"JOHN ROGERS."

 It becomes necessary to caution brethren abroad against one Bishop (and wife.) who is perambulating the country—and disseminating fanaticism! and indecent filth which he dignifies with the name of Lectures. We should not have noticed this "fellow," were it not that certain of

the friends in Western New York have been deceived by his specious and self-styled cognomen, "Christian Israelite," and also a claim of being in connection with Brn. Lederer and Pitowsky, of the *Israelite Indeed*. The former is false,—he is a Gentile, and a wild, visionary enthusiast with just enough truth in his theory to favorably dispose those unacquainted with his peculiar views. Though not authorized so to state, we feel pretty confident that his claim to affinity with our Jewish friends named, is also untrue, as we know them to be high-minded *genuine* "Christian Israelites," of the bone and blood of Abraham, and who have no sympathy with the views of this man. Our brethren should exercise caution, as to who they receive as exponents of Bible truth; one such individual as this, may do more injury to the cause of truth in a community, than a host of open enemies. S.

Paradise.

"To-day thou wilt be with me in paradise."—Luke xxiii. 43. (Whiting Trans.)

Paradise!—Where is paradise? We inquire of the learned clergy, and they tell us it is in heaven, or heaven itself. We next inquire of their teachers (and the most learned) and they tell us, "that part of *hades* where God dwells" We again inquire where is *hades*, or what does *hades* mean? They reply, "the invisible abode of the dead, hell, the grave," &c. Here we see the doctors disagree; for surely God does not dwell in a theological hell, neither does he dwell in the grave, the "abode or mansion of the dead."

Now as many suppose that the thief went to paradise with our Lord on the same day as his crucifixion, and bring it forward as positive proof that Christians go to heaven at death, we shall therefore examine this text in an open and common-sense manner. I therefore affirm that the text teaches no such doctrine, but the contrary. In the first place the doctrine *assumes* that paradise is heaven. And here we find that the learned, those who advo-

cate this doctrine, are not agreed as to where paradise is. W. Greenfield in his (Polymicrian Test) Greek Lexicon, says, (on the word *Paradeisos*) in the New Testament it means the "celestial paradise, *that part of hades* in which the souls of believers enjoy happiness, and *where God dwells.*" We see from this that he locates paradise in *hades*, not heaven.

Now, as some of our readers do not know what *hades* means, I shall for their instruction go to this learned man and quote from him. He says:—

"Hades (*literally unseen*) the invisible abode or mansion of the DEAD, the place of punishment, *hell*, the *grave*, the *lowest place or condition.*" I now ask, can any one be found in the 19th century who really believes that God dwells in the grave, the abode or mansion of the dead; or that Paradise, the garden of delight is there? I think not. But I believe all these contradictions come from adopting the Pagan notion that souls after death ascend to the *Pleroma*, and our Bible is translated, pointed to suit this Pagan dogma, although by so doing the book is made to contradict itself, and the infidel chuckles on it; yet the professed expounders of it will not cease to wrest it in the defence of Paganism.

Now Paul writing to Titus mentions a certain class of opposers, "whose mouths (says he) *must be stopped.*" Now, I ask, who will do this work for us? Who will stop the mouths of infidels and false teachers? Can the popular clergy do it? No, for they are they who made the infidel, by setting aside the word of God through their tradition—this I know is saying a great deal, but I can show it to be so. Roman Catholicism made infidels in France during the 18th century, and strengthened their hands too, instead of stopping their mouths. Look at the questions put by the infidels to the priests, which were only answered in such a manner as to make them more bold.

Protestantism makes her infidels also in the 19th century, and cannot stop their mouths. The infidel says, the Bible is like an old fiddle, upon which you may play

any tune. The clergy answer, amen; see how we prove our various and contradictory doctrines by it! Yes, cries one of their flock who falsely calls himself christian, "You can prove anything from the Bible!" I reply, you cannot!—and I defy you to prove your doctrines by it. At this he scornfully smiles and cries, Infidelity! But I am tiring you I fear, let me stop and return to the question.

Paul says *their mouths must be stopped:* here let me ask you gentle reader, thou who boasts thyself in being a Christian—and in the gospel; will you help stop the opposers' mouths? And, how shall we do it? Shall we adopt the plan of mother church, and do it by the rack, the fire, and the sword? No! I answer, let us do it according to Bible rule, let us all mind and *speak the same things*,—let there be *no divisions among us*, let us walk according to *truth and love*, let us do it after Paul's manner, i. e. "to hold fast the faithful word, as we have been taught, that we may be able, *by wholesome teaching, both to exhort and refute the opposer,*" (Titus i. 9.) "an unashamed workman, *rightly handling the word of truth.*" 2 Tim. ii. 15.

Let us look at Luke xxiii. 43, "Lord, remember *me* when thou *comest in thy kingdom.*" The word translated kingdom is *basileia*, which also means kingly power (see margin Whiting's translation.) In the first place, I ask, who is the *me* in the text? Is it the soul? If so, what was to become of the body? Was that not to be remembered also? Shall we here adopt Pagan mythology, and say that the body is a mass of malignant matter, and that it perishes at death, while the soul which is a divine emanation ascends to the *Pleroma*? Or, shall we adopt the common-sense use of words, and say, that "*me*" is the whole living man—and when Christ comes with his kingly power, he will remember the thief?

But, says the objector, Christ said, "To-day thou wilt be with me in Paradise."—Here allow me to stop and inquire what is meant by the pronoun *me*? Are we to

understand the expression "me" as the soul? If so, the Savior contradicts this theory himself, for he says to Mary,— "Touch me not: for I have not yet ascended to my Father. If me was the soul, while on the cross, surely me was the soul after the resurrection, and thus he plainly tells Mary that his soul had not yet ascended to his Father. Moreover, the Greek word *paradeisos* translated paradise, does not mean heaven: Greenfield in his Greek Lexicon says, *paradeisos* is a word of Persian origin, and means a park, a forest where wild beasts were kept for hunting; a pleasure park, a garden of trees of various kinds; delightful grove; used in the 70 for the garden of Eden, or of delight. Thus we see even this learned man, who believed the popular dogma of souls going to heaven at death—does not locate paradise in heaven. No, he puts it in *hades*, (grave,) that part, says he, where God dwells.

Now, we must reject this teaching, although it comes from a Greek scholar,—because it contradicts the Savior's teaching, who teaches us to pray, "Our Father which art in heaven," Greek, *en tois*, in the not *hades*, not paradise, but heaven. The Greek is, *ouranois* from *auranos*,—heaven, the heavens. And besides this we know that there is no park, or garden of delight in the grave, the abode or mansion of the dead: thus we see that the popular theory is at variance with the Bible and common sense; and the ungodly, who is ever ready to catch at trifles to strengthen his ungodly course, sets down this contradiction against the Bible, and declares it a book of contradictions and no truth in it. As I said before, Paul tells us their mouths must be stopped; he also tells us how to do it, "*rightly handling the word.*" I am here met by the opposer again, who objects that we have said that our translation is wrong, how then are we to do it?

Dear reader, whoever thou art, we now have the best chance, I believe, given since the days of the Apostles, to get the New Testament, at least, in its purity—a *correct Greek text*, translated word for word, by

Wilson & Cockroft. Let me therefore beseech you for the *truth sake* to send and get it, if possible—for with this I believe you can help to stop the mouths of opposers. Remember those who worship God, must worship him in spirit and *truth*, and Christ, our Lord, says, *God's word is truth*; let us then use all our diligence in spreading the pure word of God, and He will own and bless our endeavors.

But suppose we had not this chance, or that we are too poor to subscribe for *The Diaglott*, what then? I reply, read your Bibles carefully, exercising common-sense, as you would in reading any other book: take your theories and compare them with what the Scripture saith, allowing *every word* its proper bearing on the subject, and if you cannot sustain them by the plain, common-sense meaning of words, be sure you are wrong; because the words of God are truth, meaning just what they read.—Reject that Pagan (Egyptian) method of explaining the truth: they looked upon it as a noble and a glorious task to bring the doctrines of celestial wisdom into a certain subjection to the precepts of their philosophy. Beware also of modern Platonism in those who would have you believe the Bible a mystery; for the Platonists explained the history of their gods in the same allegorical manner.

I readily admit that the text, as it stands pointed in our Bibles, does teach the doctrine of the thief's going to paradise that day. But that it teaches his *soul* would be in paradise that day with Christ, I deny, for the pronouns *me* and *I* do not mean *part* of man, but the *whole man*, for so we use them both in speaking and writing to any one. Besides, we cannot show that the thief died that day: all that we are told is, his legs were broken, and that too at about, or after sun-set, he being *alive at that time*. Thus we see that this text does not prove the popular, but Pagan theory of going to heaven at death, consequently means something else—as therefore, the pointing is the work of fallible men, not of inspiration,—we can alter it, and by so

doing make the text read in harmony with the thief's request, as also with the whole of the Bible.

The thief said, "Lord remember me when thou comest in thy kingdom." Jesus answered, "Truly I say to thee to-day, thou wilt be with me in paradise." Paradise, or the garden of delight (which God planted) was eastward in Eden; in this garden grew the tree of life; and when the earth is restored to its primitive purity. Paradise will be again, in the holy city (new Jerusalem) between the wide street of it and the river of life. But only those who overcome the world, with its allurements will be permitted to enter therein, or to partake of the tree of life.—Rev. ii. 8; xxii. 2.

But our text might have been thus translated, 'In truth I say to thee now (at present) thou wilt be with me in paradise.' The Greek (*semeron*) not only means to-day, but also, now, at present; and indeed I think it could be translated thus. Lord remember me when thou comest with thy kingly power. And Jesus said to him, so be it. I say to thee at present, thou wilt be with me in paradise. 'Comest with thy kingly power,' refers to his second advent, when he shall come, not to be again rejected and crucified, but to rule the nations with a rod of iron, and take the kingdoms of this world as his right. Rev. xix. 11-16. "So be it:" (Greek, *amen*), as you have requested of me. I will remember you, not to punish, but to raise to honor: and I say to thee now, while hanging on the cross, apparently rejected by God and men, Thou wilt be with me in paradise, the garden of God.

In conclusion, I fearlessly assert that no man can make this text, according to the use or meaning of words, support the popular, although *Pagan doctrine* of souls going to heaven at death, or any other time. Just look at the miserable shifts they make with the pronouns *me* and *I*. When used on the cross, it means *soul*,—but after the resurrection it means *body*!! According to their showing or theory, it

was only Christ's body that died; his *soul* alive in paradise, the body say they, was his humanity or manhood,—the *soul* the divinity: thus we had only a human sacrifice for sins, they being judges.

W. LEWIS.

The Doom of Mohammedanism

"The knell of the False Prophet has sounded. The doom of Mohammedanism is sealed. The angel of retribution already stands in the sun, in the sight of all nations, crying, 'Come and gather yourselves together unto the supper of the great God; that ye may the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses: and of them that sit on them. and the flesh of all men, both free and bond, both small and great.' The first summons to the feast of slaughter was given in the Crimean war. The death-blow of Mohammedanism as a spiritual power was inflicted by the Sultan, when at the dictation of the allied powers of Christian Europe, he signed the decree of religious toleration for his empire.—From that moment the spiritual, the social, and even the political supremacy of Islamism was subverted in the seat of the successors of the Prophet.

"Events in China, India, Japan and Turkey, are the exposition by God's providence of the promise given to his Son in the second Psalm, and the victory foretold by the inspired seer of Patmos. Nevertheless when the Son of man cometh, shall he find faith in the earth? Now in this seed-time of nations, this grandest era of Christ's kingdom in the world where is the faith, the zeal, the liberality, the consecration of those who pray, 'The kingdom come?'"—*Independent*.

Such testimony as this, coming as it does from the highest authority, and from a quarter from whence these important events are not viewed in the light of prophecy, should be very strengthening to the faith of the student of prophecy relative to the final drying up of the great symbolical Euphrates, being nearly consummated,

in order to prepare the way of the kings of the East, or the Jews to return to the land of their fathers.

Undeniable facts like these, to which the *Independent* refers, constrain understanding men of the world and church thus to speak the truth; but relative to what is to follow the fall of Turkey, they do not seem to understand, and the obvious reason is, the light of prophecy does not illuminate their minds in reference to these things. If it did, the *Independent* would not be looking for "Mohammedan fanaticism, turbulence and misrule to be displaced by the safety, peace, order and freedom of a Christian civilization." Instead of thus vainly hoping, they would clearly see in the present state of the Turkish empire, sure indications that the way is being prepared for the gathering of the Jews to Palestine.

Great events in the Eastern world evidently are at the door. Let us be watchful, and ready to meet them with joy.

FROM BRO. G. R. LEDERER.

MR. A. SINTZENICH,—*Dear Brother:* I acknowledge that I should have written to you long ago—that I should have long since expressed my gratitude for the kind reception Bro. Pitowski, as well as the *Israelite Indeed*, found with you and some other brethren, in Rochester; but I think it is never too late to do that which is right, or to perform a duty. I could easily find an apology, by using the common phrase, "I had no time," or, "I was overwhelmed with labor," which becomes so habitual in this country that even professed Christians,—nay, even "ministers of the Gospel" cover their neglect with that *sanctioned lie*: but I shall not do so, and rather profess that it was a kind of shyness to enter upon a correspondence, with my faulty and deficient language. Now, however, I am encouraged by Bro. Pitowsky, who assures me that you will kindly forbear with all the blunders you may find in my letter, and so I sit down to write.

I know of no better subject to write upon than that which fills my heart, and

keeps me high over earth, and earthly enjoyment,—and in which all my desires, my hopes, and my longings concentrate, the Coming of our glorious Messiah the second time, and with it the ushering in the Kingdom of God upon this our globe. I often hear people explain, "O, this is your hobby, upon which you constantly talk!" Well, it may be so; and why should I not have one, as all others have theirs? Some harp upon Calvinism, or rather hyper Calvinism; some upon Armenianism, who go even farther than Armenius himself; some dwell constantly upon Apostolic succession;—others profess always that they are great sinners, but feel no desire to give up their beloved sins which afford them so much pleasure, and give them opportunity to show that they are Christians by letting the world know that they *do sin*: yet if one should chide this latter class with *one sin*, he would doubtless hear an indignant denial!

There are also some good brethren who enjoy the sweet savor of that glorious time, when this old, out of fashion world shall *burn up*, and all mankind—you and I not excepted—will be smothered or roasted at that big fire, upon which *they*, the *only saints*, will look down upon, and sing praises that they have obtained a fine cool place where the fire cannot touch them!

Even that old Jew, that tent-maker Saul of Tarsus, had his hobby, and talked so much of the coming of Christ! Now as I am also a Jew, I got the same notion as old Paul, and like nothing so much as to talk of the appearance of our great Messiah, who shall break down and dash to pieces *all the thrones and the crowns and all who bear them*; all the sees and the miters, and those who wear them. But, instead of puffing up the world like a rocket, and roast the people by a tremendous conflagration, He shall build up new thrones, create new kingdoms upon which He shall place his saints, who will rule the world under his superintendence, in peace and righteousness. For himself, however, he will build up the fallen tabernacle of David, his throne and Kingdom, upon which

he shall sit, and the trodden down Jerusalem in which he shall dwell, and from which he will send forth his decrees to the viceroys, among whom we shall see many an old Jew.

Another notion I entertain is, that my people, stiff-necked and stubborn as they now are, will regain the favor of their great King David II. They will then readily acknowledge and look upon Him whom their fathers have pierced, and they have despised, and mourn over Him as one mourns over the only son. But this will take place after the great King shall have gathered them from all the corners of the earth, from all the countries wherein they now dwell, from among all nations among whom they are dispersed. It would be superfluous for me to attempt to bring in here quotations from Scripture, that my views of these things are correct, because, were I to do so, I should have to quote the whole Bible, as the Bible is full of it; all the Prophets and the Apostles entertained the same faith and hope as I do.

Wonderful as it may appear to you, I tell you, that I as a Jew according to the flesh only, (before Jehovah opened my eyes to see in Jesus of Nazareth, the true Messiah of Israel,) was constantly wavering as regards the coming of the Messiah. Sometimes I believed as most of my Jewish brethren do, that he has not yet come, but, surely he shall come, if Israel would repent and seek for Jehovah their God and David their King: then indeed would he appear, gather Israel, and make them to be the happiest nation in the world, and their land the best,—everything, necessaries, as well as luxuries, growing without labor, even the garments with which they were to be clothed, growing ready-made upon the trees!

Sometimes, however, I despaired that Messiah would ever come, and in this I was confirmed by a great number of modern Jews, who gave up all hope of that glorious advent, because he delayed so long; and because they feel comfortable in the countries in which they live and make money, and enjoy the pleasures of this world,—though, on the other hand,

they are in all lands (with few exceptions,) oppressed and despised; but they scarcely feel it. During 18 centuries of oppression, they have lost all desires for a better condition.

But as soon as the New Testament was put in my hands, I found it necessary to study our own Scriptures, the Old Testament, for the sake of comparing the New with it, and to see whether these things are so, or not; and as soon as God convinced me of the truth, that Jesus was truly the Messiah, then for the first time I believed *all* that Moses and the Prophets have foretold, and saw at once the great plan of salvation, that God will renew the world, not by melting it and moulding it in another form, but by renewing or regenerating the hearts of men, and leading them to that condition and relation to God in which Adam stood before the fall.

It is impossible to describe the great and unspeakable joy and gladness of my heart, when I found the innumerable promises of God in the Old and in the New Testaments,—that the hope of my people is not lost, but that their end will be glorious under the scepter of our great and glorious King, Jesus Messiah!

But I find to my surprise, that I have overstepped by far, the limits of an ordinary letter, and must therefore stop, and lay the rest which I have to say, over for another occasion. What did I say—the rest? Where is the *end* of what can be said on this great subject? As long as there shall be breath in my nostrils, and the tongue can move in my mouth, I shall not cease to speak of the Kingdom of God,—of the glorious King and the hope of Israel!

Hoping that you, dear brother, will favor me with another letter, and with my heart's desire for your welfare, and all the brethren in Christ, and especially the patrons of the poor "*Israelitic Indeed*,"

I remain,

Yours, in the love of Christ, and our common hope,

G. R. LINDERER.

281 Hudson St.,
New York,

} Oct. 6, 1858.

The Three Angels' Messages.

REVELATION XIV. 6-12.

Much has been, and is being said relative to this important and very interesting chain of prophecy. There are some who zealously claim that these angelic messages have had their fulfillment within the last 20 years, and that the *first one* who carried the everlasting gospel to every nation, kindred, tongue, and people, saying with a *loud voice*,—Fear God, and give glory to Him, for the hour of his judgment is come,—has had its accomplishment in the proclamation of the *Lord's coming* in what is termed the " '43, '4 movement, and that the *second one* was, or has been fulfilled at a later period, in the *downfall* of the Protestant sects which they denominate Babylon, out of which God calls his people. And that the *third one* is now having its fulfillment in the denunciations against the Beast, and Image worshipers, and who receive his mark in their foreheads, or in their hands.

It has for a long time been a matter of serious doubt, with me, whether the first angel's message could be based upon a *false proclamation* of the Lord's coming in 1843, or 1844; and more doubtful still in reference to the *second message*, saying, "Babylon is fallen," &c., applying to Protestant denominations, and in my humble judgment it is a *real abuse* in making such an application of this scripture; it is assuming a responsibility which I do not choose to bear, and meet at the day of judgment.

By the term, "*Babylon that great city*," I understand *Catholic Rome*,—no more, nor less; and I think the Scriptures of truth will clearly and triumphantly bear me out, in thus applying it. The *correct* application of the 2nd *angel's message*, incontrovertably locates the *first and third angel's message*; but before we proceed to the demonstration of that point, we shall give what we consider the *real truth* touching the *first one*.

FIRST ANGEL'S MESSAGE.

We understand that this message has its origin in the commencement of the

great reformation, by Martin Luther, and his successors, and covers all the time from that era, till our Lord Jesus Christ shall take his seat upon the white cloud, with a golden crown on his head, and a sharp sickle in his hand, to reap the harvest of the earth. *But really*, did Luther and his associates publish the everlasting gospel to every nation? They most certainly did, for they proclaimed the death, burial and resurrection of Jesus Christ, and through faith and obedience to him, as man's *only hope* of salvation and glory; and with what amazing rapidity, as on speedy wings this message was carried from one nation to another, those best understand who are most familiar with the history of those times. The glorious truth of the Lord's coming to judge the world was connected with that movement, for Luther, when translating the Old Testament Scriptures, into the German language, was impressed with the nearness of Christ's advent, that he even supposed it would transpire ere the work was accomplished. He afterwards wrote a sermon on the signs spoken of in the 24th of Matthew, which if any one should read now, would suppose it a work of some "latter-day world-burner," as they are frequently called.

Through the indefatigable labors of the Reformers, the everlasting gospel shed its light through all the countries of the Popedom; and as a consequence, a very great multitude of the learned, as well as the illiterate, joyfully embraced the reformation. For many years after the commencement of this work, its leaders had not the most distant thoughts of renouncing their connection with the Romish church. But when they discovered the depths of iniquity to which she had fallen, and that she was the very identical Babylon of Revelation, they forsook her, and all the Protestant denominations which have existed from that day to this, are the *fruits* of that coming out, and the Holy Scriptures, which were translated into 3 or 4 different languages, and read only by the learned during the dark ages, have since the reformation been translated into

150 different languages and dialects, and millions upon millions of copies have been scattered the wide world over. O, what a mighty and overwhelming influence rolled over the land, in consequence of this angel's message! *Truly, yes, very truly*, was it a *loud voice*, and one that has never been hushed, by all the thunder-bolts of the Roman hierarchy. Rome herself never has recovered from the length, breadth, height and depth of that heart-thrilling shock which penetrated and passed through her whole nervous system, and discovered to her and the world, the very depths of her pollution and sins.

SECOND ANGEL'S MESSAGE.

The second angel's message comprises the following announcement: "*Babylon is fallen, is fallen, that great city*, because she made all nations drink of the wine of the wrath of her fornication."—Now then, if we can determine with certainty what power is here referred to, denominated "*Babylon the great city*," then we shall, as before remarked, feel immovably or uncontrovertably settled touching these messages.

"To the law and the testimony," for we must abide by that, or prove ourselves unskillful in giving meat in due season. "Come hither," says one of the 7 angels to John, "I will show unto thee, the judgment of the *great whore* that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication: so he carried me away in the Spirit, into the wilderness, and I saw a *woman* (not women) sit upon a scarlet-colored beast full of the names of blasphemy, having 7 heads and 10 horns, and the *woman* (not women,) sit upon a scarlet colored beast full of the names of blasphemy, having 7 heads and 10 horns, and the *woman* (not women) was arrayed in purple, and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hands, full of abominations, and filthiness of her fornication, and upon her forehead was a name writ-

ten, *Mystery, Babylon the great, the mother of harlots, and abominations of the earth.*"

The *woman* in the above language, is a symbol of a church, and what church is seated upon the scarlet-colored beast? But one answer can be given to this question, and that is *the church of Rome*. Can it be possible that any one has the power or ability to compress all the Protestant women (churches) into the *one woman* referred to above, and seat them upon the Papal beast, or nations that sustain the woman. If so, they are acquainted with a *modus operandi* of theological compressing, that I have never as yet understood. The Catholic woman or church was drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great admiration. Wherefore didst thou marvel, said the angel to John. I will tell thee the mystery of the *woman* (not the women,) and of the beast that carrieth her, &c. Then in Rev. xvii. 15, the angel proceeds to solve the *mystery*. The waters which thou sawest, where the *whore sitteth* are peoples, multitudes and nations, and tongues. 18th verse, "And the *woman* (Catholic church) (not women, Protestant churches) which thou sawest, is that great city which reigneth over the kings of the earth."

The *woman* then, is the great city—and the great city is Babylon the great, the mother of harlots, which *is fallen, is fallen*, and is become the hold of every foul spirit, and a cage of every *unclean* and hateful bird. And the cry from heaven is, "*Come out of her* my people, that ye be not a partaker of her sins, and receive of her plagues."

More evidence might be adduced as substantiating the same point, but it is unnecessary, for all is clear now. Babylon signifies confusion. Has this been true of the Romish church? See De Aubigne's history of the reformation,—vol. 2, p. 121. Luther preached a discourse at Wittenburg, on Mass. In this discourse, he inveighs against the *numerous sects* (or harlot daughters) of the Romish church, and reproaches it

with reason for its want of unity. The multiplicity of spiritual laws, says he, "has filled the world with sects and divisions. Priests, monks and laymen have come to hate each other, more than the Christians hate the Turks. What do I say? Priests against priests, and monks against monks, are deadly enemies; each one is attached to his own sect, and despises all others. The unity and charity of Christ are at an end."

Hear Luther again, vol. 1, page 321: "One bishop rises up against another bishop, one church against another church, priests, monks and nuns quarrel, fight and battle in every place. There is naught but discord. And yet each party exclaim that their meaning is good, their intention upright, and thus to the honor and glory of God, they all together perform a work of the Devil." And Luther says, page 88 of the same book, that "*this confusion was immense*"

To demonstrate that the Catholic church, or Babylon, is in a *fallen state*, we need only to refer to Martin Luther's letter to Pope Leo X, at Rome, A. D. 1520. The following is the letter in part, found in vol. 2, page 129, "From the midst of the violent battle, which for 3 years I have been fighting against dissolute men, I cannot hinder myself from sometimes looking towards you, O Leo, most holy father in God. And although the madness of your impious flatterers has constrained me to appeal from your judgment, to a future council, my heart has never been alienated from your Holiness, and I have never ceased praying constantly, and with deep groaning for your prosperity, and for that of your pontificate. It is true that I have attacked certain *anti-christian doctrines*, and have inflicted a deep wound upon my adversaries, because of their impiety. I do not repent of this, for I have the example of Christ before me. What is the use of salt, if it has lost its pungency, or of the edge of the sword, if it cuts not? Cursed be the man who does the Lord's work coldly. Most excellent Leo, far from ever having entertained an evil thought in your respect, I wish

you the most precious blessings for eternity.

"I have done but one thing, *upheld the truth*. I am ready to submit to you in everything; but as for this word, I will not,—I cannot abandon it. He who thinks differently of me, thinks erroneously. It is true that I have attacked the *court of Rome*; but neither you, nor any man on earth can deny that it is more corrupting than Sodom and Gomorrah: and that the impiety prevailing there is past all hope of cure. Yes, I have been filled with horror at seeing that under your name, the poor of Christ have been made a sport of. This I oppose, and I will oppose it again. Not that I imagine that I shall be able, despite the opposition of flatterers, to prosper in anything connected with *this Babylon, which is confusion itself*: but I owe it to my brethren, in order that some escape if possible from these terrible scourges. You are aware that Rome for many years past, has inundated the world with all that could destroy, both body and soul. The church of Rome, *once the foremost in sanctity*, is become the most licentious den of robbers, the most shameless of all brothels, the kingdom of sin, of death, and of hell, which anti-Christ himself, if he were to appear, could not increase in wickedness. All this is clearer than the sun at noon day. Is it not true that under the spreading firmament of heaven there is nothing more corrupt, or more detestable, than the Romish court. It infinitely exceeds the Turks in vices and corruption. *Once it was the gate of heaven, now it is the mouth of hell*: a mouth, which the wrath of God keeps open so wide, that on witnessing the unhappy people rushing into it, I can not but utter a warning cry as in a tempest, that some at least may be saved from the terrible gulf.

"Behold, O Leo, my father!—why I have inveighed against this death-dealing sect. Far from rising up against your person, I thought I was laboring for your safety, by valiantly attacking that prison, or rather that hell in which you are shut up: to inflict all possible mis-

chief on the court of Rome, is performing your duty. To cover it with shame, is to do Christ honor: in a word, to be a christian, is not be a Roman. Yet finding that by succoring the see of Rome, I lost both my labor and my pains, I transmitted to it this writing of divorcement, and said *farewell Rome!* 'He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still.'"

Again, he says, "We would have healed Babylon, but she is not healed: *for-sake her!*"

In the above extracts we have the mother, Babylon, and her harlot daughters, plainly delineated, together with her primeval purity, and her ir retrievable fall into such depths of iniquity that Luther declares that if there be a hell, Rome is built over that hell. The mystery then is solved, in reference to what constitutes the Babylon of the Apocalypse. The glowing light from the pages of inspiration has dispelled the darkness, and the truth shines out with such refulgence, touching these messages that we have no doubts on the subject. And here let me inquire, Have the Sabbath-messengers carried this second angel's proclamation to the right place? We answer, most emphatically, No, No, Never! they have gone to the Protestant denominations, with their cry, which are never called Babylon, or even harlot daughters, anywhere in the book of God. The second angel "*cried mightily, with a strong voice, saying, Babylon is fallen, is fallen,*" &c., and "*the earth (all nations) was lightened with his glory.*"—How perfectly this applies to the labors, and influence of the Reformers.

THIRD ANGEL'S MESSAGE.

"And the third angel followed them, saying with a *loud voice*, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of

the Lamb, and the smoke of their torment ascendeth up forever and ever, and they have no rest, day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

What is it to worship the beast and his image, and receive his mark, &c.? It is to receive Roman Catholicism in full, and follow all her baneful instruction and pernicious practices, which if any one does, he will drink of the wine of the wrath of God, &c.

When historians have given the world a history of Papacy or Babylon, and wished to express their utter abhorrence of that system of religion, they have used such phraseology as the following: "the church of Rome is the sink of iniquity," "the engine of priestcraft," "a system of spiritual tyranny, the prolific source of every corrupt fruit. The sword of persecution, the whore of Babylon,—the Pope and Bishops are the wolves of the church of Christ." "So many orders of the clergy are so many marks of the beast, a system of hypocrisy and falsehood, an unspeakable abomination before God, monkery is a false carcass, all masses are damnable, and ought to be abolished, the see of Rome is the true Babylon, this Babylon is confusion itself, the most licentious den of robbers, the most shameless of all brothels, the kingdom of sin, of death and of hell, the mouth of hell. It is more corrupt than Sodom and Gomorrah, Rome deserves Satan for her king, the Pope is our Lord's adversary and the devil's apostle. This is the congregation which taken together, comprises what is called antichrist, or Babylon, the 4th beast,—the whore, the man of sin, the son of perdition, his ministers are called false prophets, lying teachers, the ministers of darkness, the spirit of error, the apocalyptic whore, the mother of harlots, clouds without water, trees without leaves, twice dead, plucked up by the roots, wandering stars, Balaamites and Egyptians."

Oh, how perfectly does the historian agree with the revelation of God: says the Revelator, she (the mother of harlots) is a hold of every foul spirit, and a cage of every unclean and hateful bird. Hence the cry from heaven, "Come out of her my people lest ye be a partaker of her sins, and received of her plagues."

When the minds of the reformers had suspected and discovered the direful baseness of the Roman hierarchy, and their fall from the faith once delivered to the saints, they lent all their energies in exposing the awful deceptions of that system, and in extricating as many as possible of God's dear people, from that damning, rotten carcass of pollution,—and in pointing out the dangerous consequences, found in God's word, of remaining in her precincts, and those who joyfully received the first, second and third angel's message, and because settled in the truth, could not be persuaded on any consideration whatever, to return to her embrace. No, blessed be God, they would *endure* the flames of the faggot, the bloody goring of wild beasts, the excruciating anguish of the red hot gridiron, the poisonous venom of the reptiles, the dislocation of every joint in their bodies, by the rack of the lever, the torture of the guillotine, having their eyes bored out, their goods all confiscated, starvation, even to death, and every other peril the devil could think of, by which to *worry out* the children of God, sooner than take such a step into the darkness of error and sin.

"Here is the patience of the saints," &c. How beautifully this language applies to these tried and suffering lambs of Christ! And O, how necessary it was to keep the commandments of God, and the faith of Jesus, before their minds, burning brilliantly in this dark hour of trial. Had it not been for these, the darkness would have overwhelmed them, and they would have perished in the turbulent waters of Popery. *Thank God for a faith that overcomes the world, with all its terrifying denunciations and persecutions.*

The everlasting gospel shone brilliantly in the days of the Apostles, and

for a considerable time afterwards, but through the corruptions of the church it was gradually lost sight of, so that during the dark ages its light shown dimly, for the church was driven into the wilderness, and hunted down, like wild beasts of the forest, by her destroyer;—but when the time drew near for her emancipation, the *first angel*, like Noah's dove, went forth from the place of confinement with the glad tidings of salvation, to every nation, kindred, tongue and people, and this message arose with such power, that it is represented as ascending to heaven, while its enemies gaze with astonishment at the wonderful sight.

The other angels, with their respective messages, followed in succession, and the glory of the three was disseminated throughout the world, and glory be to God for the results! *To them*, we owe our religious liberty. The light shines conspicuously, in relation to these messages.

We sincerely hope that what we have said in this article will *arrest the attention* of our brethren everywhere, that they may more fully investigate and declare the truth on this subject. Our only object is the *ultimate triumph of truth*, over the *false theories* of men;—and when the truth shall be learned, in reference to this matter, every one will discover that *another glorious beacon-light* has appeared to demonstrate our near proximity to the white cloud upon which our Lord Jesus Christ will sit,—having upon his head a crown of gold, and a sharp sickle in his hand, to reap the harvest of the earth, Oh ye way-worn, tried, and desponding saints of the ever-blessed God, look up, gird on your armor, watch and pray much, live holy, sow to the Spirit, and you will soon reap life everlasting in the kingdom of God.

Yours, deeply anxious to know and understand the truth of Revelation,

A. N. SEYMOUR.

Reading, Mich., Oct. 3, 1858.

E-S Bro. A. Pitowsky is on a tour in New England, to seek his unbelieving Jewish brethren: we commend him to our brethren in that section. s.

THE JOINT STOCK PLAN.—One brother has pledged \$100.00. if the publishing firm shall be located at any suitable place; or, if located in the city where he resides, he will take 50 shares, and pay the price, viz.: \$500.00 immediately. This is commendable. Who else will make an investment in this enterprise for the spread of Bible truth? We shall have more to say and do in reference to this important matter, when we shall hear the result of the Conference at Harvard, Ill. We are able as a people to do *much* more than is being done for the cause of truth. It will not do to be remiss in duty, in this respect any longer. Now is the time to act.

BRO. J. JONES, St. Louis, Mo., Oct. 20, 1858, writes:

There are some 10 or 12 disciples who meet in this city on each first day of the week, for the purpose of breaking bread, and there are others who would do the same thing under more favorable circumstances. We have no formal organization or ecclesiastical connection with any other body of believers, no name but Christian, no creed but the Bible in its plain and obvious meaning, no head but Christ. We all believe in the simple apostolic form of church government, plurality of elders, deacons, &c., all to be sustained by the voluntary contributions of the brotherhood. We are expecting *eternal life and incorruptibility at the appearing of the great God and our Savior Jesus Christ*, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

POLITICAL MANIA.—Political excitements, like those of a religious character, are liable to involve the unwary and unsuspecting in their atmosphere of fog which totally obscures the Sun of righteousness. The only good security against political epidemics, is, an understanding and appreciation of *God's word*. I would say, let every Christian beware how he engages in political strife. Let him not help to swell the *fanatical* shout

for some favorite official aspirant. How it looks, to see a follower of the meek and lowly Jesus, the humble Bethlehemite, the babe of the manger, the comforter of the disconsolate, the almoner of the poor, and the healer of the sick,—the pattern of virtue and piety,—become a brawler at political meetings, thus forgetting to offer up a simple hymn of praise to breathe the touching prayer, "Our Father who art in heaven," &c., to speak a word of comfort to the troubled, or to minister to the poor in the name of Him who is tenderness and love! *Look to Calvary!* Let the Christian wait until David's Son come in the insignia of war, to wrest the scepter and take the crown. Then shout, *Hosanna to the King!*

J. L. WINCHE.
Licking Valley, O., Sept. 24, 1858.

POPIH BLASPHEMY.—The London papers lately in their accounts of the progress of the Emperor of the French through his provinces, make mention of his visit to a shrine of St. Anne in Brittany, and publish a portion of the hymn sung on the occasion in honor of that saint, who having been the mother of the Virgin Mary, is addressed in the hymn as *grandmother of God*.

Dr. Bright published a case of an egg producing an insect 80 years after it must must have been laid.

About 30 fresh water springs have been discovered under the sea, on the south of the Persian Gulf.

A wasp's nest usually contains 15,000 or 16,000 cells.

The Atlantic Ocean is estimated as 3,—and the Pacific as 4 miles deep.

There are 6 or 7 generations of gnats in a summer, and each lay 250 eggs.

The bones of birds are hollow filled with air instead of marrow.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!"—GAL. i. 8.

VOL. XXIX.] ROCHESTER, N. Y., NOVEMBER 15, 1858. [No. 12.

"The Times of Refreshing."

BY GEORGE, DUKE OF MANCHESTER.

The discourse in Acts iii., must be taken in connection with what Peter had before urged; the former address in the second chapter was at "the third hour," this was "at the same [time]," "at the ninth hour," that is, the one discourse was in the morning, and the other in the afternoon of the same day. The probability of this is increased, from the doctrine of the resurrection which grieved the Sadducees so greatly, as to cause the imprisonment of the Apostles, having been much more fully discussed in the first discourse than in the second;—also from Peter saying, verse 20, "Jesus Christ which before was preached unto you, whom the heavens must receive," &c., for here I apprehend he must refer to his previous sermon, in which he had fully proved that Jesus was received into heaven. I shall, therefore, consider this discourse in connection with what we have already learned from the preceding.

"In the name of Jesus Christ, the Nazarene, rise up and walk."—Acts iii. 6.

Thus did Peter address the cripple, and immediately the lame man leaped as an hart; so that in this, as in the former discourse, the groundwork was a miraculous fact, evident to the senses of the multitude.

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus."—Acts iii. 13.

The manner in which Peter opens his appeal must be noticed. He speaks of

the Deity under that title which involves the doctrine of the resurrection, and the certainty of all the promises being made good to Israel. Our Lord, about a month before, had silenced the Sadducees by pointing out this very relation between God and the patriarchs: "I am the God of Abraham, &c. God is not the God of the dead, but of the living, for all live," or "are alive unto Him." Paul uses a similar argument, and as he was writing to a church partly composed of Gentiles, he is a little more explicit; I will, therefore, first notice the passage in the epistle to the Romans.

"Abraham is the father of us all . . . before . . . God who quickened the dead, and calleth those things which be not as though they were." Abraham is the father of us all before Him, on whom his quickening from the dead depends, and in the eyes of Him to whom the future is present; therefore he speaks in the past tense of a relation still future, "*I have made thee* a father of many nations;" that is, Abraham was father of many nations, not *actually* at that time, but *virtually*, and in the sight of God, to whom the future is absolutely present, and whose power in accomplishing his purposes cannot be frustrated.

Thus the Lord proves the resurrection from the relation of God to Abraham, which exists in God's purpose, but will not *actually* be in full force until Abraham is in a state to enjoy all which that relation implies. This relation of God to Abraham was not when Abraham was on earth; nor is it now, as Abraham is not in a state of perfect being; nor will it be until the resurrection, for "God is not the God of the

dead, but of the living." But God nevertheless does speak in the present tense, "I am the God of Abraham," &c., for all are alive to Him; that is, all the patriarchs are alive in the sight and fore ordination of God.

This title, then, involved of necessity, the fact of the resurrection and fulfilment of all the promises, for which the Twelve Tribes were looking, to believers when in the resurrection state.

The position advanced by Peter is, that God has glorified his Son; this the Apostle establishes by enunciating several other points respecting Jesus. 1.—That the Jews delivered Jesus. 2.—That they denied him in the presence of Pilate. 3. In denying Jesus, they denied "the holy One." 4. They denied "the just One." 5. They killed "the Prince of Life." 6. God raised Him from the dead: hence the power exercised by the Apostle in working the cure.

That the Jews did deliver Jesus, that they did deny Him, and occasion his death, was notorious. The points requiring proof were, that Jesus is the Holy One, the Just One, and the Prince of Life; that God had raised him from the dead; and he, therefore, is God's Son; and, that, moreover, God has glorified Him.

Having in his previous discourse established the right of applying Psalm xvi. to Jesus, Peter now, doubtless from thence applies to Him the title of "the Holy One," which designation, I apprehend, relates especially to the priestly office of Messiah, for Aaron the high priest, as the type, was called the saint, or holy one of Jehovah, and the imagery in Psalm xvi., appears to allude to the high priest going into the most holy place: "Thou wilt show me the path of life," the path from the grave to his "presence," where there is "fullness of joy," typified by the presence or "faces" of Jehovah in the most holy place. "At thy right hand are pleasures for evermore;" this may refer to the Melchisedec priesthood, "Sit thou at my right hand . . . thou art a priest forever after the order of Melchisedec."

The next title, that of "the Just

One," refers, I apprehend, to the kingly office of Christ; they "denied Him in presence of Pilate, when he was determined to let Him go;" Peter refers to when "Pilate sought to release him;"—the connection is remarkable: Pilate urges upon Jesus that the power of life and death is no longer vested in the Jewish rulers, but in him, as representative of the kingly power of Cæsar.—Our Lord replies, that the regal authority even of Cæsar did not properly reach him—it was a usurpation of his right as king of the Jews: this, however, was given above, because of the sins of the nation; nevertheless his betrayer, knowing him to be king of the Jews, the greater was his condemnation.

This implied assumption of his kingly authority, both Pilate and the Jews understood, for he thenceforth sought to release him; but the Jews opposed his acquittal upon the very ground that Jesus made himself king, and king in such a sense as to interfere with the regal authority of Cæsar, therefore if Pilate released him he would not be Cæsar's friend; hence, according to their conceptions, the regal dignity which Jesus assumed, interfered with the authority of Cæsar.

But Pilate—"determined to let him go"—brought Jesus forth, and said unto the Jews, "Behold your king;"—they, however, denied him; yet again he said, "Shall I crucify your king?"—but they again denied him, saying, "We have no king but Cæsar."

Now, surely Peter charges the Jews with denying Jesus in the very character in which they intended to deny him,—namely, as "king of the Jews," and king of the Jews in such a sense as would interfere with the regal power of Cæsar. Nor were the rulers at Jerusalem peculiar in thus understanding the claims of Jesus; the Jews at Thessalonica drew precisely the same inference from the preaching of Paul, "These all do contrary to the decree of Cæsar, saying that there is another king [one] Jesus."

Nor were the Jews wrong in their inference; Paul, in his second epistle to Timothy, very strikingly shows how con-

scious he was that the kingship of Jesus was rightly understood to be in direct opposition to the authority of Cæsar: "Consider what I say, and the Lord give thee understanding in all things: remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel: wherein I suffer trouble as an evil doer [even] unto bonds." What mystery is there in these words, which Paul calls Timothy to consider, but to which he, a prisoner, did not think it prudent to give explicit utterance? Is it not the truth involved in the promise to David that one of his seed should be the Christ and raised up (from the dead) to sit upon his throne? This was the truth for which Paul suffered bonds, because in this he spake against Cæsar.

The incompatibility of the existence of merely human or earthly rule, with the plenary exercise of God's sovereignty over the house of Jacob, is brought out more prominently by a similar event in the early history of the Jewish monarchy; in requesting a human king, they rejected the regal authority of Jehovah.

But it may be objected, if we are correct in our conjectures respecting the reign of Messiah, why did the Jews reject him? Is it not notorious that they expected a Messiah to relieve them from the Roman yoke? Was their loyalty sincere when they said we have no other king but Cæsar? Is it not clear that they wanted a Messiah to set up a temporal power, and they objected to Jesus because He claimed merely a spiritual kingdom?

This objection embraces the real difference between the views of those who call themselves spiritualists, and the opposite opinion, which, by implication, they designate carnal. I conceive the Jews did not object to the claims of Jesus, but to his character; and, therefore, to the mode in which he asserted his claims. One who said of himself that he was meek and lowly of heart, and who required his followers to be poor in spirit, was, according to their estimation, utterly unsuitable to deliver the nation from the Roman thralldom. They want-

ed, as in the case of Saul, a king to go out before them, and fight their battles. "we let this man go," he will not be able to maintain his claim to the Messiahship, "and the Romans will come and take away our place and nation."—"We will not have this man to reign over us." They would lean on an arm of flesh rather than trust to the veracity of Jehovah.

The next clause appears to be antithetical; they desired a destroyer of life, and rejected him to whom the Father had given to have life in himself. The 16th Psalm, which Peter had already proved to relate to the Lord Jesus, would, in the eyes of a Jew, justify his being styled "the Prince of Life."—"Thou wilt show me the path of life," "show" being understood in the sense in which it is used by the Lord in a similar connection. "The Father loveth the Son, and *sheweth* him all things that himself doeth . . . for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will."

The Apostle then asserts his having been a witness of the resurrection of Jesus, which fact confirms all the former declarations; the miracle putting the seal of authenticity to his testimony. All these predicates together fully bear out the proposition that Jesus is God's Son; for respecting that descendant of David, who should be raised from the dead to sit on his throne, God had promised, "I will be his Father, and he shall be my Son."

Here, then, we have these points;—God is styled God of the patriarchs, *which involves their resurrection*, and *the accomplishment of all the promises to them*, through the Holy One and the Just One promised to David, who had been raised up, which declares his sonship to God; and who has been glorified, which the miraculous power imparted to the Apostles evinced. We must next consider the manner in which these points are applied.

Peter upon one occasion classifies the subjects of prophecy under two principal heads, namely, "the sufferings of

Christ, and the glories ensuing." In the passage before us he tells the Jews that the one part had had an accomplishment, "those things which God before had showed by the mouth of all his prophets, that *the Christ should suffer*, he hath so fulfilled."—Acts iii. 18. The prophecies concerning the ensuing glories are apparently again subdivided into those which concern—

1. The "times of refreshing" and "the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets sincethe world began."

2. "These days" which "all the prophets from Samuel, and those which follow after, as many as have spoken, have likewise foretold." The word "likewise" indicates a time different from "the restitution of all things," and different from the period when "Christ should suffer." "These days," therefore, must be the days in which the apostle was speaking, and which will continue whilst "the heavens receive" the Messiah. The order, therefore, is first, the sufferings of Christ which were past when the apostle spoke; next, "these days," which had commenced when the Apostle was speaking, and will continue whilst Christ is in the heavens; and, lastly, the times of refreshing or of restitution, which will then arrive. This last state is the only one which I am called upon to notice.

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts iii. 19.

The Christ having suffered, Peter announces, that upon the supposition of Israel having turned to the Lord, another state of things would have ensued, called "the times of refreshing . . . from the presence of the Lord." Now, bearing in mind the state in which the church then was—the Spirit visibly, powerfully, miraculously present, and all the believers of heart and one soul—this must give us a very elevated view of a state so much beyond this as to be called "times of refreshing." For, clearly the expression is not suitable to

denote simply the extension of the church, it intimates altogether a different state of things.

The prophet of the captivity promised to Israel in the name of the Lord, saying, "I will make them, and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings." Ezek. xxxiv. 26. Then shall "the Plant of renown" be raised up for Israel; he, whom their sweet Psalmist also declared should "come down asrain upon the mown grass, as showers that water the earth." This language poetically describes "a time of refreshing," nature starting, as it were, into new life.

These "times of refreshing" being spoken of as contingent upon the repentance of Israel, I apprehend that the Israelites will be principally interested in them, though the blessing will overflow the Gentiles, as the apostle of the Gentiles intimates.

These "times of refreshing" are to "come from the presence of the Lord," his presence diffusing blessedness upon those who have repented and turned to him, as "everlasting destruction" will come "from the presence of the Lord" "on them that know not God and obey not the gospel of our Lord Jesus Christ," a "cloud and darkness" to some, but light and salvation to others. These "times of refreshing" appear preliminary to the actual descent of Messiah upon this earth, as the following words intimate:—

"And he shall send Jesus Christ, who before was preached unto you."

Jesus Christ was "preached before" in the second chapter, but how? Not as having a spiritual reign for ever in heaven, not as returning to this earth in the moment of nature's final groan, but as the Christ, who, it was promised to David, should be raised up to sit upon David's throne.

Now, when the inspired Apostle says there shall be times of refreshing, and Jesus Christ shall come, and shall sit upon David's throne, the question is,—what sense the expression chosen by infinite wisdom would convey to those ad-

dressed? Were we to say that the Jews, in consequence of their carnal notions of Messiah's Kingdom, had misunderstood these truths, we might be charging God foolishly, for they did not, as in of Messiah's sufferings, perversely refuse to receive the literal import of the words in that which they did take,—and which I contend they ought to have adopted. But, I ask, would the multitude have less material notions than the Apostles whom Jesus had been so long teaching? They came to the matter-of-fact idea of a kingdom *restored* to Israel, and, therefore, in some respects at least, similar to the kingdom which Israel formerly enjoyed. What shall I say? Did they understand the throne of David to be a kind of ætherial negation?—or, did they expect yet to see Jerusalem “the city of the Great King?”

But this coming of Jesus Christ which is spoken of as having been contingent upon the conversion of Israel, may, by some, be supposed not a literal, personal coming, but a coming in spirit, the following words however do, to my mind, carry conviction:—

“Whom the heavens must receive, until the times of restitution of all things.”

In whatever sense the heavens receive Jesus, in that same sense will he come again, in the times of refreshing; indeed, there seems a complete parallelism between the two expressions. Until “the times of refreshing” Jesus will not be sent, which is tantamount to the heavens receiving Jesus “until the times of the restitution of all things.” And, as Jesus will be sent upon the times of refreshing, coming from the presence of the Lord, the times of refreshing and times of restitution are equally connected with the coming of the Lord, the times of refreshing, therefore, which were promised upon the conversion of the Jews, were to be when the heavens would no longer retain the personal bodily presence of Jesus

The restitution of all things is to be about the same time as the subjugation of Christ's enemies, because the one limits his session on the throne of God, and the other denotes the period of his

leaving the heavens. They are in fact the same truth stated positively and negatively, for, as all things were very good as they came from the hands of their Creator, when all shall be restored, there shall be no enemies of Christ unsubdued.

But where is this restitution to be? Surely in the very field which has been deteriorated by sin: heaven has nothing to be restored—hell is performing the office for which it was prepared—but as the earth has been deteriorated, so the earth shall be renewed.

These considerations would rather lead to the conclusion that “the restitution of all things” is not to be limited to the Jews. Nevertheless, I am inclined to think that Peter had in his mind what our Lord had told him should take place previous to the advent of Messiah, “Elias truly cometh first and restoreth all things.” With respect to the “all things,” the restitution of which is proper to the ministry of Elias, so far I should suppose the Jews to be primarily, if not exclusively interested. And there are other restorations promised, in language limited to Israel:—“The Lord shall comfort Zion, He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord.”

But there are other passages which do not limit the restitution of all things to Israel: thus the 5th Psalm takes up the language originally referring to the first Adam, and applies it to his antitype, and we may be sure the dominion will be as extensive as that originally conferred upon our first parent. In short, “the restitution of all things” implies that all things will be brought to their original condition. Eden, it is true, was then in a different state from the rest of the earth over which Adam was given dominion; he was to dress and keep the garden, but he had to subdue and replenish the earth. Jerusalem shall be as Eden; the rest of the earth, may, perhaps, be brought to a state still capable of improvement.

On the resurrection depend all the hopes of a dying world.

Be Ready.

Reader, death is upon thy track, and it is making its work of conquest among the human family. All classes are being cut down by this hydra-headed monster. The rich and the poor, the high and the low, the bond and the free, the young and the aged, the infant and the man of mature age, the learned, and the unlearned alike are cut down by this open and sworn enemy of man. And we who survive, are compelled to lay them aside beneath the sod of the valley amid the falling tear and deep sigh! While I write, my heart is wrung with anguish: because he has entered the circle of four amiable brothers (three of them were my own after the flesh) and selected the fairest and most lovely of them all as his prey, and this in a brief *hour*, unlooked for by the victim.

But that brother died as he lived, in the full assurance of a resurrection out from among the dead ones, to inherit the kingdom with all the justified ones, when the Life-giver should come. But his unfinished phalanx, though they were noble, did not prevent death from doing his work of conquest. Reader, you would do well to heed the advice of John Bunyan, who once said, with a rugged energy of expression, "That it would be well if living men were more used to take their own dying day to make it their company-keeper." But the plans of most men are notoriously shaped without reference to any such companion and counsellor. These plans stretch far ahead. Some of them may be vicious schemes of wrong-doing, and of reckless self-indulgence. Others of these uncompleted purposes may be honorable and noble. They may concern your own improvement, and the increase of the comfort and happiness of your family. They may be the lofty purposes of earnest research and successful study. They may be long-pondered and sagacious projects for the rapid accumulation of a competency—dazzling day dreams of richest affluence, speedily to be won, and speedily to be enjoyed. They may be designs of philanthropy, and merciful ministering to the well-being of your

land, or your race. You may be full of great and kindly schemes for the church of God, and the world. Or, as yet you may personally have neglected the religion of the Bible, but, you intend to make Christ as your portion, as you think, before you die.

You mean to be one day, much sooner, perhaps, than your religious friends suspect, a convert to Jesus, and when converted, you will be such a christian, so decided, and fearless, and untiring, of such consistency and devoutness, and winning gentleness.

Would we dissuade you from such a purpose? God forbid. But we would, as we love *eternal life*, and all the bliss that is to attend it, dissuade you, and warn you from thus neglecting present duty, and from forgetting present danger and present sin, in the formation of such schemes for the future. These self-absolutions, pronounced in foresight of a purpose and future repentance, are damning confessions as to the conscious, deliberate and obdurate character of your present offences.

These fair, and as you suppose, godly schemes are no discharge when the icy hand of Death rattles upon your door. This man dies and leaves an unfinished ship on the stocks; that man, an un-gathered harvest in his fields. Here is a book which the author's death left all incomplete. And we have read in an ancient volume, of a rich man, a thrifty and for all that we know, a very moral and respectable man, who was all busied about such schemes. He went to enlarge his barns, and store there his harvest; and then, and then, would he not take his ease! The book goes on to say, that out of heaven, he was told that night, that he should die, and called a "fool"! Is the book true? It was inspired by the Being whose servant and liege vassal death himself is,—tho Being who was never known to utter an "*idle word*"! There can be no mistake in the case. That was the precise message from heaven.

Reader, should you or I receive such a message? Have we the assurance that when that Being comes in the com-

bined glory of all heaven clothed in robes of royalty, with the keys of death and the grave in his hand, that He would unlock the grave, and bring us up to enjoy unending existence in the kingdom of God? Amen.

R. V. LYON.

North Augusta, C. W., Oct 5, 1858.

A Voice from Assyria.

Editors of the Independent: Gentlemen,—The following facts were communicated to the Royal Society of Antiquarians under date of Sept. 15, 1858, and also, in brief, to the American Oriental Society, two days later.

But in this telegraphic age, when at any moment the Divine telegram may flash from continent to continent, "There is one *YAHVEH*, and his name one," these great historic facts ought not to be confined to the circle of the few and the dust of the schools.

They belong of right to the press, to be brought home by its power to the understanding and the hearts of the people.

In Layard's Second Expedition to Assyria and Babylonia, in a Table of the Thirteen Great Gods of Assyria,—the one marked No. 6, is named *YAV*.

Sir Henry Rawlinson, in his Herodotus, just out in London, calls this name *IVA*, or *EVA*, which is the same thing. The sign in the Assyrian or wedge-shape mode of writing, called the arrow-headed, or cuneiform character—having the same *phonetic* power—that is, the same power, or *back-bone*, as a *consonant*, in either case.

The difference in vocalizing the Assyrian or cuneiform symbol, depends upon the nearness to or departure from the Hebrew, as a standard, in sounding more or less broadly the kindred Chaldean vowels.

Now *YAV* is one of the oldest gods of Assyria, appearing in the 19th century before Christ—as an element in the name of a son of *Ismidagon*, a King of Ur of the Chaldees.

YAV—*God of the Atmosphere*, one of the very oldest and earliest names

among the Assyrian deities yet found, and always regarded with the highest reverence, enters as an element into the name of the son of the King of the city where *Abraham* was born; is found upon the very earliest cylinders and inscribed bricks of that city: and was thus entirely familiar to the patriarch, both in its use, and its perversion through the elemental worship of the Chaldeans.

So much for Assyria. What do we find in Hebrew?

It is now ascertained and conceded, that the Assyrian arrow-headed, or middle-cuneiform writing, is merely a family language of the Hebrew—the Hebrew verb and the Assyrian verb interpreting each other.

We find *YAHVEH*, and its contract *YAH*, holding different, and yet kindred relations.

Bunsen, in his "Bibel-Werk," (his great work on the Bible, just coming out in Germany) makes the unqualified statement as one from which no scholar can dissent, that *Jehovah* is "no word" at all. It is simply a manufacture. The true Hebrew name for the Supreme God of Abraham, the patriarchs, and the Pentateuch, is *YAHVEH*—in its contract-form *YAH*.

It is likewise conceded by all who understand the subject, that the Book of Genesis, especially throughout the first eleven chapters, is made up of various documents. These documents antedate as much the Egyptian "Book of the Dead," found about the persons of all respectable mummies of fashion, (which, in its present form at least, can hardly be placed earlier than Abram) as Abram and the "Book of the Dead" antedate *Moses*.

The documents are scientifically discriminated by Dr. Herman Hupfeld of Halle in his "Die der Genesis," (The Sources of Genesis) Berlin, 1853.

Those in the first eleven chapters of Genesis are well separated and set forth in Bunsen's "Bibel-Werk" above alluded to, Leipsic, 1838.

Of the explanation given to the documents in unfolding the archæology of Genesis, found in the volume "Yahveh

Christ," it is unnecessary here to speak. The documents with which Abraham was familiar may be designated in a brief and popular way, as the *two* accounts of Creation—the *two* accounts of the Flood—Records of the house of Noah, with records of the Abrahamidae, or House of Abraham, &c., &c.

All these appear in the first *eleven* chapters of Genesis, and may be read as separated, in Bunsen.

We can thus determine at once, the first use of *YAHVEH*, among the Hebrews. It is the name of the Supreme Deity in the *second* account of Creation, in the *second* account of the Flood—in the month of *Noah*, and the invocations of *Abraham*.

So another, and a slightly older word. *Elohim*—implying the knowledge of the singular form *El*, likewise appears as the name of the Supreme Deity of the Hebrews—in the *first* account of Creation—the *first* account of the Flood—the Records of the House of *Noah*, and in the month of *Abraham*.

It is further well known to all acquainted with the subject, that both the Phœnicians and the later Chaldeans (family relatives of the Hebrews, speaking branches of the same Semitic language) perverted the first and oldest name of the Supreme Deity, viz.: *Elohim*, with its singular form *El*, from its original *monotheistic idea* to a foreign and *polytheistic* use.

On the cylinders and inscribed bricks of *Ur of the Chaldees*, the birth-place of *Abraham*, and the land of his fathers, we find the earlier Chaldeans did the *very same thing* for *YAHVEH*, and its contract *YAH*.

The dephistoric interest of this hitherto lost determination of *YAHVEH*, speaks for itself. The facts are their own commentary.

A. M. W.

[*N. Y. Independent.*]

"Sloth, like rust, consumes faster than labor wears, while the used key is ever bright."

"Piety is the brightest ornament and best safeguard of youth."

Church Order.

BRO. MARSH: I am pleased to observe that the brethren are awakening to the consideration of the *order of the church*, and I would that they could divest themselves of all that has been written or said upon the subject, save what is written in the Word, and construed literally.

What is the revealed, or written order of the church? I would answer, the natural, normal, or legitimate order, or relations of the family of God. But, here arises another question, namely, *Is it a fact that Christians are the family or household of God?* Or, are these terms mere figures of speech? Or, has God established *real, or mere figurative relations between Himself, and what are termed his household?* These are the true questions to be first determined.

Once determined in the affirmative, the adoption of the details is both natural and legitimate; but so long as these are open questions, the brethren will go on arguing in relation to the details of the matter, insisting upon the literal reading of the word in the majority of cases,—yet frequently finding themselves obliged to discard it on account of its supposed untenableness. For instance I insist that the Scriptures teach that we are natural aliens from God, and that by a belief of, and obedience to the truth,—we are begotten of the Spirit, and born of God—created anew in the Christ Jesus, and are therefore *sons of God*. But here at once I am met by those who boldly affirm that the new birth of the Jews, or the new creation of the Gentiles is not consummated until the morning of the resurrection from among the dead, and that therefore the relations spoken of above do not exist in fact,—but prospectively by faith.

Those who occupy this position argue very differently from those of us who contend for the literal reality. They believe themselves to be citizens of the present world, required by their belief in, and hope of, the future, to elevate their citizenship, and make their principles felt in the councils and administration of their country. Thus they claim and exercise their citizens' rights, and

feel their oneness with their fellow-men who constitute *the world* declared to be at enmity with *God our Father*.

On the other hand, we believe ourselves to be delivered from the jurisdiction or dominion of the powers of darkness (the world) and translated into the kingdom (jurisdiction or dominion) of our Father's dear, beloved, only or first begotten Son, and therefore to be *strangers and pilgrims in this present evil world*, required to keep our garments unspotted from the things which make or constitute a person a worldling; to be indeed sons of God, to have his spirit dwelling in us, *and by that indwelling spirit to be built together for the habitation of God*. For by one spirit we are all baptized into one body.

This is either so, or it is not. If the necessary consequence of our adoption into the family of God is our becoming partakers of his spirit, and the necessary consequence of the indwelling of that spirit in us, is the building of us into the one body of the living head, then it follows that being led by his spirit, we necessarily walk in the spirit, fulfilling the law of love, and so are exhorted by the apostles to "endeavor to keep or (preserve) the unity of the spirit in the bond of peace." The unity or order of the parts necessarily follows the unity of the spirit, and if any man have not the spirit of God he is none of his, and it will always be absolute folly to endeavor to unite the children of God with the sons of Belial. "What communion hath light with darkness, or the Christ with Belial?"

"Beloved, now are we the sons of God." Let us therefore submit ourselves to each other in the fear of the Lord.— Amen.

Yours, faithfully,

G. B. STACY.

Farmington, Va., Oct. 17, 1858.

Michigan Church Conference.

Brethren from different parts of this State, and a few from Indiana, assembled in Le Roy, Calhoun co., pursuant to public notice, Friday, Oct. 15th, and continued over the following Sunday.—

The meetings were deeply interesting, and, toward the close, well attended by the people. Eight discourses were preached, and several hours of Friday and Saturday were spent in business. A number of topics pertaining to Christian faith and practice, were discussed with the best of feeling. A plan of united effort was devised, in which all present heartily concurred. We organized under the name of the *Michigan Church Conference*, and elected officers for the year as follows:

President, E. Miller, jr., Mendon, St. Joseph co.

Vice President, E. Hoyt, Grand Rapids

Secretary, O. R. L. Crozier, ditto.

Treasurer, Joel A. Simonds, ditto.

These, with the five following brethren, constitute the *Executive Board*:

Daniel Weaver, Weaversville, Newago co.

A. Currier, Ionia, Ionia co.

Wm. H. Knapp, Galesburg, Kal. co.

Martin Hadsel, Burlington, Calhoun co.

Warren Smith, Reading, Hillsdale co.

Evangelists, E. Miller jr., A. N. Seymour, E. Hoyt and O. R. L. Crozier.

Delegate to other State Conferences, O. R. L. Crozier, and E. Hoyt his substitute.

To deliver Annual Sermon at next annual meeting, E. Miller jr.

To write address, O. R. L. Crozier, E. Hoyt and J. A. Simonds.

Among the resolutions passed by the Conference were the following:

Resolved, 1. That the present lamentable condition of the cause of gospel truth in this State, is, in a great measure owing to a want of vigorous, self-sacrificing and systematic effort on the part of those professing adherence to it.

2. That where several believers live near each other, it is their duty to associate themselves together in church capacity, elect elders and deacons, and hold public meetings every first day of the week to edify and exhort one another. When there is no one present to preach the Word, we advise that reli-

gious exercises—prayer, singing, reading and expounding the Scriptures, exhortation and breaking bread—be conducted in an orderly manner under the direction of one of the elders or other person chosen for that purpose.

3. That we recommend the following mode of setting the churches in order: Let a book be provided in which to record the names of members and the proceedings of the church. Then let the names of believers be recorded under a heading something like the following:

“Names of members of the Church in—”

Then let elders and deacons be elected from among those whose names are thus recorded, and a record of this and all other business of the church be kept in the church book.

4. That where several churches are situated conveniently for the purpose, it may be promotive of much good for them to unite in *Quarterly Conferences*, to hold meetings together once in three months, maintain preaching, &c.

5. That we will use our best endeavors to push forward the evangelical work this year.

6. That we solicit and urge our brethren in all parts of this State to seek favorable openings for our evangelists, and to aid them all they can by visiting with and introducing them to the people, by attending their meetings and inducing others to attend them, and by contributing for their support.

7. That we deprecate the writing out of a creed, discipline, or church covenant as a basis of christian fellowship and action, believing that such a practice has been fruitful of divisions and many other evils: and that the only means by which the church can be “one” is, to take the Bible as their only and sufficient rule of faith and practice.

8. That it is of the first importance for believers of the Gospel to cultivate charity among themselves, not conniving at sin, in each other, but, with brotherly kindness, admonishing and forbearing one another in love.

9. That while a scriptural faith compels us to differ from many professed

Christians, we will try to avoid all bitterness in speaking to or of them, having our efforts to correct their faith and practices spring from love rather than party zeal.

10. That, being aware that the enemies of truth will always seek to place its friends in a false light, by giving them opprobrious names or invidiously associating them with those who have become notorious for some great errors or evil practices, we deem it our duty to use every suitable occasion and means to disabuse the minds of the candid by setting forth our true belief and purposes.

11. That brethren living out of this State may act with us on an equal footing with ourselves, if they choose to do so.

12. That we return thanks to the brethren and friends in Le Roy for their liberal hospitality in entertaining us while attending this conference.

Our plan of effort is simple, and we hope it will be effective of great good in the upbuilding of the church. Its success will depend upon the hearty and liberal co-operation of our brethren throughout the State. Praying for the Divine blessing, let us, brethren, give ourselves anew and devotedly to this best of all causes. Let us act together. If our plan is found defective, it can be improved at future meetings. Doors are open, and calls to preach the Word come in from all directions. Shall our evangelists and their families be provided for, so that they can answer these calls and go forth, and proclaim to dying men the glorious gospel of the blessed God? Those disposed to aid in this good work, can send their contributions to our Treasurer, Bro. Joel A. Simonds, of Grand Rapids, and the wishes of the contributors will be faithfully complied with. The business of the Conference will be carried forward under the direction of the *Executive Board*, which consists of nine brethren of well known ability and integrity.

Adjourned to meet at Grand Rapids, Friday, Oct. 2, 1859.

E. MILLER, JR., *President*.

O. R. L. CROZIER, *Sec'y*.

THE ISRAELITE INDEED: a Periodical devoted to the Illustration and Defence of the Hebrew Christianity, which is founded on Moses and the Prophets, and the Apostles, and to the true interests of the Jewish nation generally.

No's. 3, 4 Vol. II., of this valuable Jewish journal has come to hand, and as usual have some good contributions on Bible truth, and much necessary and useful information to *Gentile* Christians. The article, *The Destination of Israel*, we copy into this number of the *Expositor*. Let this worthy effort of our Jewish friends be sustained by every one among us, for we have a duty in this respect, which cannot be evaded without a fearful responsibility, "Wherefore lift up the hands which hang down, and strengthen the feeble knees." \$1,00 in advance: address, "Editors of *The Israelite Indeed*, 281 Hudson St., New York.

The following are the contents of No's 3, and 4, (Sept. & Oct. numbers):—

No. 3—The Destination of Israel; The Way of the Lord, (continued from page 31); Christ and his Apostles, according to the Views of an Orthodox Rabbi; Christians, amend your conduct; Father, Son and holy spirit, according to the Cabalah; Fanaticism; Charlotte Elizabeth's opinions concerning the Jews; The Most Wonderful People, from the writings of the Bishop of Winchester; Thoughts for Converted Jews, by a Gentile; Jewish Preachers Wanted, who can speak English well.

No. 4—Editorial; The Way of the Lord; Father, Son and Spirit, in their relation to Man; The Jews in Constantinople; A story more appropriate to the dark age of the Crusaders than to the enlightened 19th century; Jesus and his Apostles, according to the Views of an Orthodox Rabbi; Mission to the Jews; Sketch of Rabbi Monis, by Timothy Dwight; Hebrew Christianity, and what it means; Letters; Missionary News.

S.

THE EMPHATIC DIAGLOTT:

A New Translation of the N. T., &c.

Published by Wilson & Cockroft,—Geneva, Ill. Price \$2,00 for 12 nos.

We understand (though we have not received it) that No. 2 of this exceedingly valuable work has been issued by the enterprising publishers. We hope it will meet with the encouragement its vast importance demands. To keep our readers advised of the excellency of this work, occasional extracts will be given in the *Expositor*. Specimen numbers may be had of the publishers, at 20 cts each.

Subscriptions to either of the above may be addressed to this office.

S.

The Destination of Israel.

PART II.

God sends a message to Israel by the Prophet; and, after comforting the people with a variety of promises, he makes a general declaration, addressed to all the world, declaring that, whithersoever his people should be carried, those reading their Prophets, should read also the positive declaration—"This people have I formed for myself; they shall show forth my praise."—Isa. xviii. 21. We will look at one or two facts in the past history of Israel, showing how remarkably this declaration has been fulfilled, even under most improbable circumstances.

Take the history of Israel during their Babylonish captivity, we find that, after repeated messages sent to them to repent and return to God, they gave no heed. At length the appointed time came, and they were carried away captive. Who could have supposed that during their captivity this declaration of God should still be accomplished? Such, however, was the fact. There had been a remarkable time of reformation in Israel before the captivity. Under the young and good King Josiah the reformation went on to such an extent, that the idolatrous altars were broken down, the high places of Baal were demolished, and a glorious passover celebrated, the like of which had not been kept from the days of Samuel.

1858

This act was a distinct declaration that their national existence was entirely owing to God's mercy. This reformation, however, seemed not to produce the desired effect: for, in the course of a few years, they were taken captive.—But it was producing great effects, although to the outward eye it seemed to fail. The captivity was the nursery of of Daniel, Shadrach, Meshach, and Abednego; and thus a number of devoted men were produced, who were fitted to be in captivity, and to bear witness for God while they were captives. We find these captive Jews standing forth before the great and mighty monarch, with a dignity and authority far surpassing those of the "head of gold," testifying that there was no other God but Jehovah. In that land the record had to be inscribed, with facts proving the wonder-working of God through his captive people, and predictions inspired by God, stretching forward to ages to come, which spoke of kingdom after kingdom that should rise and fall, and the kingdom of the Redeemer, which should be ultimately set up, though He himself should previously be cut off, for the transgressions of the people. Thus, in the kingdom of Babylon, this very captivity was far from frustrating God's purposes: for even there His declaration by Isaiah was verified: "They shall show forth my praise."

If we look at the last captivity of the Jews we still find the purposes of God fully accomplished. That captivity did not come upon them suddenly. Look at the preparations which had been for a long time going on. Before the birth of our Savior, a Grecian kingdom had arisen and spread over the East; and the Greek language had become so much cultivated, that it was found necessary to translate the Jewish Bible into that language, and thus, for nearly three centuries before the Christian era, the Scriptures were carried into the West, with all their predictions concerning the rise and fall of kingdoms. All this was preparatory to a great event—the second captivity of Judah. At length came an announcement of the birth of John the

Baptist. His public ministry had effect not only on the Jewish people: for Roman soldiers, tax-gatherers, governors, &c., &c, went out to hear that extraordinary man, who was proclaiming that the kingdom of God was at hand. Then, after this, our Savior sent forth his 12 Apostles, endowed with miraculous powers; and still later the 70 disciples. This, with his own public ministry, produced great effects. The people received information, and their minds were stirred up.

After our Messiah's crucifixion and ascension, we find that, on the day of Pentecost there were multitudes of Jews from every nation under heaven, who listened to the proclamation of the gospel; and that thousands of them were converted. This was only preparatory to the setting aside of Israel as a nation, in order that the gospel might be preached among the Gentiles. It was necessary that the Jewish economy should be abolished, with its temple, altars and priesthood, in order that justification might be proclaimed amongst the Gentiles fully and freely; because the Jews who believed, still clung to these ceremonies. So the prediction, "Every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire"—and why?—"for unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder."

Again, the setting aside of Israel for a while was necessary, in order that the prediction concerning the ushering in of the new dispensation might be fully seen to be of God. For instance, when the Jews were scattered, those of them who were converted preached the gospel everywhere; and their scattering was evidence of the truth of inspiration.—There were not, at that time, as many Bibles as now; and, wheresoever those Jews were scattered, they were like so many verses of Scripture; and the prediction, "I will scatter you among all nations," was fulfilled. We find, also, that Israel was not scattered before there existed a remnant. When Isaiah was sent to tell the people their doom and down-

fall (chap. 6), the prophet knew it could not be final, and therefore asked, "How long, Lord?" Certain signs were given in connection with their own land, and its desolation, to which was added, "But yet in it shall be a tenth, and it shall return and be eaten, as a teil tree and an oak whose substance is in them, when they shall cast their leaves; so the holy seed shall be the substance thereof."—(Isa. vi. 13.) When sent to go down to the conduit of the pool, to meet Abaz, in view of the place where the people had offered sacrifices to Moloch, he was told to take with him his son Shear-Jashub (the remnant shall return.) The very name of his child was to be a witness that the kingdom of Judah was to be put on a basis that could not be overthrown. (Isa. vii.) The same thing is intimated in chap. viii. The prophet stands forth, representing the Messiah and his disciples: "Behold I and the children whom Jehovah has given me, are for signs and wonders in Israel."—While the destruction of Israel as a nation is intimated, the Shear-Jashub is at once introduced. In Micah v. 1-4, we have the same thing, the casting away of the people in connection with the remnant, and the birth of the Messiah.

As regards their unbelieving state, this also is a literal accomplishment of God's purposes. In Hosea 3, 4, 5, it is predicted: "The children of Israel shall abide many days without a sacrifice and without an image, without idolatry and without an Ephod and without Teraphim; afterward shall the children return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." The Jews, living in countries called *Christians*, but that have become idolatrous, have testified against idolatry. Thus, the governments of Spain and some other countries thought it necessary to persecute a few Jews, because they were a standing testimony against Popish idolatry.

It is a remarkable circumstance, in connection with their present condition, that the Jews have now assumed a posi-

tion of influence and power among the nations that is wonderful, I may almost say miraculous. There is not a nation where they live without having gained such a position that governments think it necessary to show them favor. After the European revolution of 1848, the first thing that was manifested, was to show favor to the Jews. Even in Austria and in the Papal dominion this was the case. And why? This age is so peculiarly a metallic age, that the worth of a man is estimated by the money he possesses. In such an age nothing could gain such influence, as the metallic condition of the Jews. Although few in number, yet they possess a power to govern the rulers of the earth, by their loans and mercantile influence.

2. In contemplating the future of the Jews, we shall look at some of the predictions, and the present position of the people in their own land. Let us look, first, at the prediction uttered concerning the most momentous event for which the world had been looking for 4,000 years,—the announcement of the birth of the Messiah. The Angel Gabriel is sent to Nazareth, a town in Galilee, a degraded town, that had sunk very low in civilization and religion, (hence the question of Nathanael, "Can any good thing come out of Nazareth?") to a poor young woman, who understood language only in its plain and natural sense. We find that the angel communicated to Mary three distinct predictions respecting the son she should bring forth:—

1st. He shall be great;

2d. He shall be called the Son of the Highest;

3d. The Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. (Luke iv. 32, 33.)

Now mark, the child was literally born, so that the language thus far was not allegorical, but literal. But who could have conceived, when *Jesus* was the babe of Bethlehem, that the first prediction concerning him would be fulfilled?—"He shall be great." When he afterwards lived a private life of sor-

row and suffering, who could have conceived that his greatness was to be such that the greatest kings and emperors of the earth should call themselves by the name of this Jesus of Nazareth, and bow their knees before him? Who could have supposed that he should be called "the Son of the Highest?" If we had stood in Jerusalem, and seen the Sanhedrim arrayed in all their splendor and majesty, and heard them, with all solemnity, condemn Jesus as a blasphemer, because he said that he was the Son of God; could we have supposed, that, after 1800 years, education would make so much progress, that everywhere (tho' often insincerely) friends and foes would acknowledge him as a divine being?—Even that Popish system, which makes the virgin immaculate, has power to do so only from the doctrine of his divinity. Who could conceive that the greatest nations under heaven should recognize him as the Son of the Highest? Yet, such is the case; and that literally, not figuratively.

Now comes the third prediction. This has not been fulfilled; and forthwith we find out at once, that we must adopt some very refined theological definition. The throne of David means the heart of man, and the reign over the house of Jacob means his spiritual Israel. What must we come to if an angel does not mean what he says? Any honest tradesman would turn any one out of his place of business who says one thing and means another. If an angel from heaven, coming, not to a school of divinity students and philosophers, but to a simple Jewish maiden, tells her she shall bear a son, and it is so; that he shall be great, and it is so, though not to the full extent; that he shall be called the Son of the Highest, and we find that it is so, and again, that he shall sit on the throne of David, and we are told it shall not be so—whether I can understand it or not, I am constrained to receive it in its plain meaning. And further, was not Mary singled out as of the house of David? What could she know, but that it was spoken in its simple, natural sense? And what could she conceive the house

of Jacob to mean but the Twelve Tribes restored to Palestine, which is in exact accordance with the plain predictions of the Prophets, with which she was doubtless well acquainted.

Let us look at some other passages in which will be seen the effect of Israel's restoration upon the nations of the earth. In Ps. lxxix. 35, 36, "For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession." I refer to this passage because this Psalm is quoted by the Apostle Paul in Rom. ii.

Again, in Isa. lx. 1, "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—We have in this passage a distinct declaration, that the rising and shining of Israel is to be the glory of the Gentiles. Isa. lxi., "The spirit of the Lord God is upon me . . . and they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." This passage is quoted partially by our Savior, as referring to his preaching of the gospel to the poor; *the waste cities* must therefore refer to a date posterior to the time of Christ's preaching; hence their repair is manifestly yet future. The connection of this passage shows great blessings for the Gentiles.

In Jeremiah xxxiii. 7, "I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first. And it shall be to me a name of joy, a praise and an honor before *all the nations of the earth*, which shall hear all the good that I do unto them." (See also Jer. xxiii.; Isa. lxvi. 10; Ezek. xxxvi., xxxvii.; Rom. xi.)

I will now conclude with a brief statement respecting the present position of Palestine, and the Jews residing there. In doing this, I think it best to give the literal account of a friend of mine, who has sojourned several times in the land of Israel. He says, "I was in Palestine in 1843, and again last year, and was much struck with the change which

had taken place in the interval of 11 years. On my first visit the difficulty in obtaining access to the Jews was very great: and as to making them understand anything about Christianity, it was almost impossible. And no wonder.—They lived there with all the associations of their former nationality around them; every ruined heap before their eyes was a verse of the Bible; and the very stones in the wall where they mourn were crying out, "Behold, this desolation is come upon you!" They came not to live in the Holy Land, but to die there, thinking it a very great honor to be permitted to die in the city of their ancient solemnities. In their circumstances, the religion called Christianity was presented to them as the grossest, vilest idolatry. The Greek church, with all its pictures and devotees, being rampant there, at the Easter period was enacted the strange *lie* of pretending that fire comes down from heaven, in the presence of the assembled pilgrims. Besides this, a Jew in Jerusalem was not permitted to enter the church-yard, by the fear of being stoned to death. How could we suppose the Jews could look on abominations and cruelties like these with anything but condemnation and disgust?

Tell them of the founder of such a religion, and what could be expected but contempt? But now, through the residence of Protestants, and the establishment of houses of mercy, and hospitals where they are received with kindness, and treated with consideration and tenderness, things have changed. They understand this: it is a language everywhere understood. In this way Christianity first began to be expounded in the language of the heart; and 11 years after my first visit to Jerusalem, I found that I could speak to the Jews, and that they did not wonder when I told them of Christ and his religion. Another fact also struck me. The last Russian war interested them. They seemed to feel that something was coming; and the only people who really prayed for success were the Jews, because they look upon the Russian Government as

not only resembling the Egyptian tyranny, but as surpassing it in cruelty to their people.

"Another remarkable feature in the condition of the country was the wasting of the Mohammedan influence throughout the whole of Syria and Palestine. Where there is any enterprise, it is not among the Mohammedans; their energy seems paralyzed, dried up, and withering away.

"Then, as to the land of Palestine itself: it was an interesting thing to see a farm established near Jerusalem for the purpose of teaching Jews agriculture. 123 Jews were at work; some of them aged men. One, a learned Jewish rabbi, who knew six or seven languages, was employed, with a little basket, gathering stones out of the field. I look upon this farm as an interesting fact, not only because it shows their readiness to till the ground in their own land, but also because the two overseers who superintend them in their work are both Protestant Jews, and the Jews work under them with cheerful submission. There are olive-yards, vineyards, pomegranates, and mulberry trees in abundance, while 11 years ago everything in that place looked dry and desolate.

"The fertility of the soil is remarkable. Indian corn, for instance, in the course of 6 weeks after being sown produces two hundred fold. And even Jerusalem itself, which, on my first visit presented the appearance of a great sepulcher, is now quite changed. Commodious houses, workshops and bazaars are numerous; and the inhabitants are busy." You see by all this, that the Lord, the Jehovah of Israel, remembers the land, and this may confirm us in our hopes, that He will also soon remember his ancient people in mercy, to create in them a new heart, to open their eyes that they may look upon Him whom they despised, and receive Him in their hearts as their glorious Lord and Redeemer.—Then, first we shall see accomplished in its full extent, what God spoke by the mouth of his prophet: "This people have I formed for myself; they shall show forth my praise."—*The Israeli'e Indeed.*

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., NOV. 15, 1858.

Exposition of the Apocalypse.

Chapter I. Verse 1.—*The revelation of Jesus Christ.*] Apocalypse is a word derived from *Apocalypsis*, and signifies a revelation of something hidden. It is the revelation of God, which he gave to Christ, who transmitted it to his angel, who gave it to John, who communicated it to the Seven Churches of Asia, from whence the Church at large has obtained this priceless treasure. Its proper appellation, therefore, is, The Revelation of God, which through these media he has graciously given.

To show unto his servants.] Not to the disobedient professor of Christianity, and the sinner, but to his faithful children,

Things which must shortly come to pass.] The events which had been predicted would soon be in a train of actual fulfillment, all of which would, comparatively be accomplished in a short time,—for the time from when John saw these visions, to the end of the Gospel age was *short*, when compared to the length of prior dispensations. In view of eternity, the time referred to is but a moment. In this sense we understand that in Paul's day Satan was to be bruised *shortly*. Rom. xvi. 20.

And he sent and signified.] This revelation by signs, symbols, or figures interspersing a sufficient amount of the plain word to guide the diligent inquirer after truth to a correct understanding of this book, the truth of which John bear record, or to "the word of God, and the testimony of Jesus Christ, and all things that he saw," (verse 2) as he had previously faithfully witnessed to the truth of the ministry, &c., of Christ. "This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true." John xxi. 24.

Verse 3. *Blessed is he* (Jew or Gentile) *that readeth* (understandingly) *and they that hear* (in the same sense) *the words of*

this prophecy, and keeps those things which are written therein: for the time is at hand] When these things will be in a train of actual accomplishment. Hence to be blessed with an increase of faith, which is necessary to enable us to live a life of holiness to overcome the trials of the way, and to obtain eternal life, by beholding the fulfillment of the things foretold in this revelation, we must understand it, which cannot be done without becoming acquainted with the symbolic language in which a large portion of the book is written.

Having noticed John's introduction, his dedication of this book comes next in order in our exposition.

Verse 4. *John.*] Not Pope, Priest nor the Rev. John, but simply John. He assumed none of the empty titles which subsequently have been borne by the professed ministers of Christ. Isaiah. Daniel, Peter, Paul, John, &c., were names of sufficient honor for the inspired prophets and apostles to bear. Their sufficiency did not consist in a name, but in the grace, wisdom and power conferred upon them by God, whom they served, and by whom they were honored.

To the Seven Churches which are in Asia.] Mark, it is not one church consisting of a compact of churches, but seven distinct churches which John addresses, thereby most conclusively showing that the primitive churches existed as independent bodies, and that the present association of churches among the religious sects, is unscriptural, and we add, contrary to the example of the churches of Christ during the first three centuries of the christian era.

Grace be unto you, and peace.] viz. the Seven Churches of Asia, the representatives of all the churches of God which then existed, or would subsequently exist, to all of which this heavenly salutation was equally sent

From him which is, and which was, and which is to come.] "THE I AM THAT I AM." Or, "HE WHO IS, AND WHO WILL BE what he is." See Dr. Clark on Ex. iii. The important meaning evidently is, the infinite

and most gracious Jehovah is unchangeable; therefore his grace and peace in all their infinite fullness, are as sure to be imparted to God's people, as that he exists.

And from the Seven Spirits which are before his throne:] viz.: the seven angels which are named in this book, as being before the throne of God, and executing his will, and which evidently represent all the angels of God, as the "seven stars" and "seven candlesticks" represent all the ministers and churches of God. That these seven spirits are angels appears evident from the following considerations.

1. God is called "a spirit." 1 John iv. 24. Christ is said to be "that spirit."—2 Cor. iii. 17. Men are said to be "spirits." 1 John iv. 1-5. And angels are called "ministering spirits." Heb. i. 14. Hence these seven spirits may be angels.

2. This revelation was given to John by an angel: Christ "sent and signified it by his angel unto his servant John."—Rev. i. 1. The book commences with this declaration, and closes with a similar announcement, thus, "I Jesus have sent mine angel to testify unto you these things in the churches." Rev. xxii. 16. Mark the expressions, *thesethings*, which include the whole book, and "in the churches," which gives us clearly to understand that an *angel* communicated to John what he wrote to the *seven churches*; and yet each of those epistles closes with the declaration, "He that hath an ear, let him hear what the Spirit saith unto the churches." The same spirit doubtless said, "blessed are the dead who die in the Lord."—Rev. xiv. 13, hence the revealing angel and the spirit, in this connection, are one.

3. This revealing angel who is called "the spirit which saith," &c., seven times in the second and third chapters of this book, is one of the *seven angels* which are in the presence of God. "And I saw the seven angels which stood before God;" (Rev. viii. 2,)—"And there came one of the seven angels, which had the *seven Vials*, and talked with me, saying, come hither; and I will show unto thee the judgment of

the great whore . . . so he carried me away in the Spirit into the wilderness: and I saw a woman," &c.—Rev. xvii. 1-3. The conclusion is, that if the seven spirits and the seven angels are "before the throne," or stand "before God," and if one of the seven angels is "the spirit" which speaks to John, may not the seven angels with equal propriety be called "the seven spirits"? We see no valid reason why they may not.

4. It is said that Christ "hath the seven spirits of God, and the seven stars." Rev. iii. 1. He hath the stars in his "right hand;" (Rev. i. 20,) and if he hath *both* in the same sense as the text indicates, then the seven spirits cannot be the holy spirit of God which is *one*, and not seven, and it would be absurd to speak of it in the sense of being held in the hand. As the seven stars represent the *mortal* angels or ministers of the church who are upheld and guided by Christ their head, the seven spirits evidently represent the *immortal* angels who are also subject to Christ in the accomplishment of his mighty work of redemption.

6. If *mortal* men or messengers of the church may be compared to brilliant stars in the hand of Christ, the heavenly angels may be fitly represented by "lamps of fire burning before the throne," as it is said of "the seven spirits of God"—in Rev. iv. 5. They are ever ready and qualified by the almighty spirit of God, to execute his will either in the infliction of judgments upon his enemies, or the bestowment of blessing on his people. In this view of the subject we can see how the "seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth," (Rev. v. 6,) can denote the angels of God. It would be out of harmony with the law of symbolical language to compare the *one* spirit of God, to seven horns and seven eyes, but in harmony with that law to thus speak of angels: they possess great power, knowledge and wisdom, of which horns and eyes are emblems, and as angels are intimately united with Christ in all his work, with strict propriety in figurative language they

may constitute "the seven horns and seven eyes" of the *Lamb*. Mark, it is both the *horns* and *eyes* which constitute the seven spirits of God in the figure, and that they are "sent forth into all the earth," which is true in reference to the missions of angels, and not of the holy spirit of God.

7. "The ancient Jews who represented the throne of God as the throne of an eastern monarch, supposed that there were seven ministering angels before this throne, as there were seven ministers attendant on the throne of a Persian monarch. We have an ample proof of this, Tobit xii. 15. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One. And in Jonathan ben Uzziel's Targum, on Gen. xi. 7, God said to the seven angels which stand before him, Come now. &c.

"In Pirkey Eliezer, 4, and vii, 'The angels which were first created, minister before him, without the veil.' Sometimes they represent them as seven cohorts, or troops of angels, under whom are thirty inferior orders.

"That seven angels are here meant, and not the holy spirit, is most evident from the place, the number, and the tradition. Those who imagine the holy ghost to be meant, suppose the number seven is used to denote his manifold gifts and graces. That these seven spirits are angels, see ch. iii. 1; iv. 5, and particularly v. 6, where they are called the seven spirits of God sent into all the earth."—See Dr. A. Clark on Rev. i. 4.

For these seven weighty considerations, we conclude that the seven spirits, which send grace and peace to the church of God, are his holy angels. While they are commissioned to inflict fearful woes, and pour out vials of wrath on an ungodly world,—and an antichristian church, they are messengers of mercy to the children of God.

Verse 4. *And from Jesus Christ, God's anointed*] Who is the faithful witness of the truth, and the first-begotten of the dead, (or first fruits of, or first born from the dead, 1 Cor. xv. 20; Col. i. 19) and

the prince of the kings of the earth,—the chief or head of all earthly potentates, who has them all under his dominion and control, and can dispose of them as he will." From this exalted person also is grace and peace sent to the faithful and suffering church. O, how blessed are these considerations! Jehovah, Christ, and all the holy angels desire, and are pledged in this heavenly salutation to do all they can for the present and future well-being of the saints. Let us trust in him, and joyfully hope for the great salvation which he has graciously promised to his people.

Unto him that loved us,] With his great love, manifesting the same by laying down his life for us while we were sinners,


And washed us from our sins in his own blood,] That is, in effecting man's salvation, he has poured out his soul unto death, from which God raised him to eternal life, which is freely offered to all who will truly believe these things.

Verse 6. *And hath made us kings and priests unto God his Father;*] "And we shall reign on the earth."—Rev. v. 10.—Hence, when we are washed from our sins, we are made kings and priests, not in fact, but by right. When the kingdom comes, then these kings and priests will enter upon their official duties, under Christ the Melchisedec or Priest-King, and with him reign on the earth.

To him be glory and dominion,] When he shall come in his glory, and set up his kingdom, and be seated on the throne of his glory, and his dominion shall be from sea to sea, or under the whole heaven, and the earth shall be filled with the glory of God and the Lamb.

For ever and for ever, Amen.] So let it be. "Even so, come Lord Jesus."

(To be Continued.)

 Bro. A. Pitowsky is on a tour in New England, to seek his unbelieving Jewish brethren: we commend him to our brethren in that section. S.

The practice of virtue is true patriotism.

Waymarks.

BRO. MARSH: As it has been some time since I have written anything relative to my evangelical labors, in the vineyard of our Lord, I now propose, with your permission, to commence once more, sketching by the wayside, some of the joys and sorrows of my experience since the last publication of my waymarks. And, although I know my own ability, yet yielding to the solicitations of brethren, I have, in compliance, concluded to resume my sketches of my travels,—the joys and sorrows, love and hate with which I meet in publishing the glad news of millennial glory, now soon to be realized by the truly faithful in Jesus; while a storm of divine wrath shall burst upon the defenceless heads of the perversely wicked; who say, "my Lord delayeth his coming;" rally themselves in pleasure, regale themselves in luxury,—spend their money, time and strength in vanity, and smite their fellow-servant with curses and reproach, because, forsooth, he cannot conscientiously go on with them to the same degree of sinful pride and vice, baptized with the name of piety. Such piety the days of Noah saw; such faith the Sodomites possessed; such love is common to the squaw, and all the tribes of sinful flesh.

On the 29th of December, 1857, while a light snow was falling, and a gentle north wind blowing, myself and family bid adieu to our old home and friends in Pennsylvania, and placing ourselves on the carriage which with a pair of fine horses was provided by our kind neighbors to carry us to the Waverly depot, we had hardly time to say "good-bye," ere our driver with mighty speed was off. Soon we find ourselves aboard the lightning cars, wending our way very rapidly towards our new home in Albion, N. Y., which we reached on the 30th. The day was rainy, and we among strangers, with little money, and *no home*. But on the 31st, we took possession of our hired house, and after considerable hard labor, found ourselves settled in "Western New York:"—Still all were strangers

around us, and we realized to some extent, that we were pilgrims and strangers on the earth, as our fathers were.

Thus things moved on for a time, I laboring hard through the week that I might have my family comfortably situated while I went to dispense the word of life to perishing man, and spending Sundays at Eagle Harbor, Orangeport, Kendall, South Barre, and other places, until at length I published a request that all the brethren who desired my labors would give notice. A few did so.

At length I started for Wayne co. The snow was falling fast, and the wind blew severely from the west. I mounted my horse, promising my wife I would return if the storm was too severe. But I kept on, contrasting the suffering which I had to endure, with the pleasures of my warm fireside at home. But duty called me on, my appointments were out, I must not disappoint. After riding some 25 miles on horseback in the storm and wind, I found a place to lay my head, and thanked God, and took courage.

But my labors were not all past. I attended my appointment at Darien, and left for South Butler. Arrived at Le Roy. I called at the post office, and inquired if any of the *Prophetic Expositors* were taken there by any one, and was told that a widow lady in town took one copy, and that was all. I felt gloomy among strangers—night fast hastening on, to call on a stranger and a *widow* too, for entertainment, seemed almost too much. I said to myself, shall I go to a hotel, and pay perhaps \$2,00 for entertainment, or shall I see if a Christian pilgrim can find entertainment at the home of the widow? I resolved at least to find her, and did so; a pilgrim's home it was too, to my joy and surprise, being well entertained, and in the morning presented with \$2,00.

The writer proceeded on his journey and falling in company with a man in a double sleigh, and being tired of riding horseback, I begged the privilege of riding with him. As we conversed by the way I attempted

to show him the glorious gospel of a restitution, and coming Savior, to change our vile bodies, and fashion them like his own glorious body, to place the saints in power under his authority, and displace the Gentile rulers of the earth: that it was a mistaken notion men had fallen into, that the pious die, and go strait to heaven, &c. He looked at me with a stare, and said it was his opinion that I was one of the men who having lost my mind, or being insane, had wandered away from home,—thus exhibiting very plainly that light can shine in darkness, and the darkness not be able to comprehend it. But I said to him, the reason why you think so, is because of your want of knowledge of “Moses and the prophets.” If you were better acquainted with them, my words would not seem so strange to you, and I should not be regarded by you as a lunatic. I then left him, and went on, brooding over the trials and insults I must experience, or disobey the Savior, who said, “Let your light so shine before men,” &c.

At length I arrived at South Butler, filled my appointment, then to Penstock, and so on to our Quarterly Conference at Seneca Falls. Here the prospect was depressing in view of the sectarian influence of Millerism. But my heart was somewhat cheered by a few precious truths delivered by Bro. Marsh.

The meeting being over, I went on to Marion, found some souls hungering after the truth, fed my Master's lambs, and was fed in return. Then went on to Rochester, called on Bro. Bradfield; and after refreshing myself at this kind brother's, I hastened to Albion. Found my family well and happy, the oil still in the cruse, and a little meal in the barrel.

I went to Orangeport, Eagle Harbor, &c., then away to East Springwater. Here I had an excellent meeting of about a week. Then went to Dansville, and received the hospitality of our good brother D. Cogswell, and others: spent a Sunday and went to Bothany, called on, and received the kind regards of Bro. & Sister Chaddock, went on to Attica and Darien, then once

more home. From there to Orangeport and some other places near home, and in answer to a call, I went to West Avon, preached seven times, and baptized two. As I was proclaiming the good news of salvation in Jesus' name at that place, my host, who was entertaining me a stranger in the place, being in the street with a number of his fellow-citizens, one of them says to him, “Sir, what is the doctrine which this man preaches, who is stopping with you?” He replied, “Please excuse me, as I have only heard a very little; when I have heard more I shall be better able to answer your question.” But the Methodist “Rev.” standing by, called out, “I can tell you what it is: *it is Millerism gone to seed, sir!*” And of course, as the Scripture saith, “like priest, like people,” so the leaders of the classes caught the same reviling spirit, and as I lay quietly in bed one morning, in an upper room, my host walked out on the sidewalk. and as he met a class-leader, he called out tauntingly, so that I heard distinctly from my room although not yet risen, “Ah! you're not gone up yet, eh?” and the other leader I was told said to his fellows, in prayer meeting, “Brethren, the devil is not dead yet, the devil is not dead yet, for he is now here in the very midst of us.” He then pointed me out as the object of his spite, but I turn from these heart-sickening tales, as the result and deceitfulness of carnal sectarianism. On leaving the place I went to our annual conference at Orangeport,—and enjoyed it much. From there I went to Bro. Putnam's neighborhood, south of Batavia, preached and baptized five, into the name of the Lord Jesus for the remission of sins. †

Next I went to Canada, to the Conference, there met Bro. Marsh, and Bro. Stevenson with his chart, and heard him give some very interesting and convincing discourses upon it.

Here I formed an acquaintance with Eld. John Williams, and am sorry to say it might have been more desirable,—had he seemed to possess as much of the love of God in his heart, as he did of intellectual

ideas in his head: but if he persists in his course of disfellowshipping those brethren who manifest far more of the mind, spirit, temper and disposition of Jesus than he himself does, simply because they differ from him in some intellectual ideas, which he has adopted as his creed, then all I have to say is, I shall advise the brethren and sisters to read carefully Dr. N. Field's letter on the subject, and also Paul's words, to "mark" them which cause divisions, and avoid them. It is to be hoped, however, he will see his error, and remember that love is the fulfilling of the law of Christ, and he that dwelleth in love, dwelleth in God, and God in him, although he may refuse the hand of fellowship when kindly offered to him.

After my return from Canada, I again went to Orangeport and baptized 4, among whom was my own daughter. My discourse on the occasion was on the terms of reconciliation, and had the tendency to stir up some clerical wrath, so that an old veteran elder said, "This going through water to heaven, he did not believe in." So he has been giving me battle ever since. But none of these things move me, neither count I my own reputation dear, if I may win Christ.

After leaving Orangeport, myself and wife started for Bradford county, Pa., and on our way called at West Avon, preached and baptized one. Next we called on our old and tried friends at East Springwater, where I held a two-days meeting, in the grove. On Sunday, about 600 were out to hear the word of life, and good attention was given to the proclamation of truth.

From this place we went to South Creek, Pa., and there met Elder Guthrie, and a good number of brethren and sisters from the surrounding towns.

From thence I went to Le Raysville, and had the pleasure of a cordial meeting with dear and christian friends, whom I have a good hope of meeting, "on the other side of Jordan," no more to part.

My next place of meeting was at our first Quarterly Meeting for the year, at

Searsburg. Bro. Guthrie having made previous arrangements, and Elder G. A. Hendrix being on hand in season, everything proceeded harmoniously, and a large number were out to hear the Word. Two sons of Bro. Sissons were baptized into the name of "the Holy Ones," and our meeting closed in peace and harmony, and as we trust, truly beneficial to the spiritual health of our brethren in attendance upon the occasion.

From this Quarterly Conference I returned home to Albion, and found my children well and prosperous. I then went to Orangeport to fill my appointment, but the current was turned up into the woods, as the Methodists had a Camp-meeting about a mile from the church. So we gave up our appointment, and went with the multitude. It was a most favored time for one to see a manifestation of "zeal without knowledge." The operation of fleshly impulses, mistaken for the power of God.—Such performances can be beat only by the feats performed by spirit-rappers and hobgoblins.

After this I went to Darien city, and thence to East Kendall, where I spoke in the Methodist house, and exhorted the people to take the word of the Lord as the rule of their life, as no creed was a safe and sure guide in this world of darkness. The people threatened to close the house, but they were told to take good care that they did not hurt themselves, so they allowed me to speak twice more unmolested.

Now, brethren, you can see some of the bliss there is in traveling as an Evangelist in the 19th century. First, I had no way to go but on foot, 15 miles; secondly, I was only allowed the Methodist cellar-kitchen, or basement; and thirdly, railed against, and threatened expulsion from that even, merely because I exhorted the people to be sanctified through the truth, and told them God's word was a fountain of invulnerable truth, unto which they would do well to take heed, and throw the traditions of men to the moles and bats;—fourthly, when I arrived home again, I had the pleasure of knowing that I had 50 cts.

in my pocket, the whole amount received for my labor. Now, do you not think I can afford to fight on, without any reference to a reward *hereafter*, seeing it pays so well *here*?

Again, I went to Orangeport, and spoke on the birth of the spirit, and baptized 3. Now the battle waxes warmer, the challenger promises a review. But as Paul said, "henceforth know we no man after the flesh;" so we concluded to do the same,—and so preach the word, being "instant in season and out of season." I exhorted the brethren to be firm and immovable always abounding in the work of the Lord, and left them to take a trip in Canada.—On my way I called on Bro. Lawrence and preached to the people in his vicinity two discourses on the kingdom of God. He then took me to Youngstown, where I preached once, and next day crossed the Lake for Toronto, C. W. I stopped with Sr. Gage, with whom and her husband, I found hospitable entertainment for the night at Whitby. Next day, Friday, Sept. 17th, I went on to Port Perry, and commenced a series of discourses on the Faith of the Gospel Sunday, the 19th, I baptized three, and continued the meetings through the week, and on Sunday, the 26th five more desired to put on the Lord Jesus by baptism. By my request Eld. H. Haight administered the ordinance, and we all felt "that it was good to be there;" and I think the church there was very much revived and comforted, by the meetings.

While there, only ten days, I made 23 family visits, and preached 15 times. It is proper to say here, that the brethren at Port Perry did not leave me to brave a warfare at my own expense; may the Lord reward them fourfold. They did not say, "*be warm and fed*" to no purpose.

While there, I received a letter, desiring me to come to Consecon, C. W. On Monday Bro. Squire took me to Bro. Thomas' at Whitby. Next day took the cars for Brighton. Having arrived, I stepped out on the platform, and looked about me to see if I could see any one who might be my conductor to Consecon. Soon I per-

ceived a man coming smiling towards me; he walked up and said, "Your name, sir if you please." "My name is Sweet, sir,"—I replied. "All right," said he, "I have your letter—my name is Chase: follow me." And we were soon off, drawn by an animal of good speed; and I soon found myself at the hospitable door of our good brother Chase.

In the evening I spoke to the people and continued over a week. They seemed to be somewhat interested; the attendance was good; some said better than had hitherto attended our meetings. On Monday, Oct. 4, I baptized two esteemed sisters,—and preached in the evening to a large congregation, for two hours, all of which time the best attention was given to the word spoken.

Thursday evening, I had the pleasure of attending the Methodist weekly prayer-meeting. The leading spirit of the evening seemed to be a new hand at the bellows, distinguished more for his zeal than *knowledge*; more for his confidence than his cautiousness; and above all more for his "*gab*" than good sense. He gave out his hymn, and commenced singing, but immediately broke down; he then tried the second and third stanzas, but with no better success. My flesh seemed to crawl on my bones, to see the ignorance of the man; the hymn selected was of one meter, and the tune which he was trying to sing of another, but he seemed not to know the difference. Supposing the singing not to be very spiritual, he stopped in the midst of the song and exhorted the brethren, as the singing was not going off very well, to lift up their hearts unto God. Poor simple soul! his worship was very nearly what Paul called "will worship;" if we leave out the words, "a show of wisdom." But I leave them to work out their own salvation, or condemnation, as the case may be; with only this exhortation of the Apostle; "I command you that you be not as other Gentiles, who are alienated from the life of God through the ignorance that is in them, and the blindness of their minds."—

Tuesday, Oct. 5, Bro. Chase took me to Trenton, and I bid him and his kind family, adieu, for the present. He is a strong man among them there, and a constant supporter of the truths taught in the *Expositor*. On the 7th and 8th, I preached at Old Youngstown, Niagara co., N. Y.

More anon.

C. F. SWEET.

Albion, N. Y., Oct. 14, 1858.

Inconsistencies of Dr. J. Thomas.

If we correctly judge in the case, it is inconsistent with the high profession of Dr. Thomas, or any other professedly religious teacher and reformer, to take the position that faith (unqualifiedly) in *the gospel*, is necessary to qualify a person for *baptism*, and then decline to say whether or not, *that faith* must be perfect in *degree*;—or, whether *all the gospel* must be believed *before baptism* in order to make that ordinance *valid*.

We think also that it is inconsistent in Dr. Thomas to judge others, as he has, as "sinners," "apostates," &c., because under the excitement of 1843, they embraced some erroneous doctrines which since then they have renounced and confessed their mistake, when at the same time greater *sins lie unconfessed* at his door. We allude to the facts referred to in the following communication from Dr. N. Field, of Jeffersonville, *Ind.* He says:

"About the year 1840, Alexander Campbell undertook to stop Dr. John Thomas from publishing his views on certain subjects in a monthly paper he was then editing in Richmond, Va. Dr. Thomas finally succumbed to his authority, and surrendered his right to think for himself, in the following compromise which was recommended and signed by 24 persons as arbitrators:—

"We the undersigned brethren, in free consultation, met at the house of brother John Tinsley Jeter of Painesville, Va., and after frankly comparing our views, unanimously agreed upon the resolutions submitted, and submitted the same for the con-

sideration of brethren Campbell and Thomas; *and brother Thomas agreeing to abide the same*, all difficulties were adjusted, and perfect harmony and co-operation mutually agreed upon between them—

"*Resolved*, That whereas certain things believed and propagated by Dr. Thomas, in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offence to many brethren, and being likely to produce division amongst us; and believing the said views to be of no *practical benefit*, we recommend brother Thomas to discontinue the discussion of the same, unless in his own defence when misrepresented."

"Signed by 24 persons as arbitrators.

"From this it will be seen that Doctor Thomas once acknowledged in obedience to the dictum of Alexander Campbell, that the doctrine he is now teaching and for not believing which, he non-fellowships every body, was of no *practical benefit*, and bound himself not to discuss them except in the way of mere explanation, or apology, or defence, when misrepresented. He abandoned the publication of the *Apostolic Advocate* rather than go counter to the views of his superior, and give offence to the admirers of the superior wisdom of Alexander Campbell.

"But the doctor broke this covenant, and in about two years afterwards without the necessity provided for, re-commenced the discussion of his obnoxious views in a paper called the *Investigator*, which he published in the State of *Illinois*. The reason why Mr. Campbell refuses to notice him, or even exchange with him is, that he acted in bad faith, and violated his promise to hold the discussion of his views in abeyance.

"N. FIELD.

"Jeffersonville, *Ind.*, Oct. 16, 1858."

"Capt. Beaufort saw near Smyrna, in 1841, a cloud of locusts 46 miles long, and 300 yards deep, containing, as he calculated, 179 millions."

The holy scriptures the standard of all things.

FROM BRO. P. H. BOUK.

BRO. MARSH: I occupy a few leisure moments to give you and the readers of your valuable paper, a short account of Bro. C. F. Sweet's visit to this place. He came here the 11th inst., according to appointment, and commenced preaching the gospel, which is the power of God unto the salvation of every one that believeth. I look upon him as being a workman that needeth not to be ashamed, rightly dividing the word of truth.

The meetings were very well attended for a country place, and went off pretty smoothly with the exception of a little opposition which we had from a Baptist and two or three Methodist preachers. And had it not been for their opposition, manifested in different ways, especially in putting in appointments ahead of us, and thereby depriving us of the use of their house any longer, I think that more good would have been done; although we have reason to thank God through the Lord Jesus for what was done.

I think the truth, as set forth by Br. C. F. Sweet in a plain, simple, and powerful manner, has had a considerable effect upon the minds of the people. On Sunday, the 16th, three were buried with Christ by baptism, and on Tuesday following (the day in which Bro. Sweet left) 2 more went forward in like manner and put on Christ by baptism. To God be all the glory. I can say for one, and have no doubt but all the brethren and sisters can say the same, that is. that Bro Sweet's visit to this place was attended with the blessing of God. O, that we may all take fresh courage, and press onwards towards the mark for the prize of our high calling which is of God in Christ Jesus our Lord!

Let us who name the name of Christ, be careful to depart from all iniquity, purifying ourselves in obeying the truth, and thereby secure to ourselves eternal life and an inheritance in the Kingdom of God, which was prepared from the foundation of the world. Let us not adorn ourselves with that outward adorning of putting on

of apparel, &c., but may it be that inward adorning, a meek and quiet spirit, which is in the sight of God of a great price. Let us, brethren and sisters, not allow the devil to cheat us out of Eternal Life by yielding to pride and covetousness, which are two prominent evils in this age of the world.

Be not deceived! Whatsoever a man soweth, that shall he also reap. Those who sow to the flesh, shall of the flesh reap corruption, and those that sow to the spirit, shall of the spirit reap life everlasting. The word says that all the proud,—and all that do wickedly shall be burned up root and branch. O, let us take heed to these things, and bring in subjection every thing which is contrary to the Divine will, and so work out the salvation of our souls with fear and trembling. God knows the thoughts and intents of the heart, and depend upon it we must all appear before the judgment seat of Christ to receive a reward according to the deeds in the body whether they be good or evil.

But I must close. Please suffer a word of exhortation from one who desires to obtain eternal life, and also one who desires that all of his brethren and sisters may come off conquerors through Jesus Christ our Lord:

I remain, yours, as ever, looking for the mercies of our Lord Jesus Christ unto eternal life,

P. H. BOUK,
Pelham, C. W., Oct. 20, 1858.

Eld. H. Collings' Defence.

We do not see the *Advent Review*, unless it be an occasional number containing some unjust and unchristian slings at this paper and its friends,—but we are informed that J. White its principal conductor, in reporting for that sheet, the recent debate on the Seventh-day-Sabbath, at Crane's Grove, Ill., has published some things detrimental to the moral and christian character of Eld. H. Collings, who labors in that place. Justice to Bro. Colling, requires that the following vindication of his

standing and character should be given to the public.—Ed.]

We, the undersigned, citizens of Crane's Grove, having seen in the *Advent Review*, the report of "Elder" James White, of the meeting that he held at Crane's Grove, Sept. 9, 1858, in which it is stated that he was broken in upon by three disorderly persons, all at one time, confidently state that the said report, in this respect, is *intruc*. No person broke in upon him at all. There was no speaking on the part of the congregation until his first discourse was finished, and liberty given by him! Then some remarks were made by others.

Again, he intimates that Elder Collings was a disorderly spirit, and that he never met his equal for lack of truthfulness, fairness, candor and good manners, and that he is an abusive character.—We, citizens of Crane's Grove, would say that we esteem Elder Collings to be a man of truth, candor, fairness, and good manners. He has preached in this vicinity for 6 years, and is much respected, not only by the church at Crane's Grove, but by those also who do not believe in the doctrines which he teaches. We would further say that we fully approve the course pursued by Elders Collings and Stephenson at the recent debate, as far as our knowledge extends. So we call upon "Elder" James White to correct these false statements, and remove the foul slander from the characters of Elders Collings and Stephenson, and those implicated with them, or prove the statements which he has made.

Benjamin Simmons, Mary Leach, Ann Berry, Luther Golden, Phoebe Thompson, John Thomas, Martha J. Galbraith, Betsey Buckley, Harriet Hollubbeck, Elijah Thomas, Bethany Cutler, Elizabeth Allard, Ralph Savage, Huldah Berry, Lucinda Ruo, Harriet M. Hull, Hannah Hall, Statira Cutler, Charles Ladoo, Hiram Vought, Cornelius Feely, Nathan D. C. Medberry, Rosanna Warren, Mary A. Arnold, George H. Warren, Mary Medberry, Thomas Leach, Charlotte D. Leach, Almira Scott, Horace B. Goddard, Clarinda Goddard, Eliza B. Steadman, Mary J. Thomas,

Aaron Godard, Anthony Cutler, Abira O. Cutler, Betsey Thomas, Charles Keelar, Mrs. Keeler, Sarah Ann Leach, Nathan Woodard, Albert Lincoln, Mary J. Morehouse, Charles H. Cone, Charles H. Barry, Clara E. B. Cutler, Adaline F. Berry, Jacob Berry, Charles D. Thompson, N. C. Berry, James Berry, Stephen A. Berry, Phoebe C. Berry, Betsey Berry, Betsey M. Berry, Alice Thomas, Elizabeth Berry, Orin Berry, M. J. Collings, Stephen Berry, Josiah Stedman, Hiram Gifford, A. H. Austin, Daniel Berry, M. E. Hill, Ann J. Allard, C. Allard, Wm. H. Hollenbeck, Bruno Kelroy, Artemas Newton, Barnum Cutler, Elijah Tomas jr., Sidney Allard, James Cutler, E. E. Lincoln, Dr. Samuel J. Jacobs, J. S. Chambers, Wm. W. Ruc, Charles F. Buckley, Malachi Thomas, Anna M. Newton, Sarah J. McClintic, H. B. Thomas, J. M. Stevens, B. N. Hills, Warren Morehouse, James Jeffrey, Olive N. Jeffrey, Bethany O. Cutler.

Crane's Grove, Ill., Oct. 11, 1858.

Why is This?

Some of the Advent brethren close their doors against age to come preachers; but not against preachers who are avowedly age to come believers. It is well known of some that they firmly believe in the age to come, but do not preach it. These are well received in all the Advent bodies; but others, believing the same, and having moral principle enough to preach what they believe, are shut out, and shunned as a mad dog that will bite any one he can.

Now, no false doctrine can do a man any harm until he believes it; not even Paganism, or Romanism: so no true doctrine can do a man any good until he believes it,—no, not even pure Christianity itself can do a man any good until he believes it. As a general thing a man will practice what he believes; if he does not, he is not consistent with himself, nor is he a true Christian. So, in a good degree, virtue and holiness grow out of a belief in the truth; while vice and unholiness grow out of a belief in error.

Admitting the age to come to be a gross error, the sin lies in believing it, not in preaching it; for he cannot be an honest man who believes it, and yet does not preach it. Still the opposers to the age to come, when they find a man who as they well know firmly believes it, but does not preach it, they are ready to grease his head and swallow him whole, because, forsooth, he has not moral principle enough to preach what he believes, but is willing, at all times to compromise the truth to please men.

If there is any harm in believing the age to come, then all who believe it are guilty alike, whether they preach it or not: but the opposers to it seem to make the sin lie only in bringing it into the pulpit: so, after the same manner, if a man should get druuk 6 days in the week, but keep sober on Sunday, they should let him into their pulpit, and if he should preach a good sermon on "total abstinence," they would pat him on the head and call him a good fellow. This is, virtually, just what some are doing, believing age to come 6 days in the week, but on Sunday they preach so that one might suppose they did not believe in it at all; and these are among the most popular preachers of the Advent people.

We ask our opponents to decide in their own minds whether there is any harm in believing age to come; and, if there is, how can they fellowship a brother who embraces it? And, if there is not, why do they disfellowship a brother who preaches it? Most of them believe the Lord would come at such and such times, and they preached it,—a great error as it was, and they now say they could not have been justified in the sight of God had they not preached it, because they verily believed it. Then why not be willing an age to come brother should justify himself in the same way, by preaching what he verily believes is divine truth? Would they stop our mouths, and thus drive us to destruction for not preaching our faith, while they themselves have just escaped condemnation by taking the ungranted liberty to preach out their own errors.

Hard times, indeed, are these, in which a class of men who have proved themselves foremost in error, should cry out error to another class never found guilty of one! Still, he who believes in the age to come, and does not preach it thro' fear of men, is deeper in the mud than our opponents are in the mire, and are a dead weight on the cause, and a grease-spot on the glorious escutcheon of Christianity. They, too, in many cases, have preached definite time, and justify themselves in having preached out their faith. How, then, can they justly themselves now, in *not* preaching out their faith? But why this shunning the truth, and this compromising spirit? Shall we at this late hour, bring our birthright into market and sell it for a mess of pottage? Some pretend it is a matter of policy to keep back the age to come, to get access to the ears of the people; but when they get them, they are still more careful not to offend them with the truth. One, at least, plodges himself not to preach "life and death" any more, where it will be offensive, that is, where people do not believe it. This is just what the Devil would have *his* preachers do, preach to suit the people. Others pretend it is expedient to keep back these things to unite with other more popular sects. So thought the Israelites, and they built them a golden calfin imitation of the Egyptian bull, the most popular god of that age; so they might hold "union meetings" with their Egyptian brethren.

For one, I think we are too near the kingdom, and the prize to be gained or lost is too immense, to turn golden-calf preachers, to please men. There never was a time when it was more needful for ministers to declare the whole counsel of God than now; and he who keeps back any truth to please men, does it at the peril of his everlasting welfare. The thirst for popular applause was never so great as now, and many of our preachers falling victims to it, have thrown themselves under the car of this golden Juggernaut, and are crushed to eternal death amid the applause of a bigoted people. May the Lord save those few

that are left from falling victims to the spirit of this age.

Z. CAMPBELL.

WINES AND LIQUORS—HOW THEY ARE MADE—HOW TO TELL THE BEST ARTICLE.—The authorities of Hamilton co., O., in which is situated the city of Cincinnati, employ Dr. Cox as a chemical inspector of liquors. He has filled this office several years, and of course must have had large experience. In a recent communication to the *Gazette* on the subject of adulterated wines and liquors, he says among other things :

"I am not at all surprised, Mr. Editor, to see a disposition to abandon wines from the sacramental table, when I recollect what a vast amount of vile imitations of the different varieties of liquors called wines are in our markets, and many of them, I have no doubt imported; and so perfect are the imitations that they can only be detected by chemical tests. During the summer of 1856, I analyzed a lot of liquors for some conscientious gentlemen of our own city, who would not permit me to take samples to my office, but insisted on my bringing my chemicals and apparatus to their store that they might see the operations. I accordingly repaired to their store, and analyzed samples of 16 different lots. Among them were Port wine, Sherry, and Madeira. The distilled liquors were some pure, and some vile and pernicious imitations; but *the wines had not one drop of the juice of the grape!* The basis of the Port wine was diluted sulphuric acid, and colored with elder berry juice, with alum, sugar and neutral spirits. The basis of the Sherry wine was wort of pale malt, sulphuric acid, prussic acid, from the bitter alum oil, per centage of alcoholic spirits from brandy added. The basis of the Madeira was a decoction of hops, with sulphuric acid, prussic acid, honey, &c., spirits from Jamaica rum. The same week after analyzing the above and exhibiting the quality and character of the liquors to the proprietors, a sexton of one

of our churches informed me that he had purchased a gallon of the above Port wine to be used in his church on the next Sabbath, for sacramental purposes, and that for this vile mixture of sulphuric acid, alum, and elder berry juice he paid \$2,75 per gallon.

"That those who not think of abandoning this delightful beverage, either as a drink, for medicinal purposes, or sacramental emblems, may be capable of discriminating between a pure article of wine, or a mixed, or a vile imitation of it, I will give a few reliable tests, viz.—First, heat a small quantity of the liquid over a spirit or oil lamp until the vapor begins to rise. If the liquor be mixed, or an imitation with spirits added, by touching a lighted taper to it, it will immediately take fire and continue to burn till all the added spirit is burnt out of it. If then; the fire is increased till ebullition or boiling takes place, the vapor will burn by the application of the taper, it is mixed wine. The innate spirits of pure wine will not take fire until the liquor is brought to a boil.

"There are many other chemical tests which are infallible, but few can apply them. I therefore give the most simple but most reliable. Second, if an article which is represented to be pure juice or pure Port wine should be suspected, heat as above. If the vapor will not burn when it first rises, nor will take fire from the application of the taper, when ebullition is produced, you may rely that there is not a drop of wine in the sample; and if, by holding some of it in in your mouth a short time, and after spitting it out you find your teeth on edge, or upon grinding them together they appear to adhere, as if the enamel was softened, you may rely on it that that article is diluted with sulphuric acid as a base, with other ingredients to give aroma."

The New Testament is about to be published in the Court dialect in China, in one octavo volume of about 150 leaves, at the cost of 12 or 15 cents a copy.

Be humble.

Obituary.

DIED, in Gerry; Chautauque co., N. Y., Oct. 9, 1858, Bro. Stephen B. Pratt, aged 51 years.

Bro. Pratt's death was very sudden, supposed to be a disease of the heart.— He leaves a wife and 4 children, and an aged mother, to mourn their loss, besides brothers and more distant relatives, and even the whole community.

In the death of Bro. Pratt, the infant cause of Bible truth has met with a very great loss. He was a consistent, every day, Bible christian. The glorious and sublime doctrine of the *one God*, one Mediator, one gospel, one faith, one baptism, and one hope of life through *Jesus alone*, and the resurrection, has lost a bold advocate, and an able defender. Bro. Pratt was a man honored and respected in life, noble and beloved in death: supremely glorious and beautiful shall he be in the morning of the resurrection. Rest, brother, rest, until *Jesus* shall bid thee rise. We sorrow for thee, but not "as others which have no hope." "For we believe that *Jesus* died and rose again;" hence we expect to meet thee in Eden restored.

A discourse was delivered by the writer, on the occasion, from *John* ii. 25, 26, to a large, attentive and truly sympathizing congregation.

C. W. Low.

Russian Conquests in Asia.

Under the head of latest intelligence, the *Invalide Russe* announces the pacification of a considerable part of the great Tchetchnia. It says, All the mountainous region between the sources of the Terek and the valley of Charo-Argoune has made its submission to the Emperor. [The Terek rises in the mountains to the north of Georgia, and flows into the Caspian Sea.] A dozen tribes dwelling to the west of Charo-Argoune have given hostages, received chiefs from the hands of the Russians, and, joining the action to the word, immediately turned their arms against their former brethren, the mountaineers, that still hold out. The tribes to the

east of Charo-Argoune have also signified their intention of submitting; but the impossibility of extending the line occupied by the troops to the extent necessary to insure these people the security they have a right to expect from the Czar is at present an obstacle to the acceptance of their submission. The despatch giving an account of this important success was brought by Captain Fadec, who reached Tifis strait from the Argoune, without escort, accompanied solely by deputies from the reduced tribes. This is the first time that route has been traversed by a Russian officer.

[N. Y. Herald, Nov. 12.]

There are about 9,000 cells in a square lot of honey-comb. 5,000 bees weigh a pound.

A swarm of bees contains from 10,000 to 20,000 in a natural state, and from 30,000 to 40,000 in a hive.

A cow eats 100 pounds of green food every 24 hours, and yields five quarts, or 10 pounds of milk.

Fish are common in the seas of Surinam with 4 eyes—two of them on horns which grow on the top of their heads.

2,900 silk worms produce 1 pound of silk; but would require 27,000 spiders, all females, to produce 1 pound of web.

Lewenboeck reckoned 17,000 divisions in the cornea (outer coat of the eye) of a butterfly, each of which he thought possessed a crystalline lens. Spiders, &c., are similarly provided for.

The spring of a watch weighs 0.15 of a grain; a pound of iron makes 50,000. The pound of steel costs 4 cts; a single spring 4 cts; so that 50,000 produces \$416.

The Spiritualist organ claims 1,037,000 to their faith in the United States—

Speak in sincerity and truth.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.] ROCHESTER, N. Y., DECEMBER 1, 1858. [No. 13.

Lectures on the Prophecies.

BY ELHANAN WINCHESTER.

LECTURE XIV.

THE RECOVERY OF THE WHOLE HOUSE OF ISRAEL, EVEN ALL THE TWELVE TRIBES: THEIR SETTLEMENT IN THEIR OWN LAND, NO MORE TO BE REMOVED—AND THE NEW DIVISION OF THE LAND, DIFFERENT FROM WHAT IT WAS IN JOSHUA'S TIME, OR EVER SINCE.

God has been pleased to declare, in many express prophecies, that not only the descendants of Judah and Benjamin, commonly called *The Jews*, but all the Twelve Tribes of Israel shall return to the land which God gave to their fathers, and shall possess it, one as well as another; and though the fate of the ten tribes, called by the name of Ephraim, was, according to the word of prophecy, to be broken, so as not to be a people; (see Isa. vii. 8,) and to be utterly cast off and rejected from being God's people; (see Hosea i. 6, 9,) yet, by the same authority we are told, "It shall come to pass, that in the place where it was said unto them, Ye are not my people; there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head; and they shall come up out of the land: for great shall be the day of *Jezebel*."—Hosea i. 10, 11. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel re-

turn, and seek *Jehovah* their God, and David their King, and shall fear *Jehovah*, and his goodness, in the latter days." Hosea iii. 4, 5.

Since the prophecies of their dispersion and desolation have been fulfilled for many ages, there can be no doubt but those which speak of the recovery of the whole twelve tribes, their being gathered out of all nations, settled in their own land no more to be removed, and their becoming one nation, though continuing distinct tribes; shall be perfectly fulfilled in due time.

"In those days, and in that time, saith *Jehovah*, the children of Israel shall come, they and the children of *Judah* together, going and weeping: they shall go and seek *Jehovah*, their God. They shall ask the way to *Zion*, with their faces thitherward; saying, Come, and let us join ourselves to *Jehovah* in a perpetual covenant, that shall not be forgotten." *Jer.* l. 4, 5.

You must have observed, that the new covenant is to be made with the house of Israel, and with the house of *Judah*; which are mentioned apart distinctly, lest any doubts of the return of Israel, as well as Judah, should possess our minds.

There are many that believe the Jews will be returned to their own land again, that cannot conceive it possible for the ten tribes to be returned and distinguished from the rest, as they appear to be lost, and mixed with other nations; so as no longer to know themselves; neither are they known to others. Some few of them are doubtless mixed with the Jews, but far the greater part are mixed with other nations; or, if they compose a nation or nations of themselves, no proper

authentic account has been transmitted to us, where they are to be found, or who they are. All seems but conjecture here. The truth is, they were to be *no people* till their return; while the children of Judah were always to remain a distinct people, known to mankind, and scattered among the nations, as living witnesses of the truth of prophecy.

The different fates of the ten tribes and the two, should be so far from causing us to doubt the real truth of those prophecies that speak of their being hereafter one nation, existing in separate tribes, that we should be the more confirmed: for the same God that declared the former, which hath so exactly come to pass; hath spoken the latter as positively, and much more frequently.

As God saw, no doubt, that the faith of believers would need much positive evidence; as the difficulties that lie in the way of Israel's recovery, are far greater, than those in the way of the Jews, he has condescended to give us many wonderful promises respecting it. If our reason would persuade us that the house of Israel is so mixed with the nations that it never can be separated, God informs us, saying, "For lo, I will command, and I will sift the house of Israel, among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth." Amos ix. 9.

Here God declares, by the most apt and beautiful metaphor, that he can and will separate Israel from among all nations, more easily, certainly, and entirely, than the most careful husbandman can separate the wheat from the chaff with which it is mixed. He can do it so effectually, as not to leave so much as one behind. As when they went out of Egypt, there was not an hoof left behind, but on the contrary a mixed multitude accompanied them; so shall it be in the latter days. "Therefore, behold the days come, saith Jehovah, that it shall no more be said, *Jehovah* liveth, that brought up the children of Israel out of the land of Egypt; but *Jehovah* liveth, that brought up the children of Israel

from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith *Jehovah*; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face." Jer. xvi. 14-17.

"Therefore, thus saith Adonai *Jehovah*: Now will I bring again the captivity of *Jacob*, and have mercy upon the whole house of Israel, and will be jealous for my holy name. Then shall they know that I am *Jehovah* their God, who caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there."—Ezek. xxxix. 25, 28.

"And it shall come to pass in that day, that *Jehovah* shall beat off from the channel of the river unto the stream of Egypt; and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship *Jehovah* in the holy mountain at *Jerusalem*." Isa. xxvii. 12, 13.

"And it shall come to pass in that day, that *Jehovah* shall set his hand a second time to recover the remnant of his people who shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of *Judah*, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of *Judah* shall be cut off: Ephraim shall not envy *Judah*, and *Judah* shall not vex Ephraim." Isa. xi. 11-13.

All these passages, and many others, declare that God will gather Israel, or

Ephraim, as well as *Judah*, from among the nations; that none shall be left among the heathen; that all shall return to their own land; that God will gather them one by one; and that he has had his eyes upon them in all their dispersions, and has not suffered them to be wholly cut off, nor any of the tribes to become extinct. And though they may not know themselves, nor be known by others; yet the great Observer of mankind knows them, and is able, and most certainly will make them known, both to themselves and others; and will bring them out of all their secret dwelling-places.

"And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which *Jehovah* hath blessed."—*Isa. lxi. 9.*

"In those days the house of *Judah* shall walk with the house of Israel; and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers." *Jer. iii. 18.*

"Moreover, the word of *Jehovah* came to *Jeremiah*, saying, Considered thou not what this people have spoken, saying, The two families which *Jehovah* hath chosen, he hath even cast them off: thus have they despised my people, that they should be no more a nation before them. Thus saith *Jehovah*, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of *Jacob*, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and *Jacob*: for I will cause their captivity to return, and have mercy upon them." *Jer. xxxiii. 23-26.*

Some of the children of *Judah*, in the prophet's days, supposed (as many Christians do now, and as the believing Gentiles are too apt to do) that God had cast off the two families (*Judah* and *Israel*) whom he had chosen; thus despising the people of the twelve tribes of *Jacob*, esteeming them as no nation: but God testifies, by the mouth of his

prophet, that day and night should cease before he would suffer the twelve tribes, or even the house and seed of David to be extinct; and that he would most certainly cause all the tribes to return, and make the children or descendants of David rulers over them. "Thus saith *Jehovah*, who giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night; who divideth the sea, when the waves thereof roar; *Jehovah of hosts* is his name: if those ordinances depart from before me, saith *Jehovah*, then the seed of Israel also shall cease from being a nation before me forever. Thus saith *Jehovah*: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith *Jehovah*." *Jer. xxxi. 35-37.*

These words prove that the house of Israel, distinguished from *Judah*,—or, rather the whole Twelve Tribes, shall never become extinct, or be entirely cast off, so as not to be gathered again to their own land.

And indeed I am so confident that Israel shall be restored and brought again into their own land, (out of which they have been cast ever since the time of Hezekiah) and shall become one people with *Judah*, no more to be divided into two nations; that could it be proved (as it certainly cannot) that all the ten tribes have been long since destroyed, and that none of them are now in existence on earth, [a portion of the 10 lost tribes have within the last few years been discovered in the East, viz: Zebulou, Manasseh and Levi, all known under the appellation, *Jews*—S.] my faith in the promises of God would not fail; I should even in that case have a resource; I should without hesitation read *Ezek. xxxvii.*, and interpret it all in the literal sense, and show that God would open their graves, and bring them up out of their graves, and would put his spirit in them, and cause them to live, and bring them into their own land, and join them with *Judah*, and cause the whole Twelve Tribes to become one nation.

But there is no necessity for interpreting the first part of the chapter to mean a proper, or bodily, but rather a political resurrection; because God has explained the bones to mean the whole house of Israel, whose bones are dried, that is, their hopes are lost, and they seemingly as much cut off in their own and others' sight, from any expectation of ever possessing their land again, as though they were actually in their graves. But how deplorable soever their present situation may be, and however unlikely their return may be thought, *nothing is more plainly revealed in the Bible* than that all the tribes of Israel shall return and possess their land; and shall be one people and nation forever, no more to be divided into two kingdoms at all;—and that God will save them out of all their dwelling-places wherein they have sinned, and will cleanse them, and they shall be a holy people, who shall walk in the ways of God, and keep his commands, and shall be his people, and he will be their God, from that time forth, and to the end; and David shall be raised up to be their king, and his seed shall be rulers over them; and *Jehovah*, that is, Jesus, shall dwell personally in his sanctuary, which shall be in the midst of them, for evermore, or to the end of that age. And as for the difficulty of distinguishing the twelve tribes apart,—which some make so great a handle of against the prophecies, if it is only observed that their settlement, in the order as described by the prophet, shall take place under the immediate direction of Jesus, as their first settlement did under his great type and figure, the valiant Joshua; the whole difficulty vanishes immediately. For though it would be impossible for all the men on earth to distinguish and separate the tribes, yet it will be easy to Him who has power to raise the dead. The glorious Messiah, who is so frequently called *Jehovah* in the prophecies, can easily perform all these wonders.

But that the tribes shall be so separated and distinguished; is evident by the following division of the land for an inheritance to all the twelve tribes; which

division is entirely different from that which took place in Joshua's time, yet was expressly declared by the Lord to the prophet Ezekiel: and remains certainly to be fulfilled, as no such hath ever yet had the shadow of an existence.

"Thus saith Adonai Jehovah; This shall be the border whereby ye shall inherit the land, according to the Twelve Tribes of Israel; Joseph shall have two portions. And ye shall inherit it one as well as another; the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for an inheritance. And this shall be the border of the land toward the north-side: from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Borothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the course of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath: and this is the north-side.

"And on the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea; and this is the east side.—And the south side southward, from Tamar even to the waters of strife in Kadesh, the river, to the great sea: and this is the south side southward.

"The west side also shall be the great sea, from the border, till a man come over against Hamath: this is the west side.

"So shall ye divide this land unto you, according to the tribes of Israel.—And it shall come to pass that ye shall divide it by lot unto you, and to the strangers that sojourn among you, who shall beget children among you: and they shall be unto you as born in the country among the children of Israel: they shall have inheritance with you among the tribes of Israel. And it shall come to pass that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith Adonai Jehovah."

We observe in the words above read, the following circumstances.

1. An *absolute* promise of God, that the Twelve Tribes shall again possess the land which God lifted up his hand to give to their fathers: it must be again divided to them, and they shall inherit it, who have been so many ages cast out of it.

2. The division of the children of Joseph into two tribes by Jacob in his blessing, was according to the mind, and by the direction of God, and shall be continued under the reign of Christ, and in the new settlement of the land.

3. God hath not forgotten the oath he swear to Abraham, Isaac, and Jacob, to give the land described to them and their posterity for an everlasting possession; and though for a long time they have been banished for their iniquities (as was threatened by Moses) yet the covenant stands firm, and cannot be abrogated, being commanded to a thousand generations; and the promises are absolute, and cannot fail: not all the powers on earth can prevent the chosen tribes from returning to and possessing the promised land, according to the prophecies.

4. The boundaries of the land are the same as those given in Num. xxxiv. 1-10, only the Lord to Moses first describes the south border, then the west, and next the north, and lastly the east border; but to Ezekiel he first describes the north border, then the east, next the south, and last of all the west.

But there is not the least real difference; the Mediterranean, or great sea, is the west border; the land of Hamath and Damascus, the north; the sea of Galilee, the river Jordan, and the salt sea, the east; the wilderness of Kadesh, &c., the south border. But though the limits of the land are the same precisely, to prevent our mistaking the place and country; yet the division of it to the several tribes is very different, to prevent our mistaking the time, or accommodating it to any other event; and to make the prophecy so very remarkable, as that when it comes to be fulfilled it may be as evident as the sun in the

firmament, beyond the possibility of a doubt; and at every step we go on this ground shows us that it hath never been accomplished; so the amazing exactness of the whole account will no doubt be wonderfully justified by the corresponding events.

5. We have the pleasure to find in this new division (different from what it was before), that the land shall be divided as well to the strangers that shall sojourn among the tribes, as to the tribes themselves; and not only so, but the strangers shall have the great indulgence to choose their inheritance where they please. This is a wonderful kindness, and plainly shows that at the time of this division there shall be great friendship and harmony subsisting between the Israelites and other nations.

6. It is very remarkable that though the exact situation of each tribe is expressly pointed out, yet that it is declared at the same time that the land shall be divided by lot! Who but God would point out the possession of each tribe, and then leave the whole to be decided by such an apparently casual method as the casting of a lot? None but a being of infinite wisdom, and of universal power, who can order and control all things according to his pleasure, could possibly inspire men to predict the situation of the tribes without hesitation, and then leave the matter to lot, and cause it in every instance to be decided exactly according to the prediction. But strange and impossible as this may appear, there was something like it in the former division of the land; for Jacob in his blessing foretold that Simeon and Levi should be divided in Jacob and scattered in Israel: and how remarkably was this prediction fulfilled! For Levi was scattered in all the tribes, and Simeon had a possession within the tribe of Judah's inheritance: and the Jews have a tradition that the Simeonites being much straitened in their inheritance, not only went, as we read (1 Chron. iv. 39, &c.) to seek new habitations, by which they were constantly divided from the rest of the same tribe; but great numbers of them were neces-

sitated to seek a subsistence among the other tribes, by instructing their children.

Of Judah it was prophesied, that his eyes should be red with wine, and his teeth white with milk; that is, that his inheritance should be the mountainous part of the land of Canaan, proper for the cultivation of grapes, and the pasturage of milch kine: which was exactly the case, even though his possession was given him by lot.

Of Zebulon it was said that he should dwell at the haven of the sea, and should be an haven for ships, and that his border should be unto Zidon: and accordingly when the lot came up for his possession, it extended from the sea of Galilee to the Mediterranean, where they had commodious havens for ships. How wonderful it was that Jacob should foretell the situation of several tribes that were determined by lot hundreds of years afterwards! But he was inspired infallibly in what he said, and God directed the lots exactly to coincide with the predictions.

But here in the prophecy of Ezekiel, the situation of every tribe is foretold, and yet all shall be determined by lot. When this comes to be accomplished, it will make the matter very public; and the wisdom of God, and his foreknowledge, and his superintendence, will be abundantly manifested, and the truth of prophecy will shine most gloriously!

But we come now to the new division of the inheritance to the Twelve Tribes.

Ezek. xlvi. 1, "Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath; Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan."

Some are of the opinion, and I find Mr. Wesley adopts it, that the whole tribe of Dan, which sprang but from one family, was entirely destroyed for idolatry very early; forasmuch as no mention is made of that tribe in the first of Chronicles, where the genealogy of the rest of tribes is reckoned: and this tribe is also omitted in Rev. vii., and

none are mentioned as sealed out of it. But here Dan is the very first named tribe, a plain and direct proof that it never was wholly destroyed. This tribe, mentioned last in Joshua, is first in Ezekiel; so that the last is literally here the first. We plainly see that the vulgar notion of one lost tribe is a mere fiction; all are preserved by God still in existence, and shall in due time possess the land.

"Verse 2. "And by the border of Dan, from the east side unto the west side, a portion for Asher."

Asher was the last but two that received an inheritance in Joshua's time, but here it is the second.

It may be here observed once for all, that the possessions of the several tribes lie parallel one to another, and run across the land, each bounding on the Mediterranean, or great sea, west; and most of their eastern boundaries are waters; as the sea of Galilee, the river of Jordan, and the lake of Sodom. The length of each possession is according to the breadth of the land, and consequently varies; but the breadth of each inheritance is precisely the same.

Verse 3. "And by the border of Asher, from the east side even unto the west side, a portion for Naphtali." This tribe was the last but one that received an inheritance in the days of Joshua, but shall be the third in order beginning from the north side. The inheritance of Naphtali lay in a very different form before, having Zebulon on its south, and Asher on its west border: but the great Proprietor of the country, who hath once divided this land unto the tribes, and will divide it again, has thought proper to vary the form and situation of each inheritance, though all are included within the old bounds; that so by the divisions being different, his right of disposal might appear, and that the different periods might be strikingly marked by these great variations.

Verse 4. "And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh." All that are the least acquainted with Scripture know that in the former division of

the country, the tribe of Manasseh was divided; half the tribe having their possession on the eastern side of Jordan, with Reuben and Gad; and the other half in the land of Canaan.

Verse 5. "And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim." Manasseh and Ephraim, the two sons of Joseph, shall have each a portion; and thus Joseph shall have two portions, according to the special direction of the Lord; and these portions shall lie contiguous to each other.

Ephraim shall renounce all connection with idols, and shall no more envy Judah, nor be that fierce, jealous, warlike, lordly people, as formerly. Ephraim, in the division from the house of David, was the leading tribe, and most of the kings of Israel were Ephraimites; so that Ephraim, by a figure, is frequently put for the whole of the Ten Tribes. Ephraim was rejected and cast off by God, and threatened with great destruction for idolatry and other crimes; and the name is not mentioned in Rev. vii. among the sealed; yet God, whose mercy is great, still remembers Ephraim with great kindness and affection, and says:

"I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art Jehovah my God. Surely, after that I was turned; I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth? Is Ephraim my dear son?—is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith Jehovah."—Jer. xxxi. 18-20.

"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together. I will not execute

the fierceness of mine anger; I will not return to destroy Ephraim: for I am God, and not man; the Holy One, in the midst of thee; and I will not enter into the city." Hosea xi. 8, 9.

By these words we may plainly perceive, that though God gave Ephraim up, and cast Israel off, yet he never made an utter end of any of the tribes, as he did of Sodom and Gomorrah, Admah and Zeboim; because he not only declared that he would not wholly destroy them, but hath expressly promised to bring them again, and place them in their own land.

"And I will strengthen the house of Judah, and I will save the house of Joseph; and I will bring them again to place them; for I will have mercy upon them: and they shall be as *though* I had not cast them off: for I am Jehovah their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as thro' wine, yea, their children shall see it, and be glad; their heart shall rejoice in Jehovah. I will hiss for them, and gather them; for I have redeemed them, and they shall increase, as they have increased. And I will sow them among the people; and they shall remember me in far countries, and they shall live with their children, and turn again, I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. And I will strengthen them in Jehovah, and they shall walk up and down in his name, saith Jehovah." Zech. x. 6-12.

These are glorious promises indeed, respecting the most degenerate of all the tribes of Israel, and that tribe that was the most severely threatened; (see the prophecy of Hosea) yet God, for his name's sake, would not cut it off, but hath made many great and precious pro-

mises to that tribe in particular, and to the Ten Tribes, as comprehended under that general name of Ephraim.

Let me here observe once for all, that it is abundantly declared in the Prophets, that greater miracles shall attend the return of the whole body of the tribes from their long dispersion, than happened at their coming out of Egypt, even so as to cause their former deliverance by the hand of Moses, to be forgotten in comparison of this. It is said, "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things."—Micah vii. 15.

"And Jehovah shall utterly destroy the tongue of the Egyptian sea; that is, the part of the Red Sea that was divided for Israel to pass over, when they came out of Egypt, shall be utterly destroyed, and turned into permanent dry land; and shall so remain, as a standing proof that this prophecy is fulfilled.

"And with his mighty wind shall he shake his hand over the river, and shall smite it in the 7 streams, and make men go over dry-shod." That is, the River Nile, shall, by the power of God, be divided, as Jordan was of old, to make a way for Israel to return. And also the water of the great river Euphrates shall be dried up for the same purpose.

"And there shall be an highway for the remnant of his people which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isa. xi. 15, 16. See also Rev. xvi. 12.

The wonders of this grand deliverance, and the deliverance itself, shall be so much greater and more desirable than their former deliverance from Egypt,—that "they shall no more say, Jehovah liveth, that brought up the children out of the land of Egypt; but Jehovah liveth, who brought up, and who led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. xxii. 7, 8; see also Jer. xvi. 14, 15.

God "will allure Israel, and bring her into the wilderness, and will speak com-

fortably unto her, and will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egpt." Hosca ii. 14, 15.

O glorious day! when shall it arrive? "Oh! that the salvation of Israel were come out of Zion! When Jehovah bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Ps. xiv. 7; liii. 6.

It is said of Ephraim, "They shall increase as they have increased." And I apprehend that the tribe of Ephraim in particular, shall increase abundantly, above their brethren of Manasseh; or else I cannot see how Jacob's blessing to Ephraim can ever be known to be fulfilled: for when Jacob laid his right hand on Ephraim's head, who was the youngest; Joseph sought to remove it, and place upon Manasseh's head, saying, "Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."—Gen. xlviii. 18, 19. But I am not able to find any light from Scripture sufficient to assure me that this prophecy was ever yet fulfilled: for though at the time of their coming out of Egypt, the men of Ephraim were 40,500, while those of Manasseh were only 32,200, 8,300 less; yet when they were numbered again,—Ephraim's sons were only 32,500, while those of Manasseh were 52,700, 20,200 more than their brethren, the Ephraimites: neither do I find that Ephraim ever after exceeded Manasseh in numbers. And half the tribe of Manasseh had an inheritance on the other side Jordan, larger than Ephraim had in the whole; consisting of all Bashan, and half Gilead, and all the towns of Jair, which are in Bashan, threescore cities: see Joshua xiii. 29–31. "And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were

on the other side Jordan." Joshua xvii. 5.

Neither do we ever find that Ephraim prevailed over Manasseh afterwards, either in numbers, extent of possessions, or in war; on the contrary we find, that in the days of the judges, Jeptbab, a Gileadite of the tribe of Manasseh, being insulted by the Ephraimites, gathered his brethren, and slew 42,000 Ephraimites at one time. Judges xiv. 1-6.

Thus, if we look to past events we shall be put to it to prove Jacob's prophecy true; but if we believe the Scriptures, that God will bring Ephraim again, and place that tribe in the land of Canaan, and cause it to increase, so as to possess Gilead and Lebanon, and multiply the children of Ephraim so that place shall not be found for them; then Jacob's prophecy may be amply accomplished.

Give me leave here to observe, that though at the first return and settlement of the tribes they shall all be placed in the land of Canaan, between Jordan and the Mediterranean, which land shall be then more than sufficient for them; yet when they come to increase they shall break forth on the right hand and on the left, shall spread on every side, and shall cause the waste cities to be inhabited, and shall raise up and repair the desolations of many generations.— See Isa. liv. 2, 3; lxi. 4.

So that finally, before the end of the Millenium, they shall possess all that vast country which God promised to Abraham, Gen. xv. 18-21. "From the river of Egypt to the great river, the river Euphrates;" which none will pretend they have ever yet actually possessed.

The same is mentioned by Moses, Deut. i. 7, 8; xi. 24. And after he had separated three cities of refuge on the other side Jordan, he ordered them to separate three more when they came into the land of Canaan, which they did: but besides, he adds these remarkable words: "And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy

fathers: if thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities more for thee besides these three." Deut. xix. 8, 9. But they did not thus obey God's commandments; God did not enlarge their coasts, nor did he ever give them all the land that he promised unto their fathers, and consequently they never separated the other three cities of refuge. The great country that was promised to Abraham and to his seed, having never yet been possessed by them, still remains to be inherited in the latter days, when God shall cause their captivity to return. All which circumstances prove that all the tribes of Israel are now in being. God knows where, and he will surely return them to their own land,— and fulfill all his promises, in the largest and most extensive sense, which he made to their fathers.

After this long digression into which Ephraim has led me, I return to the division of the land among the rest of the tribes.

Ezek. xlvi. 6, "And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben."

In the former division Reuben had his inheritance on the other side Jordan, from whence he was carried captive, and certainly, as a tribe, has never returned since; but in the glorious Millenium this tribe (as well as the rest) shall be brought back, and placed in the land of Canaan, between Ephraim and Judah.

Verse 7. "And by the border of Reuben, from the east side unto the west side, a portion for Judah."

All that are acquainted with sacred geography know that Judah was settled at the southern part of the land of Canaan, and had the largest possession by far of any of the tribes, extending all along the south border of the country, from the sea or lake of Sodom, to the great sea, or the Mediterranean; and as far to the northward as to touch even Jerusalem itself; which city is sometimes reckoned to Judah, and sometimes

to Benjamin, standing in the borders of both the tribes. This tribe had more than 100 cities with their villages, and a full third of the whole country in its possession: but then the children of Simeon had their inheritance wholly within that of the tribe of Judah.

God had wise designs, no doubt, in giving Judah so large an inheritance, extended across the whole land, and having no other tribes to the southward, westward, nor indeed to the eastward on this side Jordan, or rather on this side of the lake of Sodom, which was all the length of it their eastern boundary, as the Mediterranean was their western. The Lord not only foresaw that Judah would be the largest and the royal tribe, but that the other tribes, except Benjamin, would revolt and set up a separate kingdom, and therefore Judah had one-third of the country, that so it might not be swallowed up by the rebellious tribes; and the inheritance of Benjamin joined that of Judah, that these two tribes might the more easily unite their forces, withstand their enemies, defend themselves, and the holy City and Temple, which stood between them as a bond of union.

But in their future settlement, those causes will exist no more; for the 12 tribes are never to become two nations again, and there are to be no contentions among them; Ephraim shall not envy Judah, neither shall Judah vex Ephraim any more. Judah will only have a common portion, as I may call it; and yet when the situation of it is considered, it is the choicest portion of all the tribes, having Reuben on the north, the Mediterranean on the west, Jordan on the east, and the holy portion, wherein the sanctuary shall stand, on the south. Who would not wish to dwell with Judah at that time?

After the possession of Judah comes the holy portion, the extent of which I have before considered. The whole extent of the holy portion is an exact square, taking in the possession of the city; so that neither the sanctuary nor the city stand in the possessions of any of the twelve tribes.

The portion of the prince are those pieces of land that are cut off on the east and west sides of the consecrated square. The square itself is divided into three parts; the north division is for the priests, the sons of Zadok, who shall all live together, and not be scattered through all the tribes as before; and the sanctuary shall be in the midst of them. O happy people! O happy priests! to have the Lord dwell among them! O glorious portion indeed!

The middle division through which the holy river shall run, is for the Levites. This, from its situation between the sanctuary and the holy city, and being blessed with the healing stream of the river running from the sacred house, must be one of the most delightful spots that ever was seen—far exceeding, if possible, the garden of Eden itself.

The southern division is a portion for the city. Cast your eyes on the map, and you will see all these divisions explained at once. But I must pass to mention the inheritance of the rest of the tribes.

Verse 23, "As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion."

Little Benjamin shall not be forgotten, but shall have a lovely and a very pleasant portion in the land. There shall be little Benjamin with their ruler, as well as the princes of Judah with their council, who shall join to bless God in the congregations, even the Lord, from the fountain of Israel.

Benjamin shall not then be that fierce and warlike tribe as Jacob described him to be, but, "*The beloved of the Lord shall dwell in safety by him,*" as Moses declares, Deut. xxxiii. 12.

In the former division Benjamin's portion joined to Judah's on the north, but in the future division these tribes shall be separated by the whole breadth of the holy portion, (more than 50 miles) Judah lying on the north, and Benjamin on the south, having the holy portion between them. O happy tribes, who shall only be separated by what will unite them more firmly!

Verse 24, "And by the border of Ben-

jamin, from the east side unto the west side, Simeon shall have a portion."

Though Simeon was as it were cursed by Jacob, and wholly omitted by Moses in the blessing he gave the tribes before his death, and had no inheritance, but only a part of Judah's portion; yet, in the next division of the land, this tribe shall in no wise be forgotten, but shall have a possession by itself, as large and full as Judah, and, by the way, considerably more so: for *though* all portions shall be of the same breath, yet they will differ in length, according to the breadth of the land: for each portion shall extend across from the east side unto the west side; all shall bound on the Mediterranean west; so that all shall have an equal quantity of sea coast.

Verse 25. "And by the border of Simeon, from the east side unto the west side, Issachar a portion."

Issachar had a pleasant land before, and he delighted in rest; and thus quietly became a servant to tribute: but under the government of the Lord, this tribe shall enjoy a much more pleasant land, and a far more perfect state of rest, without being under the least oppression or exaction. Its situation will be in a different part of the land from what it was before; for Jordan was its border before, but hereafter the Lake of Sodom shall be its eastern boundary, as also of all the five southern tribes. But O, how different will this lake be in that time from what it is now, or ever hath been! Instead of being a deadly bituminous lake, wherein nothing can live, its waters will be healed, and will be full of fish of the best kinds, as the fish of the Mediterranean, exceeding many; only some marshes and miry places will remain as proofs and specimens of what the whole now is, lest any should deny the truth of history or prophecy.

Verse 26. "And by the border of Issachar, from the east side unto the west side, Zebulon a portion."

Zebulon is placed here in a very different part of the land from that where his lot fell in the days of Joshua; tho' Zebulon may as truly be for an haven of ships as formerly; his coast shall be

at the same great sea on the west; but instead of being almost at the north part of the land, he shall be almost at the south; and in the room of the beautiful lake of Gennesaret for his border, he shall then be bordered on the east by the lake of Sodom, which shall then be more beautiful and pleasant than ever the sea of Galilee was; and be as full of fish; and being much larger, shall be more frequented. There the princes of Zebulon shall delight themselves with the abundance of God's goodness, and shall praise his name.

Verses 27, 28. "And by the border of Zebulon, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamer unto the waters of strife in Kadesh, and to the river toward the great sea."

Gad was one of the tribes that had their inheritance on the other side of Jordan, in Joshua's time: but in the future settlement, this shall be the frontier tribe, and possess the southern part of what formerly belonged to Judah.—But O how changed shall that wilderness be, in those days!

The blessing of Moses to Gad is very remarkable, and perhaps is yet to be fulfilled.

"And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver was he seated. And he came with the heads of the people; he executed the justice of Jehovah, and his judgments with Israel."—Deut. xxxiii. 20, 21.

Jacob in his blessing says, "Gad, a troop shall overcome him: but he shall overcome at the last." Gen. xlix. 19.

Gad has been overcome, and carried captive many ages ago: but I cannot see how Gad can overcome at the last, unless the captivity of this tribe be returned, as well as that of the tribe of Judah; certainly Gad can never overcome, if Gad is not in being. The very expression, *that Gad shall overcome at the last*, implies, that however long his enemies may

prevail against him, he shall at last be victorious over them. But if the captivity of God is never returned, and that tribe is never heard of more, then Jacob's blessing may be quite reversed.—In that case, it might be said with truth, that however victorious God might be over his foes for a season, that finally they should prevail over him, overcome him, and he should never more exist as a distinct tribe. But as the prophecy of Jacob shall be certainly fulfilled, it is evident that the tribe of Gad shall be restored to a condition far more flourishing than ever it enjoyed; and shall, with the rest of the tribes, be planted in the promised land, no more to be pulled up, or carried captive, for ever.

Verso 29. "This is the land which ye shall divide by lot into the tribes of Israel for inheritance; and these are their portions, saith Adonai Jehovah."

As this was a prophecy in the days of Ezekiel, it could not have the least allusion to any event that had happened; and as no such division by lot hath ever taken place since, it is evident that the whole remains to be fulfilled—but shall all be certainly and exactly accomplished in the time of our Savior's reign on earth.

We may be as sure that this land will be thus divided among the twelve tribes, as though we saw it fulfilled before our eyes: for God hath spoken the word, and it cannot fail. He hath said, "This is the land which ye shall divide by lot unto the tribes of Israel for inheritance;" and he that calleth things that are not as though they were, has declared these divisions to be the portions of the tribes; and least any should dispute the fulfillment of the prophecy on account of its improbability, God adds two of his names to confirm his words, Adonai Jehovah saith it shall be so; and this is a sufficient answer to all objections. What he hath said, shall be done, what he hath promised, he will perform.

Here I rest the matter: If God's words are literally true, I have not the least doubt of Israel's redemption, and return to the promised inheritance; and the season long waited for shall come at

last: which may the Lord hasten in his own good time!

Foreign Movements.

MINK, (Russia).—The Emperor receiving the officers, nobility and Hebrew merchants the 5th ult., during his sojourn in this city, all of whom he received with distinguishing kindness, asked the latter concerning their schools and charitable institutions. Being informed of their condition, the next day he paid a visit to the hospital, inspected every department thereof, and left there 200 silver roubles for one wounded man and a wounded boy who was in the hospital. The Emperor assured the Israelites that their condition would gradually improve under his sway, encouraged them to improve their schools, and gave them to understand his best intentions.—*The Israelite*.

RAILWAY MANIA IN RUSSIA.—For some months past there has prevailed in St. Petersburg, and all Russia, a perfect railway mania, which has assumed all the infatuation which ruled England under King Hudson [a great English railroad speculator]. The mania has, as was the case in England, for chief promoters, sharp, energetic men of business, (their names figure in all the schemes, including that of the company connected with Villa Franca question,) and for principal instigators, the aristocracy of the land.—*Exchange Paper*.

[These facts are suggestive. Russia is extremely vulnerable, in a military point of view, especially in aggressive warfare, without the means for the rapid transmission of troops to great distances; and this was one of the main causes of her defeat in the late war. Sensible of this defect she concludes peace, her warlike ruler is removed, and gives place to a mild and peaceful successor, who has since directed his attention to the internal development of the country of which the above railroad movement is a part. Cotemporary with this, in the same country, and in fact, in nearly the whole of Europe, is the gradual loosening of the bonds of oppression, which have

weighed so heavily upon Israel during their modern dispersion. They will probably turn their faces in a measure to the land of their inheritance, and proceed to erect the "unwalled villages" of Ezekiel's prophecy. While this is accomplishing, Russia will have completed her work of preparation, and appearances indicate that another will occupy the seat of power, a "king of fierce countenance," who will fulfill the Gog mission, *which will only terminate with the coming of the King of Israel, Lord of lords, and King of kings.* In the meantime the powers are preparing "to play their parts, as the following shows:— S.]

ARMAMENT IN EUROPE.—Mr. Walsh, writing from Paris to the Journal of Commerce, under date of the 14th ult., says:

"The British government is fortifying all the exposed coasts of the United Kingdom; that of France has just launched at Cherbourg an 'iron-sided frigate, and has others on the stocks.—The Trieste Gazette announces that by order of the Emperor of Austria, the effective of the Imperial fleet is to be 3 ships of the line, of from 100 to 120 guns, with machinery of 1000 horse power; 12 frigates, of which 6 are to carry 60 guns; 3 of the second class, of 50 guns; 6 corvettes of the largest class; 2 sailing frigates and 2 corvettes with propellers; two transport ships that may be armed in time of war; 8 gun boats, &c. All the governments that have sea-coast and ports are engaged in rendering themselves naval. A Russian squadron is expected at Toulon. The British press calculates that in another year France will possess 40 screw line of battleships. It deserves to be remarked that, while there is a general increase of land and sea armaments, all the powers profess the strongest desire and firm intention of durable peace; and we may believe them. They are not less earnest in promoting internal improvements of every description."

PALESTINE.—According to Dr. L. A. Frankel there are now 10,639 Hebrews in the Holy Land; 5,000 in Damascus;

180 in Beyrout; and 240 in three other places.

The Mourner.

O, ye mourners! Seek ye a balm for your souls—a cordial for your loneliness? Let me proclaim it unto you. Ye are not ignorant of it, I trust, but let me apply that in which you already place your confidence. The God of heaven knows your sorrows, repair you to his throne, and toll your simple tale of woe. Then cast your burden on *Him*—He will heal it. Think not that you are beyond *hope*. You would be if there were no God of love and pity; but while Jehovah and his Anointed lives, and a throne of grace stands erected, the mourner need not despair! Amen. R. V. L.

North Augusta, C. W.

THE CITY OF JEDDO, THE CAPITAL OF JAPAN.—The city of Jeddo is said to be without exception, the largest city in the world. It contains 1,500,000 dwellings, and the unparalleled number of 5,000,000 of people. Some of the streets are 32 English miles in length. The commerce of Japan is immense, and the sea along their coast is covered with their ships. Their vessels are laden in the southern portion of the empire with rice, sea-coal, tobacco, silk, cotton and tropical fruits all of which find a market in the north, and then return with corn, salt, oil, isinglass and other productions of the north, which find a market in the south.

THE WEIGHT OF A MILLION IN GOLD.

—We are indebted to a gentleman who occupies a prominent position at the U. S. Mint in this city for the following reply to the question, "What is the weight of a million dollars in gold?" The weight of one million of dollars of the United States currency in gold is 53,750 Troy ounces. This makes 4,489 pounds 2 ounces, or nearly two tons and a quarter reckoning 2000 lbs. only to each ton.—*Phil. Inquirer.*

Improve the moral feelings.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., DEC. 1, 1858.

Exposition of the Apocalypsc.

(Continued from page 326.)

Chapter i., verse 7. *Behold,*] Yo kings and potentates who have oppressed the earth by your unjust rule—ye priests who have corrupted the word of God, and persecuted and caused to be slain his children: ye great and mighty, rich, free and bondmen of the earth, behold and tremble at the fearful doom that awaits you at the coming of the Son of man; but you who love, are ready and patiently waiting for his coming, *behold* with joy the near approach of that great and glorious event.

He cometh] "Himself," (1 Thess. iv. 16), personally, that "same Jesus" (Acts i. 11,) who ascended into heaven. He will come to give eternal life to all his saints, and to reign with them on the earth. He will come, not alone as the babe of Bethlehem, but the all-conquering King,

With clouds;] Or with all the holy angels, "with a shout, with the voice of the archangel and the trump of God."

And every eye shall see him,] For his coming will be visible as the lightning in the heavens.

Even they who pierced him:] viz.: the Jews, who by wicked hands crucified the Lord of glory,

And all the kindreds of the earth shall wail because of him.] Not the saints, for they will rejoice—but the ungodly and unbelieving, especially the Jews who will be at Jerusalem, to which place the Lord will descend with all his saints, who will previously have been caught up to meet him in the air. 1 Thess. iv. 16, 17; Zech. xii. 10-14; xiv. 4, 5; Matt. xxiv. 30.

Even so, amen.] So let it be, for thus it will and should be: it is right that he whose right it is, should come and reign over the earth.

Verse 8. *I am Alpha and Omega,*]

Which expression is explained in the next sentence thus,

The beginning and the ending,] As *alpha* is the beginning, and *omega* the ending of the Greek alphabet, so God is the originator and the perfecter of the work of redemption. That he is able to accomplish all of his wise designs, he declares in the next expression, viz.:

Saith the Lord, which is, and which was, and which is to come, the Almighty.] He is infinite in wisdom, goodness and power, and will therefore fulfill his word. For further light on this expression, see our comments on verse 3.

Verse 9. *I John, who also am your brother,*] I am a son of God, by virtue of being united to Christ, by faith in and obedience to the gospel, and am therefore a brother of all who have thus been made sons and daughters of God, and am not ashamed to own my relation to Him and them. He was not only a brother, but glorified in being a

Companion in tribulation.] Of the suffering disciples of Christ, well knowing that in order to have a part with them in

The kingdom] He must willingly partake of their sufferings; to do which acceptably to God, he must share largely in the

Patience of Jesus Christ,] For it is "through much tribulation" that the kingdom will be obtained. John was in the kingdom in the same sense that he was a king and a priest (verse 6) viz.; not in fact; but by right, by heirship. This patient, suffering companion and beloved brother John

Was in the isle that is called Patmos,] Which is situated in the *Ægean* Sea, is about 20 miles in circumference, and is one of the most barren islands in the Archipelago. He was banished to this lonely retreat by Domitian, about A. D. 96,—not for the commission of any crime, but

For the word of God, and for the testimony of Jesus Christ.] What blind infatuation on the part of the persecutors of John! They seemed to think by such acts as these against the disciples of Christ,

that they would banish the word of God and the testimony of Jesus Christ, from the earth. But God has made their wrath to praise him. "The blood of the martyrs has been the seed of the church:" the more they have been persecuted, scattered and slain, the more widely and rapidly has the truth spread. And instead of accomplishing their wicked designs in the banishment of John to the isle of Patmos, his enemies thereby placed him in a very favorable position to receive one of the most wonderful revelations from God, which he has ever revealed to his church.

Verse 10. *I was in the Spirit*] Though the proud emperor of Rome banished from his presence, the humble apostle, he was nevertheless honored with the presence of the Governor of the Universe, who counted his servant worthy of being the honored medium through whom to reveal the hidden mysteries of his purpose to his church. Hence he conferred the spirit of prophecy on the beloved John.

On the Lord's day,] The first day of the week, the memorable day on which the Lord Jesus rose from the dead, and which the early Christians celebrated by social prayer, praise, exhortation, reading the Scriptures, teaching, breaking bread and contributing of their substance to the wants of the needy among them. Doubtless John in his banishment did not forget this memorable day, but celebrated it in spirit and in fact, as far as he was capable of doing it. Hence he was in a suitable frame of mind for this revelation to be given to him.

And heard behind me] Unexpectedly, that which he was neither looking for, nor seeking,

A great voice as of a trumpet] Loud, distinct and commanding:

Verse 11. *Saying, what thou seest*] In vision, pertaining to the past, present, or the future,

Write in a book] That the things revealed may be correctly communicated to the saints for their spiritual good. We omit the expression, "I am alpha and omega, the first and the last and," in this

verse, because "this whole clause," says Dr. Clark, "is wanting in A B C thirty one others; some editions, the Syriac, Coptic, Ethiopic, Armenian, Slavonic, Vulgate, Arethas, Andreas, and Primasius, Griesbach has left it out of the text."

And send it unto the seven churches which are in Asia;] That through them it might be transmitted to all the churches, as there were many other churches in Asia Minor, where those seven were, and in other parts of the world.

Unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.] To these favor'd churches the heavenly voice directed John to send this book.

Verse 12. *And I turned to see the voice that spake with me.*] It commanded the immediate attention of the wondering disciple, who eagerly turned to learn from whom the voice proceeded.

And being turned, I saw seven golden candlesticks.] Or more correctly, seven golden lamps, which we are told in verse 20, "are the seven churches."

Verse 13, *And in the midst of the seven lamps.*] Or the seven churches, or in other words, Christ is with his people by his living word, his ordinances, and angels who are ministering spirits, to instruct, comfort, lead, protect and save—

One like unto the son of man,] The angel who showed John these things (Rev. i. 1; xxii. 16,) represented and spoke in the stead of the Son of man, on this occasion. Who

Was clothed with a garment down to the foot,] A representation of the sacerdotal robe of the Levitical high priest.—Ex. xxviii.

And girt about the paps (or breasts) with a golden girdle.] Like the girdle worn by the Jewish high priest, which denotes truth, purity and the sacerdotal authority of him who wore it.

Verse 14. *His head and his hairs were white like wool, as white as snow.*] Indicating perfection of purity, and glory of the Son of man.

And his eyes were as a flame of fire,] Indicating that nothing is hid from him; the darkness and the light, the past, present and the future, are the same to him.

Verse 15. *And his feet like unto fine brass,*] Denoting stability and durability, as brass is said to be "the most durable of all metallic substances."

As if they burned in a furnace:] Denoting the excelling brightness of glory of this wonderful person; for the flame which rises from burning brass is said to be the most brilliant and vivid of all flames arising from material substances.

And his voice as the sound of many waters.] Majestically great and melodious, above all other voices, excepting his Father's, which ever saluted mortal or angelic ears.

Verse 16. *And he had in his right hand seven stars:*] Which are said, in verse 20, to be "the angels of the seven churches." As the word *angels*, in this instance, means the messengers, ministers, or elders of the churches, and as these stars appear in this vision in the right hand of the Son of man, and as right hand denotes power, the important truth taught by the figure is, that all true ministers of the Gospel are guided and upheld by the power of Christ.

And out of his mouth went a sharp two edged sword!] viz.: the word of God, which is "the sword of the spirit," "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and joints and marrow, and is a discerner of the thoughts and intents of the heart."—Eph. vi. 17; Heb. iv. 12. It is not only the power of God unto salvation to all who believe and obey it (Rom. i. 16) but the devouring sword of "his mouth," by which he will "smite the nations," in the great day of his wrath. Rev. xix. 15.

And his countenance was as the sun shineth in his strength.] As the sun is the light, life and glory of the natural, so Christ is the life, and glory of the world—there is a fullness of the divine perfections in him, as there is a light from the un-

clouded sun when it shines in its meridian strength.

Verse 17. *And when I saw him,*] In the effulgent glory herein described, and though John had been partially prepared by the voice "behind him" to behold something uncommon, yet the vision so far exceeded in majestic greatness and burning glory, his expectations, or what he was able to bear, as he says,

I fell at his feet as dead.] Isaiah and Daniel were deprived of their strength, on beholding similar visions. Isa. vi.; Dan. x.

And he laid his right hand upon me,] To strengthen the prostrate and greatly fearing and beloved John, at the same time,

Saying unto me, Fear not;] He who had preserved the life of John from the rage of his persecutors, and had chosen him through whom to give this revelation to his church, could strengthen him for the accomplishment of this great and important work; for he says,

I am the first and the last:] "The author and finisher of our faith," its Alpha and Omega—he has power and will therefore perfect what he has begun to perform.

Verse 18. *I am he that liveth,*] And it is therefore his highest pleasure that his disciples shall live also.

And was dead;) But had been raised to life by his Father, and become the first fruits of the righteous dead, thereby giving the strongest assurance that they will be raised from the dead also.

And behold) Let all the world, especially the children of God, hear, understand and believe that

I) Jesus of Nazareth, the Son of God, "who was crucified, dead and buried," as he here affirms,

Am alive forever more.) Death has no more dominion over him; for he has conquered this enemy of man.

Amen;) So let it be. As it is now said of their glorious Lord in this respect, the same will be true of his saints, for through him they too will triumph over death and the grave, saying, "O death, where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 55.

And have the keys of hell (the grave)—and of death.) He has power to raise his sleeping saints from death to eternal life. In view of all these things, well might he say to searing, prostrate John, and to all his humble, trembling disciples,—“Fear not,” but be strong in faith, for because your Lord and Master lives, you will live also.

Verse 19. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,*) Embracing things past, present and future, which pertain to the visions of this book.

Verse 20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest, are the seven churches.) That is, these stars and candlesticks, or golden lamps, represent the churches of God and their ministers.

In concluding our comments on this chapter, we deem it necessary to remark,

1. That this book is highly symbolical in its character: it is chiefly written in the language of figures taken from objects visible and invisible, real and imaginary. God, Christ and angels are symbolically used in this book; also the sun, the moon, stars, the atmosphere, winds, clouds, lightning, thunder, rain and hail, are used in the same manner. The earth, sea, islands, ships, mountains, rivers, fountains, trees, vegetation, cities, earthquakes, famine and pestilence have their place in the symbolical language of this book. Beasts, real and imaginary, domestic and wild, and terrible, rising from the sea, or from the bottomless pit, fowls of the heavens, fish of the sea, and the great red and terrible dragon, appear in this panoramic scenery. Kings and dynasties, captains and their armies, battles fought and victories won, rivers of blood and cities in ruins, rich and poor men, the bond and the free, men and women, the small and the great, the good and the vile, harlots and virgins, are figuratively used in this wonderful book.

Trumpets of war, and of the gospel, harps of joy, bitter wailing and songs of rejoicing, with many other things too numerous to name, have a place in these visions. The Jewish tabernacle and temple, the outer and inner courts, the ark, the golden and brazen altars, the brazen sea, the high priest in his sacerdotal robe, burning incense in the golden censer before the throne, or ark of the covenant,—hold a conspicuous and very important position in the symbols of this book; therefore he who would understand it in all its harmonious parts, must become thoroughly acquainted with the figurative language in which it is written.

2. A very important part of this symbolical scenery is made up of the types from the Mosaic constitution of things: they are used in the *same order* in these visions, in which they stand in the original law of types. In the first chapter of this book we see the representation of the Jewish high priest in his sacerdotal robe gird around his breasts with his golden girdle. In the eighth chapter, the high priest appears in vision before the golden altar, with a golden censer in his hand, in which he burnt incense before the throne, or ark of the covenant. And in other parts of the book, other representations from the law of types occur. Hence the manner in which these Levitical types are used in these visions constitute them a kind of *double figures*; to understand the true import of which, we must trace the figures from the visions of John, *back to the law of Moses, and from thence to their antitypes*, under the gospel dispensation, or in the age to come, as the law of types and antitypes may demand. There is no guesswork in the matter, but the way is plain to him who understands it, the law of typical exegesis will surely lead him to correct conclusions, provided it be strictly obeyed.

3. These double figures appear to constitute the key which unlocks very many, if not all the deep mysteries of this book, as will be seen as we progress in its investigation. By the aid of this class of figures, the time when, and the place where

these visions have their fulfillment are determined. Take for example the wonderful vision of the first chapter. Seven golden lamps are seen. In Ex. xxv 37, these lamps are found among the types of the law of Moses, and that they were typical of the seven churches, or the church of God, is evident from the fact that the revealing angel so applies them.—Rev. i. 20. This locates the vision where the church is located, viz., on *this earth*; for seven of its branches we are told were in *Asia*.

The length of time that this vision covers, is determined by the representation of Christ as the Jewish High Priest. He appears not as the Lamb, being led to the slaughter, nor as Priest-King with his crown on his head, but as high priest in his sacerdotal robe girded with a golden girdle. The Jewish High Priest when thus attired, entered into the most holy place of the tabernacle or Temple, to burn incense before the Lord, while the people were bowed in prayer before the brazen altar, in the outer court. The antitype of which is, Christ our antitypical high priest has entered into heaven itself for his people, as their intercessor, where he will remain until he shall come again, as their King-priest, to reign on the throne of his father David. Hence this vision spans the gospel age, and that it did not begin previous to the commencement of that age, is evident from the fact that Christ says, "I am he that liveth and *was dead*:" the vision then has its beginning subsequent to the death of Christ, and terminates with his second appearing.

With this understanding of this first vision of the Apocalypse, this ground-work of the whole grand scenery, we are prepared to make further advances in the investigation of this book.

(To be Continued.)

There's such a mixture of folly and infirmity in the best and wisest of the human race, that we should be much more thankful for the good we meet with, than disappointed at the bad.

"The American Millennial Association."

Under this name the "Adventists" have formed a publishing association, with the following test of membership:

"Any professed follower of Christ, whose religious character is not called in question, and who can cordially subscribe to the 'Important Truths,' declared by the conference assembled at Albany, N. Y., May 29th, 1845, and published on pp. 301-304 of 'Miller's Memoirs,' Boston Edition, 1853, or as re-affirmed at Providence, in Nov. 1856, may be constituted a life member of this Association, by the payment of a sum not less than \$25."—*Ad. Herald*, Nov. 20, 1858.

This is a human test, for the sentiments "declared" by the Albany Conference, are a digest of "Millerism," which is opposed to the doctrine of the return of the natural descendants of Abraham to Palestine, the literal reign of Christ on the throne of David, and the glorious doctrine of the age to come,—and advocates the absurd dogma of the dissolving by fire this mundane earth, at the coming of Christ, &c.—Hence they virtually deny the entire doctrine of the glorious Millenium, as taught in the Bible. Therefore the above is not in harmony with their creed.

Brother or sister, do you intend to withhold what is our due from you for the *Expositor*, until we shall have sent a bill of your indebtedness? We had much rather you would remit the money at once, and thereby save us the labor and expense, to say nothing of the unpleasant task of sending bills of account. Please attend to this matter promptly.

To the Faithful in Christ.

Beloved Friends: Mercy and peace be with you. I write from the house of our beloved brother S. A. Chaplin, where I have had the painful pleasure for the past week, of ministering to Jesus in the persons of his afflicted saints. It was Bro. C.'s desire that the brethren and particu-

larly those among whom he labors, should know his situation, that they might understand why his appointments are not filled; and as it was impossible for him to write, I have volunteered my poor services.

On our way to the Springfield, O., Conference we called and found his eldest daughter prostrate with typhoid fever in its most violent form, it then having run 12 days. It was in his mind to have accompanied us to that meeting, but for this affliction.

Our dear brother and sister as parents were now touched in the most tender spot, for, like one of old, their lives were bound up in the life of this daughter, and not without cause, for she is an exception in this degenerate age—a living epistle of the religion of Jesus, known and read of all who knew her.

But, blessed be God, she knew where to look in her extremity. She obeyed the injunction of the Apostle James,—and therefore could claim her Lord's promise, that he would raise her up, and if she had committed sins, they should be forgiven her. Thus we had hope. We reluctantly left them in these trying circumstances,—but they insisted, and we proceeded on our way, and met the friends in conference assembled.

We found them here, as in other places, houses and hearts full of all good things, thank the Lord. And some of them seemed to be weighed down with a sense of their responsibility, as a tree bending under its burden of fruit. How sweet are the words of Jesus to such, Herein is my Father glorified, that ye bring forth *much* fruit, so shall ye be my disciples. They were ready also to give a reason of the hope that was in them (I trust) with meekness and fear.

May they not be discouraged, though their position be misunderstood and they calumniated as in other places. The crown is just before us. O, how my soul is comforted that we are dead, and our life is hid with Christ in God—that when Christ our life shall appear, then shall we also appear with him in glory! This is enough.

It did seem to me that some of the ministering brethren bore in their bodies the marks of the Lord Jesus—their visages were so marred with care, and labor and self-denial. It is with humble gratitude to God that I give this testimony, that a few such are yet spared to the church in these days of apostacy. Their simplicity of manner—their tender-heartedness—their willingness to sacrifice in the cause of their Master—to leave home and friends—to go about doing good—their brotherly love and fervent charity—their humbleness of mind and subdued deportment; and how great was the contrast in their preaching from that which we heard in two of the fashionable churches in Cincinnati on the next Sunday.

The one was the First Presbyterian, of which I was formerly a member. They have built a splendid edifice, costing some \$80,000, with a steeple 278 feet high. But when I was passing out from this glittering dome I was filled with gratitude that I had been called out to Indiana to hear the gospel preached. I exulted in the simplicity of the Gospel, and of Bible worship. We know not how much we are favored to enjoy primitive faith in these last days of fable. We had a most refreshing visit with deacon John Smith and his most amiable lady on Vine St. hill. I think he must have used the office of a deacon well, for he has purchased to himself a good degree and great boldness in the faith that is in Christ Jesus. The law of the Lord seems his delight in his old age, (80.) and in his law he seems to meditate both day and night. He repeated the whole of the 103d Psalm to me.

We ascended Adams' Hill to the Observatory, and enjoyed a view of the Comet through the telescope on the night of the 8th of October, at or near its perihelion.—To my eye it presented a ball of pale light, about 4 inches in diameter, no portion of the tail being visible, notwithstanding the instrument was one of considerable size, having cost \$10,000, the object glass alone being \$6,000. How delightful the thought that, in all probability when it returns

again, it will be viewed with immortal eyes from a restored earth. O glory to God! Shall I be there? My hope is in Jesus,—the Life-Giver.

We visited a number of other places of interest, but time and space forbid a further notice.

I must again refer to our afflicted brother: on our return, after an absence of 17 days, we called and found Sr. Roxana slowly recovering, but as helpless as an infant. But the destroyer stopped not there,—sister C. had been down a number of days, and their youngest son, aged 12 years, was at the point of death with the same fever, and another son had just taken his bed, and the two remaining ones, a son and daughter were just coming down. This was Wednesday, the 13th, and on Friday morning at 7, o'clock, the dear child yielded his mortal breath, leaving a void there, never again to be filled in this age.

It seems that I must refer to Bro. C.'s peculiarly trying situation on the last night that Johnny lived. His brother had sat up the first part of the night, and at 12 o'clock, Bro. C. rose as his custom was, to remain up until morning. He told his brother to go home and get some rest,—thinking that he might need him more the next night. The neighbors had been kind, but they did not know of this present distress, and they began to fear the contagion.

Johnny grew worse very fast, and the three sick ones and the dying child needed help faster than he could go from room to room, finally he called up his daughter who could yet walk abroad, and she sat by her dying brother, holding him in bed while her father ran for his parents who lived some 200 rods distant while a young woman in the family waited on the rest.—And here, I hope I shall be pardoned if I state, as I learned from his aged and godly mother the careful manner in which he approached them in this emergency—he gently opened their door and spoke in a low tone. "Mother, are you awake? I am sorry to disturb you, but I fear Johnny will not last till morning."

I only speak of these things to magnify the grace of God. During my stay there, I heard not a murmuring word, nor a lisp of impatience from his tongue; but like David in the day of his trouble, he called upon God, and he answered him by giving him grace according to his need. Like Peter on the mount, I felt it good to be there, and in one sense it was being on the mount, for it was rising above tribulation while in its deep valley. How sweet were the words of inspiration that came welling up to his mind from time to time, as in the fullness of his soul he would give them utterance to the consolation of all who heard. It was a living testimony to my mind of the reality of the religion of Jesus. I bless God for the privilege of witnessing it. It is some 40 days since our brother has been unclothed to lie upon a bed to rest; and to all appearance wearisome weeks are yet appointed him.

Lord's day, 22d. At home; found all well except our youngest son, whom we left with those friends while absent. He has every symptom of this same deadly fever. But what time I am afraid, I will try to trust in God. The morning that I left the eldest son (22) said to me, "I think I will try Brother James' medicine, he (the Lord) blessed me once (referring to a time some years since that he was thus anointed) and I think he will again." His grandfather came up and we had a blessed season of prayer when his father and grandparent anointed him in the name of the Lord, also, his sister. Sr. C. having obeyed some days before. O, it was a heavenly time! I could scarce leave the place. Beloved friends, pray for them, and us,—and may we all enjoy the sweet sound,—"Come ye blessed of my Father," &c.

E. S. WILLARD.

Warsaw, Ind., Oct. 22, 1858.

Ind., Minn. and Wis. Conference.

Our second annual Conference, bearing the above name, met at Strawberry Point, Ia., on Thursday, Oct. 22nd, 1858, and was called to order by Elder P. S. W. Deyo,

clerk of the preceding conference. Prayer by Elder W. Sheldon. Elder Samuel D. Deyo was selected as President of the meeting, and Eld. P. S. W. Deyo as clerk.

By request of Elder Yates Higgins, the conference consented to enlarge its bounds so as to include Wisconsin.

On motion of Elder W. Sheldon, the doors of the conference were thrown open for the reception of ministers, and churches through their delegates. The following ministers were received by the Conference during its session, viz.: Brn. Y. Higgins, G. W. Barns, G. L. Teeple, S. D. Deyo, L. Lyons and A. Hubbell. Also several churches from the three States over which the Conference extends, were duly received.

After due deliberation, the Conference thought it advisable to recommend a christian covenant upon which to organize the churches within the limits of our Conference, that we may act harmoniously in the gospel field.

Church Covenant.

1. Whereas, the Scriptures of truth style the followers of Christ, christians.

Resolved, That we whose names are here-to appended, will be known by this scriptural name, to the exclusion of all man-made and unscriptural names; agreeing to encourage each other in the way to the kingdom of heaven.

1. Whereas, all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Resolved, that we accept the word of God as our rule of faith and practice, to the exclusion of human creeds.

3. Whereas the Scriptures request us to receive him that is weak in the faith.

Resolved, that we make christian character our test of fellowship.

4. Whereas, Christ has enjoined the ordinances of Baptism and the Lord's supper upon his followers.

Resolved, that we will not neglect them.

5. Whereas, the Scriptures require the appointment of certain officers in the church

Resolved, that we will preserve Gospel order in this respect.

6. Whereas, God prohibits the assembling of ourselves together for Divine worship:

Resolved, that no excuse which we think God will not accept, shall prevent our assembling together for his worship.

On motion of Elder Y. Higgins, that there be evangelists appointed, the following brethren were appointed: Peter S. W. Deyo, Yates Higgins, Wm. Sheldon.

Whereas, the conference is not able to support its evangelists:

Resolved, that those who receive their labor compensate them.

Motion by Elder S. D. Deyo, that ministers who hereafter join this Conference bring a letter of commendation from the church.

Agreed, on motion, that the evangelists appoint the place of the next annual conference.

Agreed that the minutes be published in the Expositor and Crisis.

On motion, adjourned.

I would here say for the encouragement of others, that we now number 9 preachers, and fair prospects for more: and here I will subjoin our

Constitution.

Whereas, we believe that the cause of Christ demands harmony of action upon the part of ministers; therefore,

Resolved, that we organize a conference to meet annually, composed of ministers and delegates from the churches, to devise means for the advancement of the cause of Christ.

Resolved, that the conference be called Ia., Minn. and Wis. Christian Conference.

Resolved, that christian character shall be our test of fellowship, and the Scriptures our only rule of faith and practice.

Resolved, that at each annual meeting we will elect a president and a scribe,

The meetings in connection with the Conference were as follows:

Wednesday, Oct. 20, prayer meeting at 2 p. m., in the evening. Elder Wm. Sheldon preached from Eph. i, 14, showing that

the spirit was the earnest of our inheritance, and what the possession was.

Thursday, 2 p. m., Bro. G. W. Barns preached from Luke xii. 43, showing what was the meat in due season. In the evening, Elder W. Sheldon spoke on the seven seals, showing the successive fulfillment of them.

Friday, 2 p. m., Bro. G. W. Barns, preached on Luke xvi., 9. He showed the inconsistent views of the popular church about the rich man and Lazarus. In the evening Elder Y. Higgins spoke from Rev. x. 5, 6. He showed the chain successive events therein predicted.

Saturday evening, Elder W. Sheldon preached from 1 Cor. xv. 22, 23, and showed the two orders of the resurrection. Sunday at 10 a. m., Eld. L. Lyons preached from Heb. ii. 1, showing the main truth that had been heard: at 2 p. m., Elder Y. Higgins preached from Dan. vii. 27, showing that to be the people that receive the kingdom, we must live holy, and have the christian spirit shed abroad in our hearts. Evening Elder W. Sheldon preached.

The meeting wound up by surrounding the table to partake the Lord's supper.—The meeting was then conducted a few evenings by Elder W. Sheldon. The last evening he spoke on 2 Tim. iii. 16, showing the efficacy of the Scriptures.

Thus closed our yearly feast by organizing a church of believers in this place.

S. D. DEYO, President.

P. S. W. DEYO, Clerk.

Ordination.—By order of the conference, S. D. Deyo was set apart for the work of the ministry, by the laying on of hands and prayer. Prayer by Elder Higgins, and charge given by Elder Sheldon.

Strawberry Point, Iowa, Nov. 1, 1858.

Debate at Cooperstown, Ill.

BRO. MARSH:—A debate came off at this place some time since, between Bro. L. H. Chase and Elder I. D. McPherson, a Disciple. It may be of some interest to the brethren to see a brief account of the debate, as I assure you

it was full of interest. The truth triumphed as it never did before in this place. I will give the propositions in their order, with a few of the arguments attached to each.

1. "Do the Scriptures teach that the wicked will be destroyed or annihilated?"

Elder Chase affirmed, and Elder McPherson denied.

Bro. C. opened the discussion by giving the definition of the word "destroy" from Walker. "Destroy," said he, "is to bring to an end." It ceases to be the thing it once was. "Destroy, to annihilate," &c. Bro. C. did not argue that matter would be annihilated, but the thing that once was, when destroyed, *would not any longer be that same thing.* Mal. iv.: "They shall be ashes under the souls of your feet," &c; "be as though they had not been;" "they shall be as stubble;" "burn up the chaff;" "as natural brute beasts, made to be destroyed," and many other Scriptures were brought forward to prove the destruction of the sinner in the final day.

Elder McPherson evidently felt himself unequal to the task. He labored hard to prove that man would not be "destroyed," remarking that "it is a gloomy doctrine,"—that it had "bad tendencies," &c. His object seemed to be "kill time," but at last he came out to the astonishment of all, and said that he "did not believe in the kettle hell," he said "he never was aboard of that craft." This was too much for the Methodist friends, many long faces were plainly visible. The Christian friends, some at least, declared that Elder McPherson was not contending for the faith, that he ought to be trained a little. Upon the whole, I think I can safely say, that the Jogna of hell's torments, is at an end in this place, for a while at least. Since the debate no one has asserted in my hearing, the horrible doctrine of endless torture, and some have confessed the truth of our position. To God be the glory.

2. "Is the Kingdom of the Messiah set up?"

Elder McPherson entered upon the discussion of this question with a great

deal more zeal than he did on the first position. He said, he "felt the load had rolled off his shoulders," that he entered upon the discussion of this question, believing he had the truth on his side. He was very slow in arriving at the proof, consequently Bro. C. urged him to show the evidence *when* the Kingdom was set up: whereupon Elder McPherson assumed that it was set up *some time* in the days of the Roman Cæsars, that in the days "of these kings," meant the Cæsar kings,—that during their reign, "sometime," the kingdom of Christ was established. Bro. C. showed that the "Stone" must smite the Image "upon the feet"—that if the kingdom was set up then, it would have smitten the image about the "*middle parts*."

Elder McP. said that "the scriptures did not say the Stone smote the Image upon the feet,—that Elder C. guessed at it. Bro. C. remarked that his opponent was either ignorant, or meant to deceive the people, that he would recommend Bro. McP. to read his Bible more. He then read the passage, "Thou sawest till that a stone was cut out without hands, *which smote the image upon his feet*." Dan. ii. 34. Bro. C. went on to remark that the elder had repudiated the orthodox hell the day before, and now, to day, he had repudiated the Campbellite kingdom—that they, as a body believed that the kingdom was set up on the day of Pentecost.

Elder McP. said he knew he could not prove the kingdom was set up on the day of Pentecost, and that was the reason why he did not take that position. Bro. McP. inferred from the expressions, "My kingdom is not of this world," "The kingdom of heaven is at hand, and that Christ in the absolute sense had an organized kingdom. Other texts he also used of similar import, to prove his position.

Bro. C. showed that his inference was unlawful, that "the Son of man is as a man taking a journey into a far country to receive for himself a kingdom, and to return." "But now is my kingdom not from hence," that is, from this forward: it does not begin here, but when I re-

turn, you, that have "overcome," "shall set down with me on my throne," &c.—"In the regeneration, when the Son of man cometh, ye shall sit on twelve thrones judging the twelve tribes of Israel." "Flesh and blood cannot inherit the kingdom." "Through much tribulation ye enter the kingdom." "No idolater, nor unclean person hath any part in the kingdom of God, or of Christ." Bro. C. proved from the Scriptures that Christ is to "sit upon David's throne,"—when the ruins thereof are raised up.—Amos ix.

Elder McPherson made light of the idea of Christ setting upon "David's old cedar throne," that he did not want to live in such a kingdom.

Bro. C. told him that God would not force him into it against his will, and showed that christians at this time are *heirs* to that kingdom, that if men are in the kingdom at this time, they are not heirs, but inheritors. Bro. C. further remarked, that if Elder McPherson, or any one else could show that the *seventh trumpet* has sounded, then the kingdom is set up. But the Scriptures declare, *that when the seventh trumpet sounds, the kingdoms of this world hath become the kingdoms of our Lord and of his Christ.*

Elder McP. did not attempt to controvert this point, but let it pass.

3d. "Is the soul of man unconscious between death and the resurrection?"

Elder Chase affirmed, and Elder McPherson denied.

Bro. C. opened and closed this question with marked ability. He brought forward much proof to sustain the affirmative, and showed that if man did not die, then the serpent told the truth,—but God said, "Ye shall surely die,"—"dust thou art, and unto dust shalt thou return." "Yes," said Elder McPherson, "all but the soul. It shall not die, because it is *immortal*!" He brought forward the usual texts to support his dogma, the thief upon the cross, the rich man and Lazarus, the transfiguration of Christ, God, not the God of the dead, &c. Indeed, he labored hard for his favorite dogma of immortal-soulism.

The intelligent people of this community are well satisfied that Elder McPherson did not establish his positions. I heard many "outsiders" remark, that "he utterly failed to prove anything."

Our brethren were entirely satisfied with Bro. C.'s effort. Throughout the entire discussion, he vindicated the truth of revelation, and the character of God. He fully exposed the erroneous notion of a heaven for immortal souls at death, that the idea existed only in the imagination, and not in revelation.

Good feelings predominated throughout the debate, and all parted friends.

J. P. MALLORY.

Cooperstown, Ill., Oct. 20, 1858.

Report of Conference in North-Western Pa.

According to notice given, we met at the place appointed, and found a good congregation assembled, who were addressed from Luke xxiii. 42, 43. We endeavored to enforce upon the minds of the people, the necessity of looking to Jesus, and confessing him, so as to be remembered by him when he shall come in his kingdom.

After the discourse, which was listened to with good attention, Brn. Wendell, Wicks, Bush, Goodrich and Niles preaching brethren, then present, made some remarks, showing the different ways of confessing Christ.

Saturday morning at 10 o'clock, Bro. Wendell of Edenboro, Pa., gave a discourse from 2 Peter iii. 17, 18, showing the necessity of taking heed to the things spoken of, lest we be led away by the error of the wicked, and fall from our own steadfastness, and exhorted us faithfully to grow in grace. After the discourse 26 brethren and sisters spoke to the edification and comfort of each other. Met again at 2 p. m., for business meeting. Opened by singing and prayer. The subject of church order was then introduced and discussed at some length. All were in favor of church order. Although a few were opposed to enrolling their names, yet quite a number gave in their names, identifying

themselves as the Church of God in Washington, Erie co., Pa., believing the Word of God to be the only correct rule of faith and practice, and wished to be guided by the same. Some present spoke favorably of the result of organization in other places, &c.

Met again in the evening. Discourse by Bro. Niles of Hayfield, from Heb. xi. 6. "Without faith it is impossible to please God." He spoke of the faith of Abraham, and the promises made to him, also of his not receiving them, referring to the resurrection. Also that the eternal life is to be received through faith in Christ.

Sunday morning, 10 o'clock, we spoke to a large congregation from these words: "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life." Prov. xiii. 12. Opportunity was given to all that loved the Lord, &c., to tarry with us, as we were to commemorate the sufferings of Christ, and also to attend to some business. As there were a number of brethren and sisters present who were not with us the day before, the subject of church order was again brought up, and a statement made of what had previously been done. Quite a number more gave in their names. Officers of the church were then chosen. The following resolutions were then read and adopted.

1. Resolved, That the brethren now assembled in Conference do all in their power to set in Gospel order the church of God in their respective localities.

2. That a Conference be appointed to meet in January, 1859, at Blooming Valley, Crawford co., Pa., (notice to be given hereafter.)

3. That the different congregations send delegates to said conference to report their success in the above resolution. Also what can be done in each locality for the support of an evangelist.

4. That an invitation be extended to our brethren in New York and Ohio,—who are near our borders, to unite with us in the good work.

5. That the above resolutions be sent to the *Expositor* and *Crisis*; also a re-

port of the present conference, for publication.

Brother George Bush, from Busti, N. Y., a student at the college at Meadville, Pa., was set apart for the work of the ministry, after which quite a number partook of the emblems of our crucified Lord.

An evening discourse was delivered by Bro. Wendell from Amos v. 18; vi. 3, in which he showed the difference between the desire of the righteous and of the wicked. Remarks and exhortations were made by other brethren. The interest was good, and we appointed a meeting for Monday evening, and spoke to the people from these words, "Repent ye, and believe the Gospel." Mark i. 15. After which, the brethren and sisters had a good time in confessing Jesus, and confessing their faults one to another, and praying with and for each other until a late hour, when we parted for the present, hoping soon to meet in the kingdom of God.

For the brethren,

J. T. ONGLEY.

Blooming Valley, Pa., Oct. 27, 1858.

BRO. J. L. WINCE, Licking Valley, O., Nov. 12, 1858, writes:

I feel that good seed has been sown here, and pray God to send some able brother to this region to declare the whole counsel of God. Cannot Bro. Barns, or Bro. Judson visit this place? They can stop at Pleasant Valley Station, 59 miles east of Columbus, on the Central Ohio Railroad. Inquire for Sarah Redman, or Benjamin Wickham.

A CHRISTIAN CHURCH IN JAPAN.—A correspondent of the Philadelphia Ledger gives the following:

"Now, I am going to mention a most interesting fact. Day before yesterday, August 1, 1858, I attended *Divine service upon the soil of Japan!* We had our chaplain, Henry Wood, in a large heathen temple, several good voices, and near a hundred of ourselves, officers and men, from this ship and the Mississippi. The temple was the residence which had

been assigned Mr. Harris, and that gentleman and his secretary, were, of course, present. We had the Episcopal morning service, two hymns, and a very appropriate sermon. This, I suppose, *was the first Protestant service ever held in Japan.* 'Glory to God on high, and on earth peace, good will toward men.'"

Obituary.

BRO. MARSH: Our dear brother Chaplin is again bereaved! He has been called to give up the pride of his strength, and the staff of his age, in the death of his eldest son, Byron W., aged 22 years, on this, the 11th day of November, 1858, after a protracted suffering of 5 weeks under malignant typhoid fever.

Some years since he asked for baptism, but his ever-cautious parents hesitated on account of his youth, and it was deferred for that time. In his second week of illness he asked to be anointed in the name of the Lord, saying at the same time, with much earnestness and feeling that should he be raised up, his first act should be to obey the Lord in that ordinance. His father, under the circumstances could not find it in his heart to refuse this, (as it proved) the last request of his dying son; so he went forward; and a most solemn time it was! But he is gone, and we are left to weep.

Loudly does our brother's and sister's situation cry, like one of old, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me! For this was a faithful son in all his father's house, as was Joseph; and an entire dependence in his father's frequent absence in his public labors. All was right when Byron was at home.

Also Bro. Lyman Wheeler of the same disease on the 7th inst. He was a most amiable young man, of the same age as Byron, and his daily companion. During this last summer, he, through the faithfulness of Bro. C.'s family, was brought to confess Christ before men, and to put him on in baptism. It was thought that Byron would have accompanied him had he been at home. He died at the house

of father C., and was a great sufferer,—not having slept for 90 hours before his death. His dear parents attended him the last week of his life, and on the morning of their departure to their home, 22 miles distant, whither they conveyed the corpse, as I was introduced to his mother, in return to a word of condolence, she said with much composure, "It is all right,—it is all right." O how blessed is the hope of the resurrection!

Also a niece of Bro. Chaplin's, the only daughter of his sister, a very amiable girl of 18, of the same fever, on Tuesday, the 2d inst.—Miss Josephine Laing.

Thus deep are the furrows cut, by death's relentless share; yielding a fearful crop of groans, and sighs, and tears; and the only hope that is left this groaning creation is in Jesus, the Life-Giver, who is the *Resurrection and the Life*.

E. S. WILLARD.

Warsaw, Ind. Nov. 12, 1858.

P. S.—Bro. C.'s youngest daughter is still very low, and Sr. C. could but just walk to the bed a few moments, to see her dying son,—and his only remaining son, about 19, is just able to sit up, and his aged and godly mother is very low with the same disease.

In great mercy our little son is slowly convalescing.

E. S. W.

The Gog Power.

* * Our present business is with Russia; not for the sake of contrasting that vast Empire, in its present condition, with what it was in 1661, because we know little or nothing about its condition at that time. In fact, a modern historian tells us that the Czar Peter I., who commenced his reign in 1652, first "made the Russians Europeans, as Philip had made the Macedonians Greeks." By the acquisition of the shores of the Baltic, about 1721, Russia entered into the family of European Powers. Since the commencement of the 19th century the history of Russia has been patent to the whole civilized world; and the astonishing progress which that immense empire has since that time made in the posses-

sion of all the elements of power and greatness, constitutes one of the wonders of history. Russia, with her population of more than 60,000,000 in Europe only, or probably of nearly 80,000,000 in Europe, Asia, and America; with an area of more than 7,500,000 square miles; an extensive frontier on two most important seas; an immense military power and a rapidly increasing naval force; all stupendous facts; and the ambitious projects imputed to her energetic ruler, which have probably a good deal of truth for their foundation; all combine to render Russia a most important subject in the consideration of the future, although we are far from making her a bugbear in our survey of the present.

We never entertained the opinion, which was expressed by many persons, that the resources of Russia were well-nigh exhausted by the Crimean struggle. She certainly was worsted, for the moment at least, in her contest with France and England, and was glad to make peace; but what Russia lost by war was probably more than counterbalanced by successful diplomacy; and her late treaty with China, against whom Russia never made more than a *demonstration* of strength, has no doubt given the latter a great accession of power in a quarter towards which England has always looked with a good deal of nervous apprehension. Russia is certainly nearer India now than she was before the Crimean war. Of course we do not mean geographically, but politically and physically. Russia, like the fabled Antæus, never touches the ground in a temporary defeat without receiving new strength from the contact. Late revelations of Russia show that such is the position of that country, and convince us that, after all that has been said and written, we in reality do not possess much knowledge of the social condition and resources of Russia. Every candid man must admit that many of his pre-conceived notions on several points have been considerably shaken by the events which have succeeded the Crimean war, and that many sagacious prognostications, based upon data generally received as authentic,

have turned out to be woefully at fault. —To say the least, it is strange that a country which many supposed to be exhausted by the late war, should all at once have launched out into herculean enterprises, indicating a great superabundance of unemployed capital; in addition, that the vast scheme of the Russian railways should be pushed on in opposition to the indifference exhibited by the capitalists of Europe; and, further, that another most important work for the commercial prosperity and development of the resources of Russia has been commenced with the sanction of the Emperor.

This is the construction of a navigable canal from Astrachan to the Caspian Sea, which will enable vessels of moderate tonnage to proceed to the former city, and thence up the Wolga. Then the ports of Liebau and Riga are being deepened to allow vessels drawing 18 feet of water to unload at once without difficulty or delay. Already has the Imperial decree been issued for the construction of a railroad from Moscow to Saratow, which will place Western Russia in direct communication with the towns on the Wolga, the Caucasus, and the Caspian Sea. This is a work which is of a commercial and military importance that cannot be overrated. But the greatest marvel of all is that the applications for the loan of 35,000,000 of roubles, to be issued in bonds of the Russian Railway Company, have amounted to ten times the sum required, or about £56,000,000. This seems incredible, and is probably overstated, but it is very clear that the offers are largely in excess of the sum required.

Lastly, there are the minor, but by no means trifling affairs of a Steam Navigation Company set on foot, in direct rivalry with the firmly-established French and Austrian companies, and the renting of a portion of the port of Villa Franca from Sardinia as a depot of materials, stores and coal for the use of this new Russian company. The licence from Sardinia to Russia for Russian steamboats to enter a port in Sardinia, and to refit and load there has caused many

Austrian, French and English journals to deal in harsh language towards both the contracting parties, and their readers to elevate their hands and eyebrows whilst denouncing Russian ambition and Sardinian duplicity. Another local improvement contemplated in Russia is the establishment of two new *omnibus* companies, each with a capital of 250,000 roubles, and a tram road to connect St. Petersburg with the island of Wasiti. In winter the omnibuses will be placed on sledges. The imperial concessions have been issued for the execution of these works.

But all these things, vast and important as they are to the nation and the people, facilitating commercial and social intercourse, developing the resources and bringing all the ends and corners of the vast Russian Empire into one common bond of nationality, and their borders of inhabitants to a knowledge of each other, of the common Government to which all are subject, and of the institutions and laws of the land in which they live—all these things united are outweighed in importance when placed in the scale against the great social reform on which the Czar seems to have set his heart, the emancipation of the serfs.

Alexander II. has resolved to attempt the great but perilous change, and if he succeeds in his enterprise he will fill a place in history that will fix him on a level with the greatest of his predecessors. It is difficult to form a just conception of this vast and important undertaking. It is not the mere enfranchisement of a fraction of the population of a vast empire, but it is the reconstruction of the social system of Russia, from the palace to the hut; that the abolition of serfdom involves. Nearly half the population of Russia is in a state of serfdom, and there are thousands of Russian nobles who have no other resource than what they derive from the *obrok* or capitation tax levied on their peasants or serfs, owning neither houses nor land.

Nearly 50,000 nobles possess small domains, with from 1 to 20 peasants—the average may be taken at 15 peasants. Both serf and lord are in a state of

miserable poverty—the latter too proud to seek any means of livelihood other than the public service, the former chained to a wretched estate, the owner of which has no capital for its improvement beyond the labor of his peasants, his right to which is limited by law. More than 13,000,000 of the peasants are pledged to the Crown, and the am't of the mortgages for which they are pledged exceeds £50,000,000!—*London Correspondent of the Nat. Intelligencer.*

Repentance, Reformation, Faith.

Repentance *begins* in the humiliation of the *heart*, and *ends* in the reformation of the *life*.

He that repents of *sin as sin*, doth implicitly repent of *all sin*.

You cannot repent too soon. There is no time like to-day! Yesterday is gone, to-morrow is God's not your own. And think how sad it will be to have your evidences to seek, when your cause is to be tried; to have your oil to buy when you should have it to burn!

If we put off our repentance to another day, we have a day more to repent of, and a day less to repent in.

Let the hopes of mercy encourage to the exercise of repentance.

Turn to God, and He will turn to you, and then you are happy though all the world turn against you.

If we think amiss of Christ we shall never believe; if we think well of sin, we shall never repent.

If we study to honor God, we cannot do it better than by confessing our sins, and laying ourselves low at the feet of Christ.

Reliance is the essence of faith, Christ is the object of faith, the Word is the food, and obedience the proof; so that true faith is *depending* upon Christ for salvation in a way of *obedience*, as he is offered in the Word.

Justifying faith is always attended with universal obedience—*Mason, 1670.*

The Gospel idea of "justifying faith attended always with *obedience*," is not an obedience to a ceremonial law, nor to a mere outside ceremony under Gospel

sanction, expressed by water application,—nor is it a mere theoretical assent to certain facts, (more or less,) concerning the future intentions of the Divine Being as to men and matter,—but it a certain subjection of "the man" to the requirements of the *Law* of the Gospel, just as the Israelite, under the Mosaic constitution was justified by obedience to the *spirit* of the Law, "Thou shalt," &c.,—(see the commandments.) *This was the sum of the whole thing.* The practice of circumcision, &c., till Dooms-day, would avail nothing outside of this.

So under the gospel, theoretical faiths, ceremonial conformities, creeds, &c., are not worth a straw, *per se*. Like as the Jew was required to embrace and obey the *spirit* of the letter, so the Christian *must* conform to the spirit of the Gospel law, without which he cannot, and will not stand "justified" in the sight of God. A good tree cannot bring forth *evil fruit*—Thou shalt love the Lord thy God with all thy heart, *and thy neighbor as thyself*—Whatsoever ye would that others should do unto you, *do ye even so to them*—Love your enemies, bless them that curse you,—in short, "follow that which is good," avoiding not only the commission, but the appearance of evil. In view of this Jesus saith, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth*," &c. This is the sum and substance of the christian's foundation, for "without holiness shall no man see the Lord."

An excellent mother, in writing to one of her sons, on the birth of his eldest child, says, "Give him an education that his life may be useful; teach him to love God, that his future may be an immortal one."

"Be not afraid to work with your own hands, and diligently too. 'A cat in gloves catches no mice.'"

"Rise early."

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

Vol. XXIX.] ROCHESTER, N. Y., DECEMBER 15, 1858. [No. 14.

The Downfall of Turkey.

"Turkey has run her course and filled her destiny, and now by the sure indication of Providence is by a certain law, to be removed."

Mussulim is an assumed religion, and may have been suggested to the mind of Mohammed by the prevailing corruptions of the Christian religion, and instituted with the intention of reforming society, and removing abuses imposed by the apostacy of the Christian Church. But having no moral life, it could only live and prosper by violence. Thus it had a mission to do for awhile. The period is prescribed in Rev. ix. It was to have a field for successful imposition of its power for a season, yet subject to restraints in a particular direction.

Its mission was to torment the people represented by two forms of Christianity, the Latin and Greek; but not allowed to "hurt the grass of the earth, neither any green thing—neither any tree."—Nothing that had the true life of Christianity in it was to be hurt.

So it was appointed of God as a scourge with certain power; but authoritatively restrained from harming the pure forms of Christianity. This same power is believed to be represented in its decline, by the symbolic Euphrates in Rev. xvi., that was to dry up as the effect of the Sixth Vial—to prepare the way of the kings of the East. To evaporate like a body of water passing away under the power of the sun. This orb could evaporate every lake and sea in time, if the waters could be withheld from falling. This power is nationally represented by the crescent—the mere

rim of the first quarter of the moon.—Their fancy was that it would wax, but God determined otherwise. It is the property of the moon to rule the night. In nature, in this time, everything densifies water. Water will not rise in vapor, but fall in dew. Water does not expand, but concentrates in the night season. The light of the Reformation, like the sun, has confounded this moon and rarified the elements of its power, so that it is already nearly dissipated.

The Turkish power has been under the ban of divine proscription for more than 40 years.

It is interesting to retrospect the history of its evaporation: within this time even, it was a most formidable power. It received tribute from almost all the governments round about and bordering on the surrounding seas. Its ships were a terror on the sea, and its flashing scimitar was dreaded on the land. It captured all ships that fell in its way—not excepting the English. This government bought her captives from the mines and galleys of Algiers with an immense sum, even tons of silver and gold, if history can be credited. They in this period also preyed upon the American commerce, and made captives of her sailors with dreadful impunity; when she sent her ships of war under Decatur, who signally chastised them, subduing their pride, and taught them a lesson, that has been salutary unto this day. This officer demanded and received the unconditional release of all Christian captives at the hand of the Dey of Algiers. This success encouraged other nations to boldness until Mohammedanism is spoiled of all out-

side dependencies. The jurisdiction of its power, not only narrowed, but its population greatly decreased, until "Turkey is desolate without Turks."

Their history since has been that of continuous disaster and war. Their wars with Napoleon, the insurrection of the Greeks, the revolt of Mohammed Ali of Egypt, the war with Russia, and her mountain rebels, and now is perpetrating her own suicide by the puny spleen of her fanatics against Christians. How true the saying, "Whom the gods mean to destroy, they first make mad."

Their violence and hatred, now breaking forth like waters, kept back by embankments, having *broken loose, will run their Euphrates dry*; and not a cloud of vapor left to return in refreshing dew or rain, to restore the languishing heart of this decaying, dying trunk.

Mohammedanism has given the signal for its own ruin. May it be understood.

Dr. Cumming gives the following account of the drying up of this power, commencing in 1820. He says: "We see Turkey at the beginning of 1820, blessed with more than ordinary repose, the fearful calm which denotes a storm. Peaceful within and without, she appeared to the world, and was respected as a powerful and mighty nation. Contrast her present condition—distracted by rebellion among her provinces,—stripped of large portions of her empire, Greece, Egypt, Algeria, Wallachia, Moldavia, and all which she possessed north of the Danube—unable to defend herself against her own vassals—obliged to ask for aid from her great enemy,—Russia, to protect her capital, and from other nations which she had for years regarded as the great enemies of her faith. Her treasury exhausted—her trade and manufactories destroyed; without her wonted tribute from the provinces, and all the sources of wealth dried up, she sits an object of pitiable helplessness amid the nations."

This same author quotes from Dr. Keith, on the signs. He details a sorry series from the above date: "In the summer of 1820, Ali Pacha of Albania, declared his independence. In Novem-

ber of the same year, the Suliots returned to their country from the Ionian Islands, and raised the standard of rebellion against the Sublime Porte. In April, 1821, the Greek insurrection broke out at Patras, whilst the empire was distracted at the same time by insurrections in various provinces.

"Theodore, at the head of 10,000 insurgents raised the standard of revolt in Wallachia. Prince Ypsilanti revolted in Moldavia—Candia refused the usual tribute, and all Greece was in arms. In September, 1821, two irruptions were made into the Turkish dominion by the Persian princes Mohammed Ali Mirza and Abbas Mirza. The Prince Royal crossed the frontier toward the end of July, 1822, and defeated an army of 52,000 Turks, who fled in disorder from the field. On the 13th of the same month, Aleppo, the capital of Assyria was destroyed by an earthquake. Antioch formerly its capital, was overthrown by the same visitation; in 1823, the war in Greece raged with unabated fury. In 1824, the Greeks beat them by sea and land, and whilst these insurgents were universally successful, fresh dangers threatened the Ottoman empire."

In 1825, both the populace and the Janizaries in Constantinople were in a great fermentation.

The Janizaries revolted and rebelled, and pillaged palaces of the Porte, and committed the most frightful excesses throughout Constantinople. The Sultan in consequence determined to destroy them utterly; and on the 15th of July, 1826, he caused the Etmeydan, where the Janizaries were assembled in a dense and tumultuous crowd to be surrounded by 60,000 men; the attack began on the part of the Sultan, by a murderous discharge of grape-shot. Many were killed on the spot, and the survivors retired to the barracks. These, like the Etmeydians were surrounded by cannon, and the buildings set on fire, in which horrible situation the whole body of the Janizaries perished. In the next month a great fire broke out and destroyed 6,000 houses in the most wealthy part of the city.

In 1827, the battle of Navarino was fought and the destruction of the Turkish and Egyptian fleets gave the command of the Euxine to Russia, and paved the way for fresh disasters to the Turkish empire.

On the 26th of April, 1828, Russia declared war against Turkey, and immediately afterwards attacked the Sultan in his Asiatic pashalic.

In 1829, after successively defeating the Turkish armies to the east and north in Anatolia, and on the shores of the Euxine, the Russians passed the Balkin and fixed their head-quarters in the city of Adrianople. On hearing the near approach of the victorious Russians, the Sublime Porte submitted to the terms of peace dictated by the victors. Liberty from the Turkish yoke was secured to the Principalities of Moldavia and Wálachia, and not a Turk was permitted to reside north of the Danube.

The liberty and independence of Servia, and the region inhabited by Franks in the European dominions of Turkey had their liberty secured—Greece being already free.

In 1829, the French seized upon Algiers, and converted a province of Turkey into a French colony.

In 1828, the Pacha of Egypt determined upon the conquest of Syria, and under the pretence of putting down an insurrection, sent a fleet well supplied, to execute his purposes. His preparations soon alarmed the Sultan, who sent an envoy to the Pacha at Alexandria: who seeing through the measures of the wily vassal, demanded of him plainly, "What is it you want from the Sublime Porte?" "My object," said the Pacha, "is to keep what I have got. In a few days more Acre must be mine. If the Sultan consents to my keeping it, I shall stop there; if the Sultan refuses, I shall take Damascus. If Damascus be granted me, there I shall stop; but if it be not, I shall take Aleppo. If the Sultan will not grant it me—then—who knows?—Allah Kerim—God is merciful!"

The Sultan rejected the terms, and Ibrahim advanced victoriously forward till Acre surrendered, after a siege of 8

months, in May, 1832. Continuing his forward movements, the army of Ibrahim soon over-run all Syria, and driving before him the forces of the Sultan, passed the defiles of the Taurus, defeated the army under the Grand Vizier, in the plains of Koniah, Dec 19, 1832.

He had only to march upon Constantinople, and give a meaning to the incoherent expressions of his father. Nothing remained to oppose his progress to the capital. In this dilemma, the Sultan applied to Russia for aid, who immediately sent an army of 50,000 men and 10 ships of the line, with several frigates to Constantinople. The Russians occupied the heights of Unkias-Skelessi, and placed themselves between Ibrahim and his prize. Ibrahim, had, however, arrived at Brussa before the news of the armistice between the Sultan and his father reached him. On the 5th of May, 1833, the Sultan entered into a convention with Mehemet Ali, giving up to him Adana, and the whole of Syria.—From this period the Pasha of Egypt considered himself the sovereign of Syria, and sent, in 1835, an official note to the governments of Austria, France and England, to obtain their consent to the consolidation of his power over his conquests. The British ambassador opposed, and the conquest of Syria was never recognized by the European powers.

The inhabitants of Syria from 1834 to 1837, were in frequent, if not constant rebellion. On the 8th of May, 1839, the Sultan pronounced the Pacha of Egypt and his son Ibrahim deposed; and appointed Hasi Pacha the Ottoman General of Egypt.

"Within the last twenty years," says Mr. Welsch, as quoted by Dr. Keith,— "Constantinople has lost one-half of its population. Two conflagrations happened while I was at Constantinople, and destroyed 15,000 houses. The Russian and Greek wars were a constant drain on the Janizaries of the capital. The silent operation of the plague is continually active, though not always alarming. It will be considered no exaggeration to say that within the period mentioned,

from 300,000 to 400,000 persons have been prematurely swept away in one city of Europe, by causes which were not operating in any other: conflagration, pestilence and civil commotion. The Turks though naturally of a robust and vigorous constitution, addict themselves to such habits as are very unfavorable to population; the births do little more than exceed the ordinary deaths, and cannot supply the waste of casualties. The surrounding country is therefore constantly drained to supply the waste in the capital, which nevertheless exhibits districts nearly depopulated. If we suppose that these causes, operate more or less in every part of Turkey, it will not be too much to say that there is more of human life wasted, and less supplied, than in any other country. We see every day, life going out in the fairest portion of Europe, and the human race threatened with extirmination, in a soil and climate capable of supporting the most abundant population."

The forementioned causes operating within the limits of Turkish jurisdiction, has well nigh "wasted the last streamlet of its once full flow."

The Euphrates once boldly overflowing its banks, has at length disappeared, except in its dull, sluggish ebb in its almost hidden, narrow channel.

Says Dr. Cumming: "The shadows of Russia and Britain are at this moment, by a strange combination spread over it to prevent its entire evaporation. They will not succeed. God has pronounced its doom, and no power on earth can prevent its speedy accomplishment."—*Sabbath Recorder*.

The Day of Adam's Sin and Penalty.

BRO. MARSH: In the *Advent Herald* for Oct. 2, 1858, is an article with the above caption, written by the editor in reply to an article in the same paper over the signature of *Johannes*.

Being quite confident that the editor has failed to sustain his position upon the subject of the nature of the death threatened to Adam, we wish to notice the argument, and see if the editor's po-

sition is in harmony with the Bible view.—In the first part of said article, he tries to show that the term "day," must be understood literally. From this data he proceeds to show that the phrase,—"*surely die*," must be understood tropically, from the fact that Adam was to suffer *in* the (literal) day that he sinned.

We shall extract a portion of the editor's article, which we think expresses his whole argument, and then proceed to reply. He says,

"Of our English word '*die*,' however, Webster says of its root, that the primary sense is to *plunge, fall, or sink*.—This primary sense of the English root of *die*, corresponds perfectly with the event which Adam underwent in the day of sinning, when he *plunged*, (*I italicize*), *fell*, or *sunk* from his original condition of holiness and immortality, to a condition of mortality and alienation from the love and life of God. The day therefore, and '*surely die*,' if applied to Adam according to the primitive significance of both those terms would express only the change that befel him in the day of sinning," &c.

From the above extract it is evident that the editor wishes to be understood that the "fall" of Adam as his "plunging" into a state of "alienation," constituted the penalty threatened in the Divine law to Adam. That is, the penalty refers to character, and not to nature: or, in other words, the penalty would affect his character, but not his nature:—his character would be evil. This position is not new, for it is the bone and sinew of all immortal-soulists who take any position upon this subject.

In reply to this position, we would remark,

1. That as long as Adam remained innocent, he was not a subject of the Divine penalty, and the only way that he could become amenable to the penalty was by *transgression*, or in other words, Adam must *fall* before the penalty could be inflicted at all.

The fall was the transgression, not the penalty itself, but it was the means by which the man Adam was subjected to it. His character must be sinful before he

could be amenable to penalties at all.— His guilt must first be proven, after which the penalty can be inflicted, but not before. Therefore the act of Adam's sinning, or his becoming an alien, or his being a sinner, was not the penalty, but simply *these acts* subjected him to it.— This reasoning commends itself at once to every man's judgment.

But the view which the editor takes of the subject throws a mist over the whole of them. I do answer, and fearless of contradiction, that the penalty could not be inflicted till after Adam had become a sinner, or had fallen from his position of innocence, to a state of guilt.

If Adam's becoming an alien was the penalty itself, then the divine law was satisfied before Adam heard God walking in the garden. No law enforces two penalties for the same offence, and if the fall of Adam constituted the penalty, as the editor maintains, then nothing further could be done by virtue of the Divine law's penalty, for it had received satisfaction in Adam's "fall." But this mode of reasoning is at variance with the whole Bible, and with facts.

Paul says, "the wages of sin is death." Rom. vi. 23. Hence sin must exist before the wages can be paid. Again,— "Sin is the transgression of law," hence, before Adam could receive the wages (death) he must transgress the law.

This position is in strict harmony with the teaching of Paul in Rom. v. 12,— "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Hence the argument is clear that sin must first exist,—man must be guilty before any penalty can be inflicted. The act of sinning, or becoming a sinner is not, nor is there any argument to prove that the act itself constitutes the penalty. But the penalty is (or should be) inflicted on the guilty, therefore we conclude that Adam was not subject to the penalty till after he had become a sinner.

2. But the whole force of the editor's argument depends upon our present translation, "In the day thou eatest thereof

thou shalt surely die." The marginal reading obviates this difficulty: "In dying thou shalt die." Again, the Hebrew word *ô* which is here translated *in*, could have been rendered *after* (the day, &c.) just as well. Hence the editor has forced his argument by necessity.

3. We inquire, what was the penalty which Adam suffered? The answer is plainly given in the word of truth.

Gen. iii. 17, "And unto Adam he said, *Because* thou has hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." (It will be a good while, if Adam never has died.) "In the sweat of *thy* face shalt *thou* eat bread till *thou* return unto the ground, for out of it was *thou* taken; for dust *thou* art, and unto dust shalt return." Mark, it is the *thou* that sinned which must go to the dust from whence he came.

Now lest the man would have ingress to the tree of life, and eat and live forever, he was driven from the garden.— There was no way to avert the penalty: He, Adam, the *man* that *sinned*, not a mere body, but the man that sinned, must go back to dust again. But if he had partaken of the tree of life, he would have lived forever, and the devil would have told the truth. But the devil told the truth, and the whole of the editor's position is true, unless the devil meant by the phrase, "Ye shall not surely die," that they would not surely become sinners. But such stuff is nonsense.— Adam first became a sinner, and made himself amenable to the Divine penalty. When that penalty was pointed out, it was a returning to the earth, and when inflicted, "He (Adam) died, being 930 years old." Hence the editor and Satan are both in the dark.

H. V. REED.

Steven's Point, Wis., Nov. 18, 1858.

The Planet Venus is visible in the southern part of the heavens every afternoon, by daylight.

Healing for the Wounded.

"He healeth the broken in heart, and bindeth up their wounds."—*Psalms*.

The next verse finely declares the power of God. "He telleth the number of the stars; he calleth them by their names." Doubtless there is nothing which gives us a nobler view of the greatness of God than a contemplation of the starry heavens. When by night we lift up our eyes and behold him who hath created all these things; when we remember that he bringeth out their host by number, calleth them all by their names, and that by the greatness of his power, not one falleth: then indeed we adore a mighty God, and our mind naturally falls prostrate in reverential awe before the throne of him who leads the host of heaven, and marshals the stars in their armies.

But the Psalmist has here placed another fact side by side with this wondrous act of God: he declares that the same God who leadeth the stars, who telleth the number of them, and calleth them by their names, healeth the broken in heart, and bindeth up their wounds. The next time you rise to some idea of God, by viewing the starry floor of his magnificent temple above, strive to compel your contemplation to this thought that the same *mighty hand* which rolls the stars along, puts *liniments* around the wounded heart! That the same Being who spoke worlds into existence, and now impels those ponderous globes through their orbits, does in his mercy cheer the wounded, and heal the broken in heart.

R. V. LYON.

North Augusta, C. W.

FROM BRO. R. V. LYON.

BRO. MARSH: Since my last communication, I have delivered 25 discourses in the townships of Augusta, Edwardsburg, Matilda, Elizabethtown, Oxford and South Gower. Most of my congregations have been large, and the best of attention has been given to the word preached. Some have been convinced that the doctrine we advance, is the old

fashioned gospel preached by the ancient seers, and are upon the point of obeying it, by being "baptized in the name of Jesus Christ for the remission of sins." Amen.

Yours truly,

R. V. LYON.

Heckston, C. W., Oct. 15, 1858.

Infidelity.

[The following was sent to the South Reading (Mass.) *Gazette*, but having been refused insertion, it is printed in this shape:—]

The two great antagonistic principles were first taught in the Garden of Eden by the Lord God and the Serpent. The former taught, "*Ye shall surely die*;"—the latter, "*Ye shall not surely die*." These two principles are still taught in the land. The infidel philosophers, from Confucius to Plato, generally taught that men do not surely die; and many of the clergy of the present day teach the same doctrine, but, to hide the serpent's fraud, have substituted for "*Ye shall not surely die*" the unscriptural term "immortality of the soul." This is the Serpent's lie in another and more genteel dress. And, in their over-heated zeal to propagate a popular error, they call the "*Ye shall surely die*" (which is the non-immortality of the soul), atheism or Infidelity. But he who does not know that the doctrine of the immortality of the soul is the doctrine of the infidel philosophers, beginning with the Serpent, is too ignorant for a Gospel minister, and if he *does* know it, and yet calls non-immortality Infidelity, he is too dishonest to preach anything.

The writer has been led to make these brief remarks from the circumstance that a clergyman of South Reading publicly called him an Atheist, because he preached (at the South Ward) that man surely dies, but lives again at the resurrection. This is a low trick that weak-minded clergymen sometimes play off, as they think, for the safety of their flocks, when a stranger comes to preach doctrines not found in their creed. They lay themselves liable to answer for the

base slander at the bar of their country, but generally escape, because, in the eyes of a man of sense, such game is not considered big enough to pay for the powder and shot it would cost to take them.

A man having the pastoral care of a common-sense people need not fear, if he preaches the truth, that his "craft is in danger" when a stranger comes, even if he comes charged with error; but when he raises the cry of "mad dog" against a fellow-teacher, it is good evidence that he fears his own errors will be exposed.

Z. CAMPBELL.

Extract

FROM THE NEW TRANSLATION OF THE NEW TESTAMENT, NOW IN COURSE OF PUBLICATION BY WILSON & COCKROFT, GENEVA, ILL.

[According to previous promise, we give the following from No. 2 of this valuable work, comprising S.]

MATTHEW XII.

1 At that time Jesus on the Sabbath went through the fields of grain: and his disciples were hungry, and began to pluck off ears of grain, and to eat.

2 Now the Pharisees observing, said to him, "Behold, thy disciples are doing what is not lawful to do on a Sabbath."

3 But he said to them, Have you not read what David did, when he was hungry, and those who were with him?

4 How he entered into the tabernacle of God, and ate the loaves of the presence, which were not lawful for him to eat, nor for those who were with him, but for the priests alone?

5 Or, have you not read in the law, that the priests in the temple profane the rest to be observed on the Sabbaths and are blameless?

6 But I say to you, that one greater than the temple is here.

7 If, then, you had known what this is; 'I desire compassion, and not a sacrifice,' you would not have condemned the innocent;

8 For the Son of man is Master of the Sabbath."

9 And having left that place, he went into their synagogue;

10 And behold, there was a man who had a withered hand. They asked Jesus, with a design to accuse him, "Is it lawful to heal on the Sabbath?"

11 And he answered them, "What man is there among you, who, having one sheep, if it fall into a pit on the Sabbath, will not lay hold on it, and lift it out?"

12 Does not a man greatly surpass a sheep? Therefore, it is lawful to do good on the Sabbath."

13 Then he says to the man, "Stretch out thine hand." And he stretched it out; and it was restored to soundness, like the other.

14 Then the Pharisees, departing, held a council concerning him, how they might destroy him.

15 But Jesus knowing it, withdrew from them, and many followed him, and he healed them all;

16 And charged them not to make him known:

17 So that the word spoken through Isaiah the Prophet might be verified, saying;

18 "Behold, my servant, whom I have chosen, my beloved, in whom I take delight: I will put my spirit upon him, and he shall proclaim justice to the Nations.

19 "He will not strive nor cry out, nor will any one hear his voice in the open squares.

20 "He will not break a bruised reed, and a dimly burning taper he will not extinguish, till he send forth the judgment in victory.

21 "The nations also will hope in his name."

22 Then they brought to him a demoniac, blind and dumb; and he cured him, so that the dumb man spake and saw.

23 And all the people with amazement, asked, "Is this the son of David?"

24 But the Pharisees hearing them, said, 'This man could not expel demons, except through Beelzebub, the Prince of the demons.'

25 And he knowing their thoughts, said unto them, "Every kingdom being divided against itself, is desolated; and

no city or house being divided against itself, can stand.

26 Now if the adversary expel the adversary, he is at variance with himself; how then will his kingdom stand?

27 Besides, if I through Beelzebub expel demons, through whom do your sons expel them? Therefore, they will be your judges.

28 But, if it be by Divine co-operation that I cast out demons, then God's royal majesty has unexpectedly appeared among you.

29 Moreover, how can any one enter the strong one's house, and plunder his goods, unless he first bind the strong one? And then indeed he may plunder his house.

30 He who is not with me, is against me: and he who gathers not with me, scatters.

31 Therefore, I say to you, though every other sin and blasphemy will be forgiven to you men; yet the blasphemy of the Spirit will not be forgiven.

32 For whoever may speak a word against the Son of man, it will be forgiven him; but he who may speak against the holy spirit, it will in no wise be forgiven him, neither in this, nor in the coming age.

33 Either call the tree good, and its fruit good; or call the tree bad, and its fruit bad; for we know the tree by the fruit.

34 O progeny of vipers! how can you, being evil, speak good things? for out of the exuberance of the heart the mouth speaks.

35 The good man out of his good treasure produces good things; and the evil man out of his bad treasure produces evil things.

36 But I say to you, that for every pernicious word which men may utter, they shall be responsible on a day of judgment.

37 For by thy words thou wilt be acquitted; and by thy words thou wilt be condemned."

38 Then some of the scribes answered him, saying, "Teacher, we desire to witness a sign from thee."

39 But he answering, said to them,

"A wicked and faithless generation demands a sign; but no sign will be given it, except the sign of Jonah the Prophet.

40 For as Jonah was three days and three nights in the stomach of the great fish; so will the Son of man be three days and three nights in the heart of the earth.

41 The Ninevites will stand up in the judgment against this generation, and cause it to be condemned: for they reformed at the warning of Jonah; and behold, something greater than Jonah is here.

42 The Queen of the south will rise up at the judgment against this generation, and cause it to be condemned; for she came from a distant land to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

43 When the impure spirit is gone out of the man, it roves through parched deserts, seeking a place of rest, and finds it not.

44 Then it says, I will return to my house, whence I came. And coming, it finds it empty, swept and furnished.

45 It then departs, and takes with itself seven other spirits, more wicked than itself, and entering, they abide there; and the last state of that man is worse than the first. Thus will it also be with this evil generation.

46 While he was yet talking to the crowds, behold, his mother and his brothers stood without, desiring to speak to him.

47 [And one said to him, "Behold, thy mother and thy brothers are standing without, wishing to speak to thee."]

48 But he answering, said to the person informing him, "Who is my mother? and who are my brothers?"

49 And extending his hand towards his disciples, he said, "Behold my mother, and my brothers!"

50 For whoever shall do the will of that Father of mine in the heavens, that one is my brother, or sister, or mother."

CHAPTERS XVII.; XVIII.

1 And after six days, Jesus took Peter, James, and John the brother of James, and privately conducted them up a lofty mountain;

2 And he was transformed in their presence; his face shone as the sun, and his garments became white as the light.

3 And behold, Moses and Elijah appeared to them, conversing with him.

4 Then Peter addressing Jesus said, "Master, it is good for us to be here; if thou wilt, I will make here three booths; one for thee, one for Moses, and one for Elijah."

5 While he was speaking, behold a cloud of light covered them; and behold, a voice from the cloud, declaring, "This is my son, the beloved, in whom I delight; hear ye him!"

6 And the disciples having heard it, fell on their faces, and were greatly frightened.

7 And Jesus approaching, touched them, and said, "Arise, and be not afraid."

8 Then raising their eyes, they saw no one, except Jesus

9 And as they were descending the mountain, Jesus commanded them, saying, Tell the vision to no one, till the son of man be risen from the dead.

10 And the disciples asked him, saying, "Why then do the scribes say that Elijah must first come?"

11 He answering said, "Elijah indeed comes, and will restore all things.

12 But I say to you, that Elijah has already come, and they did not recognize him, but have done to him whatever they wished. Thus also the son of man is about to suffer by them."

13 Then the disciples understood that he spoke to them concerning John the immerser.

14 And they having come to the crowd, a man came to him, kneeling and saying,

15 "O sir, have compassion on my son; for he is a lunatic, and sickly; for he frequently falls into the fire, and frequently into the water.

16 And I brought him to thy disciples, but they could not cure him."

17 Then Jesus answering said, "O unbelieving and perverse generation!—how long must I be with you? how long must I endure you? bring him here to me."

18 And Jesus rebuked him, and the

demon came out of him; and the boy was restored from that hour.

19 Then the disciples coming to Jesus privately, said, "Why were we not able to cast it out?"

20 And he says to them, "On account of your little faith; for indeed I say to you, if you have faith, as a grain of mustard, you might say to this mountain,—Remove thee from here, and it would remove; and nothing would be impossible to you.

21 [This kind, however, goes not out but by prayer and fasting.]"

22 Now while they were traveling in Galilee, Jesus said to them, "The Son of man is about to be delivered up into the hands of men;

23 And they will kill him, and the third day he will rise. And they were exceedingly grieved.

24 And having arrived at Capernaum, the collectors of didrachms came to Peter; and said, "Does not your teacher pay the didrachms?"

25 He says, "Yes." And when they were come into the house, Jesus anticipated him, saying, "What is thy opinion, Simon? From whom do the kings of the earth take tax or census? from their own sons, or from others?"

26 And when he said, "Of others," Jesus says, "The sons then are exempt.

27 But lest we should offend them, go to the Lake, throw a hook, and take the first fish coming up, and opening its mouth, thou wilt find a Stater, take that and give it to them, for me and thee."

1 And at that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of the heavens?"

2 And he having called a little child, placed him in the midst of them.

3 And said, "Indeed I say to you,—Unless you be changed, and become as little children, you will never enter the kingdom of the heavens.

3 Whoever, therefore, may humble himself like this little child, he will be the greatest in the kingdom of the heavens.

5 And whoever may receive one such little child in my name, receives me.

6. But whoever shall ensnare one of

the least of these who believe in me, it would be better for him that an upper mill-stone were hanged about his neck, and that he were sunk in the depth of the sea.

7 Alas for the world, because of snares! for it must be that snares come; but alas for that man through whom the snare comes.

8 If, then, thy hand or thy foot ensnare thee, cut it off, and throw it away; it is better for thee to enter life crippled or lame, than having two hands or two feet, to be cast into the aionian fire.

9 And if thine eye ensnare thee, pluck it out, and throw it away; it is better to enter life one-eyed, than having two eyes to be cast into the burning of Gehenna.

10 Take care, that you do not despise one of the least of these; for I assure you, that their angels in the heavens continually behold the face of that Father of mine in the heavens.

11 [For the son of man is come to save that which was lost.]

12 What do you think? If a man have a hundred sheep, and one of them go astray, will he not leave the ninety-nine sheep on the mountains, and go and seek the stray one?

13 And if he happens to find it, indeed I say to you, that he rejoices more over it, than over those ninety-nine which went not astray.

14 Thus it is not the will of that Father of mine in the heavens, that in his presence one of the least of these should be lost.

15 Now, if thy brother be in error, go, convict him, between thee and him alone. If he hear thee, thou hast gained thy brother.

16 But if he hear thee not, take with thee one or two more; that by the testimony of two or three witnesses, everything may be proved.

17 But if he disregard them, inform the congregation: and if he disregard the congregation also, let him be to thee as a Pagan and a tribute-taker.

18 Indeed, I say to you, Whatever you may bind on earth, will be as having been bound in heaven; and whomever

you may loose on earth, will be as having been loosed in heaven.

19 Again, indeed I say to you, that if two of you on earth may agree, about anything which they may ask, it will be done for them, by that Father of mine in the heavens.

22 For where two or three are assembled in my name, I am there in the midst of them."

21 Then Peter coming, said to him, "Lord, how often shall I forgive my brother, if he repeatedly trespass against me? till seven times?"

22 Jesus says to him, "I say to thee, not till seven times only, but till seventy times seven.

23 In this, the kingdom of the heavens has been compared to a king, who determined to settle accounts with his servants.

24 And having begun to settle, they brought to him one debtor of ten thousand talents.

25 But he not having means to refund, the master, to obtain payment, ordered that he, and his wife and children, and all that he had, should be sold.

26 The servant, then, falling down, prostrated to him, saying, 'Have patience with me, and I will pay thee all.'

27 And the master of the servant, being compassionate, loosed him, and remitted the debt.

28 But the servant going out, found one of his fellow-servants, who owed him a hundred Denarii; and seizing him, he choked him, saying, 'Pay whatever thou owest.'

29 And his fellow-servant falling down, entreated him, saying, 'Have patience with me and I will pay thee.'

30 But he would not; and departing, committed him to prison, till he should pay the debt.

31 When, therefore, his fellow-servants seeing what was done, they were indignant; and going to their master they related all that had occurred.

32 Then his master having called him, said to him, 'O wicked servant!—All that debt I forgave thee, because thou didst entreat me;

33 Was it not binding on thee also

to have had pity on thy fellow-servant, as I also had pity on thee?"

34 And his master being provoked, delivered him to the jailors, till he should discharge the debt.

35 Thus also will my heavenly Father treat you, unless you from your heart, each one forgive his brother."

(Original.)

Christ's Coming.

[TUNE—Greenville]

Weary with earth's toil and sorrow,
With its ceaseless din and strife,
Gladly would I welcome Jesus,
Bringing Everlasting Life.

Brother! Sister! shall Christ's glory
Dawn, and find thee unprepared?—
Find thee slumb'ring and unwatchful,
By the cares of life ensnared?

Shall our Savior, who hath warned us
Of the danger we are in,
Come again, and find thee walking
In the dangerous path of sin?

Let us heed his admonition
Who hath bid us "watch and pray;"
Let us all be faithful pilgrims,
Longing for "the perfect day."

R. W.

Albany, N. Y., Sept. 8, 1838.

Palestine.

I tread where the Twelve in their wayfaring trod;
I stand where they stood with the chosen of God:
Where his blessings were heard and his lessons
were taught,
Where the blind were restored, and the healing
was wrought.

O, here with his flock the sad wanderer came—
These hills he toiled over in grief are the same:
The founts which he drank by the wayside still
flow,
And the same airs are blowing which breathed on
his brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her
feet;
For the crown of her pride to the mocker hath
gone,
And the holy Shekinah—'tis dark where it shone.
But wherefore this dream of the earthly abode,

Of humanity clothed in the brightness of God?
Wore my spirit but turned from the outward and
dim,

It would gaze even now on the presence of him?

Not in cloud and in terrors, but gentle as when,
In love and in meekness, he moved among men;
And the voice which breathed peace to the waves
of the sea

In the hush of my spirit would whisper to me.

And what if my feet may not tread where he
stood,

Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him
to bear,

Nor my knees press Gethsemane's garden in
prayer?

Yet, loved of the Father, thy spirit is near
To the meek, and the lowly, and penitent here!
And the voice of thy love is the same even now
As at Bothany's tomb, or on Olivet's brow.

J. G. WHITTIER.

How are Men saved from Sin?

[The general sentiments expressed in the following article, which we copy from the *Christian Banner*, published by D. Oliphant, a Disciple, in Cobourg, C. W., is so much in harmony with our views of the Gospel, that we give it to our readers, hoping that they may profit thereby.]

Multitudes of men, in Judea, in Samaria, and in distant Gentile parts, are spoken of in the oracles of the new covenant as rejoicing in the remission of sins. Can we learn with certainty how they were converted? We answer, yes. We enter upon the work at once.

On the very day that the Spirit baptized the Apostles in Judea's chief city, one thousand men multiplied by three confessed Jesus and had their sins remitted. Let us approach one of these converts and inquire how he was saved. With open ears and open minds let us listen to him. Frankly he will speak; frankly let us hear. He is able to tell a sinner's experience, a convert's experience, and a christian experience; and as it is conversion into which we inquire, let us bear his experience as a sinner and as a convert.

He begins thus—

"I was a resident of Jerusalem. My instructors the doctors of the Law spoke much and disparagingly about a carpenter's son, born at Bethlehem and bro't up at Nazareth, a young Sodom, out of which it was supposed nothing excellent could come. Jesus was his name. They said and I believed that he was under Beelzebub. No man could dispute that he did what no other one ever did; but the ambassadors who claimed to sit as high in authority as Moses told me and others that his wonders were wrought not in Good, but in Evil. I devoutly heard every syllable against him and thought with my neighbors, upon the word and honor of the ordained Pharisees, that he was an impostor.

"At one time, while this Jesus was in the city, I chanced to pass an obscure guest-chamber where the noted opposer of my teachers and his low-bred adherents were keeping the passover (a thing that surprised me, for he had been described as lawless) I heard him speak to his attendants in these words, 'I say unto you, he that receives whomsoever I send receives me;' and then immediately followed this saying, 'he that receives me receives him that sent me.' I listened, studied, pondered, wondered.—What was meant I could not tell; but there was something so sweet, so sacred, so dignified, so winning in the speaker's words that I was compelled to bear them in mind, although my prejudice against him was rooted. And while I stood still and meditated, the same speaker addressing the same persons, said, 'when he, the spirit of truth, is come, he will glorify you into all the truth . . . he will glorify ME.' All this was mysterious to me.

"But what added marvel to the mystery was a saying I afterward heard him utter to these vulgar followers of his:—'whosoever sins *you* remit, they are remitted to them.' The first and abiding thought of my heart was, 'who is this that speaks blasphemy'—a saying that my religious guides and pastors had put into my mind.

"Stirring events now happened in the city. Such a time had never been known.

People were agitated and startled. My masters, long on the look-out to put down the famed associate of publicans and sinners, were at length, as they conceived successful. They made an easy bargain with one Judas, by a bribe, to have the celebrated Nazarene placed in their power. My heart was with the multitude. I shouted and was glad. Every friend of Jesus was terror-stricken. The most forward of them, Simon, captain of the net-tackle and chief fish peddler, who once with great impiety as I thought, said to Jesus, 'Thou art the Christ, the Son of the living God,' even he now quailed in the presence of the hard-faced soldiers and high-headed ambassadors who derided the wondering deceiver. So awe-inspiring was the scene, nay, so terrifying, that the daring Simon who had confessed him to be the Son of God now confessed that he did not know him!

"My brethren the Pharisees gave Jesus a trial. A trial?—He had three trials. Caiphas, high priest of 'our religion,' in full council assembled, tried and condemn'd him; Herod, not the kindest king, tried and found in him no capital offence; Pilate, the governor, gave him a trial, and then addressing his accusers the priests and elders, spoke in these two notable words, 'You have brought this man to me, as perverting the people: and, behold, I, having examined him before you, have found no fault in this man touching the things whereof you accuse him.' Then such a shout came from the multitude who were of the high priest's religion, 'Crucify him!—away, away with him!' Shame upon me, I helped the clamor and shouted with the rest; for I was certain that he was the most wicked person that was ever in Canaan, for not even a Philistine or an Arab, or Sennaaherib the Babylonian would have uttered such things against our most learned ministers and best rulers.

"Seven weeks passed. Thrilling stories were meanwhile rumored touching the crucified and buried Nazarene. The elders of the people turned or explained every rumor wisely, and I was persuad-

ed that the ambassadors had well done in saving Barabbas, and slaying Jesus. Another feast day came. Pentecost dawned on Jerusalem, and a greater multitude of Jews from far never crowded the city. But about 9 o'clock in the forenoon, very suddenly, a noise somewhat like a hurricane, apparently from above the city, seemed to center at a place some distance off from me. With others I determined to know what new thing had taken place. When I came to the spot where the sound directed, I found the Galilean Simon and 11 of his friends standing up, and Simon busily engaged speaking, the others keeping their feet and signifying approval. After quoting a Jewish prophet, and referring to certain things about Jesus that I knew to be true, and some things I never before heard, he said in a clear, impressive voice, 'This (the Spirit) which you SEE and HEAR, has been shed forth by Jesus who is exalted by the right hand of God.' My entire attention was arrested, and forthwith I saw new things, thus:

"Jesus put to death.

"Jesus risen from the dead.

"Jesus thus declared the Son of God.

"Jesus exalted high over all.

"Jesus shedding forth the Spirit by which Simon spoke.

"And quick as thought, as if a picture from heaven had been placed before my eyes, I reflected on the expression of 'this Jesus' in the guest-chamber, 'the person who receives whomsoever I send receives me,' and here are his apostles whom he has sent; and I remembered his language, 'the Spirit, when come, will teach *you* (my ambassadors) all the truth,' and I now, see and hear the fulfillment; and then came up vividly to my mind the words, 'whosoever sins *you* (Apostles) remit, they are remitted;'—and I now, for the first, believed that Jesus was the Christ, and that his authority, his truth, and his power of remission were through Simon and those who stood up with him.

"Pierced to the heart I asked Simon and his brethren, 'What shall I do?'—My soul was full; my stubbornness all

gave way, and I was willing to do anything. The answer was prompt and direct—soothing and sweet to my heart: 'In the name of Jesus repent, and in the name of Jesus be baptized, in order to the remission of sins; and you shall receive the gift of the holy Spirit.' So spake Simon in the Savior's name. Had I retained my old Jewish mind, it would have seemed cruel to have directed me to repent or to be baptized in the name of a person I had helped to crucify; but O then how I loved the Lord Jesus, and therefore gladly receiving the Apostle's word, I obey and shared in the promised remission and the joy of the Spirit. I ascribe my salvation to these means: My Lord's rich mercy and readiness to save; the word preached which showed to me what the Lord Jesus in his divinity and affection had done; and my hearing and obeying what the Lord enjoined upon me by the ambassadors he qualified and sent to proclaim him. I am certain that Jesus has saved me by the gospel. And I am sure if I remain steadfast and abide in the teaching of Christ's Apostles, continue in the prayers they have taught me since I became a convert, and walk in love as Jesus has loved me, I shall be a partaker of the salvation to be revealed at the Lord's second appearing."

Such is a *convert's experience* who received the Gospel at Pentecost; and every man who has access to the writings sent us by Father, Son, and sacred spirit through the inspired ministers will please examine and decide for himself "whether these things are so."

This convert, it will be seen, heard the Lord, trusted in the Lord, obeyed the Lord, and joined the Lord; and he thus heard, believed, obeyed, and joined the Lord; and he thus heard, believed, obeyed, and joined Jesus, not by the spirit falling upon him, nor by the power of prayer, but by the glad tidings called "the glorious gospel of the blessed God." O what a hallowed message is the gospel of the Savior!—first revealing to us his work of love for us, and then showing us how to acknowledge him.

Also it will be seen that the Pente-

costian convert, instead of believing a list of articles or joined a church, believed in *a person*, and joining a person: this person being none other than the highly exalted Lord possessing all power, able to save even sinful men. Here is personal salvation! Here is pure communion with heaven! A divine person appears and portrays himself in heavenly words and heavenly deeds, and these being testified, a person joins this Person for salvation. There is no idle ceremony, there is no cold formalism, there is no frozen profession here, but the life of Christ, the love of Christ, the joy of Christ, the peace of Christ, the spirituality and excellency of Christ.

As, then, we have unmixed gold and its counterfeit, so there are two kinds of ambassadors, the true and the spurious. The first have Christ's power to remit sins; the others *have not*. The reliable ambassadors are 12 in number. Christ personally taught them. The spirit from on high once filled the place where they were and immersed them. Therefore what they declare has in it, and on it, the stamp of heaven. Whatever they testify, or teach, or sanction, or promise, endorsed as it is by Deity, is as pure and sure as the divinity of Christ and the guiding energy of the spirit can make it; and their labors carry this joy and glory, that their converts are all alike, at once saved and nnited. Blessing, and honor, and power, and thanksgiving to the author of the gospel!

Reader, what say you!—which is the true charity?—whether will you reject the self-sent ambassadors, or the legitimate ambassadors? Choose you this day!

Be persuaded by the living oracles to

Turn from men who hold a counterfeit commission and have a counterfeit gospel.

Turn from ambassadors who, in their promises of forgiveness, make promises contrary to the ambassadors of Jesus.

Turn from teachers, pious or otherwise, who make enthused feeling a test of forgiveness, instead of the testimony of the holy spirit as delivered by apostles' tongue and pen.

Turn from guides who ignorantly—though piously—lead you to an altar unsuggested and untaught in God's oracles.

But turn, humbly, devoutly, yieldingly turn to the truly "called and sent," who are able to show a rightly-shaped seal "to preach the gospel to every creature," and who have the life and love of the crucified, risen, and exalted Nazarene. "Lo! says the Redeemer of men to them, lo, I am with you"—how long? while they lived? Nay, "even to the end of the world." This fixes and carries their authoritative power from one end of the gospel age to the other, and thus they speak "the word of the Lord which lives and abides forever." Interested friend! attentively listen to the 12 holding Christ's commission to teach Christ's religion. The ambassadors of human mould have the faculty of narrowing men's minds, partyizing, and fracturing society into sects; but the ordained 12 enoble men, extract the carnality from them, fashion them after a spiritual and large-sized pattern, and unite them in one holy family.

Mr. Robert Morris, the colored lawyer of Boston, recently bargained for a residence in Caryville, Chelsea, for which he was to pay \$5,000, but the fact coming to the ears of some of the select white inhabitants of that locality, they sent to the owner of the estate a remonstrance against Mr. Morris settling there. The owner of the house felt the force of the remonstrance, and the result is that Mr. Morris cannot have the estate. The *Evening Gazette*, from which we gather these facts, says that "the opposers of Mr. Morris are those who have been most forward in movements sympathizing with the oppressed, and opposition from such comes with a bad grace."—*Boston Paper*.

"There's such a mixture of folly and infirmity in the best and wisest of the human race, that we should be much more thankful for the good we meet with, than disappointment at the bad."

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., DEC. 15, 1858.

Exposition of the Apocalypse.

(Continued from page 354.)

Chapters ii.; iii. In reference to the seven epistles contained in these chapters, we remark,

1. *That Divine authority* is given to them, by each one being prefaced with a declaration of some trait of character of the glorious Son of God, as he is revealed in the wonderful vision of the first chapter of this book, thus: "He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lamps,"—"the first and the last, which was dead, and is alive,"—"he which hath the sharp sword with two edges," "the Son of God, who hath his eyes like unto a flame of fire, and his feet like brass," "he that hath the seven spirits of God, and the seven stars,"—"he that is holy, he that is true, he that hath the key of David, he that openeth,—and no man shutteth, and shutteth, and no man openeth," "the Amen, the faithful and true witness, the beginning of the creation of God." It is this great and glorious person who authorized John to write these epistles; therefore they are of the highest authority.

2. *The good works and graces of each church, with one exception, are commended* in these epistles, thus,—

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not: and hast found them liars. And hast borne, and hast patience, and for myname's sake hast labored, and hast not fainted.—I know thy works and tribulation, and poverty, (but thou art rich.) I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my faith. I know thy works, and charity, and service, and faith, and thy patience, and

thy works; and the last to be more than the first. Thou hast a few names, even, in Sardis, which have not defiled their garments. I know thy works, for thou hast a little strength, and hast kept my word, and hast not denied my name—thou hast kept the word of my patience."

O how thankful should the Christian be to know that his Lord and Master, is not only competent to discriminate between truth and error, sin and righteousness, but justifies those whose works and graces correspond with his word.

3. *Sin is kindly, but faithfully rebuked,* thus,—

"Nevertheless, I have somewhat against thee, because thou hast left thy first love. But I have a few things against thee; because thou hast there, them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou them that held the doctrine of the Nicolaitanes, which thing I hate. Nevertheless, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. And I gave her space to repent of her fornication, and she repented not. I know thy works, that thou hast a name that thou livest, and art dead. I know thy works, that thou art neither cold nor hot, and knowest not that thou art wretched and miserable, and poor, and blind, and naked."

Alas, how many professed christians in all ages of the church have been worthy of having some, if not all of these charges preferred against them! Reader, is this your condemnation? Answer to Him against whom you have sinned, and whose grace you have abused.

4. *The unfaithful are next exhorted to repentance,* thus,—

"Remember, therefore, from whence thou art fallen, and repent, and do thy first works," "Repent?"—"I will cast her into a bed, and them that commit adultery with

her into great tribulation, except they repent of their deeds." "remember therefore how thou hast received and heard, and hold fast and repent. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear;— and anoint thine eyes with eye salve, that thou mayest see."

These admonitions have been applicable to large numbers of the church, in every age, and blind and wretched indeed have been and are those who have treated with neglect this counsel.

5. *The following fearful threatenings* follow next in order, in these epistles,— thus,—

"I will come unto thee quickly, and will remove thy candlestick out of his place,— except thou repent. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. And I will kill her children with death,— and I will give unto every one of you according to your works. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

The infliction of these threatenings on the churches against which they were directly made, gives strong assurance that retributive justice will be faithfully administered to all cold-hearted and world-loving professors of christianity, who do not repent of their backsliding from God.

6. *As an incentive to faithfulness in the cause of truth, the following promises* stand next in the epistles.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Be thou faithful unto death, and I will give thee a crown of life—be that overcometh shall not be hurt of the second death. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no

man knoweth, saving he that receiveth it. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers;— even as I have received of my Father. And I will give him the morning' star. They shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Him that overcometh will I make a pillar in the temple of my God,— and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Surely these are exceeding great and precious promises, not only to "the seven churches of Asia," but to all the children of God: "to him that overcometh" in every age and place is the crown of glory equally promised.

In reference to the seven churches of Asia, "Bishop Newton on the prophecies," pp. 450-456, remarks:

"The second and third chapters contain the seven epistles to the seven churches of Asia, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.— These seven are addressed particularly, because they were under John's immediate inspection; he constituted bishops over them; he was as it were their metropolitan, and resided much at Ephesus, which

is therefore named the first of the seven. The main subjects too of this book are comprised of sevens, seven churches, seven seals, seven trumpets, and seven vials; as seven was also a mystical number throughout the Old Testament. Many contend, and among them such learned men as More and Vitringa, that the seven epistles are prophetic of so many successive periods and states of the church, from the beginning to the conclusion of all. But it doth not appear that there are or were to be seven periods of the church, neither more nor less; and no two men can agree in assigning the same periods. There are likewise in these epistles several innate characters which are peculiar to the church of that age, and cannot be so well applied to the church of any other age.

“But though these epistles have rather a literal than a mystical meaning, yet they contain excellent moral precepts and exhortations, commendations and reproofs, promises and threatenings, which may be of use and instruction to the church in all ages. The form and order of the parts you will find the same almost in all the epistles; first a command to write; then some character and attributes of the speaker, taken from the vision in the first chapter, and appropriated to the matter of each epistle; then commendations or reproofs with suitable promises or threatenings;—and then in all the same conclusion, “He that hath an ear, let him hear what the Spirit saith unto the churches.” What, therefore, the Spirit saith unto one church, he saith in some measure to all the churches.

The church at Ephesus in particular, is admonished to repent, and forewarned that if she would not repent, her candlestick should be removed out of his place. But this admonition belonged equally to all the churches: and hath not the candlestick been accordingly removed out of its place, and the light of the gospel taken from them? Were they not ruined and overthrown by their heresies and divisions from within, and by the arms of the Sara-

cens from without? And doth not Mohammedism still prevail and prosper in those countries which were once the glory of Christendom, their churches turned into mosques, their worship into superstition? Ephesus in particular, which was once so magnificent and glorious a city, is become a mean sordid village, with scarcely a single family of Christians dwelling in it, as approved authors testify. To the church of Smyrna it is predicted, that she should “have tribulation ten days,” or *ten years*, according to the usual style of prophecy: and the greatest persecution that the primitive church ever endured, was the persecution of Dioclesian, which lasted 10 years, and grievously afflicted all the Asian and indeed all the eastern churches. This character can agree to none of the other general persecutions, for none of the others lasted so long as 10 years. As the commendatory and reproofing part of these epistles exhibits the present state of the churches, so the promissory and threatening part foretells something of their future condition; and in this sense, and in no other, can these epistles be said to be prophetic.

The first epistle is addressed to the church of Ephesus, as it was the metropolis of the Lydian Asia, and the place of John’s principal residence. It was, according to Strabo, one of the best and most glorious cities, and the greatest emporium of the proper Asia. It is called by Pliny one of the eyes of Asia, Smyrna being the other: but now, as eye-witnesses have related, it is venerable for nothing but the ruins of palaces, temples and amphitheatres. It is called by the Turks Ajasaluk, or the temple of the moon, from the magnificent structure formerly dedicated to Diana.—The church of St. Paul is wholly destroyed. The little which remains of that of St. Mark, is nodding to ruin. The only church remaining is that dedicated to St. John, which is now converted into a Turkish mosque. The whole town is nothing but a habitation of herdsmen and farmers, living in low and humble cottages of dirt,

sheltered from the extremities of weather by mighty masses of ruinous walls; the pride and ostentation of former days, and the emblem in these, of the frailty of the world, and the transient vanity of human glory. All the inhabitants of this once famous city amount not now to above 40 or 50 families of Turks, without one christian family among them: so strikingly hath the denunciation been fulfilled, that their *candlestick should be removed out of his place.*

"Smyrna was the nearest city to Ephesus, and for that reason probably was addressed in the second place. It is situated on lower ground than the ancient city, and lieth about 45 miles northward of Ephesus. It is called Esmir by the Turks, and is celebrated not so much for the splendor and pomp of the buildings (for they are rather mean and ruinous) as for the number, and wealth, and commerce of the inhabitants. The Turks have here 15 mosques, and the Jews several synagogues. Among these enemies of the Christian name the Christian religion also flourishes in some degree. Smyrna still retains the dignity of a metropolis, although there are only two churches of the Greeks. But besides them, here is a great number of Christians of all nations, sects and languages. The Latin *church* hath a monastery of Franciscans. The Armenians have one *church*. But the English, who are the most considerable number, next to the Greeks and Armenians, have only a chapel in the consul's house; which is a shame, says Wheler, considering the great wealth they heap up here, beyond all the rest;—yet they commonly excel them in their pastor; for I esteem a good English priest an evangelist, if compared with any of the rest. Frequent plagues and earthquakes are the great calamities of the place; but the Christians are here more considerable, and in a far better condition, than in any other of the seven churches: as if the promise was still in some measure made good to Smyrna,—

"Fear none of those things, which thou

shalt suffer; be thou faithful unto death, and I will give thee a crown of life."

"Pergamos, formerly the metropolis of the Hellespontic Mysia, and the seat of the Attalickings, is by the Turks, with some little variation, still called Bergamo, and *hath* its situation about 64 miles to the north of Smyrna. Here are some good buildings, but more ruins. All the city almost is occupied by the Turks, very few families of Christians being left, whose state is very bad and deplorable. Here is only one *church* remaining, dedicated to St. Theodorus; and that the name of Christ is not wholly lost and forgotten in Pergamos, is owing to the care of the metropolitan of Smyrna, who continually sendeth hither a priest to perform the sacred offices. The cathedral *church* of St. John is buried in its own ruins; their angel or bishop removed; and its fair pillars adorn the graves, and rotten carcasses of its destroyers, the Turks; who are esteemed about two or three thousand souls in number. Its other fine *church*, called Santa Sophia, is turned into a mosque and daily profaned with the blasphemies of the False Prophet. There are not in the whole town above a dozen or fifteen families of miserable Christians, who till the ground to gain their bread, and live in the most abject and sordid servitude. There is less reason to wonder at the wretched condition of this *church*, when we consider that it was the very *throne of Satan*: that they ran greedily after the error of Balaam, 'to eat things sacrificed unto idols, and to commit fornication;' and that they 'held the impure doctrines of the Nicolaitans, which Christ detested.'" It was denounced unto them 'to repent, or else *he would come unto them* quickly, and fight against them,' as the event evinces that he hath done.

"Next to Pergamos is Thyatira, situated at the distance of about 48 miles to the south-east. Certain heretics called *Alogi* (which may not improperly be interpreted *unreasonable men*) have affirmed, but have only affirmed without any proof, that at the time of John's writing there was no

christian church at Thyatira. Epiphanius admits it, and thence infers that John must have written with a prophetic spirit. The objection is frivolous, and Epiphanius might have returned a better answer than 'argumentum ad homines,' and instead of allowing the fact, and arguing from thence for the divinity of the book, he should absolutely have denied their affirmation.—For there is no just reason for doubting, that at this time there was a *Christian church* at Thyatira. This very epistle is a sufficient proof of it.

It is said expressly, (Acts xix. 10), that "all they who dwelt in Asia (meaning Asia Minor) heard the word of the Lord Jesus, both Jews and Greeks: and what ground is there for thinking that the city of Thyatira was alone excepted? It is said particularly, (Acts xvi. 14.) that Lydia, an eminent trader and seller of purple, of the city of Thyatira, was baptized with her household."

"At present the city is called by the Turks Akhisar, or the white castle, from the great quantities of white marble there abounding. Only one ancient edifice is left standing. The rest, even the churches, are so destroyed, that no vestiges of them are to be found. The principal inhabitants are Turks, who have here 8 mosques, when not so much as one *christian church* is still remaining. So terribly have the divine judgments been poured upon this *church* for committing fornication, and eating things sacrificed unto idols: and I gave her space to repent of her fornication, and she repented not."

"Sardis, once the renowned capital of Croesus, and the rich Lydian kings, is now no longer worthy of the name of a city.—It lieth about 33 miles to the south of Thyatira, and is called by the Turks, Sart, or Sard, with little or no variation from the old original name. It a most sad spectacle, nor can one forbear weeping over the ruins of so great a city. For now it is no more than an ignoble village, with low and wretched cottages of clay; nor hath it any other inhabitants, besides shepherds and herdsmen, who feed their flocks and cat-

tle in the neighboring plains. Yet the great extent and grandeur of the ruins abundantly show how large and splendid a city it was formerly. The Turks themselves have only one mosque, a beautiful one indeed, perverted to that use from a *christian church*. Very few Christians are here to be found; and they with great patience, or rather senseless stupidity, sustain a miserable servitude; and what is far more misorable, are without a church, without a priest among them. Such is the deplorable state of the once glorious city; but 'her works were not found perfect, (i. e., they were found blameable) before God,' she was dead, even while she lived; and she is punished accordingly.

"Philadelphia, so called from Attalus Philadelphus its builder, is distant from Sardis about 27 miles to the south-east. It is called by the Turks, Alah Shahr, or the beautiful city, on account of its delightful situation, standing on the declivity of the mountain Tmolus, and having a most pleasant prospect on the plains beneath, well furnished with divers villages, and watered by the river Pactolus. It still retains the form of a city, with something of trade to invite the people to it, being the road of the Persian caravans. Here is the little of antiquity remaining, besides the ruins of a church dedicated to St. John, which is now made a dunghill to receive the offals of dead beasts. Howsoever, God hath been pleased to preserve some of this place to make profession of the Christian faith, there being above two hundred houses of Christians and four churches; whereof the chief is dedicated to Panagia, or the Holy Virgin; the other to St. George, who is of great fame among the oriental christians; the third to St. Theodore; and the fourth to St. Taxiarchus, as St. Michael the archangel is called by the Greeks. Next to Smyrna this city hath the greatest number of Christians, and Christ hath promised more particular protection to it; 'I know thy works: behold, I have set before thee an open door, and none can shut it: for thou hast a little

strength, and hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth.' Than which, as Dr. Spon saith, what could be said more formally to foretell the coming of the Turks, the open enemies of Christianity: who seem to be sent on purpose for the punishment of our crimes, and to distinguish the faithful from the false Christians, who pretend to be so, and are not?

"Laodicea lay south of Philadelphia, in the way to return to Ephesus: and if you will inspect the maps of Asia Minor, you will find the seven churches to lie in a kind of circular form, so that that the natural progress was from Ephesus to Smyrna, from Smyrna to Pergamos, from Pergamos to Thyatira, from Thyatira to Sardis, from Sardis to Philadelphia, from Philadelphia to Laodicea, and from Laodicea round to Ephesus again; which is the method and order that John hath observed in addressing them, and was probably the circuit that he took in his vision. That there was a flourishing church at Laodicea in the primitive times of Christianity, is evident from Paul's Epistle to the Colossians, wherein frequent mention is made of the Laodiceans, as well as from this Epistle of John.

"But the doom of Laodicea seemeth to have been more severe and terrible than that of almost any other of the 7 churches. For it is now utterly destroyed and forsaken of men, and is become an habitation only for wolves, foxes and jackalls, a den of dragons, snakes and vipers. And that because the Lord hath executed the judgment, that he had pronounced upon her: that all the world might know, and tremble at the fierce anger of God against impenitent, negligent and careless sinners.— For such was the accusation of the *lukewarm* Laodiceans, who grew proud and self-conceited, thinking themselves much better than they really were. Wherefore, because they were 'neither hot nor cold,'

they were loathsome to Christ; and he therefore assured them, that he would 'spew them out of his mouth.' The ruins show it to have been a very great city, situate upon six or seven hills, and encompassing a large space of ground. Some notion may be formed of its former greatness and glory from three theaters and a circus which are remaining; one of which is truly admirable, as it was capable of containing above 30,000 men, into whose area they descended by 50 steps. This city is now called Eski-Hisar, or the old castle: and though it was once the mother church of sixteen bishoprics, yet it now lieth desolate, not so much as inhabited by shepherds, and so far from showing any of the ornaments of God's ancient worship. It cannot now boast of an anchorite's or hermit's chapel, where God's name is praised or invoked.

"Such is the state and condition of these seven once glorious and flourishing churches; and there cannot be a stronger proof of the truth of prophecy, nor a more effectual warning to other Christians.— 'These objects,' as Wheler justly observes, 'ought to make us, who yet enjoy the divine mercies, to tremble and earnestly contend to find out "from whence we are fallen," and do daily fall from bad to worse; that God is a God "of purer eyes than to behold iniquity;" and seeing "the axe" is thus long since "put to the root of the tree," should it not make us repent, and turn to God, "lest we likewise perish?"—

We see here "what destruction the Lord hath brought upon the earth." But it is the Lord's doing;" and thence we may reap no small advantage by considering how *just* he is in all his judgments, and *faithful* in all his promises.' We may truly say, (1 Cor. x. 11, 12,) that 'all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall.'

(To be Continued)

Signs of the Times.

"Now in the first year of Cyrus, king of Persia, (that the word of the Lord by the mouth of Jeremiah might be fulfilled), the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,—Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah; who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem."—Ezra i. 1-4.

This important decree is now looked upon by Jews and Christians, as a sure indication to the Jewish captive when in Babylon, that their seventy years of captivity had ended, and that the way was then open for them to return to their own land. Why, then, should not the following equally important decree be viewed as a sure indication that the long chastisement of Israel has terminated, and that the time has come for them to return to Palestine to erect "unwalled villages," as Ezekiel predicts they will do in "the latter years"? Ezekiel xxxviii. Let the unbelieving answer.

TURKISH COLONIZATION DECREE.

"The following document has just been received by J. Hosford Smith, esq., the Ottoman consul in this city:

"Ordained by the imperial government, in relation to colonization in Turkey of families, who arriving from foreign parts, may desire to establish themselves there by becoming subjects of the Ottoman empire:

"Article 1. The colonists must first of all take the oath of allegiance to his Impe-

rial Majesty the Sultan, and become the subjects of the empire without any reservation or limitation.

"Art. 2. They shall submit themselves, under all circumstances, to the existing and future laws of the empire.

"Art. 3. Like all other subjects of the empire, the colonists shall be free from all impediments in the exercise of the religion which they may profess, and they shall enjoy, without distinction, the same religious privileges as all other classes of the subjects of the empire. If, in those localities which the government shall assign for their settlement, there should be chapels suitable for their worship, they may perform their devotions there; but if new villages are to be formed, they shall solicit and obtain from the Imperial government permission to erect the chapels which they may require.

"Art. 4. In such provinces of the empire where their settlements shall be deemed proper, from among the disposable lands belonging to the government, the most fertile and healthy shall be chosen, and to each one a portion of the land shall be designated and granted, according to his means, either for agricultural or other industrial pursuits.

"Art. 5. The colonists who should settle upon disposable lands belonging to the government, said lands to be granted gratuitously, and shall be exempt from taxation, either territorial or personal, for the term of 6 years, if they are located in Roumelia, and for 12 years, if in Asia.

"Art. 6. Also the colonists shall be exempt from military service, or its equivalent in money, those of Roumelia for the term of 6 years, and those of Asia for 12 years.

"Art. 7. After the expiration of these terms of franchise the colonists shall be subjected to the same taxation and service as all the other subjects of the empire.

"Art. 8. The colonists shall not be entitled to sell the lands which shall be granted to them gratuitously by the government until after the lapse of at least 20 years.

"Art. 9. Those who, before the expiration of the above stated term, may wish to leave the country and relinquish their allegiance to the empire, shall restore the lands to the government; also, they shall be obliged to give up to the government, without any compensation, all buildings they may have erected thereon, and they shall no longer be considered as their property.

"Art. 10. The colonists shall recognize the authorities of the Kaza and Sanjak—(township and county) to which the villages and towns where they are established may belong, and they shall be governed by them like other subjects of the empire.

"Art. 11. If, before the expiration of the terms of franchise, these colonists are obliged to change their residence and establish themselves in other part of the empire, they shall be permitted to do so, but the term of their exemption from dues and services shall date from the time when the original grant was first made to them.

"Art. 12. These colonists, having been in their own country neither criminals, nor of doubtful reputation, must be honest people, farmers and artizans, and the Imperial government reserves to itself the right of expelling from the empire those who afterwards should prove to have been criminals or bad characters in their own country.

"Art. 13. Since land in proportion to their means will be granted to each family who may desire to emigrate to Turkey with the view to settle there, therefore, before these families start for Turkey they shall draw up and transmit to the Imperial government, through its own legation, and consulates abroad, wherever there are such, registers containing in detail their names, qualifications, means, the amount of their capital and their profession. And it is also ordered that each family must possess a sum as capital equivalent at least to 60 gold *medjidiyes* (about \$275.)

"Art. 14. At the time of their departure for, as well as on their arrival in Turkey,—the Consuls of the Sublime Porte in foreign countries, and the Imperial function-

aries in the interior, shall grant to these colonists all the necessary facilities in the transportation of their goods and chattels.

"Their passports shall be furnished them gratuitously by the Ottoman Consuls.

"Moreover, the Council of the Tausimat deems essential that whenever families express desire to emigrate into Turkey for settling there, the Imperial government should be apprised of it at least two months beforehand, so that, in accordance with the foregoing resolutions, there may be time to designate the proper locality for their settlement in the Provinces, and the lands to be granted to the colonists, in order upon their arrival in Turkey, they may neither lose time nor suffer inconvenience. Accordingly instructions to this effect shall be furnished to the representatives and consuls of the empire abroad."—*N. Y. Herald*.

This decree also indicates that the power of Mohammedanism is virtually gone; for were it in full strength, free toleration to all religions would not be guaranteed in the Turkish empire, as it now is. It also furnishes very conclusive evidence of the fertility of Palestine; for it is not reasonable to suppose that these inducements would be held out for the settlement of that country, if it was as unproductive as it has been for centuries past. Hence we have another strong assurance added to the many previously given in the *Expositor*, that God according to his most gracious promise, has remembered his covenant with Jacob, Isaac and Abraham, and has "remembered the land" promised to them and their seed.—*Lev. xxvi. 42-45*. Still stronger assurances in confirmation of the truth of these things are nigh at hand.

The Joint-Stock Plan.

The Conference of our brethren which was to meet at Harvard, Ill., to take into consideration the propriety of forming a joint-stock company for the publication of the *Expositor*, books, &c., assembled Nov. 11th, and after duly discussing the practicability of the adoption of the plan, they

were unanimous in the decision that the formation of "the joint-stock company is impracticable at present."

The financial embarrassments of our prodigal speculating country have very seriously affected the Western states. Being aware of this, we are not disappointed in this decision of our brethren. Still this does not defeat the enterprise; for it is still open to be carried out at a future day, or by others, should they be able and disposed to adopt it. Whether it succeed or not, the *Expositor* will be continued so long as means can lawfully be obtained to meet its current expenses. We are not disheartened, but encouraged to prosecute the work before us with fresh zeal, and increased hope of surmounting all the difficulties of the way.

If there are a sufficient number of persons among us who are *able*, and who *love the cause of truth more than they do money*—to form a *publishing company* worthy of the cause in which we are engaged, when they will signify their desire to do so, we shall be found ready to join with them in the commendable enterprise.

While we gird ourself anew for the prosecution of the work of continuing the publication of the *Expositor*, alone, as we have hitherto done, we trust that all who are friendly to it, will unitedly step forward to our aid. Be prompt in the payment of your subscriptions, and continue your exertions to increase the number of our subscribers, and the *Expositor* with increased interest, will be continued.

Mt. Pleasant, Wis., Quarterly Conference.

We learn from Bro. Chown, that himself, Elders H. Collings and J. M. Stephenson, and a goodly number of brethren from different sections of the surrounding country, Nov. 9 1858, held an interesting Quarterly Conference at the above named place. During the meeting a resolution was passed expressing sympathy for "Bro. Hall," (D. P. we presume, though his given name is omitted), inviting him "to visit

the churches," assuring him that they will do what they "can for his support." We infer from this that Bro. D. P. Hall has renounced Sabbatarianism, and has consequently been placed in straitened circumstances. If so, we hope the friends of truth will remember his wants after a godly sort.

The next quarterly meeting of this conference is to be held at Plum River, Ill., as Elder R. Chown shall appoint.

It will be seen by Bro. R. Chown's letter on another page, that he proposes to visit England, as a missionary to preach the gospel there. Let those who are disposed to aid him in the benevolent enterprise, correspond with him on the subject. You need not send him money *now*,—but inform him how much you will contribute towards making up the \$200,00 which he calls for. His address is, Elder R. Chown, Mount Carroll, Carroll co., Ill.

Quarterly Conference at Harvard, Ill.

In reference to this meeting, which was held, Nov. 21, 1858, Bro. J. Howell writes, "Our meeting was a very interesting one. Bro. H. Collings and J. M. Stephenson gave us meat in due season. On account of the inclemency of the weather, there were not as many in attendance, as doubtless there would otherwise have been. Those who did attend, however,—gave good attention to the word spoken, and appeared to be much edified. O that the people would open their eyes to behold the blessed promises of the gospel, and their hearts to receive them!"

Minutes of a Conference.

The inaccuracies in composition, and the apparent mistakes in matters of fact, in the minutes of this conference, are reasons for omitting to publish them. There was no intentional wrong on the part of the worthy scribe, but simply an oversight, or a want of skill in preparing such matter for the press. He mentions "elders," "presi-

ding elders," and brethren who composed the Conference. "*Presiding* elders," is evidently a mistake, for we have no such officials among us. To say that a committee was appointed to frame "what are the pre-requisites to baptism," doubtless is a mistake in reference to their work—for these pre-requisites are certain parts of the *faith* and *acts* of the disciple of Christ, and cannot therefore be *framed* by man. It is also a mistake to say that "conferences are taking sides," &c., for we are not aware that any conference excepting this one, has taken sides on this specific question: what they have done has been to state the *general* principles of action of the body, and further, matters of faith are determined by the *plain word of God*, and not by Conference resolutions. There is evidently an unintentional mistake in saying, "we cannot endorse the views advocated by brethren J. M., G. S., & N. F.,—believing them to be opposed to the plain and harmonious teachings of Jesus Christ and his inspired apostles,"—because on many fundamental points pertaining to baptism, the respective parties are harmoniously agreed, as is evident from the harmony that existed at the Craue's Grove Conference where notes were compared in public and private, and the power of truth was manifested in rescuing from the grasp of sin a goodly number of perishing mortals.

These and some other mistakes as they evidently are, with the inaccuracies in composition, of these minutes, doubtless would have been avoided by a more experienced scribe, and therefore these objections to the publication of the minutes entire would not have appeared. As the chief object of the action of the conference appears to have been to express an opinion on the pre-requisites to baptism, and to show that we do not wish to adopt any unfair measures to suppress that opinion, or to prevent a free investigation of the subject, we therefore request Bro. J. M. S. to answer in an article for the *Expositor*, the following question,

What are the pre-requisites to baptism?
Mark the question; it is not what are the

pre-requisites to *salvation* or *eternal life*, but what are the pre-requisites to *baptism*? We would not prescribe the arbitrary rules to be observed in answering this question, but we earnestly recommend that *the question* be well understood, and strictly adhered to, and that *plain Bible evidence ALONE*, be admitted as the basis of the proof offered.

We trust that this friendly statement, and this fair offer, will not only be satisfactory to the parties concerned, but will better subserve the cause of truth and love than a different course would have done.

FROM BRO. R. CHOWN.

BRO. MARSH: I am happy to say that I buried 6 souls by baptism into Christ, on Monday, and several more last evening gave me their hand in token of their desire to become united to the one body. Amongst those that I baptized, was Eld. J. E. Clark, formerly of Ohio, a preacher in the Christian church 5 years, and a pastor in the Disciples church, 25 years. Elder R. Barlow of the Primitive Methodist church, Lincolnshire, England, and a justice of the peace, H. Himbley, esq., formerly of Lincolnshire, England, were also baptized. The candidates are well informed, and the Gospel has not lost its power. It is the power of God unto salvation to every one that believeth.

This evening I am going to a new place to preach the word, being determined to do all in my power for my fellow-men.

It has been suggested that there may be some who would be willing to aid a missionary to England, to preach the Gospel more fully, and explain the way of life more perfectly. A number of the English inhabitants, when they see the Gospel, are very anxious that their countrymen should hear it also. To accomplish this, I will say through the *Expositor*, that I will volunteer to go to England to proclaim the Gospel of the kingdom, with all kindred doctrines, as far as in me is, and will not shun to declare the whole council of God fearless of consequences, God being my helper, provided God's stewards will aid in the

enterprise. Let each one signify to me at Mt. Carroll, Carroll co., Ill., what he or she will do, and when the necessary sum shall be subscribed, the same can be forwarded to me, and I will immediately start on the mission. \$200, I think, with what I could furnish, would keep me in the field for a year. I will labor for food and raiment, and therewith be content.

Yours, in hope of the resurrection,

R. CROWN.

British Holloway, Ill., Nov. 16, 1858.

THE CAUSE IN MICHIGAN.—*Brother Marsh:* I believe the good cause is moving forward in this State. We have more calls to preach than we can answer, and we find some candid hearers wherever we go. Bro. Miller, Seymour, Hoyt, Simonds and myself are doing what we can, and with some success.—The Sabbath delusion, has, apparently, about exhausted its force in this State, its leaders having discovered, after a few attempts in which they got sorely beaten, that it will not do for them to discuss with the “no-sabbath” folks, as they call us, and having proclaimed the same to their faithful through Mrs. White by vision: Now—O how pious! they have conscientious scruples against discussion! Heretofore they have been in their element, when they could get into discussion with the “first-day folks;” now Mrs. White says it is wicked for them to discuss with *us!* Their dishonesty in this matter is helping to open the eyes of some.

Our brethren are feeling increased interest in the subject of the Kingdom,—especially in its Millennial state. It is very important that this should be understood now.

O. R. L. CROZIER.

Grand Rapids, Mich., Dec. 1, 1858.

Quarterly Conference in Willing, N. Y.

The Quarterly Conference of West's New York was held as appointed at Willing, Allegany co.

Notwithstanding the prevalence of in-

clement weather during the three days of its continuance, there was a good attendance. On Friday evening, Eld. C. F. Sweet preached a discourse from Titus ii. 11-13, in which he showed that the “salvation,” which, by the “grace” or goodness of God, “hath appeared to all men,” is a redemption of all those “who sleep in Jesus,” from the power of death, by a resurrection to eternal life. Those are in Christ who have put on Christ by baptism. All who are thus introduced into Christ, if they shall thenceforward forsake every evil way and lead a new life, “Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ,” are under God's covenant of eternal life, to be bestowed when the great Life-Giver shall appear. Glorious hope! Come, Lord Jesus!

At the close of the discourse, opportunity being given for remarks, three ministering brethren of the M. E. Church spoke in succession, expressing a deep interest in the soul-cheering truths to which they had listened. A zealous, co-working, christian spirit prevailed.

Eld. Wm. H. Rogers preached a discourse on Saturday, a. m., from 1 Cor. xiii. 1-3.

In an evening discourse, Elder Sweet presented in a glorious light the ordinances of Baptism and the Lord's Supper, and showed their deep import when viewed in their true light.

On Sunday, Elder Sweet gave an exposition of the 2nd and 3d chapters of Revelation in two discourses. He regarded the addresses to the 7 churches, Ephesus, Smyrna, &c., as prophetic and showed, quite conclusively, that they were deliverances, descriptive of 7 successive conditions or epochs through which the Christian Church should pass, from its first establishment to the second coming of Christ. The ordinance of the Lord's Supper was then administered, after which brethren parted, feeling that they had indeed enjoyed a profitable and edifying season.

E. I. ROGERS, *Sec'y.*

Alfred Seminary; Nov. 1858.

“Great is Jehovah.”

Light on Chronology.

Among the many wise and myterious ways of Providence, none are more beautiful to the intelligent Christian mind, than the loving kindness of Jehovah in *unfolding* the mysterious purposes of his will, *just so far as is necessary, consistent,—sufficient*—for Man in the Age and Circumstances by which he is surrounded. Thus mankind recognize the wisdom of the law which precludes a knowledge of immediate personal destiny. No man knows what the morrow may bring forth, no matter how keen his intuitive faculties, or forcible his analytical and reasoning powers. It may, perchance, bring a season of suffering or one of joy.—It may give occasion to the exercise of the socialities and high aspirations of self-sufficient manhood,—or the mournful realities of “the grief profound.” *Our futurity is hid, only so far as it is unfolded on the Divine page.*

This arrangement of the great “I AM,” pervades the pages of inspiration, and the controlling influence of the spirit, since the beginning. “Take therefore no thought (*anxiety*) for the morrow: for the morrow shall take thought for the things of itself. SUFFICIENT UNTO THE DAY IS THE EAIL THEREOF.”—“Which of you by *taking thought* can add one cubit unto his stature?” “For all flesh is as grass, and all the *glory of man* as the flower of grass. The grass withereth, and the flower thereof fadeth, away: but the word of the Lord endureth forever.” Moses only saw the promised land, David was not permitted to behold the Temple, Daniel “understood not,” “what shall be the end of these things,” which were to be “*closed up and sealed TILL the time of the end.*” Simeon, studying and watching for the consolation of Israel, lived only just long enough to see the Lord’s Christ. To the Apostles it was said, “It is not for you to know the times and seasons which the Father hath put in his own power,”—and it is extremely probable that they had no just conception of the reality and length of the dark period of the Christian era, and Paul, though he announces “the Man of Sin,” does so in vague and

outline form. Even the beloved John, was in vision only shown “the things which shall be hereafter.”

Thus does God proportion the light of his revealed purpose to the strength and necessities of the creature, and the requirements of progressive dispensations. Hence as the “times of the Gentiles” draw rapidly to a close, grand developments of truth among the despised followers of the humble Nazarene—outpourings of glorious truth, with a power and force, wonderful to contemplate—when we consider the scattered and unpopular position of “the household of faith,” who are mostly “the poor of this world—take place. Time is annihilated, and a more genuine understanding and knowledge is eliminated in a few years now, than a century formerly.

This is the conclusion, of an attentive consideration of the vast and varied productions of the laboratory of Bible *students* (for knowledge can *only* be acquired by *study*) during the past 200 years, amid a world-wide apostacy. The work still goes on!—and who shall say that it shall be arrested, till the consummation of all things.

Among the foremost of these present works in the Lord’s vineyard, is the undertaking of an enterprise from which Governments, kings and churches shudder at the contemplation of, because forsook, great errors can only be sustained by blinding the people with a false view of the Word of God. Who, for a moment supposes that the popular lies of Immortal Souls and Liquid Hells could be sustained, among the nations of the world, if a pure and unadulterated version of the Holy Scriptures were scattered broad-cast? And who is bold and courageous enough to enter upon this work of justification of the character of our Father in Heaven? Not among the great cities of the world, nor the great centers of political and ecclesiastical wealth and learning!—No, no!—for *the wisdom of the wise is foolishness with God*—but away in the Far West, in the little village of Geneva, in a new and to many, almost unknown section of the Great Republic, are to be found a few

humble men engaged in a work which *ought* to put Ecclesiasts and Universities to the shame. All honor to the men who are giving to the world a pure, literal, word-for-word translation of the New Testament of our Lord and Savior Jesus Christ!

Contemporary with this great effort is another of equal labor and importance; we have for some time back been astonished at the gigantic handling, laborious examination, mathematical demonstrations, Biblical research, historical knowledge, displayed by our respected brother in the hope of the Gospel, John Stevenson, of Thorold, C. W., pertaining to the intricate subject of Chronology. Possessing a logical, patient and energetic mind, this brother, assisted by mathematical suggestions, and all the obtainable authors and authorities, has devoted himself to a thorough investigation of Chronology. The result is the production of a Chart, we believe some 60 feet in length, embracing sacred and profane; showing them in parallel order, — and so arranged in diagram form as to exhibit the true position, parallelism and bearing of one era to another, and each to the whole. No step or position in its compilation has been taken without a thorough assurance of its truthfulness, and in *doing this several important errors in all the hitherto received systems of Chronology have been demonstrated and proved.* The work has been exhibited and positions explained to the best authorities in different parts of the country, including the Universities of Cambridge and this city, and no exceptions are taken, or objections made.

The Chart embraces Astronomical Cycles, the Julian Period, the Olimpiads, the Consulates, the Chaldean Era, the Vulgar Era, the Christian Era, the Era of Seleucida, Sacred Chronology, including the verification of the Jubilees, &c., in fact all the great divisions of Chronology of ancient and modern times.

We are not sufficiently versed in the subject, at present, nor have we had opportunity to give that critical research to the Chart, which its vast importance demands, and must therefore defer a

more critical review of this great work of human genius, assisted by Divine knowledge, till a future time. We can only say that it is a masterly production in conception and execution, and exhibits a more thorough investigation and truthful harmony, than can be found in any treatise on the subject. The synchronism established is a suprising element in the work.

The author is at present engaged in examining the best authorities known, intending to test his positions, conforming to the injunction, to "prove all things, and hold fast that which is good." After which steps will be taken to give the results of his labors to the world.

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Rochester, N. Y., Dec. 13, 1858.

SCULPTURES FROM NINEVEH.—At the last meeting of the New York Historical Society, Mr. Lenox presented a set of sculptured slabs, procured by him from the Assyrian mine of antiquities, at a cost of \$3,000. These sculptures consist of 13 slabs of Assyrian alabaster, or marble, averaging about 7 feet square, and 6 or 8 inches thick, weighing about 17 tons: they are in *basso relievo*, with inscriptions in the cuneiform character, and as the 13 pieces stand side by side, they measure 72 feet 6 inches. They are duplicates of those in the British Museum. The sculptures are from the North Palace of Konyunjik, in the heart of Nineveh, which has been called the "Windsor" of Assyria. The building was probably begun by Esarhaddon, of sculpture renown, and was finished by Sardanapalus, his son, about the year 650 before Christ, a point which has been styled by Rawlinson the culminating point of Assyrian art, and only about 25 years before the fall of Sardanapalus and the destruction of Nineveh by the Medes and Babylonians, under the father of Nebuchadnezzar. Hence these sculptures are not only of the best time, but of the best class.

They are given by Mr. Lenox to the Society as a token of the deep interest felt by him in its character and purposes.

RUSSIAN RAILWAY SYSTEM.—The great capitalists and land owners of Russia have initiated, under the approbation and encouragement of the Emperor, a grand system of internal improvements, destined to make almost a new creation in Russia. The plan presented at the last meeting of Directors, embracing lines aggregating 2,666 miles in extent, as follows:

1. The line from St. Petersburg to Warsaw.

2. The branch to be opened from this line to the Prussian frontier, towards Königsburg.

3. The line from Moscow to Theodosia, Kurak and the region of the Lower Dnieper.

4. A line branching from thence to Kurak or Orel, passing by Dunnaburg, and ending at the port of Libana.

5. The line from Moscow to Nijai Novgorod.

These improvements, taken in connection with the emancipation scheme which is gradually but surely proceeding, and is based not on philanthropy, but a strict sense of justice to the people, will place the great Northern Empire in a still more prominent and powerful position than it now occupies among the nations of Europe.

Obituary.

FELL ASLEEP, in Jesus, at Bowmanville, C. W., on Thursday, Nov. 18, 1858, after an illness of 5 weeks, Bro. Henry Orr, aged 66 years.

This dear brother died as he lived, a disciple of Jesus Christ in every sense of the word,—in the full assurance that when Jesus comes, he will be raised out from among the dead ones to enjoy an unending existence in the Kingdom of God. In the death of our beloved brother, a wife and 7 children, with other relatives, and a large circle of friends, have met with an irreparable loss.

A funeral discourse was delivered at the house of our brother, to a large gathering of friends and citizens, by Brother John Harvie of this place, from John v. 28, 29; xi. 25.

Also, Sister Elizabeth Richards died in the Lord, on Saturday, Dec. 4, aged 32 years and 6 months. Her desire was to fall asleep in Jesus. The sting of death to her was gone. Her faith in Jesus and the Resurrection was strong. She bore her sufferings with that christian patience and fortitude, which can be based only on the christian hope, which has been a great consolation to all her relatives and friends. Her last prayer was, "Come, Lord Jesus, and take me home!" Her disease has been a lingering one, and ended in consumption. She was taken ill about 7 years ago, and has never enjoyed good health since that time. She has been a member of the disciples in this place over 7 years, having been baptized, in March, 1851. Truly her end was peace. She leaves a husband 2 children, father, mother, and many other relatives and friends to mourn her loss. This dear sister was well established in the Faith of the Gospel. She looked for her reward at the resurrection of the just. A funeral discourse was delivered by Bro. Harvie, from 1 Thess. iv. 13-18; Prov. xiv. 32, to a large and attentive congregation. We hope that good was done by the preaching of the Word.

A. ODELL.

Bowmanville, C. W., Dec. 10, 1858.

ST. PETERSBURG.—The Emperor will shortly have proclaimed a decree of general toleration. The council of ministers have this document under consideration now.

Nobody is so weak but he is strong enough to bear the misfortunes that he does not feel.

No man's religion ever survives his morals.

That is not wit which consists not with wisdom.

That man will one day find it but poor gain who hits upon truth with the loss of charity.

Christ saves the world by undeceiving it, and sanctifies the will by first enlightening the understanding.—*Tillotson*.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed,"—GAL. i. 8.

VOL. XXIX.]

ROCHESTER, N. Y., JANUARY 1, 1859.

[No. 15.]

Lectures on the Prophecies.

BY ELIHAN WINCHESTER.

LECTURE XV.

THE ASTONISHING FRUITFULNESS OF THE LAND OF CANAAN IN FORMER TIMES, AND THE GREAT NUMBERS OF PEOPLE THAT DWELT THEREIN, ESPECIALLY IN THE REIGNS OF DAVID AND SOLOMON—ITS PRESENT BARREN STATE NO OBJECTION TO DIVINE REVELATION.—PROPHECIES OF ITS GLORIOUS AND FLOURISHING CONDITION UNDER THE GOVERNMENT OF THE LORD, WITH RESPECT TO THE PLENTY THAT SHALL ABOUND, AND THE VAST MULTITUDES OF PEOPLE THAT SHALL DWELL THEREIN.

Having in my last considered the settlement of the Twelve Tribes in the Holy Land, and pointed out their particular situations, according to the prophecy of Ezekiel, I come in this Lecture to speak of the fruitfulness of the country in the glorious period, and of the vast multitudes of inhabitants that shall dwell there at that time.

But before I proceed to consider the prophecies of its future fruitful state, and of the amazing increase of the inhabitants under the government of the Lord, it will be proper to take a little retrospective view of what it formerly was, in the days of Joshua, David and Solomon; as this will serve to strengthen our faith, and remove some of those objections out of our way, which infidelity would urge against the fulfillment of the glorious prophecies of the final prosperity and flourishing estate of that country.

When we consider the smallness of that land which the children of Israel

possessed (not being 300 miles long in any place, and considerably less than 100 wide at the broadest place; far less than the kingdom of Ireland, and not much larger than the principality of Wales, and less than any of the United States of America, except the three least), we are filled with wonder at the amazing multitudes of inhabitants that formerly resided there; who were entirely supported by the produce of the country, besides supplying their neighbors with vast quantities of provision.

The land of Canaan was "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive and honey;" Deut. viii. 8. See also 2 Kings xviii. 32. It was a land which Jehovah cared for, and his eyes were upon it for good, from the beginning of the year, even unto the end of the year. See Deut. xi. 11, 12. And to the immediate blessing of God, its astonishing fruitfulness may be ascribed, more than to any other cause.

But that we may have a better idea of its fertility, let us consider the multitude of its inhabitants.

There entered in to possess the land of Canaan in the days of Joshua, 601-730 men, able to go forth to war, besides the children of Levi. Now supposing the men capable of bearing arms to be a fifth part of the inhabitants, (which perhaps is near the truth) and there will be found no less than 3,008,065 persons, besides the Levites, whom I reckon to be in all, both men, women and children, 46,000; which in the whole amount to 3,054,650 persons.

When David numbered the people in his folly, he found (according to 1 Chron.

xxi. 1, 5, 6,) 1,570,000 men that drew the sword, besides Levi and Benjamin; and if the armed men are a fifth part, as I have before supposed, then the inhabitants at that time altogether amounted to 7,850,000, besides Levi and Benjamin, whom we may reckon at 100,000 more. Besides the strangers in the land of Israel, who in the beginning of Solomon's reign were numbered and found 153,606, men capable of bearing burdens, hewing stones, and overseeing the work; and if they had families in proportion, then the whole number of the strangers was 768,000, which, added to the foregoing calculated and supposed numbers, will make 8,718,000 inhabitants in the land of Israel at that time.

The number of the men of Israel and Judah, could not have decreased much until the memorable battle between Abijah, king of Judah, and Jeroboam, king of Israel, when their armies were as follows: "And Abijah set the battle in array with an army of valiant men of war, even 400,000 chosen men; Jeroboam also set the battle in array against him with 800,000 chosen men, being mighty men of valor." 2 Chron. xiii. 3. And the issue of the battle was that 500,000 chosen men of Israel fell down slain before Abijah and his people. After which dreadful defeat the Tribes of Israel never recovered their former numbers any more, but were perpetually diminished, till they became a very small people in comparison of what they had been.

But the tribes of Judah and Benjamin increased in such a manner, as in the days of Jehoshaphat to amount to 1,160,000 mighty men of valor, ready armed and prepared for war, which must cause us to suppose that the whole number of his subjects amounted to 5,800,000 souls. But after his days they decreased, and probably have never been so numerous since.

How amazingly fruitful must that small country have been in the days of David and Solomon, to have contained almost 9,000,000 of people! And all these not only had a bare subsistence,—but they generally lived in plenty, and

had no want of anything necessary or convenient.

A specimen of the peace and plenty in the reign of Solomon, with his daily bill of fare, the provision he gave to Hiram, and the sacrifices he offered at the dedication of the Temple, may altogether give us a little idea of the fertility of the country then, and serve to strengthen our faith in those Divine promises that describe the future felicity of the same. For it is generally allowed, that the peaceable and plentiful reign of Solomon was typical of the more glorious reign of our Lord and Savior, *that* greater than Solomon, who shall have universal dominion over the whole earth.

"Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon, all the days of his life. And Solomon's provision for one day was 30 measures of fine flour, and three-score measures of meal, 10 fat oxen, and 20 oxen out of the pastures, and 100 sheep, besides harts, and roebucks, and fallow deer, and fatted fowl. For he had dominion over all the region on this side the river, from Tipsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.— And Solomon had 40,000 stalls of horses for his chariots, and 12,000 horsemen." 1 Kings iv. 20-26.

Solomon promised Hiram "20,000 measures of beaten wheat, and 20,000 measures of barley, and 20,000 baths of wine, and 20,000 baths of oil." 2 Chron. ii. 10. All this he gave him yearly for his workmen and household. 1 Kings v. 11.

When the Temple was finished, Solomon and all the congregation brought up the ark of Jehovah, and they sacrificed sheep and oxen before it, "that

could not be told nor numbered for multitude." 1 Kings viii. 5; 2 Chron. v. 6.

As the number is not set down, we cannot presume to guess how many animals were sacrificed on this occasion; but the sacrifice of peace offerings which Solomon offered unto Jehovah at the dedication of the house, amounted to 22,000 oxen, and 120,000 sheep. 1 Kings viii. 63; 2 Chron. vii. 5.

A most prodigious number indeed, to be offered at one time! But such a feast of tabernacles was never kept before, neither hath such a magnificent one been observed since: but when all nations shall go up to Jerusalem, from year to year, to worship the king Jehovah of hosts, and to keep the feast of tabernacles, far greater splendor shall be seen, and greater pleasure shall be experienced, than was at the dedication of the Temple, though *that* far exceeded any scene that the sun ever yet beheld.

All these circumstances tend to give us a great idea of the abundance with which the land of Israel was blest at that time.

And though Hezekiah and his great grandson Josiah, reigned only over Judah and Benjamin, and the country was greatly impoverished in their times to what it had been before; yet upon occasion of opening the house of God after it had been shut up by wicked Ahaz, the people brought in sacrifices and thank-offerings of 70 bullocks, 100 rams, and two hundred lambs, besides the consecrated things, which amounted to 600 oxen, and 3,000 sheep; and also the burnt offerings were in abundance.—This was in the days of Hezekiah, who at a feast of the passover, gave to the congregation 1,000 bullocks, and 7,000 sheep; and the princes gave to the congregation 1,000 bullocks, and 10,000 sheep. See 2 Chron. xxix. 32, 33, 35; xxx. 24.

And Josiah, in the 18th year of his reign, kept one of the most solemn feasts of the passover that ever was observed, at which he gave out of his royal bounty, and out of his own substance 30,000 lambs, and 3,000 bullocks; and some of his princes gave 2,600 sheep, lambs,

&c., and 300 oxen; and some of the chief of the Levites gave to their brethren for passover offerings 5,000 small cattle, and 500 oxen: see 2 Chron. xxxv. 7-9.

All these things I have mentioned to show the wonderful plenty that formerly reigned in the land of Palestine; and many other circumstances might be added for the same purpose.

But for many ages past, that land, formerly so fruitful, has been turned into barrenness, for the wickedness of its inhabitants; whereby the prophecy of Moses has been fulfilled. See Deut. xxix. 22-28.

Many travelers are astonished when they behold the present deplorable state of that country, and are ready to think it impossible that ever it could have yielded such abundance as the Scriptures describe, and cannot believe that ever it can be fruitful any more. But no doubt they who beheld it in its former glory, would have thought it very unlikely that such a fruitful land should ever become barren; but He that threatened, hath performed his threatenings in this instance, as he has already, or will in all other cases. And although "the kings of the earth, and all the inhabitants of the world would not have believed that the adversary and the enemy should have entered the gates of Jerusalem," (Lam. iv. 12), yet as God had said, "For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire," Jer. xxxvii. 10, so it came to pass that the city was taken and destroyed.

The present barrenness of the land of Canaan, which is a subject of scorn to infidels, ought to be far from causing us to be offended, and making us to disbelieve either the history of its former fruitfulness, or the promises of its future prosperity. On the contrary, we should be the more confirmed in our faith on this very account. For the same authority by which we are told of the fertile state of that land in time past, foretold its

present waste and barren situation, when such an event appeared very improbable; and by the same, its future glory and amazing fertility is expressly and plainly declared.

As by its present state of sterility, many threatenings are fulfilled, and the power of God is revealed, the country is but thinly peopled, and therefore reserved by the providence of God for its proper owners, and is but of little use to its present landlords; all which things are wonderful, and demand our attention:—so, when it shall hereafter become far more fertile than ever, the power, goodness and faithfulness of God will be abundantly manifested—the country will be capable of supporting vastly greater numbers than ever dwelt there before—and a multitude of glorious promises be fulfilled; some of which I shall proceed to consider. And as most of the prophets have spoken of the great plenty which shall be in the latter days, in that happy country, and some of them very largely, I shall be at no loss for proofs in this Lecture. I shall not, however, be able to collect them all, but shall content myself with giving specimens from some of the sacred writers, who have treated upon this delightful subject. David, speaking of that glorious period, says, “Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.” Ps. lxxvii. 6, 7.

The meaning of these words must be, that the earth shall then yield her increase in a more abundant manner than ever; else it could not be a prophecy at all at that time, much less a noble prediction, worthy of the holy Spirit to declare. And if we consider that David wrote these words at that time when the land of Israel was in its most flourishing condition, the evidence will be the stronger. The earth did greatly yield its increase in the days of David; yet he spoke of a time to come, when the earth *should yield her increase* in such a manner as that all former plenty would be reckoned as nothing in comparison. And, to prevent our mistaking the time

when this wonderful event shall take place, he fixes it at that period when God's way shall be known upon earth, and his salvation among all nations—when he shall judge the people righteously, and govern the nations upon earth—when the people shall praise him, and all the ends of the earth shall fear him. See the whole Psalm; all of which applies with ease to the time of Christ's reign on earth during the Millenium, and to no other period.

Isaiah, speaking of the same time, says, “Then shall he give the rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth; and it shall be fat and plenteous; in that day shall thy cattle feed in large pastures. The oxen likewise, and the young asses that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan.” Isa. xxx. 23, 24.

Nothing can be plainer, that that an amazing state of plenty is promised to the land of Israel in that day; insomuch that the cattle, instead of feeding on straw and chaff, shall feed on clean winnowed grain: and certainly, in that time men can have no want of good food, when even the meanest beasts shall have plenty of choice grain, well cleaned, to feed upon.

The prophet speaks of the long desolation of the land of Canaan, and of its future prosperity, in one continued discourse; xxxii. 10–16.

“Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken, the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high,

and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness shall remain in the fruitful field."

The inspired writer here describes, in great variety of language, the desolation of the land, the total ruin of the city Jerusalem, and the many days and years in which it should thus continue—a period which our translators have rendered *forever*, but which shall end when the Spirit is poured from on high upon the people, which shall be at the appearing of Christ; when they shall have the spirit of grace and supplication poured out upon them. Then shall a great change take place, not only in them, but in their land also: the most barren places shall become fertile, and even the very wilderness shall be turned into such a fruitful field, as that in comparison therewith the most fruitful field, now or formerly in the land, would be esteemed as but a forest.

The same fruitfulness is also strongly expressed, xxxv. 1, 2.

"The wilderness, and the solitary place, shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of Jehovah, and the excellency of our God."

What a wonderful state of fertility is intimated in these words! the glory and excellency of God will exceedingly appear in the wonderful change that shall then take place. I shall make some further remarks upon this passage, and some others that are similar, when I come to speak of the Millennial waters; and shall therefore pass to mention another beautiful passage out of the same evangelical prophet; ii. 3.

"For Jehovah shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving and the voice of melody."

This is a glorious promise, that tho

most waste and desolate places shall be inhabited, and become fruitful, like the blissful garden planted by our great Creator for the delight of mankind in a state of innocency. The beautiful scene here described will be realized in that blessed age of our redeemer's reign, when his righteousness and salvation shall go forth, and when his arm shall judge the people; and the isles shall wait for him, and on his arm shall they trust. Then shall it be said, "Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem. Jehovah hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God." lii. 9, 10.

As I proved the former fertility of the land of Canaan by the vast number of inhabitants that the country contained—it will not be amiss to take notice of some of those prophecies which speak of the multitudes that shall inhabit the land again, in order more effectually to prove the fruitfulness of the soil in the Millennium.

Isa. xlix. 17–21. "Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith Jehovah, thou shalt surely clothe thee with them all, as with an ornament; and bind them on thee, as a bride doeth. For thy sake and thy desolate places,—and the land of thy destruction, shall even now be too narrow, by reason of the inhabitants; and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me, that I may dwell.—Then shalt thou say in thine heart, who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?"

Zion is here represented as astonish-

ed at the vast number of her children that shall come from all parts, and fill the desolate country with inhabitants, and shall increase in such a manner as that there shall not be room enough to hold them. The whole passage is highly sublime and beautiful, and cannot fail to strike an attentive reader with great pleasure: but the vast field I have before me, will not suffer me to make any remarks upon it.

Another passage of the same kind, is in liv. 2, 3.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations, spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

Throughout this whole chapter, the most beautiful and glorious promises are made that can be conceived: Jerusalem is represented under the character of a woman forsaken, and a wife of youth refused, and put away; which has long been the case with that people, but the glory which they shall receive shall far exceed all their shame and reproach.—The words which I have read speak of their abundant increase, and consequently may be brought as a proof of the fruitfulness of the land, which yet shall be far from being able to contain its inhabitants; for they shall break forth on the right hand and on the left, and make the desolate cities to be inhabited, and spread abroad on every side, till the whole country shall be far more populous than ever, and all the neighboring places shall be filled with them. As the same prophet declares in lviii. 12, "And they that shall be of thee shall build the old waste places: thou shalt raise the foundations of many generations;—and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." And again, in lxi. 4, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

All these, and many other passages

of the like nature in the writings of this highly illuminated and evangelical prophet, show, that in that glorious time the land shall be exceeding fertile, and the inhabitants prolific; so that all the waste and desolate places shall be inhabited, and the face of the country shall be filled with cities, and those cities filled with flocks of men.

But having given a specimen of what Isaiah has written upon this beautiful subject, let us pass to the other prophets, and hear what they testify respecting the same.

In Jeremiah's prophecy we find many glorious promises of Israel's restoration, and of the return of the tribes to the land which God gave to their fathers, and of their becoming a holy and happy people, &c. But as the fruitfulness of the country, and, in consequence of that, the populousness of the cities are the subjects we are now upon, I shall notice only those passages which have some reference to these.

"Thus saith Jehovah: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; and I will glorify them, and they shall not be small." Jer. xxx. 18, 19.

These words declare the certainty of the return of the captivity of the tribes, the rebuilding of the city, and the multiplication of the people: and to prevent mistakes, all these glorious promises are referred to the latter days, or connected with such circumstances as have not yet taken place, and which are so remarkable that they cannot happen without being noticed. One of which, as a specimen, I will notice in this place. It is said in chap. xxxi.—

"Again, I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry. Thou shalt yet plant

vines upon the mountains of Samaria: the planters shall plant and eat them as common things. For there shall be a day that the watchmen upon the mount of Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God."

All that are the least acquainted with sacred history know that the mountains of Samaria belonged to the rebellious tribes, and the children of Judah and Jerusalem have never had them in possession at all: for when the king of Assyria carried away the inhabitants of the country, he brought others and planted in their room, who were always enemies to the Jews; and when after the return from the Babylonish captivity, the Samaritans offered to assist in building the Temple at Jerusalem, and were refused, their enmity increased,—and finally they set up a temple in that country upon Mount Gerizim, in opposition to that in Jerusalem; after which the most rooted hatred and aversion grew up in both these nations one against the other, and so continued to the last.

What a remarkable prophecy is this! that the virgin of Israel shall not only have this part of the land in possession, but shall plant vines upon these mountains, and that such an amazing plenty of the choicest grapes shall be produced, as that the planters shall plant and eat them as common things! Neither is the other circumstance less remarkable, that a day shall come (which has never yet been since Israel was separated from Judah) that the watchmen upon the mount of Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God. Ephraim shall unite with Judah in that day, and both together shall go to worship the great King in his holy mountain. As this remarkable prophecy has never yet had so much as the shadow of an accomplishment, it yet remains to be fulfilled: and when it comes to pass is must be evident to all beholders.

The great plenty which they shall enjoy, is thus described by Jeremiah.

"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for

wheat, and for wine, and for oil, and for the young of the flock and of the herd, and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow:—and I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith Jehovah."

"And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul."

"Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.—And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith Jehovah." See verses 4-6, 12-14, 24, 25, 27, 28.

O happy land! and happy people, when God shall work such wonders among them!

These promises are plain, and need no comment: they are fully expressive of the greatest prosperity, plenty and happiness.

I shall give but one specimen more from this prophet to the same purpose, and shall then pass on to the next.

"Thus saith Jehovah: Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah and in the streets of Jerusalem that are desolate without man and without inhabitant, and without beast; the voice of joy and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise Jehovah of hosts, for Jehovah is good; for his mercy endureth for ever; and of them that shall bring the sacrifice of praise into the

house of Jehovah: for I will cause to return the captivity of the land as at the first, saith Jehovah. Thus saith Jehovah of hosts: again in this place which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin,—and in all the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith Jehovah. Behold, the days come, saith Jehovah, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.”—xxxiii. 10-14.

Jeremiah's prophecy in general consists of threatenings; but the 30th, 31st and 33d chapters consist almost entirely of very gracious promises, equal to any that can be found in all the prophets;—and the latter part of the 3d, 16th, and 32nd chapters, and the former part of the 23d chapter, are of the same style; and perhaps in all the rest of the prophecy not more than 10 verses can be found that contain any favorable promises to Israel or Judah. Jeremiah lived in the time when the sins of Judah had risen to the greatest height, and in the very time when the calamities threatened were executed: he had the greatest talent for lamentation of any of the prophets, and his hard lot was cast in a place and time when he had but too much occasion to make use of it. Therefore we need not wonder to find so few glorious promises of Israel and Judah's deliverance in his book, but rather we may be surprised to find so many,—and those so very plain and decisive.—Those which I have selected from him at this time are fully to my purpose, and serve to show the happy state of the land of Israel in the latter days, with regard to the plenty that shall abound there, and the numerous inhabitants that shall dwell in that delightful country, which is my chief intention at present.

Now let us hear what Ezekiel has to say upon these subjects.

His prophecies have afforded us a foundation for several Lectures, and will for a number more; he is very plain, and full to the point I am now upon, and declares that the land shall be made exceeding fertile, that the wastes shall be builded, and that men shall be multiplied abundantly upon the mountains of Israel.

“But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For behold I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you at your beginnings; and ye shall know that I am Jehovah. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith Adonai Jehovah: Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith Adonai Jehovah. Neither will I cause men to bear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith Adonai Jehovah.” Ezek. xxxvi. 8-15.

This is a speech which God has made, by the mouth of his servant, to the land and mountains of Israel, containing promises of the greatest prosperity; and there are several circumstances that absolutely prevent us from accommodating them to any past events.

1. It is particularly declared, that all the house of Israel shall be multiplied upon the mountain, and in the land of their possession; and therefore this

could not be fulfilled when the small remnant of Judah, Benjamin and Levi returned from Babylon; nor can it ever be accomplished, until the whole Twelve Tribes return from their long dispersion.

2. God promises that he will settle the mountains after their old estates,—and will do better unto them than at their *beginnings*. But this was far from being the case at any time between the return of the Jews from Babylon and their final destruction and dispersion by the Romans: for the country was never so fruitful and populous as in the days of David and Solomon.

3. God declares that after the fulfillment of these promises, the mountains and land should never bereave the people of their men, nor cause their nations to fall any more; and this is repeated over and over, and over again, that it might be noticed the more, and for the greater confirmation, and to show the certainty and importance of this circumstance. But if we pretend to accommodate this prophecy to any past event, we must inevitably change the truth of God into a lie; for since the return of the Jews from Babylon, the land hath devoured its inhabitants more than ever, and hath been subject to that reproach far more since than ever it was before; and the country hath been forsaken of its former inhabitants more than 17 centuries, and it at present almost a desolate wilderness: so that no possible method remains to save the credit of this prophecy, but to declare that the whole remains to be fulfilled.

After this prophecy directed to the land, there follows another directed to the people, to the same purpose,—of which I will give you an extract.

“And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Thus

saith Adonai Jehovah: In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled; whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate, and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I Jehovah build the ruined places, and plant that which was desolate: I Jehovah have spoken it, and I will do it.”—Vs. 28-30; 33-36.

What pains God takes to speak in such a manner as to prevent our mistaking the time! He tells the children of Israel that in the day when he shall have cleansed them from all their iniquities, he will cause them to dwell in the cities, and the wastes shall be builded, &c.

Now, if we should be asked to prove that this prophecy of their dwelling in the cities, &c., was not fulfilled after the return of the Jews from Babylon, we may easily prove that it was not, by only observing, that they have never been cleansed from all their iniquities, but yet remain a very polluted people. And if, on the other hand, any should pretend that they and all men are, in the Scripture-sense, actually cleansed from their iniquities already, as some do—in that case, we may confute them by God's express declaration, that at the very time when he shall have cleansed them from all their iniquities, he will cause them to dwell in the cities, and the wastes shall be builded, &c. Therefore, as both these events, viz.: their being cleansed from all their iniquities, and their becoming a great and populous nation, and filling the country, so as to build the wastes, are to take place nearly at the same time, and in the same period; we may be fully assured that neither of them have as yet been fulfilled.

The wonderful promises of the plenty that shall abound at that time, in the

land that now lies waste, surely demand our attention. The change from what it now is (namely, a desolate waste, to what it shall be then, *a most fruitful and well cultivated country, like the garden of Eden*) shall be noticed by all beholders, who shall mention it with the greatest admiration; and it shall be known by all to be the wonderful work of God: and the greatest glory shall redound to his name by the fulfilment of these promises, which he confirms in a peculiar manner, by saying, "I Jehovah have spoken it, and I will do it."

After these positive declarations so frequently made by the great God, we should not suffer the least hesitation to arise in our minds respecting the certainty of these events, which are yet to be brought about, in such a manner as to be known and noticed by all the surrounding nations.

I shall give you but one specimen more, from the prophecy of Ezekiel at present; and that is as follows:

"And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel."

"And I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase.

"And I will raise up for them a plant of renown; and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more."—xxxiv 13, 14, 26, 27-29.

The promises are plain that they shall be brought into the land of Israel which shall become exceeding fruitful in all good things—shall be blessed of God in a most glorious manner, shall never experience famine or hunger more—but enjoy the greatest plenty imaginable. Whether this *plant of renown* mention-

ed in this chapter, intends any particular tree or vegetable, that shall yield a vast quantity of food, and shall never fail, and shall therefore prevent all possibility of famine; or whether it is to be understood in any other light, time must discover. Nothing can, however, be more evident, than that there shall be a perfect security against all famine, want or scarcity. They shall have rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And their threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and they shall eat bread to the full, and dwell in their land safely; as God promised them by Moses, in case they would obey him, and keep his commandments. But this they did not do, and therefore were disinherited; but when they shall be under the new covenant, they shall walk in all his statutes, and never turn aside more, and all these promises shall be fulfilled to them.

Having seen that Isaiah, Jeremiah, and Ezekiel, all prophesied largely of the amazing fertility and fruitfulness of the land of Israel in that glorious period, and of the multitudes of inhabitants that shall dwell in that happy country; let us now go to the minor prophets, and see if anything of the same kind is found in their writings.

God, by the prophet Hosea, says:—

"And it shall come to pass in that day, I will hear, saith Jehovah, I will hear the heavens; and they shall hear the earth; and the earth shall hear the corn and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy; and I will say to them who were not my people, Thou art my people; and they shall say, Thou art my God." ii. 21-23.

"I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots like Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.—They that dwell under his shadow shall return; they shall revive as the corn,

and grow as the vine; the scent thereof shall be as the wine of Lebanon." xiv. 5-7.

All these words imply that Israel shall enjoy a most flourishing estate, and shall be blessed of God with all good things; and, more than all, he will be the God of that people whom he hath so long rejected, and they shall become his people in a better sense than ever, and shall never forsake him more: neither will he ever leave them, nor suffer any evil to befall them: but will open his rich treasures, and abundantly supply all their wants.

Joel says,—

"Then will Jehovah be jealous for his land, and pity his people. Yea, Jehovah will answer, and say unto his people, Behold, I will send you corn, and wine, and oil; and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.

"Fear not, O land; be glad and rejoice; for Jehovah will do great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in Jehovah your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

"And ye shall eat in plenty and be satisfied, and praise the name of Jehovah your God, that hath dealt wonderfully with you: and my people shall never be ashamed." Joel ii. 18, 19, 21-26.

"And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters." iii. 18.

All these expressions betoken the greatest abundance of corn, wine, oil, and all the necessaries, comforts and conveniences of life, in that happy time.

But among all the prophets I do not find one that, in a few words, expresses

the amazing abundance which the land shall produce in that day, in such a lively manner as Amos; the description must charm and animate all that have the least relish for these beauties.

"Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of the land which I have given them, saith Jehovah thy God." Amos ix. 13-15.

So vast shall be the harvest that before the reapers can get it off the ground, the plowman shall overtake them, and be obliged to wait for them to clear the fields: and he that presseth out the wine shall be employed till the seed time, so plenteous shall the vintage be. The mountains shall be said to drop sweet wine, because of the abundance of grapes which the vines on them shall yield; and the hills, by a beautiful figure, shall be said to melt with fatness, owing to the great numbers of oil trees which shall grow there, and the vast herds of milch kine which shall feed thereon. The long and peaceable possession of the land, out of which the children of Israel shall never more be cast forbids us to look back for the fulfilment of these prophecies; but in the strongest manner incites us to look forward to that happy period when "Thou (O God) wilt perform the truth unto Jacob, and the mercy unto Abraham, which thou hast sworn unto them from the days of old." Micah vii. 20.

Many more proofs might be brought from the *Prophets*, respecting the plenty of the land of Israel in the latter days, but I forbear: enough has been said to prove the point; and as this discourse has already been drawn out to a considerable length, I shall add no more at present.

FROM BRO. R. V. LYON.

BRO. MARSH: It is by the tender mercies of my heavenly Father that I am in the battle-field waging war with sin in high places as well as low, false doctrine not excepted. I have been enabled to give some 9 discourses a week, since I have been in this province, and in most of the places my congregations have been as large as my so-called neighbor. New fields are opening up before me, where the gospel has never been preached. Two Baptist churches are now open to me, one in the large and flourishing village of Brockville, beautifully located on the St. Lawrence. Two weeks ago, to-night, I gave a discourse in this church, to an attentive congregation. Upon my leaving the next morning, I was met by three of the members of the church, who gave me a very warm and urgent request to come and labor a week among them; consequently, I commenced a meeting in their house on the third Sunday in this month. Glory be to God, truth has not lost its power yet. Amen.

It is a heart-saddening truth that darkness covers the earth, and gross darkness the people. I have had the opportunity of hearing three different preachers (one of them a Roman Catholic) since my arrival in this Province, and I must confess that they reflected about as much light upon the way of Life and Immortality, as a dark lantern would to yon traveler, who is wending his way through a dense wilderness at a midnight hour, whilst a dark, black cloud has closed in between him and the starry floor which our heavenly Father has hung out o'er our heads as evidence of his almighty power and goodness:—I do not therefore wonder that the great multitude, who profess to be Christians, walk and talk like drunken men. Yea, more, that those who do their own reading and thinking, are inclined to scepticism and infidelity, and with a nominal church are slumbering on the very threshold of an age, which is to be ushered in by events which will astound the most hardened sons of Adam's race, and cause blackness to gather upon their

faces, and all hearts among them to quail, upon the coming of Him whose eyes will be as a flame of fire, and his feet as fine brass, as if they burned in a furnace—clothed in robes of royalty, and invested with all the power which belongs to the title of King of kings and Lord of lords!

In view of our proximity to the closing up of the wild and crazy reign of Gentile power: I feel like doing all that the Master demands to give the truth to this generation of Adam's race, who are destined soon to witness the closing scenes of this dispensation.

Beloved brethren, God the Father, and Christ the Son, call loudly upon us to renew our zeal and activity—gird on the Christian's armor more closely, and enter the field anew, and raise the battle-cry more loudly, To arms! to arms! for soon our last sermon will be preached, our last tear shed, our last sigh heaved, our last groan uttered, our last prayer offered for a *Christian world!*—and on Eden's hills we shall stand with the sacramental host of God's elect, clothed in immortality!

The *Expositor* is doing much good, and must be sustained, but the prejudices against the truth is great, and in the main, it is caused by a time-serving ministry who have pathatized their bearers: and only as that spell-binding influence is broken, can we get at them with truth.

R. V. LYON.

Williamsburg, C. W., Nov. 10, 1858.

FROM BRO. B. C. SIMONDS.

BRO. MARSH: God's purpose in creating the world, as revealed in the Bible, was explained by Bro. Sweet in the Methodist house at Darien City—a small village in this town. He spoke 12 times, and his discourses were truly interesting and instructing to all, especially to those who believe in the Gospel preached to Abraham. There was a good attendance, and the interest increased as the meeting progressed.

The Methodist minister and some of his church attended steadily, and several of the leading men of the place.—

Much light has been given to saint and sinner that will prove a savor of life unto life, or of death unto death.

The literal principle so beautifully harmonized the Scriptures that some have been willingly ignorant, were forced to acknowledge it. At the close of the meetings, two citizens of influence, who make no pretensions to piety, said that such preaching must be paid for, and passing their hats, obtained quite a good contribution from the people—which was encouraging to the faithful few.

A lawyer once said that to study law, is to learn to think. How much more true is this of the Gospel—not that kind which Paul speaks of, “ever learning,—and never able to come to a knowledge of the truth,”—but the Gospel preached to Abraham, confirmed in his seed Christ, who will fulfill that covenant to Abraham, and *all* who are his heirs, according to promise. That Gospel, if received into the heart by a lively and active faith, will furnish thought and action for life, of the most useful and practical kind, and end in complete salvation through Christ.

It is cheering to hear the Gospel preached by honest, God-fearing men who have carefully and critically studied the Word, and can rightly divide it, and give each a portion in due season—who can make light take the place of darkness, harmony of confusion, literalism of mysticism, truth of error, and a *thus saith the Lord* for the tradition of men.

How perfectly natural, reasonable and philosophical too, it is for those who believe in the conscious state of the dead, to drop out the resurrection—they have no need of it. “In the presence of God is fulness of joy,”—and that those who are going to heaven above should treat the restitution of the earth as a thing of nought, for which they have no use, is entirely consistent. Likewise those who make death the gate to endless joy, and pray to be prepared for its appearance, consistently scoff at Christ’s second coming, and treat it as an idle tale. Death, to such as these, is far more glorious and important, because it has the

supposed honor of introducing them into heaven.

B. C. SIMONDS.

Darien, N. Y., Dec. 20, 1858.

Bro. A. Pike, North Augusta, Nov. 13, 1858, writes:

Bro. R. V. Lyon is preaching in this section of country, with great acceptance, and good has resulted. Quite a number are seeing the truth. I took him to Brockville, where he preached one discourse in the Baptist meeting-house, and on the morning following the three deacons came and engaged him to give the congregation a full course of lectures, and were much pleased with the light they had obtained the evening before. He also preached in another Baptist meeting-house on the same day, about 10 miles from Brockville. He has also preached in one Methodist meeting-house in Toledo, to good acceptance, and has been requested to preach for them again at that place. The Lord be praised for this work of his truth!

I have been traveling with Bro. Lyon for nearly 8 weeks—there has been good attendance at all the meetings, and I have been strengthened in the blessed cause of my dear Master. O, how I long for his coming, to raise the righteous dead, change his living saints, and renew *all things spoken of by all the holy prophets since the world began.*

Bro. T. B. Tamblyn, Concord, N. H., Nov. 21, 1858, writes, that Dr. T. O. Smith, died in that place “last summer,” (omitting his age and date of his death) and wishes us to inform our readers of the fact.—Ed.

Bro. C. F. Sweet writes, “I have just closed a meeting at Clarence, N. Y., of about a week’s duration. A good interest was awakened by the truth. The Age to come went freely, and I left 13 to preach in that place after I am away.”

Cultivate a good conscience.”

Love mercy.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JAN. 1, 1859.

Exposition of the Apocalypse.

(Continued from page 384.)

Chapter iv. The wonderful vision recorded in the fourth and fifth chapters of this book has a special reference to the true church of God from the first to the second advent of Christ. The symbols of which this vision is composed, are selected, not from one place or one class of objects, but from different locations and from various things. To correctly understand the true import of the symbolical language in which this and other visions of this book are written, the primary or first sense of each figure must be comprehended.—Then there will be no more difficulty in arriving at the true meaning of the prophecy than there would be were it given in plain words. As the primary is the true import of a literal word, so the most prominent trait of character of a figure, gives the sense in which it is used by the inspired writers.

Verse 1. *After this I looked,*] The glorious vision which John had previously seen, with the assurance that a revelation of "things which shall be hereafter" (i. 19,) would be made to him, doubtless caused him to turn his desires heaven-ward,—with the confident expectation of beholding the fulfillment of this promise. Nor was he disappointed; for

Behold, a door was opened in heaven,] The veil between the present and the future was drawn aside;

And the first voice which I heard, was as it were of a trumpet talking with me;] The voice of the revealing angel, loud, distinct and authoritative like the trumpet's voice in the camp of Israel, was spoken from the open heavens, to the understanding of John,

Which said, Come up hither,] Turn away your thoughts from earth, and raise them to God,

And I will show thee things which must be hereafter:] As the angel had previously promised to John, (i. 19.)

Verse 2. *And immediately I was in the spirit:*] His will was swallowed up in the will of God, and the spirit of prophecy filled his enraptured soul;

And behold, a throne was set in heaven,] Or, to take off the figure, the throne was set in the true church of God, which in point of wisdom and moral purity is exalted as much above all other associations of men, as the literal heaven is higher than the earth. That heaven designates the true church in certain instances in this book, will be proved hereafter. Then it is in the church of God, where we must look for the location of this vision, the first part of which is the throne named. And in what sense has God a throne in his church? We must go back to the type, and obtain the answer by tracing the typo to its antitype.

A throne is "a chair of state" from which monarchs make known their sovereign will. It was on the golden lid or cover of the ark of the covenant, between the cherubim, that God manifested Himself to his people. This was "his glorious high throne from the beginning," (Jer. xvii. 12,) the antitype of which is his beloved Son, through whom he now speaks to the world, (Heb. i. 2,) and who is presented to Christians as "the throne of grace" to which they may come with confidence and "obtain mercy and find grace to help in time of need." Heb. iv. 16.

And one sat on the throne.] As the divine glory rested down on the ark of the covenant, so "the spirit of God descended in a bodily shape like a dove upon" Christ. Luke iii. 22. The fulness of God is in his Son.

Verse 3. *And he that sat was to look upon like a jasper and a sardine stone:*]—God was not personally seen on the ark of the Testament, but manifested his glory there, as He has his attributes through Jesus Christ. We behold him in the person or character and gospel of his Son, "who is the image of the invisible God,"

in all the excellency of his most lovely character. To the christian, his attributes may well be compared to the jasper and sardine stone. Blend the "bright, beautiful green color" of the former, with the "blood-red color, with a mixture of white," of the latter, of these precious gems, as they evidently are intended to be blended in this figure, and the most lovely of all colors is presented to the eye of the admiring beholder, and he readily sees a divine fitness in the application of the figure to the lovely attributes of God, as manifested through his beloved Son: he sees that "God is love."

And there was a rainbow round about the throne.] As the literal "bow in the cloud," "is the token of the covenant" which God made with Noah, that he would not destroy the earth again by water (Gen. ix.,) so the gift of his Son, including his resurrection, is the strongest assurance that the promises of eternal life and of the kingdom to Abraham and his seed, will all be most faithfully fulfilled.—Acts xiii. 32, 33; Rom. xv. 8. These exceeding great and precious promises were in part fulfilled at the first advent of Christ, and their glorious consummation will be fully realized at his second appearing. Hence the rainbow of promise is on this side and that side, or "round about the throne"—it reaches from Paradise lost, to Paradise restored, and is

In sight like unto an emerald.] This gem "is one of the most beautiful of all gems, and is a bright green-color, without the admixture of any other. Pliny thus speaks of it. The sight of no color is more pleasant than green; for we love to view green fields and green leaves; and are still more fond of looking at the emerald, because all other greens are dull in comparison with this. Besides, these stones seem larger at a distance, by tinging the circumambient air. Their luster is not changed by the sun, by the shade, nor by the light of lamps; but they have always a sensible moderate brilliancy."—*Watson*.

No figure could be drawn from the vast

storehouse of nature, that would so perfectly represent the beauty and immutability of the promises of God, as this one does. Like the color of this precious gem, they have no "admixture" to make their fulfillment doubtful, or to cast a shade on the glorious future to which they point.—God is faithful, therefore his promises like himself are immutable.

Verso 4. And round about the throne were four and twenty seats:] Or subordinate thrones, or *stations of honor and power*, which secondary sense is justified on the ground that the thrones are subordinate.

And upon the seats I saw four and twenty elders sitting,] Elders are aged and wise men, the heads of the community to which they belong, and representatives of the body. Such were the twelve patriarchs and twelve apostles. They may represent the wisdom of the true church of God, as manifested through the inspired men of the Jewish and Christian dispensations, and are still officially in the church, by their word, as really as Christ is by his word:

Clothed in white raiment,] "Which is the righteousness of saints." Rev. xix. 8.

And they had on their heads crowns of gold.] They were filling their stations of honor. And when did these antypical elders, or the wise and holy patriarchs, prophets and apostles jointly fill the position represented in this figure? When the latter were endued with power from on high. Since then the wisdom of all the divinely inspired men of every age has been manifested through the word of truth, in the defence of the gospel of Christ.

Verso 5. And out of the throne proceeded lightnings and thunderings] As these manifestations are fearful pre-monitions of an approaching storm, so the faithful warnings and fearful threatenings of God are sure evidence that sore judgments will soon fall upon the wicked. Remember that these admonitions proceed from "the throne," or from God, as given in his word. Let us therefore take heed how we

treat that word, and deal not with it unfaithfully.

And voices: | Also proceeded from the throne. God "bath in these last days" spoken, and now speaks to the church and the world, by his Son. Heb. i. 2. He has not however, limited his revelation to one subject simply, truth or doctrine, but has communicated a rich variety to his people, for their edification, comfort and profit.— He has also at different periods of the history of the church, caused different and highly important messages to be proclaimed to the church, and the world. Therefore, with propriety it is said that a plurality of voices proceed from the throne.

And there were seven lamps of fire burning before the throne, which are the seven spirits of God. | Or the angels of God, "which are ministering spirits," (Heb. i. 14) as we have shown in the *Expositor* for Nov. 15, in our exposition of Rev. i. 4.

Verse 6. *And before the throne there was a sea of glass like unto crystal:* |— Which answers to the great molten sea or laver, "between the tabernacle of the congregation, and the altar," for "Aaron and his sons to wash their hands and feet thereat," when they came "near the altar to minister, to burn offerings made by fire unto the Lord," (Ex. xxx. 18-20,) and is emblematical of the purification from sin in believing and obeying the truth as taught in the gospel. 1 Peter i. 22. When thus washed by faith in the blood of Christ, we are prepared to present the sacrifices of thanksgiving and prayer with acceptance before the Lord.

And in the midst of the throne, and round about the throne were four beasts. | Or more correctly, four living creatures which stand for all the children of God in the four quarters of the globe, as is evident from the fact that in verse nine these same living creatures are represented as saying: "thou has redeemed us to God by thy blood out of every kindred, and tongue, — and people, and nation." By this redemption they are inducted to "the midst of the throne," or into Christ, and "round about

the throne," or they become identified with him as members of his body, and partakers of his life, hence they are fitly represented by *living* or undying creatures which were

Full of eyes before and behind. | Having a knowledge of the will of God relative to the future and the past, as it is revealed in his word.

Verse 7. *And the first beast was like a lion.* | A prominent trait of which is boldness; and of the righteous it is said that they are "bold as a lion," which is strictly morally true, as their history of faith and persecution fully demonstrates.

And the second beast was like a calf. | Or the young ox, which readily learns to submissively bow his neck to the yoke; and nothing is more pleasing to the christian than to take the yoke of Christ upon him, well knowing that he not only thereby pleases God, but though constantly borne, it is easy and its burden light.— Matt. xi. 28-30.

And the third beast had a face as a man. | Indicating thereby that intellectual beings, belonging to the human race, are represented by these living creatures.

And the fourth beast was like a flying eagle. | As the eagle soars toward the sun, with its eyes fixed on that bright orb, so christians instead of placing their affections on the low and sordid things of this earth, have set them on things above where Christ, the Sun of righteousness sitteth at the right hand of God. Col. iii. 1, 2.

Verse 8. *And the four beasts had each of them six wings about him:* | Wings, in a figurative sense denote protection, as the hen protects her young under her wings; (Matt. xxiii. 37). and as God exercised his special care over his people. "I bear you on eagle's wings, and brought you unto myself." Ex. xix. 4; Deut. xxxii. 11, 12. Hence these wings of the true church must denote the protecting power of God which he has ever exercised, and will continue to exercise over his people until the six antitypical days of their suffering shall terminate. Hence the six wings in the figure fitly represent God's protection over

his people during the six thousand years when that protection from temptation and sin, and finally their deliverance from death, is indispensably necessary that they may not faint under their trials, nor fail in the attainment of eternal life.

Similar visions were beheld by Isaiah and Ezekiel. See Isa. vi.; Ezek. i.; x. In the latter it is said two wings "covered the bodies" of "the living creatures," and in the former, that the "seraphims, each one had six wings," and that "with twain he covered his face, and with twain he covered his feet, and with twain he did fly;" which in each case evidently denotes the protection of God over his people: they are covered with the wings, or guarded by the power he has graciously given or exercised over them.

And they were full of eyes within: The saving knowledge of God richly dwells in his people without which their knowledge of the future and the past, which is represented by the "eyes before and behind"—will avail nothing. 1. Cor. xiii. 1-3.

And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. God has ever had, and will have living witnesses of his thrice holy character, and faithfulness in the fulfillment of his promises. For a fuller exposition on the declaration, "which was," &c., see our comments on Rev. i. 8, in the *Expositor* for Nov. 15.

Verses 9-11. "And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor and power;—for thou hast created all things, and for thy pleasure they are and were created."

In these verses we are taught that the unchangeable Creator, as manifested thro' his well beloved Son, is the supreme object of worship by his true church, or people of every age, and nation, and tongue. Their worship, as here represented, has

been ever sincere, humble, simple and un-mixed with worldly show, useless forms and ceremonies. They have not worshipped men, not even the patriarchs, nor the inspired prophets and apostles, who, notwithstanding they are represented as the elders, or heads, or wise men of the body, as being honored with crowns of gold, and thrones round about the throne of God,—nevertheless they cast those crowns at his feet, or acknowledge that their honor and power, or sufficiency, is not of themselves, but of God, and in common with the other members of the living body, are represented as falling down before the throne, not to be worshiped, but as humble worshipers of the only supreme, everlasting and true God. He alone is worthy of this adoration, for he is the Creator of all things. O, how vain, sinful and blasphemous appears the pompous man-worship of the popular worshipers of this and past ages, when compared with the true worship.—"Worship God," is the command of the revealing angel to prostrate John.—Rev. xxii. 9. Let us heed the injunction, for all other worship is extremely sinful.

(To be Continued.)

A CURIOUS FACT.—At the city of Modena, in Italy, and about four miles around it, wherever the earth is dug, when the workmen arrive at the distance of 63 feet, they come to a bed of chalk which they bore with an auger, 5 feet deep. They then withdraw from the pit before the auger is removed, and upon its extraction, the water bursts up through the aperture with great violence, and quickly fills this newly-made well, which continues full,—and is affected neither by rain nor droughts. But what is most remarkable in this operation, is the layers of earth as we descend. At the depth of 14 feet are found the ruins of an ancient city, paved streets, houses, floors, and different pieces of Mosac work. Under this is found a soft oozy earth, made up of vegetables, and at 26 feet deep, large trees entire, such as walnut trees,—with the walnuts still sticking to the stem, and the leaves and branches in a perfect

state of preservation. At 28 feet deep, a soft chalk is found, mixed with a vast quantity of shells, and this bed is 11 feet feet thick. Under this, vegetables are found again.—*Pittsburg Almanac.*

Observations on the Sabbath.

If the observance of the Sabbath be a matter of so much importance as our Sabbatarian friends contend for, is it not incomprehensibly strange, that neither our Lord, nor any of his Apostles ever said a word about it? The New Testament is perfectly silent on the subject. Trace our Lord's teachings, as contained in the Four Gospels. Did he ever utter a word from which even a fair inference might be drawn, that he intended his followers should observe the Sabbath? Not one such word. But on the contrary, he *does* teach that his followers are no longer placed under the obligations of the Sabbath law, Matt. xii. 1-8. The hypocritical Pharisees had found fault with Jesus's disciples, because they had rubbed the ears of corn in their hands, and eaten it on the Sabbath day. What did our Lord say about it? "The Son of man is Lord even of the Sabbath day,"—evidently implying, that he had the power to abrogate the Sabbath law, and that he would do it. I would especially commend the entire story to the Pharisees of this generation. They may derive a great deal of instruction from it.

Not only has Christ given no command to his followers to observe the Sabbath,—but Paul,—the voluminous writer Paul, is also equally silent. More than one-fourth of the New Testament is from his pen.—Fourteen epistles were written by him, to various churches and persons. Every doctrine and duty connected with Christianity, is commented upon in one part or another of his writings. If anything be omitted, surely it must be a matter of very small importance indeed. How then is it to be accounted for, that Paul says nothing whatever, about keeping the Sabbath?—On the other hand he *does* tell us that the Sabbath law is abrogated. See Col. ii.

14-17. But there is one part of the New Testament, to which I would especially call the attention of our Sabbatarian friends,—Acts xv.

From the history recorded in this chapter, it appears that serious disturbance had occurred in the infant church at Antioch, in regard to Circumcision, *and keeping the Law of Moses.* The dissensions arising therefrom became so violent, that, in order to settle the question, it was deemed advisable to send Paul, Barnabas, and other brethren, as a delegation from the church to the Apostles and Elders at Jerusalem, to take their opinions and instructions in the matter. In this extremely interesting history, there are several very noteworthy particulars.

1st. The Council convened at Jerusalem to discuss this subject, constituted the highest authority which then existed in the Christian Church. This is evident from the deference paid to their decisions; as well as from the authority, with which these decisions were promulgated. It was not composed of ordinary men. Its members were Apostles:—divinely inspired men:—and that their deliberations were guided by the holy Spirit, is evident from the 28th verse. "It seemed good to the holy Spirit, and to us," &c.

2nd. The 5th verse tells us distinctly, the business for which the Council was convened. "There rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, (the Gentile converts) and to command them to keep THE LAW OF MOSES." This was the sum and substance of the whole matter. In the 6th verse we read, "And the Apostles and Elders came together, for to consider of THIS MATTER." From this it is impossible for us to mistake the subject of their discussions. It was simply this,—*Is the Law of Moses, or any part of it, to be imposed on Gentile believers?* Now then follow the minutes of the Council to the close,—and what was the result of their deliberations? "For it seemed good to the holy Spirit, and to us, to lay upon you, *no greater burden*

than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well."

Now it must be evident to the merest child in intelligence, that, if ever God, or his Christ, or the Holy Apostles, ever designed or intended that Christians should keep a Sabbath, this was, of all others, the proper time and place, to make the announcement. And yet the record is silent as the grave, on the subject. 3d. This was undoubtedly intended to be a final settlement of the question, whether any of the Mosaic law is still in force under the Christian dispensation? That must be a bold man indeed, who will dare to affirm, that these men, acting under such inspiration, overlooked, or neglected to notice, any part of the law of Moses, which it was necessary, or desirable for Christians to observe.

In reviewing the history of this council, I would ask the advocates of Sabbatarianism, how they can account for such perfect silence on the subject. If keeping the Sabbath be a matter of such immense importance as is contended for in these days, how can it be accounted for that the apostles neglected to inform the infant church at Antioch of the fact?

Having thus far confessed ourselves to the argument *against* keeping a Sabbath, let us now consider the principal arguments used by Sabbatarians *in favor* of it. It must be conceded, that there is not in the New Testament, any direct command to keep a Sabbath, either on the 7th, or on the 1st day of the week; but it is claimed that the *practice* of the early Christians is alluded to with sufficient clearness to determine the question. Let us see. After careful research, I can find but two places where any such allusions are made. In Acts xxi. 7, we read, "And upon the *first day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight,

and there were many lights in the upper chamber where they were gathered together."

Now, observe, this was an evening meeting. In 1 Cor. xvi. 2, we read, "Upon the *first day of the week*, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." From these passages it is evident, that the primitive Christians were in the habit of assembling together on the first day of the week. They met to break bread in remembrance of Jesus; because on that day he had risen from the dead. But what of this? There is not in these texts, neither do we find in ecclesiastical history, the least particle of evidence that these early Christians regarded the day in the light of a Sabbath; or that they discontinued their ordinary avocations on this day. Besides, the thing in thousands of instances would be an impossibility. It must be borne in mind that the early Christians were generally poor; thousands of them were servants; many of them were slaves. Suppose one of them were a servant to a Jew. His Jewish master *could* not allow him to work on the 7th day, and is it probable that he *would* allow him to keep the 1st day also, thereby losing 2 days of his servant's labor in one week? The idea is preposterous. Suppose the Christian were a servant to a heathen, is it likely that his master would consent to lose his services on that day, just to gratify what he would regard as a superstitious whim? Certainly not. All we can gather from these passages is just this, that the early Christians were in the habit of assembling together, *on the evening* of the first day of the week, after their ordinary avocations were concluded.

I therefore repeat it again:—There is not the least particle of evidence, or even the least shadow of a hint, that they met to celebrate a Sabbath; or, that they imagined for one moment, that the obligations of the Jewish Sabbath, either wholly, or in part, were transferred to the followers of Christ.

Another passage, on which great reliance is placed by our Sabbatarian friends, is Rev. i. 10, in which the Revelator says, "I was in the spirit on the Lord's day." Not to dwell on the acknowledged fact, that this is a difficult and mysterious book from beginning to end; and also, that its language, style and matter, are widely different from that of any other book in the Sacred Canon; I would ask our opponents, Are you *sure* that the "Lord's day" in this text, means the first day of the week, or our Sunday? May not the text warrant another, and widely different interpretation. This is not the only passage in which this kind of language occurs. In 1 Thess. v. 2, and 2 Peter iii. 10, we read, "The *day of the Lord* will come as a thief in the night." In 2 Cor. i. 14, "Ye also are (will be) ours in the *day of the Lord Jesus*." Similar language occurs in 2 Thess. ii. 2; 1 Cor. v. 5; Mal. iv. 5; Zech. xiv. 1, and other places.

In all these passages the *Day of the Lord* undoubtedly means the Day of Christ's second coming. May not the passage now under consideration, refer to the same period? Might not John have designed to teach us, that, while in the Isle of Patmos, at one particular period, he was in a trance or extacy, produced by the spirit of God; and that, while in this condition, his mind was divinely directed to a consideration of the events which should precede, usher in, and characterize the *Day of the Lord*?—the day, "when he shall come to be glorified in his saints, and to be admired in all them that believe,"—2 Thess. i. 10. I do not dogmatically affirm that this is the true meaning of the text, although I am inclined to believe it is:—but I have adduced this argument to show that it is susceptible of another interpretation, than the one usually applied to it.—But, were we to concede that the usual interpretation is correct; it utterly fails to establish the Sabbatarian position, All that could be gathered from it would be this: That the early Christians called one day of the week, by pre-eminence, "The Lord's Day," because on that day he had

risen from the dead. The text fails to prove that they ceased from their ordinary employments on that day, and still more signally does it fail to prove that they celebrated it as a Sabbath.

A standing argument with our opponents is, That the Decalogue has never been repealed. To this I would reply, by asking, Was the Decalogue a part of the Mosaic code? If it was, (and surely none will deny this,) then the passages quoted by "Z." in his articles, prove to a demonstration, that the *whole* law has been abrogated, Eph. ii. 15: Col. ii. 14–17.

I would here venture to lay down an axiom; and I fearlessly challenge the entire fraternity of priests and preachers to impugn or overthrow it. *Every part of the Mosaic code has been abrogated,—and is no longer binding on men except any of its requisitions have been re-affirmed by Jesus or his Apostles; and have thereby become incorporated into the Christian system.* Knowing this axiom to be inextinguishable. I would ask,—Where is the law of the Sabbath, or any part of it, so re-affirmed? It seems to me there was something more than mere chance, in the fact, that all the other nine are so re-affirmed, but of this one, not a word is said, except to oppose it. If the reader desires proof of the re-enactment of the other nine, let him open his New Testament at the following places: for the 1st & 2nd commandments, see 1 John v. 21. For the 3d see 1 Tim. vi. 1. For the 5th see Eph. vi. 1; Col. iii. 20. For the 6th see 1 John iii. 15. For the 7th see Matt. v. 28; Heb. xiii. 4. For the 8th see Eph. iv. 28. For the 9th see Titus iii. 2; 2 Tim. iii. 3. For the 10th see Luke xii. 15; Eph. v. 3.—There are a multitude of passages in which the nine commandments are directly, or indirectly, re-affirmed, but not a syllable to sustain the Fourth. Let the Sabbatarian account for this, if he can.

Another argument is sometimes used by the Sabbatarians, although it is so weak and futile as scarcely to be worth the trouble of confutation. It is this. From the Acts of the Apostles we find that they

were often found in the synagogue on the Sabbath day, disputing with the Jews and preaching the Gospel. This is true; but you must observe, this was on the Jewish Sabbath day, therefore this argument is more to your detriment, than to your advantage. The reason why they attended these places was simply this: they could always find a congregation there on that day. The Jews would of course always attend the synagogues, and the Apostles availed themselves of these favorable opportunities for bringing before them the things concerning the kingdom of God and the name of Jesus Christ.

Perhaps some one may by this time be ready to ask, Why are you so anxious to do away with what is usually called the Christian Sabbath? Friend Sabbatarian, listen to me for one moment. I am not at all *anxious* to do anything of the kind; but since you, and the *professed Christian world* generally, have agreed to denounce as a flagrant sinner, every man who does not keep a Sabbath after your own fashion, I have felt constrained to ask, What authority have you for so doing? This is just what I have been trying to do in this article. I have been examining the Law, and the bearing which that Law has upon Christians,—and I think, that, in connection with friend “Z,” I have succeeded in showing that you and your friends are making “Much ado about nothing.” In conclusion, let me ask as a favor, that before you denounce me as a sinner again,—have the goodness to show your authority for it.—N. DABB in *G. Banner*.

New Year's Address.

The *financial* condition of the *Prophetic Expositor & Bible Advocate* must form the subject matter of our Address to our patrons at the commencement of A. D. 1859, and on this topic we shall not multiply many words.


The past history of the paper is before its readers, who also know its character, and the apparent necessity for its continuation, for the advancement of the cause of

truth which it advocates. As to its future character, no change, save for the better is contemplated, only what absolute necessity may compel us to make: if its *subscribers* do not furnish sufficient means to meet the current expenses of the paper in its present form, &c., then either its size or the frequency of its publication will necessarily be so diminished, without a reduction of the present price, as to make it pay its own way. We hope, however, not to be compelled to do either of these things, and shall not, provided that our present number of subscribers shall generally *continue* their subscription, *pay the same promptly*, and *do what they can to obtain new paying subscribers* to the paper.

Now what shall *we say* or *do* to induce our subscribers to *do* what they can towards the accomplishment of these *three* things? Nothing, only to remind them that the *cause of truth* makes these demands of them: it is the *true love* of that cause which must move the friends of the paper to *act* for its support. If this principle actuated all of the readers of the *Expositor*, as it should, we confidently believe that its subscription-list would not only be doubled before the close of the present year, but each subscription would be *paid* when there was ability to do it,—but if poverty prevented, then *Christian honesty* would cause the unfortunate to report his or her inability to pay, and the account would be cancelled.

At the commencement of this new year, we earnestly appeal to our subscribers, *one and all*, to engage *anew* in the support of the *Expositor*. It, or some other better paper is needed among us as a people; and further, we are abundantly able to amply furnish the necessary means for the support of such a paper: and in conclusion, we ask *each one* concerned, will *you* do what you can in the accomplishment of this good work? If you have *not* paid for your paper, do so immediately, or inform us why you do not pay. If you have paid, or have not, try and obtain us another paying subscriber. Do this, and the

prosperity of the *Expositor* the present year will be greatly increased, and the number of happy disciples to the Bible truths it advocates, as a matter of course, will be multiplied. Who will respond to this address?

 The editor will endeavor to attend the Quarterly Conference at East Springwater to commence Feb. 7th. He also appoints to speak in the Christian Chapel near Esquire Hudson's, Thursday evening, Feb. 6. Let there be a general gathering at these meetings. At what station shall we leave the cars?

TURKEY.—The *Universal Church Gazette* of Berlin states that the Jewish population of Turkey amounts to 125,000.

HANOVER.—The Diet of this kingdom has voted 1,500 Thalers in aid of the support of the synagogues of the country.

PARIS.—The Central Consistory of Paris brought a libel suit against the *Universe*—the Roman Catholic journal of Paris, for slander on the Israelites. The suit is prosecuted with the consent of the French government.

FROM BRO. I. CHILD.

BRO. MARSH: Since the Conference at Springfield, O., we have been much blessed with the labors of the evangelical teachers of the *one true* gospel. Elders Chase and Judson have been lecturing throughout this part of the country, greatly to the edification and comfort of the believing saints, and of pulling down the strongholds of the enemy, the erroneous theories of religion.

Elder Chase has just completed two courses of lectures, in all 9 discourses, in Milford Center, being the first proclamation, to my knowledge, of the *true* gospel, in this village. The first lecture was held in a schoolhouse; the second at the Baptist church: but the comparison of modern orthodoxy with apostolic religion, and modern theories of men, with the unadulterated truths of God's word, was horrible

to them. The only trustee present could not bear the responsibility of letting the house for another lecture. At this juncture a doctor in our village who makes no profession, and whom the "churches of the present day call infidel," engaged and paid for a hall for the purpose during the three remaining lectures.

After Elder Chase visited and lectured at Marysville and Springfield, he came back and proclaimed more of the exalted truths of the *Word of Truth*. The weather was bad, raining much of the time and very muddy, but the attendance and attention was good throughout.

Bro. Chase is a noble expounder of the glad news of salvation to a lost and ruined race. So plain the way, yet how glorious, raising the mind of man from home-made and thin-spun theories of the future—of man's redemption and final happiness or misery, to the true and glorious plan of man's immortality through and by the gospel of Jesus Christ in its primal beauty and purity.

How the sectarian bigots turn, rail and denounce as infidelity, these "glad tidings of great joy, and follow the doctrines of some manufactured "D.D.'s," to the rejection of the simple truth taught by God's dear Son. But many, whom modern churches denounce as "lost," hear and believe these noble doctrines.

This has been an era that will long be remembered in this place, and many hearts beat truly with the pure love which the gospel produces towards our beloved brother, even among those the orthodoxy of the day has rendered callous and indifferent heretofore by their inconsistent doctrines with regard to the hope of life thro' the Savior of sinners. Life and Death,—the way of Life, and too, that life was presented so consistent with reason, so beautiful, so grand, that they could not resist the truth. May they obey, and become wise, unto salvation.

Elder Chase baptized 4 into Christ, typical of death, burial and resurrection from the dead of the Captain of our salvation. We commend Elder Chase to our brethren.

ren everywhere, as a teacher rightly handing and dividing the word of truth.—Brethren, stay 'his hand and cheer his pathway, for these are perilous times, for if we value eternal life we must have the truth preached to us in its purity, and it cannot be proclaimed effectually except by those that have the requisite talent, and they cannot do it unless they are supported. Then when we are constrained to say, God bless our brother, may we feel what we say by extending a small part of our means to him, and thereby manifest our love by our actions. "By their fruits ye shall know them."

Yours, in hope of eternal life,

I. CHILD.

Milford Center, O., Dec. 21, 1858.

To the Brethren in Ohio.

To the Church of God and Christians generally, in Ohio, the congregation of the church of God in Springfield, O., sendeth greeting:

We have entered into arrangements for a time, with L. H. Chase of Michigan, to travel as an Evangelist in Ohio, and it is requested that if any other congregations desire to co-operate with us, that they will make it known, as also the amount they are willing to raise between this and the ensuing spring, for the support of Eld. Chase. It is also requested that brethren generally will inform this congregation of any place where the labors of Bro. Chase are the most needed. He is now in the field, holding an interesting meeting at Woodstock, O.

It is hoped that brethren of this State, will arouse to the importance of missionary work. The fields are whitening for the harvest, and the laborers are few; the Lord is soon coming, and what are we doing? 'Are we trying to bring out of the sects and the world, a people who shall haste to and look for the coming of the Lord and his kingdom. O brethren, come up to the help of the Lord. How many are those who could spare a hundred acres of land, or one hundred dollars, to be spent

in teaching the destitute the way of life—provided the heart was wholly on the work of building up Christ's spiritual building.

We hope to hear from all the brethren in Ohio, on this matter.

By order of the congregation,

WM. FISH.

Springfield, O., Nov. 24, 1858.

AN EGYPTIAN COIN FOUND IN MISSISSIPPI.—The Jackson (Miss.) *Eagle* says that several years ago, a veritable Egyptian silver coin, worth about 30 cents of our currency, was, in digging a well near Tullahoma, in that State, found embedded in the earth, about 30 feet under ground. This is one of those isolated facts which are from time to time coming to light,—from which has been drawn the inference that this country was known centuries before the time of Columbus, not only to the Northmen and other Europeans, but to the Egyptians, the Phœnicians, and even to the Chinese. We heard a native Syrian, who visited this country not long since, declare it to be his belief that the aborigines of America sprung from the Bedouins, from the similarity of their general characters, and especially from the circumstances that the females of both carry their infants upon their backs. His explanation was that they came via the Mediterranean and the straits of Gades (Gibraltar) in the time of the Phœnicians, who were, it will be recollected, a commercial people. Carthage being a colony from Phœnicia, the Egyptian coin found 30 feet below the surface in the solid earth in Mississippi would seem thus to be accounted for.

Be wise; be willing to learn from every man; be contented with your lot.

By prayer thy hand can touch the stars,
thy arm stretch up to heaven.

Never jest with the Scriptures for the amusement of a social circle, nor countenance it in others.

The Downfall of Turkey—No. 2.

"Turkey has run her course, and filled her destiny, and now by the sure indication of Providence, is by a certain law, to be removed."

"Yea, all efforts to arrest, will only precipitate the sure catastrophe. The crescent must give way to the sun that is to shine with the splendor of the light of seven days.

"That channel will again be filled with sweet waters—even the river of life that *shall* have its rise from the throne of God, and will heal where it flows, and will 'make glad the city of our God.'"

Dr. Keith ends the series of Turkish calamities in the above detail, in 1839, since which time, the destruction of this power has been accelerated. The next year (1840) this government compromised her independence by leaving the entire management of the campaign against Mehemet Ali, with his allies; and notwithstanding Acre was taken from Mehemit, the Sultan conceded immediately to him in the settlement, giving him the Pashalik of Egypt, and a part of Syria, and the fleet he had captured.

In this place I will give the opinion and convictions of certain writers, who from their position were constituted good judges, and wrote while the facts were new and fresh.

I have in a former number stated that this power had its prophetic history in Rev. ix., under the 2d wo and 6th Vial, and 6th Trumpet. While numerous hordes of barbarians overran and conquered Rome in the west, the Turks and Saracens conquered Constantinople in the east.

"And the 5th angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.

"And he opened the bottomless pit,—and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

"And there came out of the smoke locusts upon the earth; and unto them

was given power, as the scorpions of the earth have power.

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

"And to them it was given that they should not kill them, but that they should be tormented 5 months"

There is a common agreement among expositors, in applying this prophecy to Mohammedanism. This conceded, we will notice it in this light.

The first period named in this chapter, occurring in the 5th verse, "Should be tormented *five months*"—forms a period of 150 years, in which the locusts or warlike armies of horsemen, which came out of the smoke, (the Mohammedan errors,) the propagation of this religion, were to torment a certain nation of men. Namely, the Greek division of Christendom, or the Greek representation of Christianity, in the East, while the Latin form of the same religion, in the West, had, and has judgment prepared for it.

As the object of these numbers is to show that the government under consideration has run its course, it will be necessary to find the commencement of the 5 months, "And their power was to hurt men 5 months." We cannot begin to understand this prophecy, without the date for the commencement of the five months. The 11th verse points to the time, "They had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, (that is, a destroyer, but in the Greek tongue he hath his name Apollyon."—The beginning of the 5 months, then, is when these armies have "one king over them." Mohamet I., conceived the design of imposing a new religion upon the whole of the East, by the sword and terror of his name, without constructing a government for his house. His ambition was to succeed as a prophet, and the founder of a new religion, and not so much to institute a new kingdom. Whatever his purpose in this matter, he had no influence beyond his life in the thing;

for after his death, there were many aspirants for his mantle, and for a time, the Mohammedans were divided into factions, and subjected to numerous party leaders, until united under Ottoman, the founder of the Turkish empire. Hence, the origin of the "Ottoman empire."

The field of its action was Greece.—This government maintained itself thro' the prescribed torment, until the death of Paleologus, the Greek emperor, who died in the year 1440. The formal invasion of this empire was undertaken by Ottoman, July 27, 1299. This government had a mission for a prescribed period—"a mission of judgment upon the third part of men"—one-third of Christendom. The Greek division, for there are three natural divisions of this name in the world—the Latin, the Greek, and the Protestant. The Greeks were particularly obnoxious to the Ottomans,—and the Ottomans had a dispensation to torment men 5 months—so says the prophecy—in advance; and so facts have revealed. Five months are 150 years. It had also a mission to *kill* the third part of men, in an after period.

The first part of this judgment was upon the Greek empire, beginning in the year 1299, in which year, (July 27,) Ottoman, the Sultan of the Turks, invaded the territory of Nicomedia, to commence his attack on the Greek empire. See Gibbon's Decline and Fall of Rome.

In 1453, Paleologus, the Greek emperor died, and left no children.

From the year 1299, to the death of this emperor, we have the lapse of the 5 months, or 150 years. Expositors say this period ended here, because the successors of Paleologus feared to enter into the government of Greece, (though emperor by right, being the brother of the deceased emperor,) until he had sent ambassadors to Amurath, the Turkish Sultan, to ask his permission to do so.

If this man had the humility or the timidity to compromise the independence of the empire, it affords good proof that Providence had secured the results embraced in the period of 5 months.

The Turks had also a mission beyond this. It was to kill the third part of men. See Rev. ix. 12–15, 18. In this period, they more particularly manifested their hatred to Christianity; specially to the Greek and Latin forms of it. These were both in the way, and obnoxious to this power.

This period, as prescribed, is as follows: "And the 4 angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

This period is understood to make 391 years and 15 days. Add to it the previous number, 150 years, and we have the total of 541 years and 15 days, for the ascendancy of this power. Now to quote from an author who wrote in 1838, "Accordingly, when the 150 years ended, the Turks were loosed, and the independence of the Greeks ceased, by their voluntarily acknowledging that they only existed politically by the permission of the Turkish Sultan. But the duration of their dominion is limited to an hour, (15 days,) and a day, (1 year,) and a month, (30 years,) and a year, (360 years,)—the whole sum, 391 years and 15 days. Add this to the 5 months,—and we have 541 years and 15 days.

The first period was fulfilled when the 4 angels were loosed. Hence, we may expect that when the second period ends, the reign of the Ottomans in Constantinople will end. If the time for commencing the periods was at the time of the first onset of the Ottomans upon the Greeks, July 27, 1299, then the whole period will end in August, 1840.—*Sabbath Recorder*.

The actions ascribed to Jesus of Nazareth in the New Testament are of such a description, that they could not possibly have been recorded, if they had not been true. Plain and unlearned Jews as the Apostles, were incapable of fabricating a series of actions which constitute the most exalted character that ever lived.

Throughout their writings the utmost impartiality, sobriety and modesty prevail; and they relate their own mistakes, follies and faults without reservation.

Goodness of God.

"A broken and a contrite heart, O God, thou wilt not despise."—Psalm li. 17.

Here David presents a person whose heart is broken on the account of sin—sin that has been committed against that God; who, out of love to the human family, gave his Son, that whosoever believeth in him should not perish, but have everlasting life.

Says David, "Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.—For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight."

But, we wish to inquire briefly, what is a broken heart? We say, that a broken heart implies *a very deep and poignant sorrow on account of sin*. A heart broken, think of it! If you could look within, and see everything going on in the human heart, you would marvel at the wonders thereof: but how much more astonished would you be to see it not merely divided in twain, but split into atoms. You would exclaim, What misery must have done this! What a heavy blow must have fallen here!

By nature, the heart is of one solid piece, hard as a nether mill-stone! But when God smites it by the presentation of truth, it is broken to pieces in deep suffering. Brethren, you will understand me, while I describe the state of the man who is feeling a sorrow for sin. In the morning he bends his knees in prayer, but he feels afraid to pray. He thinks it blasphemy for him to venture near God's throne; and when he does pray at all, he rises with the thought,—God cannot hear me, for he heareth not sinners. He goes about his business, and is; perhaps, a little diverted; but at every interval the same black thought rolls upon him, "*Thou art condemned already*, because thou believest not in the name of the only-begotten Son of God."

Mark his person and appearance. A melancholy countenance has rested upon him. At night he goes home, but there is little enjoyment for him in the household. He may smile, but his smile conceals the grief which lurks underneath.

When again he bends the knee, he fears the shadows of the night: he dreads to be on his bed, lest it should be his tomb, and if he lies awake, he thinks of death, the coming of the Lord, and the judgment of damnation and destruction, which is the second death! Or, if he dreams, he dreams of demons, and of those curling flames into which the wicked are destined to be cast into! He wakes again and almost feels the torture of which he dreamed! He wishes in the morning it were evening, and at evening it were morning. I loath my daily food, says he: I care for nothing; for I have no Christ. I have not pardon, I have not peace. God's truth has a strong hold upon him, and like Bunyan's Pilgrim, he claps his fingers in his ears, and cries, Life, life, eternal life!—Tell him of a ball, a picknick, a concert, it is nothing to him. He can enjoy nothing. You might put him into Paradise, and it would be a place of misery to him! Not the chants of the redeemed, nor the halleluias of the glorified,—not the hymns of flaming cherubs, would charm woe out of this man, so long as he is the subject of a broken heart! What can do it? We answer, Faith in the things concerning the kingdom of God, and the name of his anointed, that faith, which will lead him to obey the Gospel.

R. V. LYON.

North Augusta, C. W., Oct. 8, 1858.

Old Persons sleeping with Young.

A habit which is considerably prevalent in almost every family, of allowing children to sleep with older persons, has ruined the nervous vivacity and physical energy of many a promising child.—Those having dear old friends, whose lives they would like to perpetuate at the sacrifice of their innocent offspring,

alone should encourage this evil; but every parent who loves his child, and wishes to preserve to him a sound nervous system, with which to buffet successfully the cares, sorrows, and labors of life, must see to it that his nervous vitality is not absorbed by some diseased or aged relative.

Children, compared with adults, are electrically in a positive state. The rapid changes which are going on in their little bodies, abundantly generate and as extensively work up vital nervo-electric fluids. But when, by contact for long nights, with elder and negative persons, the vitalizing electricity of their tender organizations is absorbed, they soon pine, grow pale, languid, and dull, while their bed-companions feel a corresponding invigoration. King David, the Psalmist, knew the effects of this practice, and, when he became old, got certain young persons to sleep with him, that his days might be lengthened.

Dr. Hufeland, the German physiologist, attributes the frequent longevity of schoolmasters to their daily association with young persons.

Invalid mothers often prolong their existence by daily contact with their children. I once knew a woman who, by weak lungs and mineral doctors, had been prostrated with incurable consumption. Her infant occupied the same bed with her almost constantly day and night. The mother lingered for months on the verge of the grave, her demise being hourly expected. She still lingered on, daily disproving the predictions of her medical attendants. The child, meanwhile, pined without any apparent disease. Its once fat little cheeks fell away with singular rapidity, till every bone in its face was visible. Finally, it had imparted to the mother its last spark of vitality, and simultaneously both died.

I saw it recently stated in a newspaper, that a man in Massachusetts had lived 40 days without eating anything, during which period he had been nourished by a little cold water, and "by the influences absorbed by him while daily holding the hand of his wife."

"In the Lord do I put my trust."

Names of Women and their Meaning.

Mary, the commonest of all female names, is also one of the sweetest given to women. It is not strange that it prevails so universally. It signifies *exalted*; — *Maria* and *Marie* — the latter French — are only other forms of *Mary*, and, of course, have the same meaning.

Martha signifies bitterness.

Anna, *Anne*, *Hannah*, and probably *Nancy*, are from the same source, and signify kind and gracious.

Ellen was originally *Helen* — *Helena*, Latin, and *Helene* in French; according to some etymologists it has the meaning of *alluring*, but others define it as one who pities.

Jane, now generally familiarized into *Jenny*, signifies, like *Anna*, kind and gracious.

For *Sarah* or *Sally*, there are two definitions — a princess, and the morning star.

Susan signifies a lily, and is a fitting name for a tall, slender, flower-like girl, of delicate complexion and native grace.

Rebecca, plump.

Lucy signifies like light, and was anciently given to girls born at daybreak. It may also be considered as meaning brightness of aspect and applied accordingly.

Bertha, bright, and *Albert*, all bright.

Louisa — in French *Louise* — is the feminine of *Louis*, and signifies one who protects.

Fanny or *Frances*, means frank or free.

Catherine, or *Katherine*, pure or chaste, it is one of the best of our female names.

Sophia, from the Greek, means wisdom.

Caroline and *Charlotte*, queens.

Emma, tender, affectionate, motherly.

Margaret, a pearl, or a dahlia.

Julia, soft-haired.

Juliet and *Julietta*, are the same as *Julia*.

Agnes, means chaste.

Amelia, and *Amy*, and *Amis*, beloved.

Clara, clear or bright.
Eleanor, all fruitful.
Gertrude, all truth.
Grace, favor.
Laura, as laurel.
Matilda, a noble or brave mind.
Phoebe, light of life.

Vast Accumulation of Coin.

The bullion in the Bank of France now stands at about \$120,000,000—a far higher sum than was ever before held by that establishment, and more than \$80,000,000 in excess of the largest total ever collected in the Bank of England. At the commencement of 1858, the Bank of France held less than 50,000,000, and the influx in 9 months has therefore been \$70,000,000.

At the Bank of England the total at the beginning of the year was \$52,500,000, and it is now more than \$95,000,000. The highest sum it ever possessed was \$111,000,000, in July, 1852. At present everything seems to indicate that during 1859, if not earlier, this sum will be exceeded.

With regard to the future in this country, the U. S. Economist says:

"In the United States the accumulation of coin continues in the banks, and for the coming year is likely to continue to do so, since the imports of goods are small, general industry still depressed, and the exports of the leading staples, cotton, tobacco, &c., large. The immense sums in coin and notes that have been withdrawn by the banks from circulation in the last 10 months, show the great stagnation of business which before actively employed all that money, but as soon as the paralyism came upon the market, and payments began to be made in excess of the sums demanded for enterprises, the great reservoirs of money capital began to fill, and they have gone on doing so until the sums of specie amassed excites surprise. Six city banks hold now in round numbers 20,000,000 that have been collected from circulation during the year. That sum represents one-fourth the gold production of the past 6 years. Another

fourth *in silver has been sent to Asia*,—and there remains but one-half of the whole production to supply the enlarged channels of circulation, the bills of all other banks and bankers in Europe, and the amounts hoarded, when business shall have revived. The large reserve of bullion will flow into its channels, in connection with the new large supplies from the mines. From those sources there *will* in 2 years 400,000,000 of gold to spare to business, and this *will* be aided by at least 100 millions of paper issues, which have the same effect upon enterprise. This volume of currency, impending upon 6 commercial centers, viz.: (London, Paris, New York, Philadelphia, Boston and New Orleans,) *will* be attended by very large yields of national products in Europe and America, with the newly opened Chinese empire to operate upon."

Obituary.

DIED, near Blooming Valley, Pa.,—Sept. 24, Rozella L., daughter of Amos and Susan Van Marter, of flux and typhoid fever, aged 9 years, 5 months.

Ten years ago a little nursling,
 From our kind embrace was torn;
 And like marble, cold and lifeless—
 Was taken to its silent bourne.

Since, a little prattling daughter,
 Gentle, as the moons soft light—
 O! how cruel to behold it,
 Withered by the spoiler's blight.

But we look with comfort onward:
 When the tyrant's reign is o'er—
 And our little ones are gathered,
 Pure, and blest, to die no more.

A. & S. VAN MARTER.
 Blooming Valley, Pa., Dec. 9, 1858.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. iii. 21.

"What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?"

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.] ROCHESTER, N. Y., JANUARY 15, 1859. [No. 16.

Lectures on the Prophecies.

BY ELHANAN WINCHESTER.

LECTURE XVI.

THE GLORIOUS AND FLOURISHING CONDITION OF THE LAND OF ISRAEL UNDER THE GOVERNMENT OF THE LORD, WITH RESPECT TO THE SAFETY, PLEASANTNESS, AND HEALTHFULNESS OF THAT HAPPY COUNTRY IN THE TIME OF THE MILLENIUM.

When we would describe a country as being very desirable, we must always begin our account with its fruitfulness; for let any land have never so many excellent accommodations, yet if it is not and cannot be rendered fertile, it will not be likely to become very populous, nor can it be said to be a place greatly to be desired, or sought after. But if a country be described to us as exceeding fertile, we are ready then to ask, Is it a place of safety?—Is it healthy?—Is it pleasant? &c. And all these advantages are important, and would be so esteemed by those who would wish to become inhabitants of the land. Thus wisely hath God directed the holy prophets to write largely of the great abundance which the land of Israel shall enjoy in the time of our Savior's glorious reign, as you have heard; and hath also communicated, by the same means, divers promises of the *safety, pleasantness, healthfulness, &c.*, of that highly-favored country, in that most blessed period: which glorious predictions I shall consider in their order.

The Land of Canaan has probably had more human blood shed there than has been upon any part of the globe of

the same extent, and, according to the prophecies, it will be soaked more than ever with the blood of the slain: yet a state of the greatest peace, tranquility, safety and quietness, is promised to the children of Israel in that very country, where they have experienced so much trouble and affliction; and where they have never yet found any long continued rest.

I have nothing more to do than to collect together some of those excellent promises of God that treat of the safety and happiness of the people in that time, and make a few observations upon them as I pass along.

God by Jeremiah says, "Therefore fear thou not, O my servant Jacob, saith Jehovah; neither be dismayed, O Israel: for lo I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and quiet, and none shall make him afraid." Jer. xxx. 10.

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful, and increase. And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith Jehovah. Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name wherewith he shall be called, *Jehovah our righteousness.*"—Jer. xxiii. 3-6.

There cannot be the least doubt but

this righteous Branch spoken of is Christ, and the season here called *In his days*, is the time when he shall reign and prosper, and shall execute judgment and justice in the earth; for then Judah shall be saved, and Israel shall dwell safely; which has never been the case since Jeremiah's time, and therefore certainly remains to be fulfilled; and besides, the fulfilment of this prophecy is referred to that time when "they shall no more say, Jehovah liveth which brought up the children of Israel out of the land of Egypt; but Jehovah liveth who brought up and who led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Verses 7, 8.

"Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God." Jer. xxxi. 37, 38.

"And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilend." Jer. l. 19.

All these passages, and many more out of this prophecy, intimate that when Judah and Israel shall be turned to the Lord, and shall have acknowledged the glorious Messiah, they shall dwell in the greatest safety, and shall never more be disturbed by their enemies, or any dangers. And this same security is promised by the mouth of several other prophets; some of whom have written very largely upon the subject.

God by Ezekiel informs us that the mountains of Israel were become infamous among the people even in those days, (and certainly much more since,) for that they seemed to devour their inhabitants; but he declares that the infamy shall cease, in these words, "I will cause men to walk upon you, even my people Israel; and they shall possess thee; and thou shalt be their inheritance; and thou shalt no more henceforth bereave them of men.

"Thus saith Adonai Jehovah: Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; therefore, thou shalt devour men no more, neither bereave thy nations any more, saith Adonai Jehovah. Neither will I cause men to hear in thee the shame of the heathen any more;—neither shalt thou bear the reproach of the people any more; neither shalt thou cause thy nations to fall any more, saith Adonai Jehovah." Ezek. xxxvi. 12–15.

God, by Isaiah, says, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isa. lx. 18.

"In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." Isa. liv. 14.

These are glorious promises, and shall be all fully accomplished in that blessed day when *Jehovah* shall be king over all the earth. In the land of *Judah* shall men dwell, and there shall be no more utter destruction; but *Jerusalem* shall be safely inhabited."—Zech. xiv. 11.

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." Zeph. iii. 13.

These are a few of the many promises of permanent peace and safety which are found in the writings of the prophets, and which shall be performed to the children of Israel in the latter days, in that glorious period of which we are speaking. Instead of commenting upon these promises, which are sufficiently plain, I shall point out from Scripture, those great causes which shall produce such wonderful effects as peace, and quietness, rest and safety, to that land for such a period.

1. The immediate presence of the Lord in that happy country shall secure the constant peace and tranquility of the same; as is clearly expressed in the following Scriptures:

"Sing, O daughter of Zion; shout, O

Israel; be glad and rejoice with all the heart, O daughter of *Jerusalem*. *Jehovah* hath taken away thy judgments, he hath cast out thine enemy,—the King of Israel, even *Jehovah*, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to *Jerusalem*, Fear thou not; and to *Zion*, Let not thine hands be slack. *Jehovah* thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.”—*Zeph. iii. 14-17.*

“So shall ye know that I am *Jehovah* your God dwelling in *Zion* my holy mountain: then shall *Jerusalem* be holy, and there shall no strangers pass thro’ her any more. But *Judah* shall dwell for ever, and *Jerusalem* from generation to generation. For I will cleanse their blood that I have not cleansed: for *Jehovah* dwelleth in *Zion*.”—*Joel iii. 17, 20, 21.*

“For I, saith *Jehovah*, will be unto her a wall of fire round about, and will be the glory in the midst of her.

“Sing and rejoice, O daughter of *Zion*; for lo, I come, and I will dwell in the midst of thee, saith *Jehovah*. And many nations shall be joined to *Jehovah* in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that *Jehovah* of hosts hath sent me unto thee. And *Jehovah* shall inherit *Judah* his portion in the holy land, and shall choose *Jerusalem* again.

“Be silent, O all flesh, before *Jehovan*: for he is raised up out of his holy habitation.” *Zech. ii. 5, 10-13.*

“And I will encamp about mine house, because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.”—*Zech. ix. 8.*

“Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall

be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I *Jehovah* do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” *Ezek. xxxvi. 26-28.*

“And in that day shall ye say, Praise *Jehovah*, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto *Jehovah*, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of *Zion*; for great is the Holy One of Israel in the midst of thee.” *Isa. xii. 4,-6.*

See also to this same purpose, *Psalm xlvi. ; xlvii. ; xlviii.*, which all belong to that glorious period, and cannot with propriety be applied to any other time.

Thus the Lord dwelling among the people, shall be one great and effectual cause of the safety and peace of the land at that time; sufficient, one would think, without any other, to prevent all fear and danger of every kind. But,

2. The destruction that shall fall upon the enemies of Israel, and the enemies of the Lord, shall procure peace and safety to the country, and to those who dwell therein. This destruction I have largely considered already, and therefore shall only cite a few texts in proof of this point.

“Behold they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.” *Isa. liv. 15.*

“For the nation and the kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted.”—*Isa. lx. 13.*

“Behold I will make *Jerusalem* a cup of trembling unto all the people round about, when they shall be in the siege both against *Judah* and against *Jerusalem*. And in that day will I make *Jerusalem* a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” “In that day will I make the governors of *Judah* like a hearth of fire among the wood, and like a torch of

fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and *Jerusalem* shall be inhabited in her own place, even in *Jerusalem*."

"In that day shall *Jehovah* defend the inhabitants of *Jerusalem*: and be that is feeble among them in that day shall be as *David*: and the house of *David* shall be as *God*, as the angel of *Jehovah* before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against *Jerusalem*." *Zech. xii. 2, 3, 6, 8, 9.*

"And *Judah* shall also fight at *Jerusalem*, and the wealth of all the heathen round about shall be gathered together." *Zech. xiv. 14.*

"And the house of *Jacob* shall be a fire, and the house of *Joseph* a flame,— and the house of *Esau* for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of *Esau*; for *Jehovah* hath spoken it." *Obad. 18.*

"They shall fly upon the shoulders of the *Philistines* towards the west; they shall spoil them of the east together,— they shall lay their hand upon *Edom* and *Moab*, and the children of *Ammon* shall obey them." *Isa. xi. 14.* "For in this mountain shall the hand of *Jehovah* rest, and *Moab* shall be trodden down under him, even as straw is trodden down for the dunghill."—*Isa. xxv. 10.*

"And there shall be no more a pricking brier unto the house of *Israel*, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am *Adonai Jehovah*. Thus saith *Adonai Jehovah*; When I shall have gathered the house of *Israel* from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant *Jacob*. And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell with confidence, when I have executed my judgments upon all those that despise them round about them; and they shall know that I am

Jehovah their *God*." *Ezek. xxviii. 24-26.*

I need not multiply quotations; for it is evident from the nature of things, as well as from Scripture, that the destruction of their enemies, (those that despised them, warred against them, and sought their hurt) shall cause them to enjoy peace and tranquility. I shall therefore pass to mention another cause of that long state of rest and quietness, which shall continue during the *Savior's* reign, in the land of *Israel*.

3. There shall be no more animosities nor divisions among the tribes of *Israel*, as formerly. Some of their most terrible and destructive wars were among themselves, upon account of private or national quarrels. As for instance,— *Jepthah* and his brethren slew of the *Ephraimites*, at one time, 42,000, because they insulted him. *Judges xii. 1-6.* In the dreadful war between the *Israelites* and the tribe of *Benjamin* which happened on account of the woman that was abused in *Gibeah*, and in which that tribe was almost entirely destroyed, there was slain not less than 56,000 men. See *Judges xx.*

There was long war between the house of *Saul* and the house of *David* (*2 Sam. iii. 1.*) in which doubtless many thousands fell, though we are not informed of the exact number. In the battle between *David's* servants and *Absalom's* army there fell of *Israel* 20,000 men. *2 Sam. xviii. 7.*

After the defection of the *Ten Tribes*, there was almost continual wars between the kings of *Israel* and those of *Judah*: in one set battle there fell slain of *Israel*, 500,000 chosen men. *2 Chron. xiii. 17.*

And "*Pekah* the son of *Remaliah* (one of the *Kings* of *Israel*) slew in *Judah* 120,000 in one day, who were all valiant men." *2 Chron. xxviii. 6.*

But in the future glorious settlement of the tribes, they shall be all one people, and shall never be divided into two nations any more; neither shall they ever fall out among themselves on any occasion.

"The envy also of *Ephraim* shall de-

part, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isa. xi. 13.

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. 22.

4. Another cause of the safety which the land shall enjoy, is the peace which shall everywhere abound: for as wars shall cease from the ends of the earth, there can be none in the land of Israel, which shall be more immediately under the government of the Prince of Peace. Most of their enemies being at first destroyed, as you have heard, and the rest being far removed from them, they shall have no room for fear.

"Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow, by reason of the inhabitants;— and they that swallowed thee up shall be far away." Isa. xlix. 17, 19.

All nations at that time, instead of fighting against Jerusalem and the land of Israel, shall go up from year to year to worship there, and shall treat the Israelites with the greatest respect—but these subjects are too copious to be introduced into this Lecture, and must be reserved for separate discourses.

5. The sins, iniquities, and transgressions of the people (which are the procuring causes of all evil) being wholly removed, they cannot fail to enjoy peace, rest and safety.

There are so many promises that this shall be the case at that time, that I cannot pretend to collect them all in this place, nor need I, as they have chiefly been set before you in the covenant which God will make in those days. I will nevertheless give you a specimen, as these blessings are of great importance. I will begin with the words of Micah, (vii. 18–20.

"Who is a God like unto thee, that

pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy.— He will turn again, he will have compassion upon us: he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

Next, a witness from Jeremiah of the same glorious truth.

"In those days, and in that time, saith *Jehovah*, the iniquity of Israel shall be sought for, and there shall be none: and the sins of *Judah*, and they shall not be found: for I will pardon them whom I reserve." *Jer.* l. 20; xxxi. 33, 34;— xxxii. 37–42; xxxiii. 6–9; Ezek. xxxvi. 24–33; xxxvii. 23.

God, by *Hosea*, says, "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." *Hosea* xiv. 4.

And, by *Zechariah*, "I will remove the iniquity of that land in one day." *Zech.* iii. 9.

And, to prevent any mistake respecting the time, it is expressly declared that it shall be at that day when the people shall dwell in such peace and harmony amongst themselves, and so little fear of any foreign invasion, that they shall call every man his neighbor, under the vine and under the fig-tree: see verse 10, which betokens a perfect state of ease and happiness.

6. In order that the land may enjoy the greatest possible security and rest, all those evil beasts that formerly infested the country, and were such a terror to the inhabitants, shall either cease entirely out of the land, or, which is better still, lose all their ferocity, and be no longer dangerous.

"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and ilcep in the woods. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them:

but they shall dwell safely and none shall make them afraid." Ezek. xxxiv. 25, 28.

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword, and the battle out of the earth, and will make them also to lie down safely."—Hosea ii. 18.

See also Isa. xi. 6-9; lxx. 25.

Thus have I considered the peace and safety which the land of Israel shall then enjoy, and some of the causes which shall produce such a glorious state.

Oh how different will that country be at that time from what it ever has been heretofore, and especially from what it is at present! Now you cannot travel through those countries without a guard; and when the few inhabitants sow, they have but little expectation of reaping: and it is frequently seen that when a man sows his seed, an armed friend walks by his side, to prevent any one from robbing him, even of the seed, while he is sowing it. But in those blessed days there shall be the utmost safety, insomuch that the people may *dwell safely in the wilderness, and sleep in the woods.* Ezek. xxxiv. 25.

Their property shall be secure from the ravages of men or beasts:—*They shall not build, and another inhabit: they shall not plant, and another eat.*—Isa. lxx. 22.

The roads shall be safe and pleasant, and every circumstance shall be highly agreeable.

Thus much may suffice, as to the peace and safety of the Holy Land in the time of our Savior's reign.

I come now to consider another subject; which though not of equal importance with those I have treated on already, is yet such as God hath not neglected to reveal; and that is, that the land of Canaan shall not only be rendered exceedingly fertile and perfectly safe, but also very pleasant. To this purpose God speaks by Jeremiah; saying:—

"In those days the house of Judah shall walk with the house of Israel, and

they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father; and shalt not turn away from me." Jer. iii. 18, 19.

The country, from its natural situation, is pleasant, lying between 31 and 35 degrees of north latitude, free from the extremes of heat and cold; and is rendered still more agreeable by the Mediterranean sea, being its western border, and by many other smaller seas, which are at no great distance; by which means an easy communication can be carried on with all parts of the globe: the use of which we shall see more plainly, when I come to treat upon the going up of the nations every year to worship the Lord at Jerusalem.

The country was formerly pleasant, from its most agreeable prospects. Its mountains, hills, vallies, plains, woods, groves, seas, rivers, brooks, cities, towns, villages, &c., must have been delightful to the eye; and what a dying Moses viewed with rapture, and what even the glorious Jehovah shewed him then as a sight worthy of his attention.

But how inconceivably pleasant shall it be rendered in the time of the Millennium? For then "Jehovah shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of Jehovah: joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. li. 3.—"For ye shall be a delightful land, saith Jehovah of hosts."—Mal. iii. 12.

The beauty and glory of the city and country, as described by Jehovah, in the most sublime and elegant language, deserves our attention:

"The glory of Lebanon shall come unto thee; the fir-tree, the pine-tree, and the box together; to beautify the place of my sanctuary, and to make the place of my feet glorious.

"Whereas thou hast been forsaken and hated, so that no man went through

thee; I will make thee an eternal excellency, a joy of many generations.

"Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Thou shalt no more be termed, Forsaken;—neither shall thy land any more be termed, Desolate: but thou shalt be called, Hephzibah, and thy land, Beulah: for Jehovah delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. lx. 13-15; lii. 3-5.

It would be easy to multiply passages that speak of the glory, beauty and pleasantness of that land in the time of our Savior's kingdom: but instead of that, I shall mention those things which will cause that country to appear more lovely and beautiful than we can conceive.

1. The great glory of that happy land will be the immediate presence of the Lord dwelling in his holy temple, situated upon the height of the holy hill, where he will choose to reside: which shall be established upon the top of the mountains, and shall be exalted above the hills, and to which all nations shall flow.

2. The beautiful city in the midst of the land, lying four-square, laid out and built with the most exact order, and filled with houses, palaces, gardens, fountains, &c., and inhabited by multitudes of holy, righteous and happy people, shall add much to the beauty of the scene.

3. Those charming rivers of which the prophets speak with such rapture,—one of which shall rise from under the threshold of the east gate of the Temple, and shall empty itself into the sea of Sodom which shall be healed thereby; and the others shall be living waters which shall go out of Jerusalem, half of them running towards the western sea, and half of them toward the eastern sea; shall contribute not a little to beautify the land, as well as to render it fruitful.

I shall speak of these and other waters which shall flow in the Millenium, in a discourse on purpose.

4. The astonishing fruitfulness of the land shall make it pleasant: for were it ever so pleasantly situated, if the water was bad, and the ground barren, it would be but a mere waste; far from pleasing, it would disgust the eye; but to see the folds full of sheep, the vallies standing thick with corn, the mountains covered with vines, the trees loaded with fruit, and plenty abounding every-where, must give delight to all beholding eyes.

5. It must be exceeding delightful to see the country filled with virtuous inhabitants: not like Naples, a *Paradise inhabited by devils*, as the proverb is; but a paradise like the garden of God, inhabited with rational, wise, good, and holy and happy people; as different from what men now are, as day is different from night.

Many other circumstances will contribute to the beauty of the country; but I must not enlarge. Yet before I quit the delightful scene, come with me in your imagination, not to the top of Pisgah where Moses stood to view the land, but to the top of the most holy mountain, whereon the sacred temple shall be built. O blessed place! O glorious mountain! whose whole limit round about is most holy! May we be permitted, O Lord, to set the feet of our meditations upon the hill which thou hast desired to dwell in, and take a perspective view of the beautiful country which thou hast chosen in thy wisdom before all others!

Now cast your eyes abroad, look eastward, and westward, and northward and southward, and behold the pleasant land which God sware to Abraham and his seed! See it in all its glory and beauty! Oh, had I the glowing colors of the immortal Raphael, or the poetic language of our English bard, to describe what I behold! Imagination itself is overloaded, and faints beneath the prospect. Look to the Mediterranean;—what vast fleets of ships appear in sight, filled with people coming to worship the

King, Jehovah of hosts, and to keep the feast of Tabernacles! See how that beautiful road from Joppa to Jerusalem, is crowded with multitudes coming to behold the glory of the Lord! "Who are these that fly as a cloud, and as the doves to their windows? Surely (says the Lord) the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of Jehovah their God, and to the Holy one of Israel, because he hath glorified thee." Isa. lx. 8, 9.

Look to the southward and eastward! How is this prophecy fulfilled, "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of Jehovah. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance upon mine altar, and I will glorify the house of my glory." Isa. lx. 6, 7. O what a sight! Thousands and millions flocking from all parts, with the praises of God in their mouths, all agreed to walk in his ways!

Behold the sea of Sodom; once how deadly! but now healed, and is full of fish: see from end to end the fishers spread their nets, and draw abundance of fish to shore, to serve for food to the vast multitudes that assemble on these occasions!

See the beautiful river flowing from the Temple, running through the plain with its healing waters! View the green trees upon its banks, whose leaves heal all disorders, and whose fruits, always in season, afford the most wholesome and delicious nourishment.

Cast your eyes over the delightful country, behold the situation of the 12 Tribes, exactly according to the prophecy of Ezekiel. Now the great promises are fulfilled, which were so long doubted of and denied, or, which is all the same, figured or metaphorised away. O what a paradisiacal view! "Look upon Zion, the city of our solemnities: now behold

Jerusalem a quiet habitation, a tabernacle that shall not be taken down nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isa. xxxiii. 20.

O what a lovely city! Who can describe it? "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King: God is known in her palaces for a refuge." Ps. xlviii. 2, 3.

Turn from this view and survey the mount on which you stand, and descry the Temple in which the Great Inhabitant resides, surrounded with his glorified ones! But the rapture is too great! We can only take a glimpse for the present. O the grandeur! O the beauty! O the magnificence! Language fails to describe it. Think the rest.

We descend from the mount, having just glanced at the beauty of the land, which no words can express, nor scarcely thought conceive.

I might speak a little of the *healthiness* of the Holy Land at that blessed season: but it must naturally occur to all that hear me, that if the child shall die an hundred years old, or he that dieth at an hundred years of age shall die a boy; yea, and shall be looked upon as accursed; cut off for his sins in his childhood, as it were—if the days of God's people shall belike the days of a tree, and his elect shall long enjoy the work of their hands—then it cannot be a sickly country. See Isa. lxxv. 20, 22.

And especially, if we consider the healing waters that shall flow, and the leaves of the trees that shall be for medicine, and the gracious promises of God expressed in the prophecies, saying "Behold, I will bring it health and cure, and I will cure them, and reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return;—and I will build them as at the first. And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned,—and whereby they have transgressed against me." Jer. xxxiii. 6-8.

"And the inhabitent shall not say I am sick; the people that dwell therein shall be forgiven their iniquity."—Isa. xxxiii. 24.

There shall be no pestilences, famines or wars; nothing to destroy. No infectious air, unhealthful waters, or poisonous weeds, shall be found in the happy land.

It may be certainly concluded, that the voice of *Health*, as well as of *Peace* and *Plenty*, shall be heard through the world; and much more in that happy land whose glorious and flourishing condition under the government of the Lord, I have endeavored briefly to describe. And I doubt not but you will all be ready to say with David, "Happy is that people that is in such a case; yea, happy is that people whose God is Jehovah." Ps. cxliv. 15.

These are some of the gracious promises of God, made to his ancient people, which he will most certainly accomplish.

"For the gifts and calling of God are without repentance." Rom. xi. 29.

I have gone through what I proposed at this time; and have briefly considered the safety, pleasantness, and healthfulness of the land of Canaan, in that glorious period of which God hath spoken so largely by the mouth of his holy prophets.

I have followed the Scriptures as my guide in speaking: and hope you will be candid enough to examine and judge of what I have said, by the same rule.

Pre-requisites to Baptism.

BRO. MARSH: The *Expositor* of Dec. 15th is before me, in which you request me to write an article for the *Expositor* on the *pre-requisites to baptism*, as a substitute for resolutions passed by the Mt. Pleasant Conference of Nov. 9th, 1858. I will consent to give my views upon the above point, with the Bible evidence upon which those views are founded, provided the same kind of evidence will be admitted on this, which has been on all other subjects which have been discussed in the *Expositor*,

viz: a harmony of evidence, or in other words, to compare "*Scripture with Scripture*," that we may learn the *mind* of the Spirit in reference to this important theme.

I would further say that I will not attempt to prove that there are any *pre-requisites to baptism*, if this *stereotyped phrasology* must be read out of my proof texts; for it will not be found in one of them. But the readers of the *Expositor* must decide as to whether I adduce *positive Bible testimony* or not. And,

1. I will invite the attention of the reader to the *nature* of the *Gospel motive* preached by Christ the *great pattern*, or *example* for all subsequent gospel preachers. And (1) he was anointed for the specific work of preaching the gospel. Luke iv. 18-20; Isa. lxi. 1. (2) We have a plain record of the *subject* of the good news which he everywhere preached. Read carefully the following explicit texts of Scripture.—Matt. iv. 17, 23; ix. 35; Luke iv. 43; Matt. xiii. 19. In the above reference the kingdom of God is presented as the entire motive power of the gospel preached everywhere, by the Son of God. In Luke iv. 43, Christ emphatically declares that the *object* for which he was sent into the world was to preach the kingdom of God. He also places the kingdom of God before the sinners mind as *aggregating* the motive of the gospel, and offering the highest incentive to repentance, a *duty* acknowledged by all parties to be a *pre-requisite to baptism*.

Again, in the last quotation the *kingdom of God* is presented as the *message*, and Christ as the *Messenger*. As we shall see in the further elucidation of this subject, the two are inseparably joined together in that *gospel faith* which will *qualify* the sinner for gospel baptism.

In Matt. xiii. 19, the good seed to be sown in the minds of awakened sinners, (as a pre-requisite to baptism, unless there are two kinds of good seed) until the end of the present age, is "the word of the kingdom."

2. The motive held out by the Apostles in the first commission, was the kingdom of God. Matt. x. 7. Unquestionably they were commanded to present the best and strongest *motive* as an inducement for sinners to repent.

Mark also, the perfect *analogy* between the message of Christ and that of John the Baptist, (Matt. iii. 1,) and his (Christ's) apostles. Matt. x. 7.

But did John, Christ and his apostles under the first commission preach a different gospel from that which the Apostles were commissioned to preach, to Jew and Gentile, under the second commission? Did the former offer a different motive to induce sinners to repent? Or, will any person deny that whatever is a pre-requisite to repentance is also a pre-requisite to baptism?

But note,—

3. The perfect analogy between the Gospel preached by John, Christ, and the Apostles under the first commission, and the Apostles under the second.—First, the analogy between the original commission and our Savior's predicted fulfillment of it. "And he said unto them, Go ye into *all the world*, and preach the Gospel to every creature, and lo, I am with you always, even unto the end of the world. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations;—and then shall the end come." Mark xvi. 15; Matt. xxviii. 20; xxix. 14. Thereby teaching that the gospel Christ commissioned his Apostles to preach in all the world to the end of the world, was the gospel of the kingdom. There cannot be found a more definite fulfillment of a single commandment in the Bible, than the foregoing fulfillment of the commandment to preach the gospel in all the world to the end of the world. By reference to the commission it will be seen that faith in the gospel thus preached (i. e. the gospel of the kingdom) is a pre-requisite to baptism. Go preach the gospel, &c. "He that believeth,"—believeth what? Anything he may choose? Why suspend faith upon the preaching of the gospel, if the gospel is not the thing to be believed?

I submit to every unprejudiced mind that the gospel is what must be believed as a pre-requisite to baptism. For the Apostles to preach one thing and their hearers to believe another, and be baptized into the faith of something else, is too palpably absurd to merit a serious reply. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth (what?—the gospel of the kingdom,—Matt. xxiv. 14,) and is baptized, shall be saved, but he that believeth not shall be damned." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv. 49.—They obeyed the Divine injunction,— "And when the day of Pentecost was fully come, they were all with one accord in one place,"—the power came; and Peter being thus qualified to obey his Master's command, preached the first gospel sermon under the second gospel commission.

Mark the import of that model gospel sermon. He commences with the false accusation and the crucifixion of Christ, and does not leave his history until he beholds the oath of God fulfilled in placing Christ upon David's throne.—Acts ii. 22–30. It is clearly evident that they believed the gospel thus preached from their response. "Now when they heard (the demonstrative adjective this, is supplied by the translators) they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy ghost." Acts ii. 37, 38.

Now, the import of the above sermon was the *restoration of David's* (verse 30; Ps. cxxiii. 11) *throne* in the name of the despised Nazarene, whom with wicked hands they had crucified and slain; (verses 22, 23,) but whom God had raised from the dead, that he might fulfill the oath that he had sworn to David, "that of the fruit of his loins according to the flesh, he would raise up *Christ* to sit on *David's throne*:" in other words,

the kingdom of God (for the oath concerning David's throne embraces the restoration of his kingdom also) in the name of *Jesus Christ*. Acts viii. 12.

Hence that faith which Peter recognized as a pre-requisite to baptism in the foregoing quotations embraced not only the death, burial and resurrection of Christ, but *his reigning upon David's throne* as the anointed of his Father, and the lord or ruler of Israel. Vs. 36.

Of the same import was Philip's preaching at Samaria. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, *they were baptized*, both men and women."—Acts viii. 15. The above text is too plain to need comment. "The kingdom of God, and the name of Jesus Christ," or Christ in connection with his kingly office, were the things preached and believed. Who can say without deserving the charge of trying to evade the force of this text, that faith in "the things concerning the kingdom of God is not a pre-requisite to baptism? With equal propriety may it be claimed that faith in the name of Jesus Christ is not a pre-requisite; for the kingdom of God and the name of Jesus Christ are joined together by the conjunction *and*—and what God has joined together, let no man part asunder.

Again, Paul declares that the kingdom of God was the great theme of his preaching. Read his farewell sermon to beloved brethren with whom he had been long associated; and for whom he had preached the gospel which had been the power of God to the deliverance of many from sin. "And now, behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more." Acts xx. 25.

The entire theme of the great apostle's preaching, in the city of Rome, during two whole years was the kingdom of God and the things which concern the Lord Jesus Christ. "And Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence,

no man forbidding him."—Acts xxviii. 30, 31.

If, therefore, there was any analogy between the preaching of Paul and the faith of his hearers, they must have believed in the kingdom of God, as well as the things (i. e. the death, burial and resurrection of Christ, which were among the first things the same apostle preached at Corinth (1 Cor. xv. 3) concerning Jesus Christ, as a pre-requisite to baptism. Or, will it be claimed that the *preaching* of the Apostle had nothing to do with the faith of his hearers before baptism? But it may be urged that it does not read the *kingdom* of God as a *pre-requisite to baptism*. True, neither does it read "the name, or the things concerning Jesus Christ, are a pre-requisite so baptism? This form of speech cannot be found between the two lids of the Bible. But the only question I will attempt to answer is, what do Jesus Christ and the apostles teach in reference to that faith which will qualify a person for a gospel baptism. If the foregoing testimony does not *include* the kingdom of God as an article of such faith I am at a loss to see how it can be proved, by the word of God, that faith in anything is necessary before baptism. Mark, it is not a question of degrees, but of facts. Is the kingdom of God included at all? Is any faith, (whatever) either in kind or degree) in the kingdom of God required before baptism?

(To be Continued.)

J. M. STEVENSON.

Mt. Pleasant, Wis., Dec. 28, 1858.

REPLY TO BRO. STEVENSON.

We fully agree with Bro. Stevenson that in order to "learn the mind of the Spirit," we must "compare scripture with scripture." But what shall be the *standard* in the case? The *plain word of God* and nothing else: without it all of our comparisons and inferences are uncertain, and furnish no reliable *basis* of faith, or real *evidence* of the truth of the position which they are intended to prove. First present the *positive testimony* as the *foundation* of faith, and the *infallible standard* by

which to *compare* other scripture evidence, and then if the inferential harmonize with the positive, we may know that we have the truth in the case.

Bro. Stevenson has made his comparisons without a true standard by which to test their correctness. His comparisons and inferences may, and they may not be just; be that as it may, he has *proved nothing* by them. Had he first presented his *positive evidence*, if he had any to give, and then provided this strong and well arranged array of inferences had harmonized with his infallible standard evidence, he would have made out a strong case indeed. We really hope he will present his positive evidence at another time, if he has any to offer; if not, then we shall be constrained most seriously to question the soundness of his position; for true *faith* comes by hearing the *word of God*, and not from inferences drawn from that word.— Would all be guided by this Bible standard we most confidently believe that they would soon be *one* in faith; but the reverse will be their unhappy condition so long as they depart from it.

We might here close our remarks on this subject, and say no more about it until *positive* evidence is produced on the part of our brother S. But thinking it possible that a more perfect agreement in sentiment may be produced among us by noticing a few more points in our brother's article, we therefore proceed.

We should have been better pleased with the position of Bro. Stevenson, if his views had been more *enlarged* relative to what constitutes *the gospel*, and the motive which it presents to induce the sinner to repent: *the kingdom* appears to be the *only* ingredient of both. Now this would all be just right provided "the gospel of the kingdom" was the *only form* of expression in the Bible, used in proclaiming it to man. But as there are many other forms of expression in the Scriptures in reference to the same glad tidings, as a matter of course, Bro. S. is *too limited* in his views. Instead of building a theory on one class of expressions pertaining to the gos-

pel, would it not be more wise to take them *all* as a foundation of our faith? So it appears to us. Well, the Bible speaks of the gospel of God, the gospel of Christ, the gospel of the kingdom, the gospel, the gospel of salvation, the gospel of peace, the gospel of the grace of God, the gospel concerning the resurrection of Christ, our gospel, the gospel of the circumcision, the gospel of the uncircumcision, the everlasting gospel, &c. But this is not all, for this very same gospel is spoken of as the word of the kingdom, the word of the Lord, the word, the word of truth, the word of faith, the faith, the things concerning the kingdom, &c., &c.

This is our broad and exalted view of the gospel, which in all its fullness we endeavor to teach to sinner and saint, before and subsequent to baptism; and we impress on the minds of all that a hearty faith in this gospel, and obedience to the same, are indispensable pre-requisites to either baptism, eternal life, an admission into the church, or the kingdom of God. We say a *hearty faith*, because the Scriptures call for it: "if thou believest with all thine heart"—and "with the heart men believe unto righteousness," &c. To call for a *perfect faith in degree*, however, would be absurd, for the disparity in the human intellect the nature of the case, and the word of God forbid it.

Some persons can grasp more, and others less of the gospel; all however can understand sufficient to change their character to the likeness of Christ. It is not perfection in *theory*, but in *character* that the gospel is designed to accomplish on sinful mortals. When a man's *character* is moulded into the moral image of Christ, the gospel has saved him from sin; short of this, all his theorizing is as sounding brass, or a tinkling cymbal.

These are *first principles* of the doctrine of Christ, or the gospel, and what are they? Let Paul answer. "Moreover, brethren, I declare unto you *the gospel* which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are

saved," &c. He then lays down the following order: "I delivered unto you"

First, "how that Christ died for our sins."

Second, "That he was buried."

Third, "That he rose again."

"Therefore, whether it were I (Paul) or they (the other apostles) so we (all the apostles) preach, and so ye (Corinthians) believed," (1 Cor. xv. 1-11,) When did they thus believe? Before they were baptized, for "many of the Corinthians hearing (this gospel of the kingdom in this order) believed, and were baptized." Acts xviii. 8. So we teach and believe.—Does Bro. S. do the same?—then we are one with Paul and the other apostles in this respect.

Here are first principles which all can understand before baptism, or their initiation into the school of Christ. Let them grasp more if they can, but if this is all that they understand, they are qualified for baptism provided they have repented of their sins. Subsequently, they must increase in the knowledge of the truth, or of the gospel, or the gospel of the kingdom, &c., in order to have an abundant entrance into the same.

Relative to the motive which Bro. Stevenson understands the gospel to present to induce the sinner to repent, we have similar objections to those already named: there are other and equally great if not greater incentives than what our brother has named. held out to the sinner to move him to repentance. He is assured that he must *perish*, be destroyed, that the wages of sin is *death*, &c., if he does not repent. He is also promised *eternal life*, if he will believe on the Son of God, and John assures us that the *whole preaching*, miracles, death and resurrection of Christ, were written by him that man "might believe that Jesus is the Christ, the Son of God, and that believing ye might have *life* through his name." John xx. 31.

Now, to say that either life or the kingdom, is the motive in the case, is incorrect, is too limited to suit our faith. The gospel presents not only both, but *all* the promised blessing of the future age, and ages

of glory, as the great motive to induce men to seek and serve God. But there are *first principles* in this hope as well as in the *faith*—and that *eternal life* stands *first* is evident from the following and many similar expressions of holy writ: Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved," or more correctly, shall have *Life*.—Mark xv. 16, "What must I do that I may have *Life*?" Acts xvi. 30. "For I am not ashamed of the gospel of Christ; for it is the power of God unto *Life*.—Romans i. 16. Thus these and all other similar passages read in Murdock's translation of the Syriac Testament; and in the same copy, 1 Cor. xv. 1, 2, it is said, "the gospel which I preached to you and which ye received and in which ye stand, and by which ye have *Life*. This is the gospel, as Paul says, that "I delivered to you from the *first*, as I had received it" from the Lord in the order already named, at the same time holding out *Life* as the first great motive to induce the sinner to repent. "Concerning the hope of *Eternal Life*, which the veracious God promised before the times of the world."—Titus i. 2. "Blessed be the God and Father of our Lord Jesus the Messiah, who in his great mercy hath begotten us anew, by the resurrection of our Lord Jesus the Messiah, to the *hope of life*, and to an inheritance," &c. 1 Peter i. 3, 4.

First life, then the inheritance, is the order here named.

Thus it is clear, that as the death and the resurrection of Christ stand first in the proclamation of the gospel, as taught in the New Testament, so the promise of *Eternal Life* is the first motive held out to induce the sinner to repent of his sins. Add to this the hope of the kingdom in the millennial age, and as it will exist in the endless succession of the succeeding ages of glory, and we have the hope of the gospel presented in its fullness, and in the order of the word of God.

We are pleased with the candor and kindness of Bro. Stevenson's article, and trust that when we shall have exchanged a few more friendly communications on this important subject, that a more perfect agreement between us and others, than

seems now to exist, will be the happy result.

Turkey in Europe. •

It is evidently the political policy and power of Western Europe which was banded against the progress of Russia southwards, which has prevented the dissolution of the Turkish Empire so far as its European provinces are concerned. According to Prof. Shafargib's "Slavonic Ethnography," the proportion of Turks and Christians in European Turkey is as follows :

CHRISTIANS.

Serbians, direct subjects of the Porte,	1,900,000
Bulgarians, subjects of the Porte,	3,220,000
Arnauts, subjects of the Porte,	800,000
Greeks, Armenians and Gipseys,	1,000,000
Macedoolaclei (Roumans)	300,000

Total Christians subjects of the Porte, 6,350,000

To which must be added the inhabitants of the vassal States:

Serbians in Serbia,	950,000
Roumans in Moldo-Wallachia,	4,350,000
Independent Serbians in Montenegro,	100,000
	<hr/> 5,400,000

Total Christians, 11,750,000
 Nearly the whole of whom belong to the Greek Catholic Church.

The Mahomedans governing these 12,000,000 of Christians consist of—

Serbian and Bulgarian Mahomedans,	800,000
Arnaut Mahomedans,	800,000
Turkish really speaking Turkish,	900,000

In all 2,500,000

The disproportion of numbers is striking, and explains at once the wish of the majority to shake off the rule of the few Turks. There is no doubt that sooner or later this will be done, in spite of diplomacy; but, as the existing governments of Europe, with the single exception of Russia, are interested in upholding the Turkish rule, as a matter of course this revolution of the Turkish Christians is not likely to succeed until a European revolution upsets the protectors of Turkey.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JAN. 15, 1859.

The editor will endeavor to attend the Quarterly Conference at East Spring-water to commence Feb. 11th. He also appoints to speak in the Christian Chapel near Esquire Hudson's, Thursday evening, Feb. 10. Let there be a general gathering at these meetings. At what station shall we leave the cars?

Exposition of the Apocalypse.

(Continued from page 409.)

Chapter v. 1. *And I saw in the right hand of him that sat on the throne a book,* Right hand denotes power. "Thy right hand, O Lord, is become glorious in power." "They got not the land in possession by their own sword, neither did their own hand save them; but thy right hand, and thine arm," Ex. xv. 6; Ps. xlv. 3. Book, according to Calmet, is "a writing composed on some point of knowledge," &c., hence, the sublime revelation made to John in the portion of the verse which we have quoted, appears to be this, viz.: the knowledge of the future as it is now made known in the Apocalypse, was then withheld from angels and men, by the omnipotent power of God. The book being

Written within and on the backside.

We understand to denote the perfection or fullness of the knowledge of God. The past and the future have ever been alike known to him. His infinite mind is not like an unfinished writing or book which is left open to be filled up with the record of new events; but his eternal and immutable purpose, though at different times it has partially been revealed to man, nevertheless it has ever been the same with the Omnipotent, Omniscient and Omnipresent Jehovah. This book being

Sealed with seven seals, Is an allusion to the ancient custom of sealing books by wrapping around them flax or thread,—then applying wax to it, and afterwards

the seal. And as *Watson* further says in reference to the book under consideration, "It was a rare thing to affix such a number of seals, [as seven]—but this insinuated the great importance and secrecy of the matter," and we add, the utter impossibility of any being making it known, independent of the inspiration of God.

Verse 2. *And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book and loose the seals thereof?*] This important proclamation appears in the light of a challenge, by the Omnipotent God, to weak, short-sighted mortals, to find out the hidden mysteries of his will without a revelation from him. And who has had the presumption to accept the challenge? None but the ignorant and impious, and the failure of their pretended revelations has exposed the folly of their vain pretensions to Divine inspiration, for

Verse 3. *No man in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon.*]—Take this passage in its literal acceptation, and it is strictly true, for no one; (as the word from which *man* in this instance, is derived, may be rendered) of the angels in heaven, or of the human race, living or dead, by their own wisdom, has ever been competent to reveal the mind of God. The figurative application, of the text is also true; for the wisest and best men of the heaven or the church, unaided by the inspiration of God, have ever been as incapable of unfolding the unrevealed mysteries of the future, as its most ignorant members. In the earth, or among the wise of this world, their wisdom in this respect has been vain, for, "the world by wisdom knew not God," and "the things of God knoweth no man," "for who hath known the mind of the Lord?"—1 Cor. ii. 21; iii. "And under the earth," or among the dead: they "know not anything"—hence cannot unfold the mysteries of this sealed book, especially while dead, and should they be raised to life, their unconscious sleep in death, would render them

as ignorant of the past and the future, as when their thoughts perished in death.

Verse 4. *And I wept much because no man was found worthy to open and to read the book, neither to look thereon.*] Good and wise men of every age have ever been deeply anxious to understand the glorious purpose or counsel of God: into which the angels also desire to look.—I Peter i. Hence this commendable solicitude is fitly represented by the weeping of John.

Verse 5. *And one of the elders said un to me, weep not,*] Or one of the prophets, who with others, are represented by the elders in this vision, has revealed the word of great consolation relative to this intensely interesting matter: he says,

Behold the lion of the tribe of Judah]—The strength, ruler and glory of that tribe and of the whole house of Israel, even Jesus of Nazareth, the Son of God,

The root of David,] In whom the hope of the patriarch centered, and only thro' whom eternal life can be imparted to man, as the life of the tree flows through its roots. In this figure allusion evidently is had to Isa. xi. 1–3, where the prophet, or "one of the elders," clearly designates Christ as the worthy one, who by the fullness of Divine wisdom and knowledge which were imparted to him,

Hath prevailed to open the book, and loose the seven seals thereof.] Or, he "brought life and immortality to light,"—by his death and resurrection, and has revealed the will of his heavenly Father to his church, relative to the event of his glorious future. Though he was tempted in all points, yet he was sinless: he prevailed against all sin, and was therefore counted worthy of being exalted from death to the right hand of his Father, to become the honored medium thro whom God has "spoken in these last days" to his church and the world. Truly, he has prevailed to take the book, &c.

Verse 6. *And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a lamb as it had been slain.*] As *midst*, in a figurative sense may denote prominence

or exaltation. the sense of this passage appears to be this : since the death and resurrection of the Son of God, he has been the high and honored medium through whom the supreme Jehovah has manifested his will to man, and who has exalted his beloved Son pre-eminently above patriarchs, prophets and apostles, for he is greater than either, and is head over all things pertaining to the church, which in all its parts is represented as we have previously shown, by these elders, and living creatures. Therefore, in this sense Christ stands in the midst of his admiring people of every age, "the chiefest among ten thousand, and the one altogether lovely."

Having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.] That these "horns" and "eyes" represent the "ministering spirits," or angels of God (Heb. i. 14.) see our comments on Rev. i. 4, in the *Expositor* for Nov. 15th. As horns denote power, and eyes, wisdom or knowledge, and as Christ is "the power of God, and the wisdom of God," (1 Cor. i. 24.) so the heavenly angels in the same figurative sense may be called the power and wisdom of Christ: they are his most mighty and wise agents in the execution of the will of his Father.

Verse 7. And he came and took the book out of the right hand of him that sat upon the throne.] The fulfillment of this specific part of this symbolic prophecy, evidently took place on or shortly previous to the memorable day of Pentecost soon after the death and resurrection of Christ; for, mark, he takes the book as "a lamb as it had been slain," and in reference to what transpired between him and his Father soon after his ascension to heaven, Peter says, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath shed forth this, which ye now see and hear." Acts ii. 33.

Verse 8. And when he had taken the book the four living creatures, and four and twenty elders] Or the whole church,

embracing patriarchs, prophets and apostles,

Fell down before the Lamb,] Mark, this homage is paid to Christ, as the *Lamb* which was slain, which character he will sustain till the time of suffering of his followers shall terminate at his second coming to give them eternal life; then he will come as the Lion, or all-conquering King of Zion.

Having every one of them harps,] Which devote the joy of God's people in view of the blessed hope of life that is imparted to them by the resurrection of Christ from the dead. Abraham "rejoiced to see" the day of Christ "and he saw it and was glad." John viii. 56. David in view of the resurrection of Christ broke forth in the following strain of prophetic joy. "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice,—and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in the grave. He seeing this before spake of the resurrection of Christ." Acts ii. 25-31. Paul exclaims, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." Acts xiii. 32, 32. And Peter in the rapture of his soul breaks out in the following joyful strain. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Christ from the dead." 1 Peter i. 3. All the true church of God in every age have joined and still unite in these expressions of joy, having every one of them harps,

And golden vials,] Or, more correctly censers, which may represent the purity of heart of the true people of God—

Full of odors, which are the prayers of saints. David says, "Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice," Ps. cxl:2. As the frankincense and odors in

the tabernacle worship were highly acceptable to God, to nothing is more pleasing to him in reference to his tried and suffering saints, than to hear their fervent and constant supplications, and joyful songs of thanksgiving and praise from a full heart, made pure in obeying his truth.

Verse 9. And they sung a new song,]—The death and resurrection of Christ constitutes a new theme of joy to God's people, for the words of this new song, as expressed in this figurative language, are,

Thou art worthy to take the book and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.] We would most seriously impress on every mind, in this day of false theories and vain speculation on God's immutable word, that the Death and Resurrection of Christ, perfected his worthiness to fill the high office of mediator between God and man, and that the redemption from sin to holiness, and a place in the true church of God, in this present life, of every one of its members, is attributed to the "blood," or Death and Resurrection of Christ. A hearty faith in that blood, and a willing obedience to the commands of him who shed it, are indispensable on the part of the creature. Let all take earnest heed how they teach or depend on anything else as the power of God to free them or others from their sins, and fit them to join in this song of redemption in the church of the living God. •

Verse 10. And hast made us unto our God kings and priests:] That the children of God during this mortal life, are kings and priests, not in fact, but by right, or by being heirs with Christ, is evident from the next expression in this verse, viz.:

And we shall reign on the earth.] And that will be when Christ shall have come the second time, raised the dead saints to life, changed the living righteous to a state of immortality, and set up his kingdom in Palestine,—then these kings and priests will commence their reign on the earth,—and enter upon their high and holy work

as priests under the guidance of him who will then be supreme King and Priest on the throne of his father David. Zech. vi. 13.

Verse 11. *And I beheld,]* John having beheld in vision the true church during its long time of suffering, now has a more pleasing aspect of it presented to his enraptured mind; for he says,

I heard the voice of many angels round about the throne, and the beasts and the elders:] Christ will then come with all his holy angels who will be associated with the church of the first born, or as Paul in referring to this glorious union of Christ, angels, and the saints on earth, says, "But ye are (or will) come unto Mount Zion,—and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii. 22-24.


And the number of them was ten thousand times ten thousand, and thousands of thousands:] We understand these numbers to represent "the innumerable company of angels," who will attend Christ down the burning pathway of the heavens, when he shall come in his glory,—(Matt. xxv. 31; 1 Thess. iv. 16,) who will then pay their homage to him as the rightful and all-glorious King of kings and Lord of lords;

Verse 12. *Saying with a loud voice,—Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.]* Daniel had a glimpse of this day of Christ's coronation on David's throne, such a coronation as earth never witnessed before. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him: and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve

him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. When this prophecy shall be fulfilled, the enemies of Christ political and ecclesiastical, national and individual, will either be subjected to his righteous reign, or destroyed, and the earth will be full of righteousness, peace, happiness and glory. To this glorious state of things, the residue of this wonderful vision evidently refers.

Verses 13, 14. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever.] Reader, do you desire to behold this indescribable scene of unfading glory which is soon to be beheld by saints and angels, and do you desire to partake with them in sharing the same, and in ascribing blessing, and honor, and glory, and power to God and his well-beloved Son during the millennial reign of the latter, and then while eternal ages shall continue? If so, to realize these desires, you must be a follower of Christ *now*, and during this mortal life. O, be wise, deny self, and take the cross and follow him!

(To be Continued.)

 Bro. I. M. Moulton's communication is necessarily indefinitely deferred.

Rome in her Degradation.

One of the editors of the Utica Daily Herald, traveling abroad, thus speaks of Rome:

"No business seems to be doing. There are no manufactories worth speaking of. The place is overflowing with priests and beggars—the former, many of them, sleek, flabby-faced fellows, who look if they never had an aspiration above roast beef and

maccaroni. As to the latter, they are the most insidious, persistent, indefatigable wretches I ever beheld. The lazzaroni of Naples are quite different in comparison. They are ubiquitous, omnipresent. They dog you like grim death. They cleave to you like leeches. You cannot shake them off, or scowl, or scold, or threaten them away. And what is more, you have not the heart to do it. Most of these poor creatures are old and infirm, and diseased, and look so thoroughly miserable, that somehow your hand instinctively goes to your pocket. No where else have I seen so many unmistakable objects of charity.

"Rome, with all her ostentatious pretensions to philanthropy, is more indifferent to her poor than perhaps any other city in Europe. There is no asylum for aged and infirm paupers. And yet tens of thousands of dollars can be squandered in useless pageants and ceremonials; and Cardinals can outshine the splendor of princes, and the Pope can load his favorites with bounty. Poor Pope Pius! Rome is yet garrisoned with French soldiers. He owes his feeble and flickering power to the potency of French bayonets. The French flag floats from the Citadel of St. Angelo; every gate is guarded by French gens d'armes. He dare not trust himself with his own Italian subjects. 'Let him send his French hirelings away, and we will send him on his travels a second time,' is the voice of Rome. Is not this a melancholy position for one who claims to be at once a temporal and spiritual prince?

"You may well believe that this excites the rage of the Italians. Collisions are of almost daily occurrence. The other day a grand fight took place between the French and Italian soldiers, near the Coliseum, in which several heads were smashed and some lives lost. The French soldiers are pelted everywhere they go. The consequence has been, that the French commander has threatened to put this city under military rule; and I see an order has just been posted about the streets, declaring that any further molestation of the French forces will be punished with the utmost

rigor. The Government of Naples is bad enough, but it seems respectable compared with the Government of the Holy Church."


Right Principles.

"It would be well for all, in every place, to be ever mindful of the words of the apostle, who says, 'Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice: and be kind to one another, tender hearted, forgiving one another, even as also God, in Christ hath forgiven you.'—Eph. iv. 31. And elsewhere: 'Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another. Love one another, for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.' 'Let all your affairs be done with love.' 'Bear ye one another's burdens, and so fulfill the law of Christ.' 'Submit yourselves one to another, in the fear of God.' 'Let your moderation be known unto all. The Lord is at hand. Be anxious for nothing.' 'Be all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous,' (or as we should say, in common speech, be gentlemanly.) 'Finally, brethren, be perfect, be of good comfort, live in peace, and the God of love and peace shall be with you.' We cannot conceive how, if these precepts be observed, any difficulties can arise among the brethren of Jesus Christ. If he were upon earth, he would act towards them upon these principles. Did he not lay down his life for his brethren, and that, too, even while they were yet enemies;—thereby leaving us an example that we should walk in his steps? We have more knowledge of the truth than any other people, let it then, operate a better practice, that is, a more Scriptural one than theirs. It would have been better for us never to have known the truth, if in the hour of judgment we have no more to offer than that we obeyed the truth in baptism. This would be the one talent hid in a napkin,—

for which there is no other recompense than, 'Thou wicked and slothful servant, be thou as unprofitable cast into outer darkness; there shall be weeping and gnashing of teeth.'"—*Herald of the Kingdom for Nov., 1858.*

These are right principles because they are scriptural. But how any man can professedly act on them, and at the same time make a perfection of faith in degree in the gospel, necessary to qualify a person for baptism, we cannot see. Has the editor of the *Herald* changed his position in this respect? If so, we shall be happy to meet him and all others on the ground laid down in the above extract, and where we have ever stood since we became a disciple of Christ.

We hope this right doctrine, coming as it does from friend Thomas, will show some of his imitators the absurdity of the position which they have taken,—viz.:—that Christian Character with them can not be admitted as a test of christian fellowship! leaving us justly to infer that if a man's *faith* is correct relative to the Kingdom of Israel, he is a child of God irrespective of the character he sustains! By their *fruits* or character, and not by the correctness of faith, did Christ teach us to decide who are his disciples. The devils have a correct faith, but their character is demoniac, and thus it is with many professed christians, and we may as well fellowship the one as the other. Let us fellowship as our brethren, all who bear the character of Christ, and we shall be acting on the lovely principles taught in the above extract from the *Herald*.

 We acknowledge the receipt of an invitation to be present at the Confirmation-Sermon of Alfred Mayer, son of Dr. Mayer, of the Jewish Synagogue, corner of Andrew and South St. Paul streets, in this city. A multiplicity of engagements prevented both editor and writer from accepting this kind invitation of the learned Rabbi, which we regret. May the God of Abraham be with both father and son. S.

(Original.)

"Thy Kingdom Come;

THY WILL BE DONE ON EARTH, AS IT IS IN
HEAVEN,"

Come, Jesus, King of kings,
And reign on David's throne;
O come, and Life Eternal bring,
And gather Israel home.

Raise Abra'm from the dead,
Who did believe thy Word;
And for his mighty faith was made
The friend and heir of God.

Gather his scattered seed
From every land and clime;
And settle them in very deed,
In promised Palestine.

We Gentile pilgrims sigh,
To be with Israel blest;
The long sought, promised hour is nigh,
Come, give the people rest.

When pain and sickness seize
Upon our mortal frame,
We then with heartfelt sorrow grieve,
For Christ to come and reign.

We long for sin to cease,
Oppression, death, and pain;
But we shall ne'er have health or peace
Till Jesus comes to reign.

O come, thou mighty King!
Take David's royal throne;
All power into subjection bring,
For all thy power shall own,

Let proud, vain Gentiles cease
To boast o'er Abra'm's seed,
For Christ, the mighty Prince of Peace,
Will come, their cause to plead.

Cease, then, poor mortal man,
To curse whom God hath blest;
If you his judgments fierce would shun,
Or gain his "promised rest."

Come, Great Restorer, come,
Cleanse earth from every stain;
Cause it, like Eden, yet to bloom,
Come, Jesus, come, and reign.

ANNA A. PERRY.

Scotland, Ct., Nov. 14, 1858.

Hope.

Reflected on the lake, I love
To see the stars of evening glow.
So tranquil in the heavens above,
So restless in the wave below.

Thus heavenly hope is all serene,
But earthly hope, how bright so'er,
Still fluctuates o'er the passing scene,
As false and fleeting, as 'tis fair.

BISHOP HEBER.

(Original.)

"If I Forget Thee, O Jerusalem."

If I forget thee,—city of my God—
Forget thy past, tho' high renown once thine;
When peace and gladness sought thy palace
halls,
And 'mid thy Temple spake the voice Divine.

If I forget thee, doomed and desolate,
Forget thee, lone and captive Zion now;
Thy exiled sons, that far from thee must weep,
Thy princely sons, that 'neath the oppressor
bow.

If I forget thee, all thy heaven-born hopes,
Forgot to scan thy cherished prophet page;—
Nor lift mine eyes, with Israel's waiting hearts
Nor view by faith, thy future Glory-Age!

Let my right hand forget to move as wont,
My tongue cleave silent to my mouth and
dumb;

If for thy peace, I cease to weep and pray,
"If I forget thee, O Jerusalem!"

MARIA THOMPSON.

Oct. 4, 1858.

A Prayer for the Straying.

Look from thy sphere of endless day,
O God of mercy and of might!
In pity look on those who stray,
Benighted in this land of light.

In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee!

Send forth thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to thy peaceful fold.

Then all these wastes—a dreary scene,
That make us sadden as we gaze—
Shall grow with living waters green,
And lift to heaven the voice of praise.

W. O. BAYANT.

"The rest of the dead (the wicked dead
of all ages) lived not till the thousand
years were finished."

Immateriality.

Immateriality is but another name for nonentity. It is the negative of all things and beings—of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy have never seen it, or even conceived of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard,—it can neither extend nor contract. In short it can exert no influence whatever—it can neither act, nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one desirable property, faculty or use, yet strange to say, Immateriality is the modern Christian's God,—his anticipated heaven—his immortal self—his *all*!

O Sectarianism! O Atheism! O annihilation!!! Who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The Atheist has no God. The Sectarian has a God "without body or parts." Who can define the difference? For our part we do not perceive the difference of a single hair; they both claim to be the negative of all things which exist and both are equally powerless and unknown. The Atheist has no after life, or conscious existence beyond the grave:—the Sectarian has one, but it is *immaterial*, like his God, without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is

therefore the negative of all riches and substances. Here again, they are equal, and arrive at the same point. As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same,—and proceed to examine the portion still left for the despised *materialist* to enjoy. What is God? He is a material (un)organized intelligence, possessing both body and parts: he is in the form of man and is a model, or standard of perfection to which man is destined to attain; he being the great Father and Head of the family.

What is Jesus Christ? He is the Son of God, and is every way like his Father, being the brightness of his Father's glory, and the express image of his person. He is a material intelligence, with body, parts and passions, possessing immortal flesh and bones. What are men? They are the offspring of Adam, and are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material earth as their everlasting inheritance.

With these hopes and prospects before us, we say to the Christian world who hold to Immateriality, that they are welcome to their God, their life, their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away.—Therefore there is no ground for quarrel or contention between us.—*G. Banner.*

We choose all substance—what remains,
The mystical sectarian gains;
All that each claims, each shall possess,
Nor grudge each other's happiness.

An immaterial God they choose,—
An immaterial heaven and hell—
For such a God we have no use,
In such a heaven we cannot dwell.

We claim the earth, and air, and sky,
And all the starry worlds on high:
Gold, silver, oro, and precious stones,
And bodies made of flesh and bones.

Such is our God, our heaven, our all—
When once redeemed from Adam's fall,
All things are ours, and we shall be,
The Lord's to all eternity.

France.

A correspondent of the *News of the Churches* gives the following account of France:—

"It is often believed that we have here 35,000,000 Catholics; it would be nearer the truth to say that we have 35,000,000 infidels. If I wished to give a more exact statement, I would say that one section of the population is infidel, the other deistical. In one section of the deistical there is one large party which expects nothing after this life, and another party who hope for a future existence; but all those who believe in this future existence are persuaded that they themselves will be happy. The idea of eternal condemnation, is completely absent; in every case no person thinks he has deserved it. The type of the French Catholic in our day is somewhat of the following:

"I believe neither in the Pope, nor the mass; I believe in one God, the Creator; perhaps there is also a future life; but in any case I am neither a murderer nor thief; I am therefore certain not to be condemned to eternal punishment."

"The literary men and the government, having no faith in the Romish system, look upon it as the most convenient bridle to hold the people, and therefore support it against all attacks from without. He fears that few among the clergy themselves have any profounder convictions."—*The Israelite*.

Cedars of Lebanon.

Dr. Coleman, in his admirable Biblical Geography, thus describes these historic trees:

"Lebanon that 'goodly mountain,' and the cedars thereof, the pride of its forests, are so often mentioned in the history of Solomon as to deserve a passing notice.

"The cedars are about 40 miles north-

east from Beirut, nearly 7,000 feet above the level of the sea, and 2,000 below the summits of Lebanon, which stand around to shelter and protect them on the north, the east, and the south. The little dell occupied by the cedars is not far from 210 yards in diameter. They are about 400 in number, and are from 1 foot to 3, 4, and 5 feet in diameter; several are from 6 to 10, and one is 40 feet in circumference a short distance above the ground, where it soon sends off 5 immense branches, each from 3 to 5 feet in diameter, which shoot up almost perpendicularly, thus, in reality, constituting 5 trees of immense size.—Many of the cedars are dual, a few triple and quadruple, slightly diverging a short distance above the ground, and forming independent trunks straight and beautiful.

"No certain estimate can be formed of the age of these trees; but if we may rely on the circular grains as chronicling their ages, those of 6 feet in diameter may be probably some 2,000 years old.—At this rate the giant tree mentioned above may have breasted the tempests of 4,000 winters. It might have spread abroad its branches before the days of Abraham, and invited even Noah himself to recline beneath its shade. The largest and oldest of the cedars (12 in number) retain little symmetry or beauty. Their majesty is now their greatest charm. None of the works of man, not even those of Karnac and Baalbec, so impress and awe the mind. They are the works not of man, but of God—'the cedars of Lebanon which he hath planted.' One aged tree, having a defect in its trunk near the ground, has thrown out a large, strong arm to another 12 feet distant, which perfectly uniting itself with this arm, sustains and supports its venerable, but infirm companion."

Israel.

RUSSIA.—A radical improvement of all affairs concerning the Israelites, in synagogues, schools, congregations, &c., may justly be expected hereafter, as the imperial commissioners study the state of af-

fairs, not in Austria, Rome, or Prussia,—but in France and England. Their position in the commonwealth will be reformed accordingly.

THE VISIT OF M. GRADOWSKI.—A Russian functionary, after having stayed some time in London, where he visited and examined the various Israelitish communal institutions, has arrived in Paris. He is charged by his government to collect information concerning the position of the Israelites in the various European countries, which might serve it as a guidance in its reform project in favor of the Russian Israelites. On Saturday, Oct. 23, he attended the morning service in the Consistorial Temple. Before *mussaph*, chief Rabbi Isidor ascended the pulpit, and taking for his text a passage from the section of the week addressed M. Gradowski, depicting the religious liberty enjoyed in France, expressing the wish that he would tell his sovereign what he had seen in that seen in that country. This direct allocation produced a dep sensation.

HANOVER.—The Hanoverian Chamber have this year also voted a grant of 8,000 francs toward the support of the Hebrew schools and synagogues.—*The Israelite*.

The Land of Arsareth.

In 2 Esdras xiii., we read the Ten Tribes were carried away by Salmanezar, "But they took counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,—and they entered into the Euphrates by the narrow passage of the river. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth."

It is now pretty well established that there is a warm region, far at the north, beyond the frozen belt which extends quite round the pole, and as far north as 80° of latitude. Beyond this there is a warm region into which the reindeer of Greenland go in the fall and return fat in the spring. Morton, of Kane's

Exploring Expedition, reached the borders of this Elysian region, and remained three days basking in the balmy air, as from the fields of Arabian spices, but for want of boats was unable to explore the Esdraic land of Arsareth.

That there should be a warm region around each of the poles of the earth, is not at all improbable. It is now generally conceded that galvanism, magnetism and electricity are but modifications of the same thing, and light and heat also may be but certain phenomena of the same mysterious agent. It is certain that the concentrated rays of electricity or galvanism, produce intense heat. Now the constant current of this subtle agent, passing round the earth from pole to pole, with sufficient force to direct the magnetic needle to the poles, must be greatly concentrated at the poles, like the meridian of longitude on common maps. These magnetic rays converged to nearly a focus at the poles, would produce heat, as between the poles of a strong battery. And there is no doubt but from this cause arises the phenomenon of the Aurora Borealis, which as the center of it, are immediately above the magnetic pole.

But this latter phenomenon can only be visible when the warm air from the polar regions rises so as to leave a cold strata beneath. So the northern light is only seen in a certain state of the upper and lower atmosphere, while the polar heat is constant.

We now leave this subject awhile to speak of the mirage lately seen on the American desert. It is described as a splendid city set on a hill, and apparently 6 miles square. The hill being terraced from base to summit, the height of the terraces were equal to the height of the buildings. Every terrace was a street running round the hill. On one side of these streets, the upper side, the buildings towered up as high as the next upper terrace, so that the top of the buildings were on a level with the next street or terrace. Besides it had other streets crossing the terraced streets at right angles, and running directly from the base of the hill to its summit. The

whole was seen in an erect position, not inverted as is usually the case with objects seen in a mirage. Now a mirage is a philosophic phenomenon, strictly in accordance with the laws of Optics. One reflection or refraction of the light represents a thing inverted, but two reflections or refractions represent it erect. The mirage city, therefore being erect, must have been seen by two reflections, and the real location of it must be very near the North pole.

Is this mirage city, the capital of Ar-sareth? Who will answer? A mirage does not reflect anything that does not exist, else it would not be a mirage, but a miracle. The city seen on the desert, has an existence somewhere, and from known facts in the case, it must be due north from the place of observation, according to the laws of optics, as when a man sees the back part of his own head by the aid of two mirrors. If desired, I will, at any time, draw a diagram of this phenomenon, and demonstrate the fact that a city exists at or near the north pole.

Z. CAMPBELL.

Amherst, Mass., Dec. 1, 1858.

FROM BRO. G. H. CRANE.

BRO MARSH: I am happy to report that the truth of God has had its saving power which has been evidently manifested. Twelve happy souls have put on Christ by baptism, through the labors of Bro. Chown, who is a workman that need not be ashamed, rightly dividing the word of truth, which has reached the hearts of some that could not be moved by the sectarian teachers, and it has taken hold of some of the most prominent, such as preachers and men of strong minds, and has induced them to follow in the foot-steps of the meek and lowly Jesus, to be conformed to his image, to be buried in his likeness. Those who Bro. Chown immersed are nearly all heads of families, and several more are under deep conviction, who I have no doubt will ere long obey the Gospel.

It is suggested that if such a man as Bro. Chown, Reed or Stephenson could go to England that there would be a rich

harvest gathered there. Could not the church aid Bro. Chown as a missionary to go to his native country, and to preach the Word?

Say brethren, what can we do in this important enterprise? Let the body act.

On Monday evening Bro. C. went to Fairfield to preach the word of life, and met with severe opposition from one elder of the Disciple church, but he was very easily vanquished by Bro. C. who used the sword of the spirit and demolished his imaginary superstructure, which he raised against the truth. We have a very intelligible church here of about 24 members, and we request the traveling brethren through this country to call on us. Inquire for Elders I. S. Clark, Stevenson, or Benage.

Yours,
Twin Grove, Wis., Nov. 24, 1858.

G. W. CRANE.

Twin Grove, Wis., Nov. 24, 1858.

Bro. J. Blain, Boston, Mass. Jan. 8, 1859, writes:

The Lord permitting, I shall be at home in Buffalo about the 20th of January, and be there a few weeks, when I hope that brethren who owe for my works will send me what help they possibly can. I have been publishing 2 new tracts, and am owing quite an amount to printers here, which must be paid soon. Our books are selling faster than ever before, but as I sell mostly on commission, and often have to wait a long time, it involves me in debt, and printers will give but short credit. The *Expositor* will tell what my new, cheap tracts are, and they can be had of Bro. Marsh.

No. 3 of *The Emphatic Diaglott*, is received, and continues the new translation down to Matt. xxvi. 56. The work, as we have before stated, is a valuable one, and should be encouraged by the friends of pure Bible truth. Address Benjamin Wilson, Kane co., Ill. S.

Beauty gains little, and homeliness and deformity lose much by gaudy attire.

Justification by Faith.

The doctrine of justification by Jesus Christ, is a doctrine that is full of comfort to the sin-sick soul. Paul preached the doctrine of justification by faith, without the deeds of the law. But the doctrines of men would make him teach the doctrine of justification by faith without obedience to the gospel.

To show that we are justified by faith, before any act of obedience on our part; we are referred to Rom. iii. 20, "Therefore by the deeds of the law there shall no flesh be justified in his sight." But is it true that in obedience to the gospel, there shall no flesh be justified in his sight? But to make it more emphatic, we are told that in the original, it reads, "Therefore by the deeds of law, there shall no flesh be justified," &c. It is argued that the leaving out the article "*the*," makes it mean, by the deeds of law, of any kind, there shall no flesh be justified in his sight. I have no objection to the above reading, although it is evident that the law of Moses was in the mind of the Apostle. To say that law, however, has nothing to do with man's justification, is to make Paul inconsistent with himself. For he says, Rom. viii. 2, "For the law of the Spirit of life in Christ Jesus, has made me free from the law of sin and death," &c. Here we are plainly taught, that the Spirit of life has a "*law*" by which Paul was made free from the law of sin and death. This law, Ananias preached to Paul, Acts xxii. 16, in these words, "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." If this language was preached to Paul as an unbeliever, then he was taught justification by works. But if he was addressed as a believer, then he was taught justification by faith, in obedience to Jesus Christ.

That the Lord proposes to justify man by deeds of law; saying do so much, and you shall enjoy, or receive so much in return, is not the doctrine of Paul. But he says Gal. iii. 12, "The law is not of faith, but the man that doeth them shall live in them." But the gospel reads,— "Without faith it is impossible to please

him; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." The apostle here clearly distinguishes, between believing, and coming to God. Again Acts xi. 21, "A great number believed and turned unto the Lord."

To say that believing, is turning, or coming to God, is accusing the Apostles of inconsistency. To say they were justified in believing, before turning to the Lord, comes near saying they were justified by faith only. But to say that they were justified in believing *when they turned to the Lord*, is what Paul everywhere taught the people.

But I think the Apostle would hardly be called orthodox, should we make him substitute gospel, for law; and obedience for works. That the reader may see the point readily, I will place the doctrine of Paul, and the doctrine of men in juxtaposition:


Paul.—"Therefore we conclude that a man is justified by faith, without the deeds of (the) Law."—Rom. iii. 28.

Doctrine of Man.—"Therefore we conclude that a man is justified by faith alone, without obedience to the gospel." Or in disobedience.

To quote Rom. iv. 4-6, the same way, or Gal. ii. 16 would seem like ridiculing the opinions of others. This I have not in my heart to do. Although I would wish to lead all to see the absurdity of such an interpretation. In all the preaching of the Apostles, recorded in the Book of Acts (and that is the only book in which we have a discourse recorded that was preached to the unconverted,) there is not a word said about justification before yielding to the claims of Jesus Christ. Peter says, Acts iii. 26, "Unto you first, God having raised up his Son Jesus, sent him to bless you, *in turning away every one of you from his iniquities.*" The words of Peter, Acts ii. 38, must therefore have their full force, without any misgiving, on the part of him who sincerely inquires the way of life. His language we should not blush to quote, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins,"

&c. To say that he addressed them as *unbelievers*; is equivalent to saying that he taught them salvation by deeds of Law. And to say that he addressed them as *believers* is to say that Peter did not teach justification by faith alone.

O, that men would fear the Lord, and fear to trifle with his word. Let us labor to keep the leaders and the led from falling into the ditch. May the sword of the Spirit be speedily unsheathed from the traditions of men, and its glittering point be made to pierce the sinner's heart, that he may be led to inquire the way of life from the Book of God.
A. R. G.

 *The Israelite Indeed* for December is received. It is an excellent number, and is well worthy of distribution and the people of Israel and Gentiles. Contents: Editorial; The Way of the Lord; Christ and his Apostles; Encouraging Items; Prayer for and to the Dead; "Thy kingdom come;" Jewish Conversions; The Time of the Conversion of Israel and the time of Anti-Christ; An acquaintance with Jews important to Christians; Abstract of a Report, &c.; Jewish Items. Price \$1 per annum; address the editor, 226 Spring Street, New York.

Obituary.

Sr. David Van Norman, died at North Gwiltmsbury, C. W., Aug. 15, 1858, in full assurance of a blessed resurrection at the coming of Christ. She left a kind companion and a large family of children to mourn their loss.—*Com.*

DIED, at her residence, on Sunday morning, Dec. 19, aged 47 years, 9 months, and 14 days, Mrs. Delilah Ward, of Hartlot, N. Y. She died in the full assurance of faith.

DIED, Dec. 23, 1858, at the village of Whitmore Lake, Mich., Nancy Elva, aged 3 years, seven months, and 13 days, second daughter of Elizabeth A., and Franklin Lake.

This much loved and attractive child came to her untimely end by sitting

down, Dec. 22, into a pail of boiling hot suds, which had just been prepared for the purpose of mopping. The little sufferer lived about 16 hours from the time this sad accident occurred.

The bereaved parents and friends deeply feel and mourn her sudden and untimely end: but not as those without hope. For, Jesus said, "Suffer little children to come unto me—for of such is the Kingdom of heaven," and the Prophet declares, "They shall come from the land of the enemy." Amen.

J. A. SOBER.

Whitmore Lake, Mich., Dec. 25, 1858.

Old Hundred.

If it be true that Luther composed that tune, and if the worship of mortals is carried on the wings of angels to Heaven, how often has he heard the declaration, "They are singing Old Hundred now." The solemn strain carries us back to times of the reformers—Luther and his devoted band. He, doubtless, was the first to strike the grand old chords in the public sanctuary of his own Germany. From his stentorian lungs rolled—vibrating not through vaulted cathedral roof, but along a grander arch, the eternal heavens. He wrought into each note his own sublime faith, and stamped it with that faith's immortality. Hence it cannot die. Neither men nor angels will let it pass into oblivion.

Can you find a tomb in the land where sealed lips lay, that have not sung that tune? If they were gray old men, they had heard or sung "Old Hundred." If they were babies, they smiled as their mother rocked them to sleep singing "Old Hundred." Sinner and saint have joined with endless congregations where it has—with and without the pealing organ—sounded on the sacred air.

The dear little children, looking with wondering eyes on this strange world, have lisped it. The sweet young girl, whose tombstone told of sixteen summers—she whose pure innocent face haunted you with its mild beauty—loved "Old Hundred," and she sang it, closed

her eyes, and seemed communing with the angels who were soon to claim it. He whose manhood was devoted to the service of God, and he who, with the white hand placed over his laboring breast, loved "Old Hundred;" and though sometimes his lips only move, way down in his heart, so soon to cease its throbs, the holy melody was sounding. The dear white-haired old father, with his tremulous voice, how he loved "Old Hundred." Do you see him now, sitting in the venerable arm chair, his hands crossed over the head of his cane, his silvery locks floating off from his hallowed temple, and a tear stealing down his care-worn, furrowed cheeks, that thin, quivering, faltering sound, now bursting forth, now listening for in vain? If you do not, we do; and from such lips, hallowed by four score year's service in the Master's cause, "Old Hundred" sounds, indeed, a sacred melody.

You may fill your choirs with Sabbath prima donnas, whose daring notes emulate the steeple, and cost most as much—but give us the spirit-tones of the Lutheran hymn, sung by old and young together. Mothers have hallowed it; it has gone up from the bed of the saints. The old churches, where generation after generation have worshiped, and where many scores of the dear dead have been carried and laid before the altar, where they gave themselves to God, seem to breathe of "Old Hundred" from vestibule to tower top; the air is haunted with its spirit.

Think a moment of the assembled company who have at different times and at different places joined in the familiar tune. Throng upon throng—the strong, the timid, the gentle, the brave, the beautiful, the rapt faces all beaming with inspiration of the heavenly sounds.

"Old Hundred!" king of the sacred band of "ancient airs!" Never shall our ears grow weary of hearing, or our tongue of singing,—

"Be Thou, O God! exalted high!"

There are 4,000,000 slaves in the U. S., and 800,000 emancipated slaves in the West Indies.

Hebrew Christianity, and what it Means.

There has been much inquiry from several quarters what we understand by the expression "Hebrew Christianity?" Some suppose that we *invented* some new doctrines, not taught or believed by Gentile Christians. Some go still farther, supposing that we teach, like those Judaizing Missionaries of old, even in the time of the Apostles: "Unless you be circumcised, and keep the Mosaic law, you cannot enter the kingdom of God." Others again, who do not suspect us of the aforesaid heresies, think that we are going to create a new denomination, founded not on essential Christian doctrines, but on the form or mode of worship, Church government, &c., such as for instance exists between the several branches of Presbyterians or others.

To satisfy then the curiosity of some, and the anxiety of others, we shall try to give here a plain and thorough explanation of what we understand by Hebrew Christianity, which we wish to be understood by all our Christian brethren and friends, and which we are ready to defend with legitimate weapons, that is, with the Bible, the revealed word of God.

Hebrew Christians believe the *Gospel*, as preached by Jesus, the glorious Messiah himself, by his chosen Apostles, and by the primitive Christians, who were Jews, and saw and heard either the Messiah himself, when in the flesh, or at least the immediate followers of him, the Apostles.

We believe in Jesus Messiah, as the Son of the living God; not as Rabbi Hirsh in Frankfort on the Main believes, that Jesus made himself "the educated Son of God," by his perfect obedience unto the law of God, by resisting all temptations of the devil, (the flesh, as he says,) and by remaining steadfast unto death, even the terrible death on the cross; not as the Unitarians believe Jesus to be the Son of God, by the indwelling of the Spirit of God, in such a degree as never was and never will be in any other man; not as some believe

Jesus to have been a great, or even the greatest Prophet; no, we believe Jesus to be the son of God, in that sense in which Peter understood it, when he fell down before his Master, and exclaimed: "Thou art the Christ (the Messiah), the Son of the living God." But we believe also that he is the Son of David, the only legal heir of the throne and kingdom of David; which includes our belief in his perfect humanity, subject to all human weakness, sickness, temptations, and privations, which by the first Adam came upon mankind, yet He himself without Sin.

We believe, further, that Jesus Messiah made an all-sufficient atonement for the sins of the world; that all who believe in him, and obey his commands, repent, and forsake their evil ways, deny themselves, take the cross upon their shoulders, and follow their master, obtain forgiveness of their sins and righteousness unto salvation; that the Messiah, as the real and divine High priest, made atonement once for all, and for all ages, until his coming again.

We fully believe that no man can come to the Father but through the Son; and that none can believe in the Son, except he is drawn by the Father. This is Scripture. Particular views of this doctrine every man may embrace as far as it is given to him by his own conscience and disposition.

We believe that mere display of great zeal for God, or a public profession of any person of faith in Christ, is of no avail to secure any part in the kingdom of God; if his practical life, out of the church, in his family, in his social circle, and in his business, is not in perfect harmony with his profession in the church.

We, Hebrew Christians, believe that by a living faith only a man shall find acceptance, by our glorious Messiah, at that great day, when He shall come again to establish the kingdom of peace and righteousness upon earth.

We believe in the literal fulfilment of all the promises, all predictions which the Prophets of Israel made either in regard to Israel, or to the Gentile na-

tions. As all the curses and chastisements threatened by the Prophets of Israel, as well as by the Messiah against Israel, have been literally fulfilled on literal Israel, and on no other nation; so the blessings and promises predicted to Israel, shall be fulfilled to Israel proper; and there is no spiritualizing in these things. The Gentiles have promises for themselves; some have already been accomplished, and the rest shall be fulfilled as surely as those of Israel. As we thus do *not* believe in a spiritual interpretation of plain predictions, we therefore *do* believe that Israel, the literal twelve tribes of the house of Jacob, will be restored to Canaan, the land of their fathers, their own land, which is now trodden down by the Gentiles; to Jerusalem, the city of the great king, which is now profaned and defiled by Mohammedan, Greek and Romish abominations.

On the same ground *we do* believe in the literal, personal coming of our divine Messiah, Jesus, the second time, to build again the throne and tabernacle of David, to sit upon it and upon his kingdom for ever; that He will subdue all nations, kingdoms and empires, so that the kingdoms of this world shall become the kingdom of Messiah, even that Jesus of Nazareth, who once appeared as an humble subject of the law, and suffered and bled on the cross for the sin of the world, to enable the Gentiles to participate in the coming glory of Israel and their king.

Then, and then first, shall the kingdom be come upon earth, for which we are taught by the Messiah to pray daily; then first, shall Christ reign, and under His sceptre peace and righteousness shall prevail among the nations, and war shall be no more; then first, the Gospel or glad news will have fully entered all the habitations of our globe.

This, Christian friends, is the outline of what we call Hebrew Christianity. We are ready to give a reply to any request addressed to the Editor, at 266 Spring street, New York City.—*The Israelite Indeed.*

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.] ROCHESTER, N. Y., FEBRUARY 1, 1859. [No. 17.

The Downfall of Turkey--No. 3.

"Turkey has run her course and filled her destiny, and now by the sure indication of Providence is by a certain law, to be removed."

August, 1840, arrived. Mahomet with a hitherto victorious army, menacing the capital of the Sultan; being in possession of Syria and posted at Acre with a purpose already formed to take Damascus, and even Constantinople, and was only checked in his ambition by the allied powers, composed of England, Russia, Austria and Prussia.

This was a welcomed opportunity to these powers. It was the occasion of a great change in the history of Europe, and the death-blow to Mussulism. Then was the moon confounded and driven out of the system of associate powers.

The allies were principals in the war, and the Sultan the second, as will appear from statements published in 1840, as follows:—

"The *ultimatum* of the London Conference was put into the hands of the Sultan to treat with Mahomet, and if possible, settle the difficulty without further intervention of the allies. But Mahomet refused to accede to the terms which admitted of no change or qualification. The great powers were pledged to use coercion in the event of a refusal on the part of the Pacha. While, therefore, the Sultan held the *ultimatum* in his own hands, his independence was maintained; but the question once submitted to Mahomet, it was beyond his control."

Had Mahomet accepted the conditions, the sovereignty of the Sultan would have been thereby acknowledged,

but when rejected, and that by his vassal, we have clear evidence of the departure of Ottoman supremacy. So it happened, and the alternative was that the Christian powers were obliged to assume all command, all responsibility, and enforce compliance upon the Pasha.

There is other testimony to the point taken from published documents at that time.

Document first is from the London *Morning Herald*, after the capture of St. Jean D'Acre. Speaking of this empire, says: "We have conquered St. Jean D'Acre. We have dissipated into thin air the prestige that till lately invested, as with a halo, the name of Mahomet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. But, have we done *ought to restore strength* to the Ottoman empire? We fear not. We fear that the Sultan has been reduced to the rank of a puppet, and that the sources of the Turkish empire's strength are entirely destroyed.

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be we fear, by the unceasing intervention of England and Russia."

These fears have been, and are to be realized. The Sultan has been, and is to be in all great questions, subject to the dictation of Christian powers.

Second testimony is from Mr. Goodell, missionary at Constantinople, addressed to the American Board of Missions, and published in the *Missionary Herald* in 1841. The power of Islamism is broken forever, and there is no concealing the fact, even from themselves. They exist now by mere sufferance, and

though there is a mighty effort made by Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity, and though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is that when all Christendom combined together to check the progress of Mahometan power, it waxed exceedingly great in spite of opposition to it, and now when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels and arrange all the affairs of the whole world are leagued for its protection and defence, down it comes, in spite of all their fostering care.

Third testimony from a London paper in an article headed, "The Waning of the Ottoman empire." The same was copied into most of the leading journals of this country. The intention of the article was to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed—the Turks are weakened while Christian nations are waxing stronger. The article concludes thus: "The day they (referring to the Christian powers,) counted their numbers was to be the last of Constantinople, and that day has everywhere come."

Fourth testimony. Dr. Bond, editor of the *Christian Advocate & Journal*, in May, 1841, concludes his account of Eastern affairs thus:—"The Mahometan nations are effectively in the hands, and, at the mercy of the Christian governments."

These were convictions forced upon observing minds at that time, and nothing in Turkish history since will warrant a different opinion. Before this, that power would have only lived in history if these Christian nations had cared more for God and righteousness, and less for their own aggrandizement and had shown more reverence for our holy

religion and less policy in their international settlements.

One more testimony and the last for the present; but it is recent and pertinent, from Blackwood. In an article entitled, "The situation of Europe," beginning in the East, he says:—

"Troubles in Arabia, 50,000 rebels in Mecca swearing that the Sultan has foresworn the Prophet. Troubles in Syria—wild men in Nablous rising because there is no one to keep them down. Troubles in Bagdad; smouldering troubles in Smyrna, and other places in Anatolia, where the charter we wrung from the Porte is only setting Turk and Christian the faster by the ear. Perfect anarchy in Greece—neither men nor goods are safe beyond three miles from the coast, where French troops patrol, and the people are fiercer than ever against the Ottomans, and more than ever frantic to kiss the feet of the Czar, and subject themselves to an iron despotism. . . So much for Turkey, which our rulers tell us, we have rescued and made strong. Is there a single whole place in it from head to foot."

The submission of the Pasha of Egypt could hardly come under the character of a defeat, for in the settlement he is allowed to retain rank, power, territory and Turkish plunder. The Christian powers formed the condition of settlement between him and the Sultan, his previous master, and have supervised the government of Turkey ever since.

The foregoing represents the fulfillment of a prophecy, of which recent history forms equal proof:—Politicians and Scripture expositors equally apprehend the speedy and total annihilation of Turkish power. Their own uneasiness and spasmodic turns to which they are now subject, always makes it necessary that they should be taken into custody to prevent further mischief in the recurrence of their terrible dying throes;—their prestige gone; their institutions crumbling in ruins about their heads; they well forbode the total extinction of its power and being.—*Sabbath Recorder*.

Greatest in the Kingdom of Heaven.

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said,—Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”—Matt. xviii. 1-4.


The whole life of Christ, while on earth, was a practical illustration of the divine precept, which he was here endeavoring to instill into the minds of his disciples. His character displayed a perfection of *meekness, lowliness and humility*. He was the rightful heir to the land which he walked, and the future lawgiver to its inhabitants, yet he paid tribute to an ecclesiastical authority which his coming was intended to abolish; he wandered from place to place, and had “not where to lay his head,” although the “foxes had holes and the birds of the air had nests.” He was insulted, buffeted, spit upon, mocked, and condemned to a felon’s death, which he bore without the least complaint or resistance. With almost his last breath he prayed for the forgiveness of his murderers. “He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”—Isa. liii. 7.

Is he not worthy of being the greatest in the Kingdom of Heaven—the “King of kings, and Lord of lords?” Those who will rank next to him in power and glory, during the heavenly administration, will be those who have suffered the most for his sake, 2 Tim. ii. 12; iii. 12; those who have the nearest adopted the character which he displayed while on earth, as their own, Matt. xviii. 4: in fact, those who have truly and practically “put on Christ.” “Take my yoke upon you, and learn of me; for I am

meek and lowly in heart.”—Matt. xi. 29; Phill. ii. 5.

As there will be awarded to the servants of Christ, prizes of different value, according to the zeal and earnestness with which they have performed their respective duties, some holding higher positions than others in the administration of his righteous laws, Luke xix. 16-19, we who have taken upon ourselves the cross of Christ, should endeavor to so walk as to secure the highest possible honors that our several talents and abilities will admit of. Let our lives be a constant strife, not only against the world and the inherent inclination of our fleshly natures to err, but with each other, in endeavoring to be first and foremost in the exercise of those child-like characteristics (Col. iii. 12-15,) which are so commendable in the sight of our Heavenly Father. Such a spirit of emulation would lead to a most happy result—a state of constant watchfulness, which would dictate every word and action, and speedily develop within us the likeness of Jesus.

The words quoted at the beginning of this article, are just as applicable to us now, as they were to the disciples who heard them as they fell from the lips of our blessed Lord. We should therefore give his life-examples our constant attention, and conform to their childish simplicity as near as possible. Let us walk and act in the sight of all men, in a manner that will convince them, that we, ourselves, believe those principles of Christianity which we profess before them to hold.—*G. Banner.*

 The whole number of slaveholders in the United States is as follows: holders of one slave, 68,820; one to five slaves, 105,683; 5 to 10, 80,765; 10 to 20, 54,595; 20 to 50, 29,733; 50 to 100, 6,196; 100 to 200, 1,379; 200 to 300, 187; 300 to 500, 57; 500 to 1000, 9; 1000 to 2000, 2.

“He that gets out of debt grows rich.” Doubt it not: the best definition of earthly riches is—freedom from debt.

The Most Wonderful People.

From the writings of the Bishop of Winchester.

Eighteen hundred years have passed since two Hebrew disciples, journeying by the way, heard themselves addressed with that awakening rebuke, "O fools, and slow of heart to believe all that the Prophets have spoken." Luke xxiv. 25. May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and reproving our dullness of understanding and our blindness of heart? What if these things are marvels? What if we cannot discern with certainty the mode and time for the accomplishment of the Divine purposes affecting the ancient people? What is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea, the angels' food, the rock that followed them, the garments which waxed not old, and the feet that swelled not; the opening of the earth, the fire from heaven, the parting of the waters of Jordan, the walls of Jericho, the sun standing still in the valley of Ajalon.

All the events connected with them, the earliest and the latest—while they show remarkably God's power, are, nevertheless, full of mystery. What more mysterious than that there should spring from one "as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable?"—Heb. xi. 13. What more mysterious than the way by which they are led out of Egypt on the exact day foretold 430 years before? Ex. xii. 40, 41. What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted 70 years? Jer. xxv. 11, 12; xxix. 10, compared with Ezra i. 3.—What more marvellous than the downfall of their Temple, the aptest type of their national history, within 40 years of our Lord's prophecy? Once the wonder

of the world—now not one stone left upon another; once the glory of all lands, now without a mark or token to tell the traveler of its site?

Or, what more marvellous than their own career as a people? Once the sole depositories of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle—now "an astonishment, a proverb, and a by-word among all nations," (Deut. xxvii. 37,) whither the Lord has led them; once the freest of all nations, so that their boast was, that they were never in bondage to any man, (John viii. 33,) yet brought successively under the yoke of Chaldeans, Medes, Greeks and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people! There is dignity in their very disgrace. Though cast down, yet not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look on them without associations of solemn interest and awe.

They cannot but remember, that of them, as concerning the flesh,—Christ came—that of them was the goodly fellowship of the prophets—that of them was the glorious company of the Apostles. Would we could add that of them too, was the noble army of martyrs. And though subjected to whip, and scourge, and scorn, and contumely, by their conquerors, and though they have been abased, the Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans have all in their turn been razed from the list of principalities and powers.

Yet the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their history.—"Blessed is he that blesseth thee, and cursed is he that curseth thee."—Num. xxiv. 9. Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them. Jer. xli. 28. Has he smitten him, as he smote those who smote him? Or, is he slain according to the slaughter of them that are slain by him? Isa.

xxvii. 7. Truly, we may say, all these are wonderful, too wonderful for us to know; they are marvellous in our eyes; but we must add, nevertheless, with all the certainty and assured belief of men who have seen with their open eyes, and heard with their ears, and unto whom their fathers have told it, "This hath God wrought:"

The State of the Dead.

"Man giveth up the ghost, and where is he?"—Jon.

1. He is not with Christ in heaven. John iii. 23, "And no man hath ascended up to heaven, but he that came down from heaven, the Son of man which is in heaven." John vii. 33, 34, "Then said Jesus unto them, Yet a little while I am with you, and then I go unto him that sent me." "Then said Jesus unto them, I go my way, and ye shall seek me and shall die in your sins: whither I go, ye cannot come." viii. 24.

"Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go ye cannot come; so now I say to you" xiii. 33. "For David is not ascended into the heavens." Acts ii. 34. Reader, here we have the testimony of the eternal God, that man, when he falls down under the power of death, does not go to heaven.

2. They are not in hell fire. If so, what need of a judgment?

Job xxi. 30. "That the wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath." 2 Peter ii. 9. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished." Therefore the theology of the day is at war with the testimony of God! Reader, which will you believe?

3. He is in the grave. John v. 23, 29, "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrec-

tion of damnation." Acts ii. 29, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us at this day." Again, God testifies that in the matter of death, man hath no pre-eminence above a beast, and that they both go to one place. Eccl. xix. 20, "For that which befalleth 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 a man hath no pre-eminence above a beast;" for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

Gen. iii. 19, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: in the sweat of thy face shalt thou eat bread, till thou return to the ground;—for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Dan. xii. 2, "And many of them that sleep in the dust of the earth shall awake." Ps. xxii. 15, "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."—xlix. 15, "Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will deliver my soul from the power of the grave, for He shall receive me." Here God taught David that his soul should go down into the grave." Again, Job vii. 21, "And why dost thou not pardon my transgression, and take away mine iniquity?—for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be."

4. What place is one of darkness, silence and repose? Job iii. 11-19,— "Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me?—or, why the breasts that I should suck? For now should I have lain still, and been quiet, I should have slept; then had I been at rest. With

kings and counsellors of the earth, which built the desolate places for themselves; or, with princes that had gold, who filled their houses with silver; or, as a hidden untimely birth I had not been; an infant which never saw light. There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job x. 21, 22, "Before I go to the land of darkness, and the shadow of death, I shall not return; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."—Ps. lxxxix. 12; "Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness." Eccl. ix. 10; "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

5. They sleep.

Deut. xxxi. 16, "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." 2 Sam. vii. 12, "And when thy days be fulfilled, [David] and thou shalt sleep with thy fathers." 1 Kings ii. 10, "So David slept with his fathers, and was buried in the city of David." xi. 21, 43, "And Hadad heard in Egypt that David slept with his fathers. And Solomon slept with his fathers, and was buried in the city of David his father." See 2 Chron. ix. 31. Again, 2 Kings xx. 21, "And Hezekiah slept with his fathers."—See 2 Chron. xxxii. 33.

2 Chron. xxvi. 23, "So Uzziah slept with his fathers, and they buried him with his fathers." Job iii. 13, "For now should I have lain still and been quiet, I should have slept; then had I been at rest." See also Job vii. 21.—Again Job xiv. 10-12, "But man dieth and wasteth away: yea, he giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more—they shall not awake, nor be raised out of their sleep."

Ps. lxxvi. 5, "The stout-hearted are spoiled, they have slept their sleep."—Matt. xxvii. 52, "And the graves were opened, and many of the saints which slept arose."

"And he [Stephen] kneeled down and cried with a loud voice, Lord, lay not this sin to their charge! And when he had said this, he fell asleep." Acts xiii. 36. "For David, after he had served his own generation by the will of God fell on sleep, and was laid unto his fathers, and saw corruption." 1 Cor. xv. 5, 18; xx. 51. "After that, he was seen of above 500 brethren at once; of whom the greater part remain unto this present time, but some are fallen asleep. But now is Christ risen from the dead, and become the first fruits of them that slept. Behold, I show you a mystery, we shall not all sleep." 1 Thess. iv. 13-15. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, as those which have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." In the 16th verse of this chapter, the Apostle has defined sleep to be the opposite of life, which is death!

Again. 1 Thess. v. 10, "Who died for us, [Jesus] that whether we wake or sleep, [that is, whether we are alive or dead at his coming,] we should live together with him." 2 Peter iii. 4. "And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

6. They praise not the Lord, and exercise no power of the mind. Ps. vi. 5, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. lxxxviii. 10-12,— "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? Or, thy faithfulness in destruction? Shall thy wonders be known

in the dark? And thy righteousness in the land of forgetfulness?"

Ps. cxv. 17, "The dead praise not the Lord, neither any that go down into silence."

Ps. cxlvi. 4, "His breath goeth forth, he (man) returneth to his earth; in that very day his thoughts perish."

Job ix. 6, "Also their love, and their hatred, and their envy, is *now perished*. Neither have they any more a portion forever in anything that is done under the sun." That is, this side of the resurrection.

Isa. xxxviii. 18, 19, "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."

Job xiv. 21, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

7. They know not anything.

Ecd. ix. 5, 10, "For the living know that they must die: but the dead know not anything, neither have they any more a reward; (on this side the resurrection,) for the memory of them is forgotten. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Job xiv. 21, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

* Reader, in view of an approaching judgment, and your accountability to God, we ask you to examine the above testimony. You will find that each position taken by us is sustained by the unerring word of the Eternal God, and consequently he who teaches that men, when they die, go either to heaven, or into hell fire, where they exist in a conscious state of happiness or misery—are proclaiming a doctrine which is at war with the living Oracles.

R. V. LYON.

North Augusta, C. W., Dec. 31, 1858.

"Rejoice always."

Honor God our Motto for 1859.

"For them that honor me will I honor."—
1 Sam. ii. 30.

BELOVED FRIENDS: A most happy and honored *new year* to you all, from one who is unworthy this honor, but who ascribes all honor to Him who hath loved us and washed us from our sins in his own blood, to whom with the Father be adoring praise.

It is with gratitude mingled with humility, that I review the past year—with gratitude, that I have been permitted to have any part or lot in these good things; and for any good which it may have been my happiness to have done; and with humility that I have accomplished so little. I really wonder that I do not love to work for Jesus more than I do, for certainly he is decidedly the best paymaster that I ever served. He pays a good round sum down, and then gives his word of promise for an overwhelming principal on the reckoning day; and then in proportion to our faithfulness it is all enhanced.

O, I feel that I would begin anew in his blessed service this opening year;—for how can we better spend our time than in gathering fruit unto life eternal? I want to read my Bible more,—why friends, I am astonished at times as I turn over its sacred pages, to see how rich they are—what mines of instruction are there, even on every page.

I fear that I am inclined to neglect this heavenly treasure in the multiplicity of calls upon my time, in the varied publications of the day. It is so hard to make a judicious selection out of so much that is good, that is weekly and monthly saluting my eyes. Much as I prize our religious papers, I sometimes wish they did not come quite so often, as the preceding have not had that attention and digestion which they deserve. I know that much of their richness and excellency is lost to me in this way—which is a grief to me.

But I would keep the Bible *first* and above all, for it yields the treasure analyzed. We are sometimes so blessed in our family readings, a voice or idea will

strike one mind and it will be presented and eye will meet eye and heart, and for a moment at least, there is a heavenly oneness. O how precious! It seems to us that we could not keep house without this blessed privilege; and then to bow the knee together; how it drives away all that's wrong and invites all that's good. O how good was our heavenly Father to give us such a privilege while training up our families in this dark world! And if we do use them he will bless us and them. Yes, they that go forth weeping, bearing precious seed shall surely come again rejoicing; bringing their sheaves with them. O blessed consolation! May it be ours!

O, my dear friends, I wish to live in such a way that I can make these precious promises mine; and for this I ask your prayers. I wish also to be more faithful in my closet, and in the scriptural duty of fasting which I find so requisite to quicken me in the narrow path. I find myself also so weak in my efforts to go about doing good to others. I shrink where I ought to be bold,—my mouth is shut when it ought to be open; my light is hid where it ought to shine. In short, it does seem to me that I need to be renewed, revived, remodeled, revised in every particular, in order to be used in such a holy service. The Lord bless for his name's sake!

As a body of believers in this place, we have been blessed during the past year with regular meetings on every first day, in Bible class form, when our faithful brother Chaplin is not with us; after which we break bread; this we find to be a most precious bond of union. Love abounds, or at least exists among us, I think; and we also have had the exceeding happiness of some precious ones having been added to us: may they be among those that shall be saved. But as a company of believers in the West, we have been bereaved of some of our brightest lights, during this short period. Our ever-to-be lamented Sr. McDonald of Plymouth fell in the early part of the year, and we mourn for her still—yea, and will, until we ourselves shall sleep the same sleep, or until the

glorious resurrection shall restore her to our longing eyes—then our humble and efficient brother, Amos Wells, of La Porte co., is numbered among the slain. Deeply is his loss felt in that region,—not only by our beloved sister, whose health has been such that her friends have apprehended that she too, must be soon sown in the earth; and by his amiable children and circle of friends, but by the church and community at large. He was a valuable man in society—just such as this fallen world needs, but he is gone, and we are left to endure the storm without him, the remainder of our pilgrimage,—but in the following

OBITUARY.

Falls *our* heavy stroke. Yes, dear friends, reluctantly indeed am I made the bearer of such heavy tidings to the household,—yea, heavy indeed to us.

Just as the last sands of 1858 were running out, even in their last half-hour, our most excellent mother in Israel, Sr. Sarah Chaplin breathed away her precious life, surrounded by her aged companion, and her sons and daughters and grandchildren, all feeling most deeply the loss they were sustaining in her death. "Her children rise up and call her blessed."

Her eldest son, Bro. S. A. Chaplin remarked that he had thought that he felt all that it was possible for him to feel, in the death of his sons,—but that of his mother was the most severe bereavement that he ever had yet met with, and her youngest son remarked, as he conducted a friend to view her silent form, "that was a noble woman." Yes, would have been the involuntary response, if all who knew her had heard the remark. Surely, she was noble in life, and she was noble in death—she was noble for this world, and noble for the world to come—she was noble for her God, and noble for her fellow men.

It was her effort, through the greater part of a life of 71 years, to lead them to choose the same noble part with herself, and thus secure to themselves eternal life in the kingdom of God. But, O friends! if she was thus noble while bearing the image of the earthy, what will

she be, when she bears the image of the heavenly?—when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and the saying be brought to pass that is written, "Death is swallowed up in victory!" O glorious victory over sin, death and the grave! Then shall she shout with the ransomed host, "O death, where is thy sting? O grave, where is thy victory?" Thanks be to God who giveth us the victory through our Lord Jesus Christ.

O, ye weeping ones, let this glorious prospect dry up your tears, and give you the oil of joy for mourning, and the garment of praise for the spirit of heaviness. For their labor has not been in vain in the Lord, neither will ours be—it is sure to end in this triumphant victory, *the resurrection of the dead.*

But I am admonished that I must leave this all-absorbing theme. O my aged brother, your lonely journey upon your staff will not be long, although you have been bereaved of your faithful companion of 51 years! Yet your separation will be short—you will soon meet her where the fear of parting will have forever banished. Then look up, yea, let us all look up, and lift up our heads, *knowing that our redemption draweth nigh.*

E. S. WILLARD.

Warsaw, Ind.

The Nature and Origin of Jesus.

"I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee."—Ps. ii. 7.

The origin of Jesus, is not involved in mystery, being plainly revealed in the Bible, so plainly, that it may be said, in the language of the Apostle, "It is evident that our Lord sprang out of Judah." In the above, it is not only asserted that Jesus is the Son of God, but the generation or commencement of his existence is also asserted, as being at a particular time, "*This day have I begotten thee.*"

That the word "begotten," should be

understood according to the natural import of the term, in this instance follows from its immediate connection with the declaration, "Thou art my Son." If Jesus is the son of God, then he was begotten or generated by God. Hence, if God said of him, Thou art my Son, this day have I begotten thee, the word begotten, necessarily refers to his Divine generation as a son. This is the natural or self-evident import of the language. Still there are those who suppose that it refers to the resurrection of Jesus, and take for authority the following:

"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my son, this day have I begotten thee." Acts xiii. 22, 23.

Their argument rests mainly upon this expression, "Raised up Jesus again," which is not a correct translation, for the original phrase is *anastecas Jesoun*, literally, raised up Jesus. It is very easy to see what Paul meant, by a proper examination of the subject of which he was speaking. He was speaking to the Jews, and declaring that God had raised up to them a savior of the seed of David, in these words: "Of this man's seed, hath God according to his promise raised unto Israel a Savior, Jesus." He then alludes to the preaching of John the Baptist, and to the crucifixion of Jesus, and states distinctly that God raised him from the dead. These two distinct propositions he substantiates; the first by the preaching of John, and the second, by the testimony of witnesses then living. Again he repeats both propositions, with illustrative scriptural proof, in the following words:

"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee."

"And as concerning that he raised him up from the dead, now no more to re-

turn to corruption, he saith on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy one to see corruption."

According to the first proposition, he was raised up in fulfillment of the promise made unto the fathers; which promise was not in reference to his resurrection from the dead; but his being raised up to be a prophet: note the following:

"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets and of the covenant which God made with our fathers, saying, unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you *first*, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities."—Acts iii. 22, 26.

Now as Jesus was sent before, and not after his resurrection, it follows that the expression, "Unto you first, God having raised up his son Jesus sent him to bless you," refers to his being raised up to be a prophet, according to the promise made to the fathers. And as Paul spake of his being raised up in fulfillment of this promise, and as this promise does not refer to his resurrection from the dead, it can only refer to his being raised up as the Son of the Highest.—Again, Paul in speaking of Christ in Heb. i. 4, says of him,

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a son?"

Here the apostle evidently alludes to the birth of Jesus, as "being made better than the angels," so that he obtained by inheritance a more excellent name than they; and as that name is the only begotten Son of God, the inheritance of this name can only be by the peculiar nature of his birth; for *inheritance* is a birthright. "This day have I begotten thee," therefore refers to his Divine generation, and not his resurrection from the dead.

Part of the second Psalm, from which the quotation is made, is shown to have had its fulfillment at the crucifixion of Jesus; in the prayer made by the disciples, after Peter and John had been arraigned before the Jewish Sanhedrim, for we read that,

"Being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is, who by the mouth of thy servant David, hath said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." Acts iv. 23, 28.

Now it was in connection with this gathering together against the Lord and his anointed, that it is said, "I will declare the decree, the Lord hath said unto me, Thou art my son, this day have I begotten thee; so that Christ was to fulfill this prophecy, and "declare the decree," which he did before the Jewish high priest. "For the High Priest asked him, and said unto him, Art thou the Christ, the son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of

power, and coming in the clouds of heaven."—Mark xiv. 61, 62.

This question of the High Priest, is an evident allusion to this prophecy in the second Psalm; and is equivalent to saying, Art thou the subject of this prophecy?—which being answered in the affirmative, is a declaration of the decree. This being so, it follows that the Lord had said to him previous to this, Thou art my Son, this day have I begotten thee. Consequently the phrase, *This day*, refers to his time upon earth,—in which time he was begotten by Jehovah. And that Jesus was begotten by God, when he was conceived by the virgin Mary, we have the following proof:

"The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered, and said unto her, The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke i. 26, 35.

According to this, Mary conceived a son by the energy of the Divine presence. The spirit of God pervaded her being, and she conceived by the energy of Divine love; and therefore that son which she gave birth to, was to be called

the Son of God. There is no evidence that Jesus was the Son of God in any other sense than this. His origin was divine. He, as a man, was the only-begotten Son of God. He could say of God, He is mine own Father. And God could say of him, "Thou art my Son—this day have I begotten thee." And if he was begotten of God, (and that he was, the evidence is of a positive character,) then, by the fixed law of generation, he partook, in the commencement of his existence, of the Divine nature. Hence, he is said to be the image of the invisible God, the first born of every creature. The only one generated immediately from God, so as to be perfectly pure and holy by nature.

That the humanity of Christ, or in other words, that Jesus as a man, was the only-begotten Son of God, is testified too, not only by Luke, but also by Matthew, for he says:

"Now the birth of Jesus Christ was on this wise; when as his mother Mary was espoused to Joseph, before they came together, she was found of child by the holy spirit. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the holy spirit. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. . . . Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her first-born Son: and he called his name Jesus."—Matt. i. 18, 25.

Here we have introduced the testimony of two witnesses, of the Divine generation of Jesus; which is recognized as sufficient evidence of the truth by the law of Moses. And besides, we have the prophetic testimony of Isaiah, which Matthew quotes to prove the correctness of the statement made by him of the

birth of Jesus. And this evidence is of the most solemn character, being made in the name of the great *Jehovah*, and proves, against all contradiction,—that Jesus was born of a virgin.

Luke records the testimony of Mary, that she conceived by the spiritual influence of the Divine presence. Matthew records the testimony of Joseph to the same effect. He was a competent witness, because it was revealed to him by the angel of the Lord, and he took her for a wife before she was delivered; and could therefore legally determine if she was a virgin or not. His testimony agrees with hers, and both agree with the prophecy of Isaiah, and proves it by the strongest evidence. Who can disprove it? No one. Who can deny it? Any one who is wise enough in his own conceit to deny that with God such a thing was not possible. Persons of this character argue that it is contrary to the fixed laws of generation. But fixed laws were established to govern creation, not to govern the Almighty Creator of those laws. Neither are the fixed laws of that fixity of character, but what they are liable to accident. Accordingly they are liable to be transgressed by man.—Those very laws governing their being. And if they can suspend the action of those laws, so far as to transgress them, cannot God, when it is not incompatible with his own nature of right, suspend any fixed law? He can. And yet, after all, it remains to be proved that the law of generation was suspended or transgressed, if Jesus was born of a virgin, and begotten by God. For a virgin to conceive of her own agency alone, would be contrary to the law of generation.—As this is not claimed in the case of the virgin Mary, the objection against the divine generation of Jesus is a simple offshoot of unbelief. But what is the prophecy of Isaiah?

“Therefore the *Lord* himself shall give you a sign: Behold a virgin shall conceive, and bring forth a son, and shall call his name, Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the

evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.”—Isa. vii. 14, 16.

This prophecy represents Jesus in his infancy possessed of infantile powers of mind which agrees with Luke, that, “Jesus increased in wisdom and stature, and grew in favor with God and man.”

Now had Christ been pre-existent, to have become an infant, as here represented, he must have died before he was born, and been resolved into being again in the womb of the virgin. But the Bible does not recognize but one death of Jesus, “In that he died he died unto sin once;” so we may safely conclude that the expression, “Thou art my son, this day have I begotten thee,” is to be understood according to its natural import.

(To be Continued.)

Foreign.

PRUSSIA.—The Jewish corporations of 300 Prussian towns, headed by that of Berlin, have requested the intercession of the Prince Regent of Prussia, in the Mortara affair.

It was customary in Prussia to substitute a sun for a cross whenever the order of the Red Eagle was conferred upon a Jew. This circumstance, however, was never mentioned in the public announcements. For the first time, now the chief president of the province of Saxony states officially the order of the Red Eagle, fourth class, with the decoration for non-Christians, has been conferred upon three Jews.

ROME.—The Mortara outrage opens the eyes of the world. The end of the Pope as an earthly sovereign, as the tyrant of Rome is not very distant. Why should the Roman people pay the enormous expense to support a Pope, Cardinals, Inquisition, *Jesuit*, general and other expensive establishments? It is said that the Pope receives out of his state some \$18,000,000 a year. Of this, \$6,000,000 goes to his private affairs, and \$2,192,000 to pay interest; \$2,700,000 go to support the army and police; \$600,000 to maintain the prisons; \$24,000 to schools. Other expenses in propor-

tion. The yearly deficiency is \$1,800,000. The clergy own one million dollars' worth of real estate, and hold all of the fat offices! The state debt is *twenty-seven millions*. One convent costs the state more than all its schools. The Mortara outrage commences to resurrect all over Italy. Read the following extracts of British papers:

A correspondent of the *Daily News* says, "It is not easy to get authentic intelligence from Rome, Cardinal Antonelli having declared war upon the foreign correspondents, stopped their letters and threatened to turn them out of the city."

A letter from Turin states the condition of Italy grows every day more serious. The impression is general that a political crisis is at hand. It is from a high source that rumors of a warlike tendency proceed. It is also believed that Piedmont is encouraged by the Tuileries.

The Venice correspondent of the *Times* says that notwithstanding the inclement season of the year, men who were on a furlough have received orders to join their regiments in Lombardy and Venice, and notice has been issued that the military authorities desire to purchase horses for the cavalry and artillery. The necessary supplies were also being sent into the fortresses in Italy, so that if the attack should be made on Austria, she will not be taken by surprise.

Great activity prevailed at the Venice arsenal, and the number of workmen previously employed had been doubled. Several arrests had been made at Milan. Seventeen students had been arrested at Pavia, and several houses having been searched, fire arms were found and seized.

JERUSALEM.—We understand that Sir Moses Montefiore has concluded a contract for the erection of a row of almshouses at *Jerusalem*, out of the bequest of the late Mr. Touro, of New Orleans. It will be built on the plot of ground purchased by Sir Moses Montefiore, at some little distance outside the city, and which were originally intended

for a hospital. It will hold 60 inmates. It will be all of stone and metal, as the use of wood in the building will be avoided as much as possible; the structure will be amply provided with tanks, and a contingent scarcity of water thereby avoided as much as possible. There will also be two baths, one for men, the other for women. The roof of the building will be provided with a battlement. (Deut. xxii. 8.) Two staircases, one from each extremity of the row, will lead up to the roof, on which, as known, the Orientals spend a considerable portion of their time. The best means for effecting an efficient ventilation and carrying off all exhalations will be adopted. In fact, nothing will be neglected that can conduce to the comfort, convenience and health of the inmates. The builder, who is an Englishman, will start in a few days.

FLORENCE.—Madame Mortara, (says the *London Morning Advertiser*,) has fallen sick in Florence. The doctors pronounce her disease to be "*a broken heart*." This simple tale needs no comment.—*The Israelite*.

A letter from the Hague says that the Government of the Netherlands is about to propose the abolition of slavery in Surinam, in the Dutch East Indies: at the General Government expense of \$5,500,000.

A roasted onion, bound on the wrist, over the pulse, will relieve the most inveterate toothache in a few minutes. So says an exchange. The remedy is a simple one, and is worth trying—remember it.

PURITY.—We find felicity in a pure and untainted mind, which, if it were not holy, were not fit to entertain the Deity.—*Seneca*.

It is worthy of notice, that while second thoughts are best in matters of judgment, first thoughts are always to be preferred in matters that relate to morality.—*Rush*.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., FEB. 1, 1859.

The editor will endeavor to attend the Quarterly Conference at East Springwater to commence Feb. 11th. He also appoints to speak in the Christian Chapel near Esquire Hudson's, Thursday evening, Feb. 10. Let there be a general gathering at these meetings.

Blooming Valley Conference.

In reference to our recent visit to Blooming Valley, Pa., we remark, that on our way to the place we spent a Sabbath a few miles south of Batavia, N. Y., where we had the pleasure of listening to an interesting discourse from Bro. C. F. Sweet and of addressing the people there, twice on the great truths of the Gospel. Though the weather was intensely cold and stormy, nevertheless the people filled the large schoolhouse in which we assembled, day and evening, and listened with marked attention to the word spoken. We think there is a fair prospect of a small, though strong company of believers in the truth being gathered in that place.

We were happy to meet at this place, our true yoke-fellow brother,—C. F. Sweet, and to find him strong in the faith of the gospel, and faithfully proclaiming the same to his fellow men: he is devoted wholly to the great and good work of his high and holy calling, is doing much good where he labors, and is worthy of receiving a good support for his services, which we fear is not the case. He has been appointed by the Conference to labor as an evangelist among us, and therefore has the confidence of his brethren, and we are glad to say of the people, wherever he is best known; he is also well qualified to fill the station he occupies. In view of these considerations, we freely speak of the temporal wants of Bro. Sweet: he needs aid not only to meet the current expenses of his

family, but to pay money which he has been under the necessity of borrowing for special purposes. Will our brethren, in the field of Bro. Sweet's labors see that his wants are supplied. We trust they will, not simply as an act of benevolence, however, but more as a *duty* which they owe to the cause of truth. There is no way, as we conceive, in which the cause can be advanced, with as little expense, as it can be by keeping Bro. Sweet in the field as its advocate. Let all who are interested in this case, be united therefore in providing the necessary means which the urgency of the case demands.

Our stay at Fredonia was much shorter than we desired, but we could not prolong it on account of engagements previously made for other places; but short as it was, our interview with the brethren there was truly refreshing. We met a good congregation at the house of Bro. Hamilton where we gave a lengthy discourse on the glorious doctrine of the Restitution, on which appropriate remarks were made by Bro. C. W. Low and others at the close of the lecture. We have seldom ever attended a more interesting meeting under similar circumstances; and its interest would have been increased to us could we have met our old and true friend and brother, L. Crocker, there; but his age and infirmity we suppose prevented his being out on a night as cold as the one was when we were at Fredonia. It is now near *thirty years* since we formed an acquaintance with this worthy brother and his kind family, during which time no change of time, circumstance or place have in the least impaired the christian friendship between us, or lessened his benevolence towards us: he loaned us money when in pressing need of it, and gave us our own time to replace it, making at different times for about *ten years* donations of parts of the interest. To this dear brother, and many others (brethren and sisters) equally dear, and who have stood by us during *all* the sore trials through which the truth has caused us to pass—are we, and the precious cause we advocate

deeply indebted. It is with great pleasure that we think of them, make mention of their names, or behold them. May we meet them in the kingdom of God.

The brethren at Fredonia have no house of worship, nor regular meeting established in the place; still it appeared to us that they have sufficient strength, could they procure a suitable place for meetings they would soon gather a good congregation there. Surely, Bro. C. W. Low who resides in the village, does not lack in ability to interestingly feed a congregation with the word of truth. We hope the time is not far distant when the scattered members of Christ's body, the church, in Fredonia and vicinity, will be gathered into a church capacity, and that our worthy brother C. W. Low will not only see, but will feel it to be his duty to devote his whole time and energies to preaching the Word; for truly his labors are very much needed at this time, in the cause of truth. As the case now is, Bro. Low is not idle, but is doing what he can, under existing circumstances: he preaches in different places, as doors are opened, and is exercising a salutary influence where he labors, and where he is best known.

At Edenboro, Pa., we met a very cordial reception at the house of our brother and sister Whitaker, formerly of Laona, N. Y., who are also among our best friends of long standing. They have all (four) of our lamented brother and sister Crawford's children with them, and treat them as their own; and there are but few if any parents who feel a deeper interest, or do more or better for their children than is done for these orphans. The burden, however, falls heavily on Bro. and Sr. Whitaker, more so in consequence of the age and infirmity of both, and the small amount of available means which were left by Bro. Crawford for the maintenance of his children. Hence our brother and sister W. are under the necessity of suffering some deprivations, and laboring hard in the infirmities of declining years to sustain them-


selves and those which have been provisionally committed to their care, without the least expectation of receiving any earthly compensation. Such pure, disinterested benevolence is a priceless gem rarely found in this day of covetousness; and those who possess it will meet their exceeding great reward from the opening hand of the orphan's God at the resurrection of the just.


We had a good hearing two evenings at Edenboro, where, and in the surrounding vicinity, are a goodly number of believers in the near advent of Christ. Bro. Jonas Wendell, Goodwin and Goodrich reside there, who preach the word, more or less, as opportunity presents. Could our brethren in this place erect them a house of worship in the village of Edenboro, we think it would greatly add to the stability of the cause they advocate.

At Blooming Valley, where our much-loved and greatly lamented brother and sister Crawford fell asleep in Jesus, our brethren have a plain, yet well built and commodious chapel, nearly finished, in which our meetings were held. It was through the influence of Bro. Crawford that the house was built, and for which the society are not in debt. Bro. J. T. Ongley, the elder of the church is located in this valley, and is incessant in his labors at home and abroad, in the cause of Bible truth, and we are sorry to say that his temporal wants are not more amply provided for by those for whom he labors: we are aware that his lot is cast in a new country where the people, especially those who embrace the truth, are generally poor as to the things of this world, and cannot therefore settle on their ministers fat salaries; but with a few exceptions, none are so poor but that they can, if they will, do something for the support of their faithful minister. We hope they (where Bro. Ongley labors) and others in other places who are benefitted by the labors of other worthy ministers of Christ, will in the future remember their duty in reference to these things, and act accordingly.

A goodly number of brethren and sisters, and several ministers from abroad were in attendance at this meeting, which increased in numbers and interest from Thursday evening the time of the commencement, till Sunday evening, when it terminated; and in view of the same we can say that it was a meeting of deep interest to ourself, and appeared to be the same to the many who attended it: the *multitude* came through the cold, snow, rain and mud to hear the Word, which we hope was mixed with faith on the part of some of the many who heard it, and that it may bring forth fruit unto life eternal.

We cannot mention the many expressions and acts of kindness received from our friends at Blooming Valley, and other places where we called during this excursion, but remember them all with gratitude.

 Our exposition of the Apocalypse is necessarily deferred in consequence of our recent absence to Pennsylvania.

 Elder J. Blain recently called on us, on his return to Buffalo, after an absence from home of about seven months. He is still deeply interested and indefatigably engaged on his favorite theme of the destruction of the wicked, and eternal life only through Christ. He informs us that a new interest on these and kindred questions, is being waked up in the Advent ranks in some of the New England States. We are glad to hear this, and hope ere long to learn that they are interested in learning the truth, as revealed in the Bible on other equally important subjects,—viz.: the literal reign of Christ and his saints on *this earth*, over the nations, the restoration of Jerusalem, Palestine, and Judah and Israel to the land promised to Abraham and his seed. We go for a healthy excitement on *all the doctrines*, promises and threatenings of the Bible,—therefore, as a matter of course, we are rejoiced to see the good work go on, though it be only in a limited degree.

We would call special attention to Bro

Blain's *one and two cent* tracts on the Life and Death theme, which he has recently published. They contain a great amount of valuable matter on these great questions, and as the cost is trifling, we trust they will receive a wide circulation. We have a supply, let them be freely called for by those who love to do good at a little expense.

THE ANGLO-SAXONS.—It is a prevalent opinion that the All-wise Creator did not “mean what he said, and said what he meant,” in the declaration, by the beloved Paul, that He “hath made of one blood all nations of men,”—but rather, through a certain, as yet unexplained process hath constituted a certain people, family or race styled, *par excellence*, the “Anglo-Saxon,” through, in, and by virtue of whose indomitable prowess, energy and power, the Millenium, (political and religious) is soon to be introduced. The “medicine bag” of this modern idea is supposed to exist in a certain specific superiority and distinctness in the “one blood” of which this race partake, from the less fortunate races of the world. And some even trace this alleged superiority to a supposed descent from the Ten Lost Tribes of Israel. But unfortunately the facts show the Anglo-Saxons to be the most mixed medley of any people, on the earth, and it was to the point that a certain writer puts the question,—

“How far are these Anglo-Saxons a race? Let us see. Originally Low Dutch, they thereby claim kin with the great Germanic race; they are a cross between the latter and the Celtic race, with which they were mingled in their continental, as well as insular abode. As part of the Germanic race, or Berserkers, (query, purse seekers?) they *had already undergone* the thousand and one admixtures which the race underwent from its exodus from Asia until its final settlement in Europe: So far from being a distinct race of mankind, endowed, as a race, with superior genius, this Anglo-Saxon race is an admixture of all the Indo-European races, and owes its great energy to this very admixture in con-

nection with the fortunate accidents of a fine climate and otherwise favorable geographical position." S

Pre-requisites to Baptism.

(Continued.)

BRO. MARSH: Having in my previous article, shown that the kingdom of God was the Gospel motive preached by John the immerser, Jesus Christ and the apostles, as an inducement to repentance, and consequently as a pre-requisite to baptism, I will in this epistle endeavor to prove that most of the prophecies and promises in reference to the Lord's anointed associates this kingly position with the history of his office: so much so that to have faith in them at all, is to believe in him as a promised king, as well as a Savior and Priest. Indeed, the teachings of both testaments present the Son of God in his official position as the foundation of christian faith and hope.

Abstract from his offices, the sinner can have no more interest in him than in the history of any other great man. But why separate his offices? If faith in one is a pre-requisite to baptism, then faith in all is equally necessary. Faith in Christ,—either includes his offices, or it does not. If it does not, then to believe in him as our Savior is not a pre-requisite to baptism—for this is one of his offices, not involved in faith in him as the Son of God any more than his priestly or kingly offices. Demons believed that he was the Son of God, and apart from his official character, their faith was just as good as ours. While their faith embraced him as the Son of God, yet they could not rely upon him as their Savior, Priest and King. Paul says that "faith cometh by hearing, and hearing by the word of God."—Rom. x. 17. And when Christ would preach the Word as the basis of faith in him, he appeals to the Old Testament Scriptures, saying, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." John v. 39.

Now, what testimony do these witness-

es bear in reference to the offices of the Son of God? What kind of faith must we have to harmonize with their testimony?

When the Apostle Paul would sum up the testimony of the Old Testament scriptures concerning the Son of God, (Acts xiii. 16-23,) he shows his official relation to the throne and kingdom of David, by referring to the covenant God made with David concerning the perpetuity of his throne and kingdom through his royal seed, Jesus Christ, the hope of Israel. See 2 Sam. vii. 12-19; 1 Chron. xvii. 11-17. David, in his last words presents this everlasting covenant God made with him concerning the perpetuity of his throne and kingdom through the promised seed, as all his salvation and his desire.—2 Sam. xxiii. 1-5.

The testimony of Christ's Father in heaven was of the same import. He presents the seed of David in his kingly position as the subject of faith. Ps. lxxviii. 3. "I have made a covenant with my chosen; I have sworn unto David my servant, *Thy seed will I establish forever*, and build up thy throne to all generations. His seed also will I make to endure forever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."—Vs. 29, 34-37.

Again Isaiah couples his kingly position with the history of his birth, and future life as the wonderful counsellor, &c. Isa. ix. 6, 7. Not only in the foregoing testimony, but nearly all the promises and prophecies concerning Christ, associate his kingly office with his history, so that to teach the Old Testament scriptures at all, concerning the promised Messiah, we must present him not only in the offices of Savior and Priest, but that of King also. In perfect harmony with the foregoing testimony, is the enunciation of offices in the angel Gabriel's annunciation to Mary con-

cerning the birth and position of the long predicted Messiah.

He couples the offices of Savior and King, Luke i. 30-33. "And shalt call his name Jesus, (i. e., Savior, Matt. i. 21,)—And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." This message of Gabriel is in harmony with the covenant of God and prophecies concerning the Son of God: and all gospel preaching from that auspicious day to the present time has been of the same import. How any person can read the prophecies of the Old Testament, or the application of the same in the New, without understanding the kingly position of the Son of God, I cannot see. I might refer to nearly every New Testament extract from the Old Testament Scriptures, in relation to the Son of God, in proof of the above position;—and with which to demonstrate that any consistent faith in Christ embraces his kingly position. I might say, with safety, that any faith in the record God has given of his Son, either in kind or degree, will embrace this important office. Hence, it is not so much a question of kind or degree, but of any faith whatever in the offices of God's beloved Son.

He was worshiped in his infancy by the wise men of the east, in his kingly office, (Matt. ii. 1-11,) for claiming this royal position he was accused by the Jews before Pilate, (John xix. 12, 14,) in the same office or title, he was mocked; (Mark xv. 32; Matt. xxvii. 29; Luke xxiii. 37), and over his head was written in Greek, Latin and Hebrew, "This is the king of the Jews." Luke xxiii. 38. Christ, in his good confession before Pontius Pilate (1 Tim. vi. 13,) boldly affirms that he was born for the purpose of being a King:—John xviii. 37.

Again, Christ rode into Jerusalem amid the loud hosannahs of the adoring multitude, under the imposing title of Israel's predicted King. Mark xi. 9, 10; Matt xxi. 4, 5.

The entire preaching of John the Immerser and of Jesus Christ (as will appear in my previous article,) will inspire faith in the kingly office of the Son of God, just as much as that of Savior or priest. And how any person can preach, read or hear the testimony in reference to the birth, life or death of the Son of God without faith in his kingly office, I cannot conceive. To advocate baptism, therefore, without any faith in this important office, is equivalent to a palpable denial that any intelligent faith whatever in the inspired testimony is a pre-requisite to baptism. If I can understand the views advocated by those who ignore faith in the kingdom as a pre-requisite to baptism, they have no faith either in kind or degree, in king or kingdom. To talk, therefore, about kind or degree in reference to such a faith, would be like applying kind or degree to nothing.

As a matter of course we must have faith before we can possess the attributes or qualities of that faith. I might, under the above head, appeal to the entire testimony of the friends and foes of Christ,—with which to demonstrate that his entire preaching inspired the belief that he would be a king. And how any person can claim to be a disciple of Christ, yet not have learned the first lessons he taught, I cannot understand. This thing of initiating persons blindfolded into Christ, in utter ignorance of his offices, and constituting them heirs of a kingdom of which they have never heard, and in reference to which they have no knowledge savors strongly of the mode of initiating men into the secret societies of these latter and apostate days. It looks like a figment of the brain to cover the anti-gospel faith of such as are too proud to acknowledge their ignorance of the first principles of the teachings of Christ when they were baptized.

The preaching of the apostles under the second commission harmonizes with their preaching under the first commission, and that of their Divine Leader: also the prophecies they quoted in reference to his offices. Peter, in his great gospel sermon on the day of Pentecost presents the des-

pised Nazarene in connection with the royal title of being the anointed of God to sit on David's throne, thus in one discourse presenting the two extremes in our Savior's history, i. e., his abasement and exaltation, his suffering and the glory which shall follow—an excellent example for all who would preach the gospel in its original purity.

But mark the import of the prophecy the apostle applies to the Lord's anointed, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."—Acts ii. 30. Thus the kingly position of Christ was preached and believed before baptism on that memorable occasion. To say that the things preached were not included in the prerequisites to baptism, is to say that no faith preceded repentance as a qualification for baptism.

Of the same import was Peter's sermon to a promiscuous assembly of unbelievers a short time subsequently. He commenced with the mock trial and the crucifixion of the Prince of Life, and did not leave his history until he had beheld him placed on the throne of universal empire, as a mighty king through whom shall flow blessings to "all the kindreds of the earth."—Acts iii. 13-25, especially the 25th verse.

When the apostle Paul would preach Christ in his official character as he stands related to God's plan,—or, in other words, when he would demonstrate from the prophets that the Son of God was the predicted Messiah, does he separate him from his royal position as the son of David?—Not by any means. He commenced with the children of Israel as they sojourned in Egypt, and followed their history until he beheld the Twelve Tribes united under David, the regal father of our Lord Jesus Christ.—Acts xiii. 16-22. He then couples Christ with David as his royal seed, as will appear by comparing verses 23 and 34. "Of this man's seed hath God according to his promise (read the promise here quoted, 2 Sam. vii. 12, 16) raised unto Is-

rael a Savior, Jesus. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David;" which will be the fulfillment of God's everlasting covenant concerning David's throne and kingdom under the reign of the promised seed.—See Isa. lv. 3; 2 Sam. vii. 8-16.

The apostle in the above discourse, preached the Son of God as a Savior and king. When the apostles and elders met in council to decide in reference to the relative positions of the Gentiles; and when James would confirm the testimony of Simeon in reference to their conversion, he quotes from the prophet Amos, (ix. 11, 12,) which foretells the return of our Lord to reign on David's throne. Acts xv. 6-17. Thus he preached the kingdom in the name of Christ.

In my next article I will investigate the preaching of the Apostles, as inculcated in the Epistles, touching the change of their position officially, in the transition from the position of aliens to that of "citizens of the commonwealth of Israel."

(To be Continued.)

J. M. STEVENSON.

Mt. Pleasant, Wis., Jan. 12, 1859.

REPLY TO BRO. STEVENSON.

All that we deem necessary to say in reference to the foregoing article from Bro. Stevenson, is,—

1. Inasmuch as he has offered no *direct* or positive evidence to show what are the pre-requisites to baptism, which is the *question* proposed for discussion, he has therefore *proved nothing* in reference to it. Wise men can draw apparently wise *inferences* from the word of God, but be it remembered that their inferences are *not* the *basis* of true christian faith. The *plain word* of God is that *basis*, and *nothing else*. He is wiser than *all* the wisdom of men, and has not therefore given his word in dark enigmas for uninspired mortals to guess out its meaning, and then authorized them to make their suppositions the basis of faith and the tests of christian character.

cerning the birth and position of the long predicted Messiah.

He couples the offices of Savior and King, Luke i. 30-33. "And shalt call his name Jesus, (i. e., Savior, Matt. i. 21.)—And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." This message of Gabriel is in harmony with the covenant of God and prophecies concerning the Son of God: and all gospel preaching from that auspicious day to the present time has been of the same import. How any person can read the prophecies of the Old Testament, or the application of the same in the New, without understanding the kingly position of the Son of God, I cannot see. I might refer to nearly every New Testament extract from the Old Testament Scriptures, in relation to the Son of God, in proof of the above position;—and with which to demonstrate that any consistent faith in Christ embraces his kingly position. I might say, with safety, that any faith in the record God has given of his Son, either in kind or degree, will embrace this important office. Hence, it is not so much a question of kind or degree, but of any faith whatever in the offices of God's beloved Son.

He was worshiped in his infancy by the wise men of the east, in his kingly office, (Matt. ii. 1-11,) for claiming this royal position he was accused by the Jews before Pilate, (John xix. 12, 14,) in the same office or title, he was mocked; (Mark xv. 32; Matt. xxvii. 29; Luke xxiii. 37), and over his head was written in Greek, Latin and Hebrew, "This is the king of the Jews." Luke xxiii. 38. Christ, in his good confession before Pontius Pilate (1 Tim. vi. 13,) boldly affirms that he was born for the purpose of being a King:—John xviii. 37.

Again, Christ rode into Jerusalem amid the loud hosannahs of the adoring multitude, under the imposing title of Israel's predicted King. Mark xi. 9, 10; Matt xxi. 4, 5.

The entire preaching of John the Immerser and of Jesus Christ (as will appear in my previous article,) will inspire faith in the kingly office of the Son of God, just as much as that of Savior or priest. And how any person can preach, read or hear the testimony in reference to the birth, life or death of the Son of God without faith in his kingly office, I cannot conceive. To advocate baptism, therefore, without any faith in this important office, is equivalent to a palpable denial that any intelligent faith whatever in the inspired testimony is a pre-requisite to baptism. If I can understand the views advocated by those who ignore faith in the kingdom as a pre-requisite to baptism, they have no faith either in kind or degree, in king or kingdom. To talk, therefore, about kind or degree in reference to such a faith, would be like applying kind or degree to nothing.

As a matter of course we must have faith before we can possess the attributes or qualities of that faith. I might, under the above head, appeal to the entire testimony of the friends and foes of Christ,—with which to demonstrate that his entire preaching inspired the belief that he would be a king. And how any person can claim to be a disciple of Christ, yet not have learned the first lessons he taught, I cannot understand. This thing of initiating persons blindfolded into Christ, in utter ignorance of his offices, and constituting them heirs of a kingdom of which they have never heard, and in reference to which they have no knowledge savors strongly of the mode of initiating men into the secret societies of these latter and apostate days. It looks like a figment of the brain to cover the anti-gospel faith of such as are too proud to acknowledge their ignorance of the first principles of the teachings of Christ when they were baptized.

The preaching of the apostles under the second commission harmonizes with their preaching under the first commission, and that of their Divine Leader: also the prophecies they quoted in reference to his offices. Peter, in his great gospel sermon on the day of Pentecost presents the des-

pised Nazarene in connection with the royal title of being the anointed of God to sit on David's throne, thus in one discourse presenting the two extremes in our Savior's history, i. e., his abasement and exaltation, his suffering and the glory which shall follow—an excellent example for all who would preach the gospel in its original purity.

But mark the import of the prophecy the apostle applies to the Lord's anointed, 'Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.'—Acts ii. 30. Thus the kingly position of Christ was preached and believed before baptism on that memorable occasion. To say that the things preached were not included in the pre-requisites to baptism, is to say that no faith preceded repentance as a qualification for baptism.

Of the same import was Peter's sermon to a promiscuous assembly of unbelievers a short time subsequently. He commenced with the mock trial and the crucifixion of the Prince of Life, and did not leave his history until he had beheld him placed on the throne of universal empire, as a mighty king through whom shall flow blessings to 'all the kindreds of the earth.'—Acts iii. 13-25, especially the 25th verse.

When the apostle Paul would preach Christ in his official character as he stands related to God's plan,—or, in other words, when he would demonstrate from the prophets that the Son of God was the predicted Messiah, does he separate him from his royal position as the son of David?—Not by any means. He commenced with the children of Israel as they sojourned in Egypt, and followed their history until he beheld the Twelve Tribes united under David, the regal father of our Lord Jesus Christ.—Acts xiii. 16-22. He then couples Christ with David as his royal seed, as will appear by comparing verses 23 and 34. "Of this man's seed hath God according to his promise (read the promise here quoted, 2 Sam. vii. 12, 16) raised unto Is-

rael a Savior, Jesus. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David;" which will be the fulfillment of God's everlasting covenant concerning David's throne and kingdom under the reign of the promised seed.—See Isa. lv. 3; 2 Sam. vii. 8-16.

The apostle in the above discourse, preached the Son of God as a Savior and king. When the apostles and elders met in council to decide in reference to the relative positions of the Gentiles; and when James would confirm the testimony of Simeon in reference to their conversion, he quotes from the prophet Amos, (ix. 11, 12,) which foretells the return of our Lord to reign on David's throne. Acts xv. 6-17. Thus he preached the kingdom in the name of Christ.

In my next article I will investigate the preaching of the Apostles, as inculcated in the Epistles, touching the change of their position officially, in the transition from the position of aliens to that of "citizens of the commonwealth of Israel."

(To be Continued.)

J. M. STEVENSON.

Mt. Pleasant, Wis., Jan. 12, 1859.

REPLY TO BRO. STEVENSON.

All that we deem necessary to say in reference to the foregoing article from Bro. Stevenson, is,—

1. Inasmuch as he has offered no *direct* or positive evidence to show what are the pre-requisites to baptism, which is the *question* proposed for discussion, he has therefore *proved nothing* in reference to it. Wise men can draw apparently wise *inferences* from the word of God, but be it remembered that their inferences are *not* the *basis* of true christian faith. The *plain word* of God is that *basis*, and *nothing else*. He is wiser than *all* the wisdom of men, and has not therefore given his word in dark enigmas for uninspired mortals to guess out its meaning, and then authorized them to make their suppositions the basis of faith and the tests of christian character.

The word of God is not only perfect in matter, but in order also. Hence all that we are required to do, in reference to the basis of all true faith, is to read and believe that word precisely as God has spoken it. Do this first, then we may call to our aid all the inferences and figures which the Bible affords, and the nature of the case will justify. The plain word first,—then inferences, &c., or the latter not at all.

2. We are not aware that any Christians, primitive or modern, Catholic or Protestant, in their prayers or praise, from the pulpit or through the press, ever have, or do now "separate" the "offices" of Christ, if therefore, Bro. Stevenson has knowledge of any such thing, he will do us a favor to inform us from whence he obtained his information. Surely no such doctrine has ever been taught in the *Expositor*: hence, as it appears to us, our good brother's labor in this article is superfluous, inasmuch as it is designed to demolish a theory which does not exist. Therefore it would be equally superfluous in us to reply to the arguments which he has herein presented.

3. It appears to us that Bro. S. is doing nearly, if not the very thing which he supposes others are doing, and which he disproves, viz.: if he does not separate the offices of Christ, he appears to separate the gospel into different parts, and to attach a higher importance to what he calls the "gospel of the kingdom," than he does to "the gospel of God," "the gospel of Christ," and the many other different forms of expression by which the gospel is mentioned in the Bible. To separate the Son of God from his offices, or to divide his gospel into parts, for the purpose of forming the basis of distinct theories, in matters of faith, is not only unscriptural but highly absurd. Let us teach a whole gospel as well as a whole Savior, in the order in which they are taught in the Bible, placing baptism where it belongs, not when the subject is so perfected in knowledge and faith as to qualify him to graduate, but in his childish ignorance, before he enters the school of Christ, when he has learned suf-

ficient concerning him to be induced to become his disciple, and be baptized into his death, and resurrection, and name which is the Son of God. Then, provided he continues to grow in grace and increase in the knowledge of the truth, or of the gospel of the kingdom, or the gospel, he will have an abundant entrance into the everlasting kingdom when it comes. O, how blessed is the Bible theory of salvation! Before it, all other theories sink into insignificance, and vanish like darkness before the light. May we adhere to the former, for it alone is acceptable with its wise Author, and by the observance of which, and no other, can we secure his favor.

Bro. J. M. Stevenson, under date January —, 1859, writes,—“Bro. D. P. Hall has given up the Sabbath, (the Seventh as the Christian Sabbath,) and thinks of settling in these parts,”—Eureka, Wisconsin.

FROM BRO. N. HORNADAY.

BRO. MARSH: I wish to say to the dear brethren and sisters, through the *Expositor*, that I am still trying to discharge the duty assigned me by our last State Conference. Although I receive but a scanty support owing to the failure of crops, yet I rejoice that amidst the opposition to truth, I find a few who are willing to endure the scoffs and sneers of a deluded world for the sake of securing an interest in the *Abrahamic covenant*.

I am fully convinced that a concert of action on the part of the churches in holding up the hands of those who are able to set forth the truth relative to the coming Kingdom of our blessed Redeemer, would prove effectual in bringing many honest souls from under the power of sectarian darkness, and enable them to rejoice in the light and liberty of the Gospel.

I lately visited two churches where M. Hull had been preaching his Sabbatarian views—one at Wild Cat, and the other at Vermont. He had made but little progress in convincing the brethren at Wild Cat

that his views were correct, but the church at Vermont was well nigh gone into the delusion, before I got there. Moses had taught them that he was declaring "the third angel's message," and that by their former baptism they had been baptized into Babylon, and now they must be rebaptized in order to come out of Babylon, otherwise they must suffer the plagues threatened *her*.

We met, in the first place at Wild Cat. Moses requested the privilege of preaching sermons about with me,—the brethren consented. After we had given two discourses each, we had to adjourn for want of a house. I then informed him that I was going to Vermont for the purpose of tearing his position to pieces at that place, and if he wished to defend himself he could have the opportunity by meeting me at that place. He did so, and to battle we went. But to the result. After debating two days and one evening, he lost every one of the brethren and sisters he had succeeded in capturing with his Sabbatarian delusion, and also convinced them that victory was his whole object, instead of truth.

As this article is too short to give our debate in detail, I will give but a few of our closing arguments as a specimen of the fallacy of the Sabbatarian dogma. Moses Hull acknowledged that the whole of the letter to the Romans was a comment on the ten commandments written on tables of stone. I then turned to Rom. vii., to show that the law (or decalogue) had been their former husband, and that they would have been adulteresses had they been married to another man, during the life-time of their former husband: I then showed by verse 4, that they had become dead to the law (or ten commandments) by the body of Christ, that they should be married to him who had been raised from the dead. Moses seeing that his favorite position was lost, unless he could show that the ten commandments were not their former husband, made a powerful effort to show that I was befogging the minds of our audience. He affirmed that their for-

mer husband was not the law, but that God was that husband. I here interrupted by saying that they were bound by the law as long as their God lived. He replied, yes, after he had made a desperate effort to prove his point true.

I then arose and told the people that I would read the passage again and substitute the word God for husband, and if my friend's position was right, it would make good sense, if not, it would make nonsense. I here commenced at verse 2, as follows: "For the woman which hath a God is bound by the law to her God so long as her God liveth,—but if her God be dead, she is loosed from the law of her God.— (verse 3.) So then, if while her God liveth she be married to another man, she shall be called an adulteress; but if her God be dead, she is free from that law— (verse 4.) Wherefore, my brethren, ye are become dead to God (the law) by the body of Christ, that ye should be married to him who is raised from the dead!"

I here showed that the former husband, be it what it might, was *dead*, and that Moses would rather subject the God of the universe to death, than suffer his favorite dogma to fall. He here interrupted by saying that "he would just as soon kill God as his law!" meaning Sabbath-law of course.

I also showed from 2' Cor. iii. 8, that the law written on tables of stone was glorious for the time being, but that verse 10 showed that that glory ceased when the glorious *gospel* of the Son of God was introduced. He—Moses—argued that the glory of the law was not done away,—but, that it was the glory of Moses' face that was done away. He further argued, or tried to, that God had no other law in existence but the ten commandments,—and that the greatest of these was to remember the Sabbath day, to keep it holy! O shame, where is now thy blush! Is it so, that good honest people can say Amen to such sentiments, with the Bible in their hands?

I understand that Moses has created quite a stir at other points with these same erroneous views. He even boasts of having

about separated husband and wife by teaching his Sabbath delusion. It would be far more praiseworthy for a man to loose his right arm, or even his life in contending against such false teachers, than to part husband and wife by teaching a falsehood.

I wish to say to the deceived ones in and around Russiaville, that if they are anxious to hear both sides of this subject presented for their consideration, they can be accommodated by getting Moses Hull, or any one else, who his brethren will recommend as their champion—to affirm that *Christians* are under obligations to keep the Seventh-day-Sabbath by appointing a suitable time, and giving me word.—Or, if such arrangements cannot be made and a respectable portion of the citizens, in and around Russiaville will demand it of me, I will endeavor to come and give a series of discourses on the Sabbath question, and all who do not believe that I have disproved the positions taken by Sabbatarians, need not feel under obligation to aid in making my time and expenses good to me. So, if it is worth nothing, it will cost you nothing, but a hearing. If this request is made, let it be done soon, before Moses Hull leaves, for I want him to be one of my auditors.

To those who have never been troubled with Sabbatarianism, I wish to say, if any come among you teaching this error, just call upon them to show where an apostle ever taught any christian to remember the Sabbath day to keep it holy, and you will gain the point. For if Paul could declare the "whole counsel of God" without declaring the Sabbath it is because the Sabbath is no part of such counsel.

Now, in reference to Moses Hull,—[I would call him Brother, if he had not told me he had no fellowship for me on account of my views of the Sabbath question,] I have this to say, that I have no personal feelings against him as a man,—but love him. Yet his doctrine, and his *unwarrantable* assaults upon Brn. Marsh, Stevenson, Collings, and almost all public men who differ from him on the Sabbath

question, is shameful,—pitiable,—and beneath the dignity of any *Christian* who possesses the intellect which Moses does.

Pitiable indeed, must be the cause that only lives by devouring the character of its opponents. Times are truly ominous. Brethren and sisters, let us be up and doing, remembering that our salvation depends on faith in and obedience to the truth. "Thy word is truth," said Jesus. Do we want our dying countrymen to be made free by the truth? Is so, let us recommend it *by living it out!* Amen.

N. HORNADAY,

Augusta Station, Ind., Jan. 17, 1859.

FROM BRO. R. V. LYON.

BRO. MARSH: I am still a pilgrim, joyfully wending my way through this vale of sorrow to the high lands of glory. Never did fair Bulah's blissful plains look so glorious! By faith, I can view the blood-washed throng walking amid its beautiful groves, all clad in white, bearing in their hands the victor's palm, and shouting their loud alleluias to "Him that hath loved them, and washed them from their sins in his own blood, and hath made them kings and priests unto God and his Father; to him be glory and dominion for ever and ever, amen." Glorious day, when the redeemed of all ages shall in harmony meet each other to greet upon the plains of Paradise restored! O, what a thrill of joy will fill each heart, as they walk beside these crystal waters, and reach forth their immortal hands, and pluck fruit from life's fair tree, which will then grow in the midst of the paradise of God! View them as they repose themselves among those vine-clad hills of Eden, dressed up by a hand that was all Divine, and to make their happiness the more complete, listen to those sweet notes that now fall from Eden's feathered tribes, borne along on zephyr's stainless wing, and salutes the ears of the redeemed throng! Glory be to God!—Eden's beautiful city, with its jasper walls, its pearly gates, and street of gold is full in my view! Its glories beam upon my

soul—its odors are wafted to me—its sound strikes upon mine ear—its spirit breathes into mine heart! O my Father, shall I be gathered with the ransomed host within those jasper walls?

R. V. LYON.

North Augusta, C. W., Dec. 31, 1858.

North-Western Pa. Conference.

Agreeably to appointment, this Conference convened on the evening of the 13th of *January*, 1859. Notwithstanding the weather was very unfavorable, a good congregation was present, who listened to the word proclaimed by Bro. *Joseph Marsh*, of Rochester, N. Y., from *John xvii*.

Friday, 11 o'clock, a. m., met again for worship—some few brethren and sisters came from a distance to the meeting; but many were kept back on account of the bad weather. Bro. Marsh spoke again from *Rom. i. 1-6*, after which a goodly number spoke in praise of their Lord and Master, and to the comfort of each other. In the evening Bro. Marsh spoke again from *Acts iii.*; iv.

Saturday, 10 1-2 o'clock, a. m., met for business. The meeting was opened by calling Elder *J. T. Ongley* to the chair, and appointing Bro. *Ira R. Hall*, secretary. Prayer by *J. Marsh*. The objects of the meeting were stated by the chairman, also a report by Bro. *Ongley* of a meeting held at Oak Hill, Chautauque co., N. Y., in which 20 individuals gave in their names to the *Church of God*.

Remarks were made by Bro. *E. Goodrich* and *J. Campbell* of Erie co., Pa., and others. A committee was appointed to confer with the different churches in this region of country, for the purpose of devising means to further the promotion of the Gospel by subscription, or otherwise. *J. T. Ongley* was appointed to serve as corresponding secretary of said committee. Business was then adjourned, after which we listened to a sermon by Bro. *E. Goodrich*, from *Mark i. 22*.

In the evening a discourse was delivered by Bro. *Marsh*, *Acts iii. 21*.

Sunday, 10 1-2 a. m., stirring remarks were made by Bro. *Goodrich* on the expression, "Be ye holy," &c. At 11, a. m., a discourse was preached by *J. Marsh*, from *Num. xiv. 21*, "But as truly as I live, all the earth shall be filled with my glory." After this discourse, Bro. *L. Blackmer* was ordained an Elder. Bro. *Blackmer* has been a local preacher for the Baptists. The Lord's Supper was then administered, in commemoration of the death and sufferings of Christ.

Elders present.—*J. Marsh*, Rochester, N. Y.; *E. Goodrich*, Washington, Pa.; *D. Osburn*, Findleys Lake, N. Y.; *G. Bush*, Busti, N. Y.; *L. Blackmer*, Randolph, Pa. *J. T. Ongley*, Blooming Valley, Pa.

In the evening, Bro. *Osburn* spoke from *Matt. vi. 1-7*. Bro. *Marsh* followed in a discourse from *Cor. xv.*, to a large congregation, which listened with great interest. We trust that good will result from this meeting,—that the cause of our blessed Master will be advanced,—his dear children advanced in the Divine life, and be prepared to meet him in the everlasting kingdom of our heavenly Father.

It was voted that the minutes of the Conference be sent to the *Expositor* and *Crisis* for publication.

Conference then adjourned to meet in April; the time and place to be given hereafter.

J. T. ONGLEY, *Ch'n.*

I. R. HALL, *Sec'y.*

FROM BRO. U. S. ALGIRE.

BRO. MARSH: The *Expositor* is to me as a true and well-tried compass is to the mariner at sea, it points the one course, and that (according to the good old chart of truth) the right one, i. e. it points to the port of glory, bless the Lord. I have taken it under its different titles for about 9 years, and for one I can truly say it has kept a straitforward, progressive course. Its change of title shows this to be so. Its able

editor, like a faithful watchman, not seeking honor from men, but how he may best serve the cause of truth, and thereby honor his heavenly Father, has endeavored to keep the church apprised of the fulfillment of those prophecies which relate to these times of the closing up of this, and the opening of the Age to come.

That the exposition of these prophecies has opened a flood of light to the church, no one will deny, though some might attempt it; but truth is mighty and will prevail. Nor has he stopped here, like some, and unchristianized and disfellowshipped those who do not fall in with these important truths, but kindly offers to investigate the subject scripturally and honestly. If all our brethren would do so, how little would there be of this disfellowshipping spirit manifested among us, and also to lord it over God's heritage. O, brethren and sisters, let us have more charity, which is the bond of perfectness, and without which it is impossible to please God!

The *Expositor* is all the preaching we have here in Liverpool, that is any consolation to me, and the people here have but little taste for the truth. Is it not truly as it was in the days of Noah and Lot? May God help us to hold out faithful a little longer, and we shall see the King in his beauty, and be made immortal. Glory to God and the Lamb, Amen.

Yours, in hope of eternal life, when Jesus comes,

U. S. ALGIRE.

Liverpool, N. Y., Dec. 24, 1858.

FROM ELD. J. BLAIN.

BRO. MARSH: I have just got out another tract, entitled, *The Great Error Exposed: or, Endless misery not a Bible Doctrine*. The design of it is to quote and explain all texts relied on to prove eternal woe, and should go with my tract, *The Wicked not Immortal*, which exhibits all texts for *destruction*. It will contain 32 pages, just twice as large as the other, and be sold at 2 cts., and so be as cheap as that in proportion

to the size. The object of these tracts, is to get before the masses all the Bible on both sides, in as cheap a way as possible, and without profit to any one,—3 and 5 cent tracts at 1 and 2 cents. Ministers who want them to sell, can have them at \$1,75 per 100. The 200 texts for Destruction are also referred to in this tract, and it is, properly, my "Glad Tidings" put in this cheap form. To show that our opponents' texts do not prove their doctrine, is our first and most important work.

To be had at the Crisis office; of Eld. Marsh, Rochester, and of me in Buffalo.

A kind Providence has granted me the joy of seeing "sweet home" again, after an absence of 8 months. I have only time now to say, that I have been blessed and encouraged more than in any tour I have made for 6 years past: have scattered some 12,000 books and tracts, and seen truth taking deep, and spreading roots in the 5 Eastern States which I have visited. I shall be home till in March, and be happy to hear from brethren west who may wish to make inquiries, or want books, or can help me to means to pay debts for printing, as noticed in the last *Expositor*. More anon.

J. BLAIN.

Buffalo, N. Y., Jan. 24, 1859.

A Curious Discovery.

A French paper contains a report to Prince Napoleon, Minister of Algeria and the Colonies, from M. Renier of the Institute, giving an account of a singular discovery of a stone tablet containing a Customs Tariff of the time of Septimus Severus—that is, of the 202nd year of the Christian era. It was found in the ruins of Zarai, the ancient Colonia Julia Zarai, situated in the subdivision of Batna, in the district occupied by the tribe of the Ouled Sellam: the finders of it were some men employed in digging foundations for a mill for the Caid of the place, one Si Moktar. An impression of the tariff having been taken in oil paper, by an Italian mason, and transmitted to Paris, the imprint shows that some mutilations exist in the tablet,

but the greater part of what is cut in it can be perfectly well made out. It begins with the words in Latin—"The Emperors and Cæsars Lucius Septemus Severus and Marcus Aurelius Antoius, pious and august, being Consuls, Customs regulations established after the departure of the cohort." It then goes on to specify, in separate divisions, and item by item, the duties to be paid for various objects. * * *

The colony of Zarai, to which this tariff applies, was between 136 and 139 of the Christian era the garrison of a cohort, and it is probable that up to the year 202 the cohort charged to defend the frontiers of the empire was exempted from Customs duties. The colony was situated on one of the most frequented roads which led from the desert to the Cæsarian Mauritania.

Among the objects mentioned in the tariff are some which are still made in the oasis of Ziband and Bled el Djerid, in the south of the regency of Tunis.—For example, the "light colored tunics" are evidently the *haïcs* which wealthy Arabs wear at present, and which have lately been used by European ladies as shawls; the *saga* are now the *grandouras* which form the insignia of command in the Regency of Tunis; and the bed-coverings are perhaps the gaily-colored blankets which are still used in those parts. The date-wine is not the same as palm-wine, but was a fermented liquor which readily intoxicated. Pliny makes mention of it, and it is now replaced in the oasis by a sort of alcohol made from figs. The meaning of the words *cordiscum* and *vopa* is not very clear, but perhaps they are not correctly copied. It has hitherto been supposed that the Customs duties of the Roman Empire were uniformly the 40th part of the value of the goods—that sum having been levied in Italy, Sicily, the two Gauls, Asia Minor, Bithynia, Pontus and Paphlagonia; but the tablet which has now been found proves that the duties were not uniform. . . .

Be not always speaking of *yourself*.

Foreign Items.

WIND MILL AT JERUSALEM.—Sir M. Montefiore has caused to be erected at the foot of Mount Zion, about a quarter of a mile from the Jaffa gate, a wind mill for the poorer inhabitants of Jerusalem, who had previously the laborious task of grinding the corn by hand mills. The mill was constructed by Messrs. Holman. Great difficulty was experienced in landing the machinery at Jaffa, the landing stage there not being strong enough to bear it. Each piece had to be dragged ashore by about 40 men. 4 months were occupied in conveying it thence to Jerusalem, on the backs of camels, the road not being passable to carriages of any description. All difficulties were, however, finally overcome, and the machinery was fixed without loss or breakage of any portion.

The tower of the mill is built of stone quarried on the spot, and the walls are 3 feet thick, and nearly 50 feet high. All the modern improvements have been introduced in this mill. It is filled with the self-acting regulating sails, to prevent its going too fast when the wind blows hard. It drives two pairs of stones, and has flour dressing and wheat cleaning machinery attached. During the course of its construction, it was looked upon with an evil eye by the millers there, and one of their men was sent to curse it. Before the raining season set in, it was prophesied that the heavy rain prevalent there would wash it away;—and when the mill was found to have passed through the stormy season, in no way injured, it was promised to be the work of Satan. The poor Israelites, however, for whose use and benefit the mill was erected, are loud in their praises of their benefactor, Sir Moses Montefiore.

PARIS.—By an Imperial edict dated Nov. 12, Mr. M. Maurice, professor of philosophy at Poitiers, was appointed Inspector of the primary schools of France. This is both a highly responsible and honorable position. The fact of making an Israelite the inspector of the primary schools of France, shows

again the determination of Napoleon to have the Jesuits defeated in France.—The native Israelites of Algeria handed an address of thanks to Prince Napoleon, occasioned by the late edict concerning this province. The Catholic clergy themselves, tired of the yoke of the *Jesuits* and the ultramontane spirit, deserted the *Universe*, and founded a new and more liberal organ for themselves, *L'Union Religieuse*.

FLORENCE.—Mr. Mortara, his sick wife and seven children are still here.—Their intention is to settle permanently in Franco.

RUSSIA.—It is certain that the Jews in Prussia hope under the reign of the Prince Regent of Prussia to wrest from the Chambers the little that is yet wanting to complete their perfect emancipation. The Jews in Poland and Russia very naturally share the inclinations of their Prussian brethren, and consider the Prince Regent as destined to become their advocate before the hitherto inexorable throne of the Czar. Allow me to add that the important position occupied by the Jews in the Slavonic countries can hardly be over-estimated. In Poland and the whole of Western Russia, they are the only tradesmen, nay the sole capitalists of the country. As soon as the present awakening in Russia is more fully developed, and a certain degree of municipal liberty introduced, the Israelites will manifestly appear what they now are in secret, the ruling class of the population.—*Daily Telegraph*.

ROME.—The police continues its visits in Jewish families in order to ascertain whether any Christian domestics are kept by them. These visits often take place at very unseasonable hours. When some time ago a Jew remarked to the intruders that it was rather inconvenient to be disturbed by them, the ruffians fell upon him, and beat him so severely that he was confined to his bed for 3 weeks. The Jews of Rome groan under the heavy yoke weighing upon them, and many of them anxiously look for the means to escape from a bondage as bitter as that of their ancestors in Egypt.

The Mortara family has received a definite answer to its memorial, that "baptism once administered can not be revoked." Nor were the parents any longer permitted to see their child, on the plea that when they came it was sick. This will account for their leaving the Papal States. When will the cup be full, and the Papal states begin their march of decay? For this is the doom which a just King, the God of Israel has pronounced against all who persecute these.

SMYRNA.—We translate from the *Presse d'Orient*, the following account: Smyrna, Nov. 15. We have had in the synagogue *Olachim*, a grand ceremony, half religious and half political. Two Israelitish merchants of London had been with us for a few days. They were recommended to Mr. Leon Rebi. Mr. Rebi profited by the passage of his co-religionists from the west, in order to express loudly his feelings on the occasion of the admission of Baron Rothschild to the Parliament. For this purpose he caused on Sabbath evening last the synagogue *Olachim* to be illuminated, the two Israelitish London merchants being present. After the usual prayers Mr. Rebi delivered a discourse in Hebrew taking his text from Lev. xxvi. 44. He expatiated upon it, concluding with the remark that God had now remembered his people in England, and that now civil and religious liberty was granted to them, which they had long enjoyed in France, and for which they had in Turkey the sweet promises of the Hati-i-Humayoun of Feb., 1856. After the discourse prayers were offered up for his majesty the Sultan, the Emperor Napoleon, and the Queen of England. Prayers were further offered up for Baron Lionel de Rothschild and his family, as also for Sir Moses Montefiore and Lord John Russell, who had so much exerted himself in order to open to Baron Rothschild the gates of Parliament. The two English merchants, as well as Mr. Leon Rabbi, left a handsome sum of money for the synagogue.—*Jewish Chronicle*.

LONDON.—At a meeting of the Board

of Jewish Deputies, the President in the chair, it was unanimously resolved to memorialize the Pope direct, and to request Sir Moses Montefiore to proceed to Rome in person, in conjunction with some other deputies, in order to support the objects of the petition.—*The Israelite*.

A CRISIS IMPENDING!

There can be no question but that the probability of Austria and France coming into speedy collision on the plains of Lombardy becomes every day greater. There are numerous stories current to show how open the separation between the two countries has become, and the Emperor, rarely as he allows his policy to be divined from his personal conduct, is said to have been much more explicit than usual when addressing Baron Hubner, the Austrian Minister at Paris.—But it is not by the diplomatic differences of emperors and ministers that the chances of an impending war are really to be calculated. The state of Italy is such that some explosion is sure to take place before long. The upper classes of the Lombards are now in a state of open disaffection, and numberless signs are given that the breach between them and their masters is not to be bridged over, and that they are preparing to try once more the issue of a struggle.

Austria answers their attacks with increased severity on her part, and the daily life of the two nations in Italy has become one unending series of petty skirmishes. The Italians have given up their favorite luxury of smoking, lest the tobacco duty should swell the Austrian revenue. The Archduke could not give a ball on Christmas day, because no one would go. Directly he appeared in his box at the opera the audience would have retired *en masse*, had not the police prevented them from quitting the theater. On the other hand, Madam Ristori has been refused her passport for Naples, because she is supposed, in the character of Judith, to have appealed to the patriotism of the Italians. The University of Pavia has been practically broken up, because the students were suspected of revolutionary designs.—

Everything is ripe for an outbreak, and the most serious of all the symptoms is, that those who have most influence with the Italians promise their supporters that if they will but avoid partial and unconnected insurrections in the winter, they shall be rewarded with a great war in the spring. There is a definite time fixed, until which the Lombards are asked to wait, and it will not be easy to hold them in any longer if the spring comes and they find themselves disappointed.—*London Continental Review of January*.

CONDITION OF ITALY.—The Piedmontese paper, the *Opinione*, thus enlarges on the evil notorious in the Papal territories:

"A fine example of civilization is a country where, in broad day light, robbers attack a whole parish; where the budget contains a charge of \$50,000 for escorts of couriers; where priests murder young boys, and the Inquisition tears infants from their mother's side; where people live in agitation and terror, and in continual apprehension of an insurrection; where two foreign armies are required to protect the Pope from the affectionate demonstrations of his subjects; where the gendarmes are insufficient to arrest the criminals; where proprietors petition the Government at least to protect their lives, if it cannot their property; where the Government condescends to treat with the malefactors, and is not master in his own house; where the Austrians fortify Ancona, and the French make an entrenched camp at Civita Vecchia; and where, nevertheless, there is fear of everything: of words, of the press, of meetings. And this is a model of civilized life!"

ACTION.—Action is, after all, the maid business of our lives; we are to 'work while it is called to-day;'—and thought is worth nothing, unless it lead to and embody itself in practice.—*M. Jewsbury*.

Be not awkward in manner.

Obituary.

DIED, Dec. 3, 1858, in the City of Manchester, N. H., after a short illness of 8 days, Calvin Moulton, aged 17 years.

Dear brother, thou art gone to rest,—
We cannot call thee back ;
No trouble mars thy peaceful breast,
No suffering marks thy track.

Sleep on, dear brother, rest in peace,
We soon must follow thee,—
Except the day of great release,
Shall come, by God's decree.

Then shall the dead in Christ arise,—
The living saints be changed ;—
To reign with Christ in Paradise,
No more by sin deranged.

Make haste, thou glorious day,
When Christ our Lord shall reign !
When Death shall loose its fearful sway,
And friends shall meet again.

I. M. MOULTON.


Avon, N. Y., Dec. 3, 1858.

VILLAINY IN NEW YORK.—A New York correspondent of the *Boston Post* writes :

"And here it may be well to ask why, as a general rule, vice and crime increase and abound in New York, as winter encloses us in its icy net. Let me ventilate, in this connection, a small amount of information gathered from a recent *expose* of city sinfulness made by the Mayor's Police squad. Think of 4,000 illegal grogeries, where 7,000 persons mix and sell liquor to the amount of \$4,000,000 a year,—laying thus the corner of stone of three-fourths of all our crimes. Then there are 450 lottery concerns with 2,000 employees, bleeding the silly portion of the community to the tune of \$3,650,000 per annum.—Agencies in the same line of business take another million a year, there being 110 agents thus engaged ; 225 brothels sheltering 3,000 "low" prostitutes, are estimated to clear \$3,000,000 annually. In another line we see set down 500 street walkers as averaging \$1,000 each, i. e., \$500,000 more. The majority of these unfortunate women are natives of

Ireland and the New England States. To all these must be added an equal number of "upper ten" nymphs equally successful in coining money and broadcasting the seeds of crime. I also notice that 25 obscene publishers are "spotted," who, it is supposed, pocket a profit of \$20,000. Then there are 75 gambling houses whose receipts are of course beyond any estimate ; 9 bogus ticket offices, and a dozen Peter Funk auctions clearing \$5,000 each. Begging is also found a very profitable business, and well followed, there being about 220 whose gains are placed at \$60,000 per annum.

Crime is equally prevalent, in a like ratio according to the population, in all the cities and rural districts of the land, as statistics prove.

 A letter from Alexandria confirms the report that the Cadi of Djeddah and ten of the principal citizens of the place have been arrested by the Governor of the province, Namik Pasha, at the conclusion of a banquet to which he had invited them ; an oriental mode of proceeding which was thought to have become obsolete. The Pasha, himself suspected of participation in the barbarous crimes for which these men are to answer—appears to have acted solely in view of parrying the suspicion of the French Consul. He has since been superceded in the Pashalik ; but the nature of his proceedings appears to have created great emotion in Constantinople. There is some apprehension that the seizure of the Mussulmen in this peremptory manner, on a charge of Christian persecution may give rise to renewed massacres ; for it is a blow dealt against Eastern fanaticism on its very hearth-stone. So much for the delay and indecision of the Turkish cabinet in not having ordered instant and proper investigation of the circumstances.

Be not forward.
Boast not.
Angle not for praise.
Do not equivocate.
Confess your faults.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.] ROCHESTER, N. Y., FEBRUARY 15, 1859. [No. 18.

Age to Come.

In every age of the world, and among all nations, governments have existed, from the Patriarchal, down through all the various shades of Monarchy, to the boasted Republics of modern date, all having, as they pretend, a foundation on the basic principles of protection of the good and punishment of evil doers. That they have partially accomplished these ends, no one will deny; yet, notwithstanding the manifest designs of our best systems, an incredible amount of suffering is experienced by their subjects. If we examine the annals of the past, or inquire into the despotic systems of the present; the heart of the Christian philanthropist sickens and faints at the sight of grinding oppression; the groans of the millions come up before him,—the tears of the widow, the cries of the orphan, and the agonizing struggles of the strong man beneath a galling yoke, evince the imperfection of human codes, and the outrageous wickedness of human hearts.

Even under the government of this great Republic of the United States, for which every good Christian thanks God, inequality and injustice are not unfelt. Yes, here, where every free-man is his own legislator—where men are not ground down by burdensome taxes,—gaunt poverty, heartrending wretchedness, squalid misery, and daring wickedness have their abodes, and walk forth at noon-day. No wonder, then, that the sympathizing saint turns away with tear-dimmed eyes from the gospel of the world, to the gospel of God's dear Son, which promises more glorious things.

The enduring, afflicted saint, who so nobly suffered martyrdom for the true faith, had glimpses of that period of universal peace. Prophets saw in vision the vernal plains and currupting landscape, where the wilderness should blossom as the rose. The Apostles were enabled through the holy spirit to see the times of the restitution of all things. Prophets and Apostles, Evangelists and Martyrs, have longed for the time of deliverance, the day of the Lord, when the captive should go free. Legislators, doctors, divines, lawgivers, teachers and moralists, look for the good time coming, "when men shall live by reason, and not alone by gold."

But, comparatively, few and enlightened, with regard to the means that shall introduce the Much-to-be-desired of all nations. Human means, under the dispensation of the present, will not bring it about, as the Scriptures fully testify. Paul, in his second letter to Timothy, says, "This know also, that in the last days perilous times shall come. But evil men and seducers shall wax worse and worse." 2 Peter iii. 3, "There shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming?" These passages preclude the idea of an age of peace and quiet, previous to the second coming of Christ. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,—so shall also the coming of the Son of man be."—Matt. xxiv. 38, 39.

An important and unprecedented renovation and reformation will take place,

when the heir to the crown comes: not, however, by the march of science, the triumph of philosophy, the diffusion of literature, or *the spreading of a corrupted Gospel*, by a distracted church. By no means. *Science* has had its time to do its work. *Philosophy* has illuminated our minds with many beautiful truths, but the authority of heaven is necessary to secure obedience to *all* law. *Literature* has found its way to the millions; but sin and misery dance in its light, like dust in a sun-lighted room.

The gospel in its pure, unadulterated form, fails to convert one city; how, shall it, then, mixed, as it is, with human doctrines, convert the entire world? Shrewd observers of the signs of the times, and intuitive readers of human character,—men who pay but little attention to prophecy, predict a dark age before the sunlight of a better day shall radiate the world. All the elements of sin will exist, for Isaiah says, "For, behold, darkness shall cover the earth, and *gross* darkness the people;" otherwise, how shall the Gentiles come to his light, and kings to the brightness of his rising"? lx. 1-3.

Elements that have no affinity for righteousness, will oppose themselves to the Sun of righteousness, for Matthew says, "Whose fan is in his hand, and he shall thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire."—iii. 12. "The heathen shall be given to him for an inheritance, and the uttermost parts of the earth for his possession; (Ps. ii. 8, 9,) and the nation and kingdom that will not serve him shall perish." Also, a well-disciplined army, the troops of the north parts shall be arrayed against him in battle (Ezek. xxxviii. 39; Rev. xix.) and will perish. Hostile powers must be met and conquered. This is according to God's purpose: as a good government can not exist where rebellion exists, so insurrection must be suppressed. In proof of this, we read, that, when God brought the children of Israel out of the land of Egypt, and instituted a government for them, and gave them the land he des-

troyed, and drove out the Canaanite before them.

All kingdoms, empires and republics shall be subverted: the proud Babylonian prototype; the empire of Austria; giant England, and her dominions;—France, of battle-field glory; and the fresh, wreath-crowned republic of our own land, *shall fall*—a common doom awaits them all!

"And the seventh angel sounded, and there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—All the dominions of proud monarchs shall become as the chaff of a summer threshing-floor; and the wind shall carry them away.

Glorious era in the world's history, when the last great conquest shall have been fought, and all nations shall have become one vast confederacy, one universal empire! The offspring of David upon his throne, administering a righteous government, judging with equity the meek of the earth. The efforts of the millions shall be put forth to accomplish one end, and that end, the common good of all: noble motives shall actuate, and pure impulses inspire the obedient subjects of the King of Zion. Every heart shall throb in unison, and every tongue sing praises to the source of all good.—The earth shall rejoice, and the multitude of isles shall be glad: lands that are barren shall become fruitful, and the wilderness shall blossom as the rose;—waste and desert shall smile in gladness; mountain and vale shall bloom alike in verdure; gushing fountains shall leap from the hill-side, and streamlets play in sportive mood through flowery meadows. O, ye faint pilgrims in parched lands, come, drink at the well-springs, and be refreshed! O, that glorious age, when sorrow and sighing, sickness and all ills, shall flee away; when living waters shall go out from Jerusalem, and the tree of life again bloom. Haste, O Lord, tho' longed-for time!

J. L. WINCE.

Reformation is not atonement.

Spiritualism.

BRO. MARSH: By the request of a spiritualist, I attended a lecture on the subject of spiritualism, at the flourishing village of Reading, on the evening of the 14th inst. The novelty of the thing brought out a crowded house, it being the first of the kind ever offered to the public. Soon after the congregation assembled, Mr. Wadsworth, a good looking young man of about 25 years of age, of feminine appearance, with his hair combed behind his ears, long, resting upon his shoulders, entered the house. He soon arose and with good language and in a gentleman-like manner, portrayed to the audience the exquisite beauties of modern spiritualism.

How many were captivated, I know not. I hardly know how it was possible for any immortal-soulist to resist the current of influence that rolled over the assembly for almost an hour and a half, had I not been fully posted in reference to the *heathen dogma* of an immortal, undying soul in man, I should have probably moved into the wake, and in the end gone to perdition. He, at the outset assumed the doctrine of the immortality of the soul, and remarked that it was the *corner-stone* of spiritualism, and that the Pagans, Persians, Mahometans, and all nations, believed in it, and after some remarks on the laws of nature, he brought up the case of Saul communicating with the Prophet Samuel, thro' the witch of Endor, and made it appear a clear case of spirit manifestation, after which he brought forward Moses and Elias on the mount of transfiguration, Christ's resurrection, and appearing and disappearing among his disciples—the angel's visit to Peter in prison, and also to John on the Isle of Patmos.

These evidences were brought forward as demonstrations of the phenomena of *spirits*, and in closing his remarks on the Bible, said, "Take spiritualism from the Bible, and there is nothing left but war and bloodshed."

In the closing part of his discourse he referred to a number of cases where persons had been cured by the aid of immortal spirits, thus showing that spirit-

ualists have the same power that Christ and the Apostles had. He closed his remark by answering some objections, i. e., it leads to insanity, Mormonism, free-love-ism.

As he was taking his seat, he said that if any one had any intelligent questions to ask, or remarks to make there was liberty. After some little delay, I arose, and said, that I would like to make some remarks, if it was the desire of the people. The speaker arose and took a vote of the house, the vote was unanimous in favor of my speaking. I took the stand, and after applauding him somewhat for his gentlemanly way of addressing his hearers, I remarked that there was only *one thing* that kept me from endorsing the system of spiritualism, and that was a *total* unbelief in the soul's immortality. I have, said I, searched faithfully for the last 12 or 15 years for facts demonstrating that dogma, but have failed to find *even one*. I furthermore declare that there is not *one reliable fact* either in the Bible, or out of it—not one law of nature that proves the soul's immortality.

On the 54th page of the elementary Spelling Book, it is declared that "the soul is immortal and can not die," but the laws of God, as revealed in nature and in revelation, no where make any such announcement; no, not even once. Has God ever proclaimed to dying man the soul's immortality? If so, where is the declaration? Echo answers, where? Has Jesus Christ unfolded such a thought? If so, where can it be found? Have the angels who are ministering spirits to those who shall be heirs of salvation, ever whispered or breathed the sentiment? Where is the impress? Does the firmament of heaven convey such intelligence to mortals? O, no! Gaze as much as you may, and as long as you will upon the blue vault of heaven, still the conviction comes home to us with irresistible power; no, it is not there. Does the sun, moon, stars, and the planetary world, those heavenly bodies so very resplendent with light and glory, ever in all their multiplied blessings to man impart to him the assurance

that he is naturally and substantially immortal? O, no, never, these only declare the handiwork of an immortal and infinite God. Does the earth with all its innumerable *living souls*, from the lowest to the most exalted, groaning year in and year out, from age to age under the curse of sin, progressive disease, mortality and lingering death, returning to earth, convince man that he is a God, immortal in his own nature? Never, no never, tell it not. Is there one law in nature expressive of the sentiment? Not one. "For all flesh is as grass, and *all the glory of man* AS the flower of grass. The grass withereth, and the flower thereof falleth away, but (thank God,) the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

Do the Patriarchs, Prophets and Apostles, all those holy men of old, who spake as they were moved by the holy spirit of God, ever disseminate that most God-honoring, heaven-daring, Bible-destroying, church-demolishing, purity-defacing, sin-encouraging, and hell-deserving principle? Never! Notwithstanding they preached the whole counsel of God, and kept back nothing that was profitable unto the church, yet no such doctrine ever fell from their lips. The truth is, *man is mortal*, and dying, and "Christ came down from heaven to give life unto the world," and without Christ and the resurrection, there is no future life.

If the doctrine did not come from any of the above sources, where did it originate? I answer, in the expression, "Ye shall not surely die, but be as gods knowing good and evil." Gen. iii. 4. A long time subsequent to this, heathen Rome adopted the sentiment, afterwards Catholic Rome, the Egyptians and other nations, and along with that notion they carried the doctrine of the pre-existence and transmigration of souls, and Catholic priests praying souls out of purgatory! O, what a mischievous error!—Almost all others spring either directly or indirectly from that one.

When God brought Israel out of the land of Egypt into the land of

Canaan, the nations then dwelling there, were practising witchcraft, charming, enchantment, necromancy, sorcery, &c., and he says to them, (Israel,) "Thou shalt not learn to do after the abominations of those nations." No, he would not suffer it. It was a great sin, and death would be the result of following after them.

I showed from Paul and John, that God by his servants had advertised modern spiritualism, and told the church expressly at what time it should appear in the last times subsequent to the reign of the Papacy over the church for 1260 years, after the opening of the 6th seal, then should appear the seducing spirits, and strong delusion, the unclean spirits working miracles, going forth to the kings of the earth and the whole world, mustering their forces to the great battle of Armageddon, and that all this phenomena of modern spiritualism was only ancient witchcraft, sorcery and charming, newly vamped with some added marks of distinction, showing some progress in the Satanic machinery for the deception and destruction of human souls.

After these remarks, we took up his arguments on the above references to the Bible, and replied to them according to our general understanding of them, and the result was that the speaker publicly acknowledged that the Bible did not teach the immortality of the soul, consequently it did not teach modern spiritualism! We rejoice that we succeeded in driving him out of the Bible, where his French infidelity of the blackest stamp was manifested to the clear-sighted part of the congregation. *Immortal-soulism* is the foundation, corner-stone, nerve and sinew, bone and muscle, length and breadth, height and depth, life and marrow of spiritualism, and never did I see its baneful and soul-destroying tendency so manifestly as I have of late.—O, why, in God's name, I ask, why will ministers who profess to preach the word of life, not cease to preach a system, the fruit of which is scepticism and infidelity, and that continually?

Will the preaching of God's precious

truth develope such corrupt fruit? No, never. The preaching of the Gospel produces fruit unto holiness, and the end, blessed be God, is everlasting life. Nevertheless the saying of the Savior will prove literally true, "When the Son of man cometh shall he find faith on the earth?"

While spiritualism is making such rapid strides in our land, and the signs of the Lord's coming are so ominous, may we consecrate ourselves, time, talents, property, and all to God, for the times in which we live are pregnant with momentous events, which call loudly upon every soldier of the cross to be at his post, and sound the alarm while they see the sword coming.

A. N. SEYMOUR.

Reading, Mich., Jan. 13, 1859.

The Subduing of all Things to Jesus Christ.

"Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—PAUL.

The Apostle here asserts Christ's ability to subdue all things to himself, by the same mighty power that changes our vile body like unto his glorious body.

Ist. Christ being able, has determined to subdue his enemies.

"Through the greatness of thy power shall thine enemies submit themselves unto thee." They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust."

"The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him."

"And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him."

2. *The process of subduing his enemies.* The king of Babylon subjected all nations, people and languages to his sway, by making war upon those nations who refused to obey him. The kingdom

of Babylon was distinct from, and existed before its dominion. When the kingdom was set up, it was surrounded by nations, who were enemies, and when they were conquered they constituted its dominion. The same is true of the kingdoms which succeeded and bare rule over all the earth.

In like manner Jesus Christ will set up his kingdom before he obtains dominion over the world, and when his kingdom is set up, it will be surrounded by nations who will refuse obedience to his law, which will either be subjected, or destroyed by the King of Zion. "And I saw heaven opened, and beheld a white horse, and he that sat upon him was called Faithful and True: and in righteousness he doth judge and make war."

The nations actually make war with Jesus, the King of kings.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

"And the ten horns which thou sawest are ten kings which have received no kingdom as yet. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful."

The Result.

"And the beast was taken, and with him the false prophet that wrought miracles before him. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh."

"Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

"And I saw another sign in heaven great and marvelous, seven angels, ha

ing the seven last plagues! For in them is filled up the wrath of God. And I saw as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass having the harps of God. And they sung the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty. Just and true are thy ways, thou king of saints. Who shall not fear thee, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest."

C. BOARDMAN.

Hartford, Ct.

Love to Jesus.

"Lord, thou knowest all things; thou knowest that I love thee."—John xxi. 17. A firm attachment to the person of Christ will create a constant anxiety to promote his cause. With some it has produced that burning zeal which enabled them to endure banishment, to brave dangers, and to forsake comforts, in order to preach the Gospel to an ungrateful people, among whom they were not unwilling to suffer persecution,—or, even death, if they could only lead some of them to embrace the *truth*, as revealed in the Holy Oracles!

This has inspired the laborious evangelist with inexhaustible strength to proclaim the word of his Lord from place to place, amidst the *slander* of foes and the coldness of friends: this has moved the generous heart to devise liberal things, that the cause of the Master might not flag for lack of temporal supplies; and this, in a thousand ways, has stirred up the elect of God, in divers fields, to fight the battles of their Lord.

There is little or no love to Jesus in that man who is indifferent concerning the progress of truth. The man whose mind is saturated with grateful affection to his crucified Lord, will weep when the enemy seems to get an advantage; he will water his couch with tears when

he sees a declining church; he will lift up his voice like a trumpet to arouse the slumbering, and with his own hand will labor day and night to win souls to Christ by presenting the *truth*: and should his efforts be successful, with what joyous gratitude will he lift up his heart unto Him who is shortly to be King of the Jews, extolling him as much—yea, more for mercies given to the Church than for bounties conferred upon himself. How diligently and indefatigably will he labor for his Lord, humbly conceiving that he cannot do too much, or even enough, for one who gave his hearts' blood as the price of our redemption.

We lament that too many among us are like Issachar, who was described as "a strong ass crouching down between two burdens,"—too lazy to perform the work of piety so imperatively demanded at their hands: but the reason of this sad condition is not that fervent love is unable to produce activity, but that such are deplorably destitute of that intense affection which grace begets in the heart.

Love to Christ smoothes the path of duty, and wings the feet to travel it! It is the bow which impels the arrow of obedience! It is the main spring moving the wheels of duty! It is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinew of spiritual strength,—yea, the life of sincere devotion. He that hath love,—can no more be motionless, than the aspen leaf in the gale, the siro leaf in the hurricano, or the spray in the tempest.

As well may hearts cease to beat, as love to labor! Love is instinct with activity; it cannot be idle: it is full of energy—it cannot content itself with titles: it is the well-spring of heroism, and great deeds are the gushings of its fountain. It is a giant—it heapeeth mountains upon mountains, and thinks the pile but little! It is a mighty mystery, for it changes bitter into sweet, and calls things by their right names. Love has a clear eye, but it can see only one thing—it is blind to every interest but that

of its Lord: it seeth things in the light of his glory, and weigheth actions in the scales of his honor; it counts royalty but drudgery, if it cannot reign for Christ. But it delights in servitude as much as in honor, if it cannot thereby advance the Master's interests. Its end sweetens all its means; its object lightens its toils, and removes its weariness.

Love, with refreshing influence, girds up the loins of the pilgrim, so that he forgets fatigue—it casts a shadow for the wayfaring man, so that he feels not the burning heat; and it puts the bottle to the lip of thirst.

Brethren, have not we found it so?—And under the influence of love and his word, are we not prepared to do or suffer all that can suggest, as being likely to promote his honor? He who desires not the good of the kingdom, is no friend to the King; so he who forgets the interest of the church, can scarce be a favorite with her Lord. We wish prosperity in estate and household to all those in whom we delight; and if we take pleasure in Jesus, we shall pray for the prosperity of the church of God,—and labor for her increase. May the "Father of all grace" give unto his church more love to her Head, then will she be zealous, valiant, and persevering for the things concerning the kingdom of God and his Anointed. Amen.

R. V. LYON.

North Augusta, C. W., Jan. 18, 1859.

Palestine, Past and Present,

With Biblical, Literary and Scientific Notes. By Henry S. Osborn, A.M., Prof. Natural Science in Roanoke College, Salem, Va., Member of the American Scientific Association, and hon. member of Malta (Mediterranean) Scientific Institute. With original illustrations, and a new map of Palestine.

This is a new and neatly executed work of 595 royal 8vo pages, divided into 28 chapters, on the following topics:

— "Introductory; Route adopted;—Phœnicia; Its early influences; the Druzes; Interesting mission schools—

Departure for the South; On the way to Sidon; Sidon—its misfortunes and present ruins; Sarepta and the country between Sidon and Tyre; Tyre—its history and legends; Visit to the interior; The castle of Tiberias; Routo to Sefed; Country and scenes of the Lake of Tiberias; Tiberias and the route to Nazareth; Mount Tabor—Plain of Esdraelion, &c.; Ancient archives.—Samaria—Sychar; From Bireh to Jerusalem; Visit to Bethlehem—Feast of the Nativity—beauty of the Bethlehemites;—Visit to the Dead Sea—Plain of Jericho; On the Plain of Jericho; Brook Kelt, Jericho, Banks of the Jordan; Nations around, passage of the Jordan; Return from Jordan, fountain of Elisha; Jericho, Domestic life, Visit to the Dead Sea; Notices of the Dead Sea; the evident volcanic origin of the Dead Sea, and the inference relative to the future; Walks about Jerusalem; Fertility of the soil of Palestine in past days,—proofs that the soil is still capable of the same productiveness; Departure from the plain of Sharon; Joppa, Departure for Malta; Homeward."

It also contains an appendix, the geographical part of which has been prepared with much labor, and is of great worth to the Bible student. Its 67 steel, phonographic and wood engravings, with its splendid map of Palestine, add greatly to the value of the book. Sold by James Challen & Son, Philadelphia; and E. Darrow & Bro., Rochester, N. Y. Price, \$3,50—\$5,50, according to the binding.

We give the following chapter as a specimen of the character of the work.—
ED.

CHAP. XXVI.

Fertility of the Soil of Palestine in past Days—Proofs that the Soil is still Capable of the same productiveness.

No observant traveler passes leisurely through Palestine without being constantly impressed with the idea of the past populousness of this country. This impression will result from the ruins which constantly present themselves in his course. Closely connected with this impression will be that of its pristine

richness and fertility. But there are hills and fields, of unnumbered acres of land, which scarcely deserve the name of soil, and where almost nothing is seen but the gray foundation-rock, or thousands of fragments of this rock so thickly crowded upon the land that you might ride over it with the idea that some fearful explosion once broke massive rocks into these sharp-edged, cragged pieces and scattered them in wonderful profusion over the face of the country.

I have stood on the top of a peak and looked in vain for miles around for a bill where my eye might light with joy upon some noble forest rising upon and crowning the summits with verdure and softness; but not one solitary tree could be seen, even with my glass. I have ridden 15 and 20 miles through paths where it appeared to me that the foot of my horse had for all that length never once touched the soft soil, and where the pathway was so narrow in the solid rock that for a short distance the passage for his feet did not measure 8 inches in width, and in some cases he must step down 17 or 18 inches abruptly to gain his next footing.

I have passed over what my Arab guide called a path, but which I should have pronounced utterly impassable, and should not have attempted, had not my guide preceded me upon the sharp cutting points which pointed upward and through the wedge-like crevices into which my horse for some distance continued to step. Often our horses would have slipped if they had not been prevented by the 6 large-headed nails which protruding a half-inch from the surface of the plates with which they are shod, act as inserting points.

We have already been thus traveling some 200 miles on horseback, and on foot, and probably much farther, and have always noticed the land and soil with a view to answer in our own minds the question in reference to its fertility. Despite the desolation and barrenness of the parts described above, we find evidences that Palestine, as a whole country, was one of former excellent culture and of the richest produce. In answer

to the assertion of barrenness so often made by travellers, one thing is worthy of constant recognition,—which is the fact that, from the nature of travel here, visitors to the Holy Land must find their route along water-courses and in valleys where there is a nakedness greatly due to the attrition of the winter-torrents. In many places the rocky land is chosen, being preferable to soil because of the lightness and exceeding softness of the latter, which in some places renders it almost, if not quite, impassable in the rainy season. These facts make the country appear to travelers more barren than it really is.

But, notwithstanding the surface of the country is generally hilly and rocky, no one can visit many of the districts of Palestine without occasionally crossing plains of such exceeding extent and richness as to form great contrasts to all that we have spoken of. Many plains, however, are beyond the ordinary route of travel.

There appear to be 4 varieties of soil in Palestine, the poorest being a white, and rather heavy soil, partaking much of the nature of the surrounding rock, and containing probably both lime and magnesia. From external signs, it does not seem susceptible of such a rich culture as another class of soil which abounds throughout Palestine. This is a dark-brown and light soil, quite loose and arable. The former appeared in the vicinity of Samaria, where in some places it was nearly white. The latter was seen in many parts of Palestine and in the plain of Esdraelon, east of Mt. Carmel, and its ranges, and in the plain and valley south and east of Shechem, the present Nablus. Here it was cultivated, and appeared to excellent advantage. The third kind is a tufa soil, a dark brown, and, we think, similar to the volcanic soil in the region of Rome. It does not appear to be of the same brown shade, nor of the same nature, as the general brown soil so prevalent in Palestine. It is principally confined to the east of the shores of the Lake of Tiberias, and west of this district to a part of the valley of the Jordan, so far

as we have yet examined. The fourth variety is a dark soil, almost black, and in some places from 2 to 3 feet deep.—From the rankness of vegetation, it appears to be the richest of all. Of this we have seen little, so far, compared with the whole surface of the country. The largest tract composed of this last soil is upon the plains near Tyre, which can only be said to be on the northern borders of Palestine proper.

To these may be added one or two slight variations, merely due to a little admixture of soils. On the whole review, the brown soil is found to be most widely distributed, formed in part of disintegrated foundation-rock of the country, composed of lime and probably some small parts of magnesia, which I think exists largely in the rock near Samaria and south of the plain of Esdraelon. The soil is not heavy, but exceedingly arable, and the Bedouins scratch into its surface with their dull-pointed plows with perfect ease after the rain, however hard it may have been before. The single plain of Esdraelon, with its magnificent offsets, contains thousands of acres of this kind of land, which, if it could be subjected to the treatment that some of our lands receive in America, would yield wonderfully beyond anything that it probably has been bro't to do in many centuries past.

In addition to the above general description of the soil, there is a particular fact of greater interest. Prof. Roth has with great care gathered some of the virgin soil near Jerusalem, which, through the kindness of Dr. L. Coleman, of Philadelphia, has been placed my possession. This, on a careful analysis, presents to view every ingredient that the most productive soil could possess. Such a soil as this,—the unexhausted representative of the pristine soil of Palestine,—in connection with the temperature and the seasons of this latitude, must be a credible witness to the truth of all that history has ever asserted as to its productiveness, and the consequent populousness.

Moisture,	10.699	per ct.
Organic Matter,	4.953	"
Sesquioxide of Iron,	10.463	"
Alumina,	13.425	"
Magnesia,	0.844	"
Lime,	5.230	"
Soda,	0.179	"
Potash,	0.701	"
Soluble Silicic Acid,	5.987	"
Phosphoric Acid,	0.133	"
Sulphuric Acid,	0.087	"
Carbonic Acid,	2.487	"
Chloride of Sodium,	0.054	"
Insoluble in dilute acids,	44.570	"
	<hr/>	
	99.862	

The soil partakes of the color of the second kind described above, and is most prevalent in the country. The brown color is due to the iron. The phosphoric acid,—so important to wheat and clover, and found even in the straw of the former,—the potash, and the soluble silicic acid, are characteristic features in that soil most capable of producing the largest class of all the agricultural and horticultural articles of the finest markets in the world.

Add to this another fact. Captain Lynch, U.S.N., informs me that, in the survey conducted under his direction, he found hills which presented the remains of as many as 25 distinct terraces, plainly showing that hills now neglected, and considered incapable of cultivation, were once clothed with vegetation. Dr. Coleman also noticed the remains of terraces in the wilderness-parts of Judea, south-east of Bethlehem. The same fact was evident to us in many places on the north of Jerusalem, as on the road to the plain of Jericho. The debris and rocks of former terraces 10 miles east of Jerusalem, while they render cultivation under the present method out of the question, were at the same time the downfallen monuments of the former industry and prosperity of the people.

But the efforts of Mr. Meshullum, of Wady Urtas, and of "the industrial settlement" near the pools of Soloman,—south-west of Bethlehem, enable us to

add to the above the facts of present produce. Both bald and bearded wheat are cultivated, and specimens of the latter which I obtained, were as even-grained, as full and heavy, as any we had ever seen. The grape-vines of this settlement are reported to yield to one vine 100 bunches of grapes, each 3 feet long, and each grape three and a half inches in circumference.

Every account of this settlement—though obtained in several instances from those who, from some cause, were displeased with the settlers, and showed an ill will to them—corroborated the statement which they have made in their report, that “they have Indian corn 11 feet high, watermelons of 20, 30, and 40 pounds’ weight, and bean-pods 13 inches long, and 6 on each stem. Their quince-trees yield 600 quinces each, which are larger than the largest apples of New England; and a single citron-tree yields 510 pounds of fruit.”

Christian Morals. By J. Challen.—J. Challen & Son, Philadelphia; E. Darrow & Bro, Rochester, N. Y.

This is a neatly executed volume of 199 duodecimo pages, filled with a mixture of truth and error, on the subject on which it treats, like the great amount of the book theology of the day. Sold by E. Darrow, as above.—Ed.

FROM BRO. J. M. STEPHENSON.

BRO. MARSH: Having spent 6 weeks in Green co., and Magnolia, Rock co., Wis., I would say in reference to the cause of Bible truth, that we have many intelligent and exemplary brethren and sisters, who understand their duty and are willing to do their part in sustaining those who preach the word among them.

I preached between 50 and 60 sermons to large and attentive congregations, and I think good will result, which if not apparent now, will be seen in future time.

There are interesting churches of believers at Mount Pleasant and Twin Grove, Green co., and Magnolia, Rock co., Wis., and the prospect is good, with

the labors of an efficient minister, of many accessions. We also had interesting meetings at the Town House near Bro. Craton's, and some 4 miles southwest from Monroe, Green co. Bro. C. and his family, and Bro. Storms, are the only avowed believers in the gospel of the kingdom in that community, but they entertain hopes that others will acknowledge the truth as the result of our meetings in that place.

Bro. C.'s house has long been a home for our ministers, and may he be rewarded with brothers and sisters in this world, and life eternal in the world to come. We also had a series of meetings at Smiley's schoolhouse, 2 miles west of Albany. The congregations were quite large and attentive, and a spirit of investigation was waked up, which may result in a church of Bible Christians. Bro. Minard and Tompkins are alone as far as brethren of like precious faith are concerned. They meet with the congregation at Mount Pleasant, 6 miles from Bro. M.'s, and 8 from Bro. T.'s.

Without attempting to give the history of our meetings in detail, I would simply say that we had refreshing seasons, both in our public meetings and private interviews, and the Lord grant that lasting good may be the result—that the good seed sown may bring forth an hundred fold. Tho many tokens of kindness and sympathy by those dear brethren and sisters towards myself and companion will long be remembered by us with sincere gratitude, and fervent prayer for their welfare in this age, and their glorious reward in the age to come.

That is an excellent field for ministerial labor. They are anxious to have an efficient minister in word and deed settle among them; and they are able and willing to support him and his family. They now entertain strong hopes of securing the labors of our beloved Bro. D. P. Hall, who has seen the falsity of the *Sabbatarian delusion*, and renounced it.

And while on this point, I would inform the readers of the *Expositor* that the debate between J. H. Waggoner and myself, is still in the hands of the re-

porter, for the want of means to pay his fee. Had the friends of the truths elicited by that discussion, responded to my request, (i. e. to pre-pay for the work) the book would by this time be completed. But nothing can be done without means. If it is thought best to publish the debate in a series of articles in the *Expositor*, and if the friends will raise \$30 to pay the reporter's fee, I will prepare the MSS. free of charge, for the press. The *Revivo*, I am informed, design publishing (an *ex parte* report) their side of the discussion.

We are now at Delavan, Walworth co., Wis., sharing the hospitality of our good brother Hisam Burdick and his family. I will lecture a few evenings on the subject of modern spiritualism, and then return to our home, Eureka, Wis.,

J. M. STEPHENSON.

Delavan, Wis., Jan. 23, 1859.

FROM BRO. R. V. LYON.

BRO. MARSH: Since my last, I have made a visit to Woodstock, Ct., and had a joyful meeting with old and tried friends in the church and out of the church. I spent the first day of the week with Dr. T. Huntington's people, who meet every first day, some 5 miles from my home in Woodstock. The morning was spent in prayer and exhortation, and it was a profitable time.

In the afternoon, by the request of the doctor, I gave them a discourse predicated upon Rev. xix. 7, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." From the profound attention given, and the deep feeling manifested during the delivery of said discourse, I should judge that it was a profitable time to all.—Amen.

After attending to some worldly matters, amid falling tears, I bid adieu to my friends, and started for Burk, Franklin co., N. Y., where I arrived Dec. 4, and commenced a meeting on the evening of the same day, in the town hall, where I remained until I gave them 8 discourses on the nature and final desti-

ny of man. Our congregations were large, considering the weather, and the best attention was given to the word preached. Quite a number of the members of the Baptist church, in connection with some who were *not* members, confessed the doctrine which we advanced to be in harmony with the Bible. The most influential and intelligent men in the place turned out to hear, and acknowledge the truth as it is revealed in his blessed word.

At the close of our last meeting, a vote of thanks was given to the speaker, and a liberal contribution was taken up and presented to him, to help him on in his work of love to a fallen world; after which I took my leave of this dear people for Canada West, where I reached Dec. 10. More anon.

Yours truly,

R. V. LYON.

Hickston, C. W., Jan. 5, 1859.

FROM BRO. A. NORTON.

BRO. MARSH: It is my lot to be placed in a land of strangers, deprived of the good news of salvation, as it is revealed in the book of truth. It is true we have what is called preaching, but it is nothing more nor less than putting darkness for light, and well calculated to turn away people from the truth unto fables. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. It is truly painful to hear such perversions of Scripture, and it is painfully true that such are blind leaders and who darken counsel by words without knowledge. May the gracious Lord have mercy on such, and cause the scales to fall from their eyes, that they may be led to see the simple truth which is made so plain that a wayfaring man, though a fool, need not err therein.

I have been very fortunate in receiving the *Expositor* since I came here, having only missed Nov. 1. It is richly laden with good things. May the good Lord sustain you in this most righteous and blessed work of mercy and good fruits, and make the hearts of

his children willing to give of their treasure for the support of the good cause.

I am doing what little I can, by lending the *Expositor* and my books on the subject of the second advent, and some are looking into the subject with interest.

Bro. Sailsbury lives 5 miles from me, and is better acquainted with the people than I am; he is very anxious that some one of the ministering brethren should come to this new State. He thinks that one would be well sustained, and requested me to make this request. There are one or two others, I think he said, of the same faith and belief. I should think from what I have seen and heard people say, that such a preacher would be hailed with joy here, and would find sufficient encouragement to stay among us. There is truly a great field for doing good. As for money, it is hard times, but in other respects there will be no trouble.

Should this request be accepted by any brother in the ministry,—he can call on me at Wilton, Wassaca co., or on Bro. Sailsbury. We stand in great need of a scribe well instructed in the things of the kingdom; one who can break to us the bread of life; one of sufficient strength and ability to overthrow the tables of the money changers, and the seats of them that sell doves, and make merchandise of the Gospel of the Son of God.

May the blessing of God rest on you, and all the scattered flock!

Yours, in the bonds of christian love and fellowship, hoping to meet you all in the promised land, and have part in the inheritance,

A. NORTON.

Wilton, Minn., Dec. 30, 1853.

A grain of produce is worth a pound of craft.

Boasters are cousins to liars.

Confession of a fault makes half amends.

Denying a fault doubles it.

Envy shooteth at others and wounds itself.

Foolish fear doubles danger.

(Original.)

Our Aim for 1859.

"For them that honor me, I will honor, and they that despise me shall be lightly esteemed."—1 Sam. ii. 30.

Most precious words! and are they true?
To Israel's God all honor due!
They came from him in judgment sore
On Ely's house—that priest of yore.

O! how my bosom thrills with joy!
To be in such a God's employ;—
Only true obedience learn,
Unfading honor, the return.

Nor all reserved for future gift,
E'en here they have a pleasant waft;—
A feeling of integrity
Acknowledged by community.

Ah! this is worth all else beside
While in this world of evil tide,
To know that they are doing right,
As well in darkness as in light.

With wisdom's honor they are bless'd,
E'en call'd "*the wise*" by his boast;
And said that they shall understand
The operation of his hands.

Of these are they in spirit poor,
Whose honor is, *the kingdom sure*;—
And though they mourn are honor'd too,
With comfort as their solace, duo.

The meek (the same) with honor bless'd,
The earth made new, by them possessed:—
Thore thirst and hunger no more feel,
For filled are they with promised weal.

So merciful, by mercy free,
And pure in heart their God will see:—
Their constant labor peace to make,
His honor'd children for this sake.

And though they persecutions bear
Because among the righteous are;
With heaven's kingdom honor'd they,
Let them rejoice from day to day.

Let them be glad exceedingly,
Though they 're cast out unfeelingly;—
And every evil of them said,
Because by Jesus' spirit led:—

The holy Prophets usage given
Whose reward is great in heaven;—
Thus does our God all honor show
To those who it, on him bestow.

Yea, earth's salvation they are made,
 For "salt and light," as Jesus said;—
 This honored task let them fulfill
 According to his holy will.

But those who do his name despise,
 Their name shall perish from the wise,
 And in oblivion be forgot,
 As saith the word, a perfect blot.

S. A. WILLARD.

Warsaw, Ind., Jan. 1, 1859.

The Mount of Olives.

The Mount of Olives, or Mount Olivet, was a ridge running north and south on the east side of Jerusalem. Its summit was about half a mile from the city wall, and was separated from it by the valley of the Kidron. It is composed of chalky limestone, the rocks everywhere showing themselves through the thin soil. The olive trees that once covered it and gave it its name, are now represented by only a few trees and clumps of trees which ages of desolation have not destroyed.

There are three prominent summits on the ridge; of these, the southernmost and lowest is now known as the "mount of Offence," formerly the "Mt. of Corruption," because Solomon defiled it by idolatrous worship. 1 Kings xi. 5-7; 2 Kings xxiii. 13. Across this ridge lies the usual road from Jerusalem to Bethany and Jericho. In the rocks on the west side are many excavated tombs now in ruins. The central elevation rises 200 feet above the city, and presents a fine view of the whole, as well as of the mountains of Ephraim towards the north; while from the east side may be seen the valley of the Jordan, and a part of the Dead Sea to the south-east, with the mountains of Moab beyond it.

Perhaps no spot on earth unites so fine a view, with so many memorials of the most solemn and important events. Over this hill our Savior often climbed in his journeys to and from the Holy City. Gethsemane lay at its foot on the west, and Bethany was on its south-eastern slope—Matt. xxiv. 3; Mark xii. 3.

A Romish "church of the Ascension"

now occupies the summit; but it was not from this spot that Christ ascended to heaven. The spot must have been near Bethany, east of the summit.—Luke xxiv. 50; Acts i. 12. From this mountain, 5 days before his death, Christ beheld Jerusalem and wept over it in view of its approaching ruin—one of the most impressive scenes recorded in the Gospels.—*American Messenger.*

Statistics.

In England, there are 4 murders out of every 1,000,000 of population every year.

- In Ireland, 19.
- In Belgium, 18.
- In Sardinia, 20.
- In France, 31.
- In Austria, 36.
- In Lombardy, 45.
- In Tuscany, 56.
- In Bavaria, 68.
- In Sicily, 90.

In the Papal States, 113.

In Naples, where King Bomba reigns in all his power, 174 in 1,000,000.

In Ireland, where there is 1 illegitimate child, in London there are 4, in Paris, 33; in Brussels, 35; in Munich, where the Virgin-Mother was stuck up at almost every corner of the street; there are in Vienna, 51; in Rome, favored Rome, with her priests and cardinals, and all the pomp of her church, 83; while to the Foundling Hospital at Rome, the inmates of which are generally supposed to be illegitimate children, there were regularly admitted every year, 3,160.

Jeddo, the capital of Japan is larger than London, and contains 3,000,000 of people. The leading street is 10 miles long, and closely packed with stuccoed houses. The streets are spacious, clean and airy; no dirt, no smells, no street obstructions. Every cottage, temple and tea-house is surrounded by gardens laid out in exquisite taste.

Be good-natured.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., FEB. 15, 1859.

Pre-requisites to Baptism.

(Continued.)

BRO. MARSH: The *Expositor*, in which is published my article on the Pre-Requisites to Baptism, with your strictures on the same, is before me, and in reply, I would observe,—

1. That had you *waited* until the conclusion of my articles, you would have had no grounds of complaint, because I had not given my views in detail, in reference to the motive power of the Gospel. Brother Stacy was suffered to give his views in full without any effort to forestall him, by any person stepping in between his *premise* and conclusion, and complaining because he did not give his views in full in the first article! But,

2. Your effort to *disparage* my entire evidence, by raising the cry of *inference*, without attempting to reply to one of my positions, I think is unworthy the position you occupy as a fair and honorable debater.

I am greatly disappointed in your *manner* of meeting my arguments. It looks more like an appeal to prejudice, than a fair and logical reply to my arguments.—Your position as a respondent to the *first* of a series of articles is an unenviable one. In my third article I have promised to give my views in reference to the *import* of the *gospel* as taught in all the epistles; nor will I consent to be turned aside from my natural position as the *affirmant*, and *leader* in this discussion, or investigation. I will at the proper time and place make an effort to harmonize the objections, which you have thrown *athwart* my path, with the teachings of the Prophets, Jesus Christ and the Apostles, as presented in my first two articles.

Meanwhile, I hope you will either *review* my *arguments*, and show that the texts of Scripture I adduce are wrongly applied,

and give us their correct analysis and application, or else have the generosity to let them alone. It will be time enough to raise the cry of *affirm, inference, &c.*,—when you *prove* all my conclusions to be *inferential*.

When you have heard me through, it will then be time to complain of my leaving out testimony which, in your estimation, would have an important bearing on the subject. But I am at a loss to know what course will please you; for,

- (1.) My position is too contracted; and
- (2.) It is too comprehensive.

But I will give your charges in your own language, together with the *kind of faith* you consider *essential* to a gospel baptism.

"We should have been better pleased with the position of Bro. Stephenson, if his views had been more *enlarged* relative to what constitutes the *gospel*, and the motive which it presents to induce the sinner to repent." In the above you admit that the *kingdom* should be presented as a motive to repentance, consequently as a *pre-requisite to baptism*, which is *subsequent* to repentance; but you think that it does not cover the whole ground.

There is a wide difference, Bro. M., between *enlarging a premise and substituting another premise*. To *enlarge a motive which includes the kingdom*, so as to embrace more than the kingdom, is one thing; and to substitute *another motive not including the Kingdom at all*, is quite another. But that you do intend to *enlarge* instead of *diminish* the motive presented (i. e. the kingdom of God in the name of Christ the promised king:—Acts viii. 12.) in my article, and *add* to the *kingdom*, instead of leaving it out, will appear by reference to the following extract:

"Bro. S. is too limited in his views. Instead of building a theory on one class of expressions pertaining to the gospel, would it not be more wise to take them *all* as a foundation of our faith? Well, the Bible speaks of the gospel of God, the gospel of Christ, the gospel of the kingdom, (mark! the kingdom is included.) the gospel, the gospel of salvation, the gospel of peace,

the gospel concerning the resurrection of Christ, (where? Is not this inference, Bro. M.?) [No! See Acts xiii. 32, 33,—Ed.], the gospel of the grace of God," &c., &c.

After adding a number of other specifications, you lay down the *whole* as the pre-requisites to baptism. Your language is too explicit to be misunderstood. After having enumerated all the occurrences (and a few inferential ones more,) of the term gospel, or at least where it is associated with different words, you lay down the whole as the basis of faith before baptism, thus not only including the kingdom of God, but all its adjuncts, as the *broad foundation of that faith*—in kind—which will qualify the sinner for baptism. You say,—

"This [pointing back to all the specifications above enumerated] is our broad and exalted view of the gospel, which in all its fullness we endeavor to teach to sinner and saint, before and subsequent to baptism; and we impress on the minds of all that a *heartly faith in this* [the demonstrative adjective, *this*, grammatically points back to all the specifications enumerated in the foregoing paragraph] gospel and obedience to the same are *indispensable pre-requisites to either baptism, eternal life, and admission into the church, or the kingdom of God.*" Amen, and amen!

Now, Bro. M., if you mean what you say in the foregoing paragraphs, there can be no possible issue between us, in reference to the *kind* of faith necessary to qualify any person for a gospel baptism. The *degrees* of faith, therefore, is all that remains to be investigated. Please favor us with your views touching the *quantum* of faith which will qualify a repenting sinner for baptism. I do not ask you to tell us how *much*, but how *little* will do; for I do not wish to require a work of supererogation on the part of the sinner before baptism. I hope you will be very explicit,—for everything touching the plan of salvation is at stake.

But, as if affrighted at your own admis-

sions, you contract, without any reason, or any transition from the above "*broad and exalted*" view, the adjective *these*—which grammatically refers to your former positions, instead of what follows after, as the system of things pointed out by this definite adjective—so as to include only the *death, burial and resurrection* of Christ!

What are we to understand by this sudden transition from all the Bible definitions of the Gospel, to the *death, burial and resurrection* of Christ?

Do you mean that these *three facts* are *synonymous* with *all* your foregoing quotations, including the kingdom, eternal life, &c., &c.?

Are these the extent of the "*broad and exalted view*" you preach, as *pre-requisites* to baptism, the church of God, the kingdom, eternal life, and all the glories of the eternal state? I must say that such a letting down of the exalted standard, you erected, as the *broad basis* of faith and obedience, I have never before seen, and hope I may never be called upon to pass the painful transition, without a single note of warning, again. And to acknowledge the honest truth your positions in the *first* and *last* parts of your reply are so wide asunder that I will not attempt in this rejoinder to bridge over the yawning chasm.

I will in my third article, in the regular series, endeavor to answer the last half of your remarks with the first; and show that a correct *translation* of 1 Cor. xv. 3, will obviate all difficulty, and thus harmonize all the *secondary* definitions of the gospel with the *first*, as given by the Great Teacher himself,—Luke iv. 18–20, 43—and confirmed by his inspired biographer, Matt. iv. 23; ix. 35. And thus show that all the different terms associated with the gospel are either attributes, adjuncts, or concomitants of the kingdom, and not so many distinctive gospels; and that the *broad and exalted* phrase, the Kingdom of God, *aggregates* all the promised rewards of the Gospel.

Before I will write a syllable in reply to your quotations from Murdock's translation, I must be assured that his reasons

for substituting *life for salvation*, are good and valid; for by reference to all the occurrences of the two terms, it will be seen that they cannot, in all cases, be used interchangeably. And by referring to the original Greek it will be readily seen that they are from different roots. Moreover, Murdock, gives as his reason for thus substituting *life for salvation*, the fact that life is a more definite term; and therefore should be used whenever, and wherever it will convey the meaning of the original.—But who is to be the judge in the case? Translators have no right to swerve a hair's breadth from the philological import of the original. Substantiate the character of your witness, and I will then consider the relevancy of his testimony.

Nor will I take issue on the import of *faith* in the *Son of God* until you define your position. Does it include all of his offices as plainly revealed in the Father's will? If so, there is no issue between us. Does it include a part of his offices? If so, how many? Please be definite.

Or, does it include none? If so, why is not the faith of demons, a saving faith?—for they certainly believed this fact. If only faith in the *abstract idea* of his being the *Son of God* is required, wherein is the sinner more interested in the history of the *only begotten Son of God*, than the sons of God who shouted for joy at the time the foundation of earth was laid? Or, in the history of any other good man?

The only hopes of a union will be a frank and honest confession of our real sentiments. After all I have read of your writings on the *pre-requisites to baptism*,—*faith in the Son of God, &c.*,—I must acknowledge my utter ignorance in regard to your real sentiments. Your are explicit on the *Restitution* and other subjects, can you not be on this subject also?

There is nothing ever gained by vagaries, or ambiguous terms. I may be dull of perception. If so, I hope you will in patience possess your soul.

Yours, seeking for the unit faith,

J. M. STEPHENSON.

Delaware, Wis., Jan. 24, 1859.

REPLY TO BRO. STEPHENSON.

We proposed "that plain, Bible evidence alone, be admitted as the basis of the proof offered," in the discussion of this question. See *Exp.* for Dec. 15th, p. 338. Instead of complying with this point of our proposition, Bro. S. preferred "to compare Scripture with Scripture," leaving the readers of the *Expositor* to decide as to whether *positive Bible testimony*, or not, had been adduced by him. See *Expositor* for Jan. 15, 1858, p. 429. We complied with this decision of Bro. S., which left us both at liberty to discuss the question as we pleased. Therefore neither have any just grounds of complaint relative to the manner the other conducts his part of the controversy. And even were we strongly bound in the case by the most rigid law of disputants, we should be under no obligation to attempt to "show that the texts of Scripture" which Bro. S. has "adduced—are wrongly applied," from the fact that he has given us to understand that he does not consider them *positive evidence* in the case, only as such evidence may be obtained from them by *his manner* of "comparing Scripture with Scripture." Therefore we are at perfect liberty to leave the readers of the *Expositor* to decide on the nature of that evidence, without laboring to show them what it does prove. Still if Bro. S. will specify *which* of the texts which he has quoted, he considers *positive evidence* in his favor, we will cheerfully notice it.

It is true that we did not reply to Bro. Stacy, nor to Bro. Stephenson's recent well written articles on the Sabbath question, for the very good reason that we saw no necessity for doing so: but deeming it necessary in the present case, we have therefore replied to Bro. Stephenson, as we should have done to Bro. Stacy, if, in our judgment he had been on the side of error, as we now consider Bro. S. to be.

Bro. S. evidently read our reply of Jan. 15th hastily, for he says, in reference to it, that we "complain" of his "leaving out testimony," &c., which is not the case,—and that we call his position "too contract-

ed" and "too comprehensive," thereby involving us in a contradiction, whereas the words which we have used are,—“if his views had been more *enlarged*,”—and “Bro. S. is *too limited* in his views.”—*Ex.* p. 432. We trust Bro. S. will use more care in the future.

We are glad that Bro. Stephenson sees that the real “issue between us” is in reference *not* to the “*kind*,” but “the *degree of faith*,” required in the case,—but we are a little surprised that he should call on *us* to define the “quantum.” First, because we have repeatedly done this in previous numbers of the *Expositor* in our articles on this subject, and *second*, because it belongs to the advocates of this *new* theory of the pre-requisites to baptism,—not only to define the *kind*, but the *degree* of faith which *they* deem necessary in the case. We hope the good sense and christian frankness of Bro. S., will lead him to clear up this dark spot in this theory. We shall give him an opportunity to define on this important point, before we do it again; then we will speak fully on the subject.

In reference to what Bro. Stephenson has said about our being “*affrighted*,”—our “*sudden transition*,” the pain which he has been called to experience in the case, and the “*yawning chasm*” before him, &c., we will give the portion of our reply to which he refers, and leave our readers to judge whether he has dealt fairly with it, or not. Here it is.

“We should have been better pleased with the position of Bro. Stephenson, if his views had been more *enlarged* relative to what constitutes the *gospel*, and the motive which it presents to induce the sinner to repent: the *kingdom* appears to be the *only* ingredient of both. Now this would all be just right provided the *gospel* of the kingdom was the *only form* of expression in the Bible, used in proclaiming it to man. But as there are many other forms of expression in the Scriptures in reference to the same glad tidings, as a matter of course Bro. S. is *too limited* in his views. In stead of building a theory on one class of expressions pertaining to the *gospel*, would

it not be more wise to take them *all* as a foundation of our faith? So it appears to us. Well, the Bible speaks of the *gospel* of God, the *gospel* of Christ, the *gospel* of the kingdom, the *gospel*, the *gospel* of salvation, the *gospel* of peace, the *gospel* of the grace of God, the *gospel* concerning the resurrection of Christ, our *gospel*, the *gospel* of the circumcision, the *gospel* of the uncircumcision, the everlasting *gospel*, &c. But this is not all, for this very same *gospel* is spoken of as the word of the kingdom, the word of the Lord, the word, the word of truth, the word of faith, the faith, the things concerning the kingdom, &c., &c.

“This is our broad and exalted view of the *gospel*, which in all its fullness we endeavor to teach to sinner and saint, before and subsequent to baptism; and we impress on the minds of all that a hearty faith in this *gospel*, and obedience to the same, are indispensable pre-requisites to either baptism, eternal life, an admission into the church, or the kingdom of God. We say a *hearty faith*, because the Scriptures call for it: ‘if thou believest with all thine heart’—and, ‘with the heart men believe unto righteousness,’ &c. To call for a *perfect faith* in *degree*, however, would be absurd, for the disparity in the human intellect, the nature of the case, and the word of God forbid it.

“Some persons can grasp more, and others less of the *gospel*; all however can understand sufficient to change their character to the likeness of Christ. It is not perfection in *theory*, but in *character* that the *gospel* is designed to accomplish on sinful mortals. When a man’s *character* is moulded into the moral image of Christ, the *gospel* has saved him from sin; short of this, all his theorizing is as sounding brass, or a tinkling cymbal.

There are *first principles* of the doctrine of Christ, or the *gospel*. and what are they? Let Paul answer. ‘Moreover, brethren, I declare unto you *the gospel* which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved,’ &c. He then lays down

the following order, 'I delivered unto you,'

"First,—'how that Christ died for our sins.'

"Second, 'That he was buried,'

"Third, 'That he rose again.'

"Therefore, whether it were *I* (Paul), or *they* (the other apostles), so *we* (all the Apostles) *preach*, and so *ye* (Corinthians) *believed*,' (1 Cor. xv. 1-11.) When did they thus believe? *Before* they were baptized, for 'many of the Corinthians hearing [this gospel of the kingdom in this order] believed, and were baptized.'—Acts xviii. 8. So we teach and believe. Does Bro. S. do the same?—then we are one with Paul and the other Apostles, in this respect.

"Here are first principles which all can understand before baptism, or their initiation into the school of Christ. Let them grasp more if they can, but if this is all that they understand, they are qualified for baptism provided they have repented of their sins. Subsequently, they must increase in the knowledge of the truth, or of the gospel, or the gospel of the kingdom, &c., in order to have an abundant entrance into the same."

Expositor, pp. 432, 433.

Surely there is nothing in these remarks which justifies Bro. Stephenson's strictures on them. We trust, therefore, that on a more careful reviewal of the matter, he will comprehend the meaning and see the harmony of what we have written, and his mistakes in reference to the same.

There is nothing strange in the fact that Bro. S. is in "utter ignorance" relative to our "real sentiments" in the case: he may not have read them free from the influence of erroneous sentiments. We presume he is aware that the most simple and glorious truths, though clearly spoken, are not unfrequently dark and mysterious to certain minds, or persons, in certain conditions: we need not name examples, for our brother will not be at a loss to call to mind impressive and familiar cases. Therefore, we do not despair, but have strong hopes that we shall yet be as clearly understood by him on the pre-requisites to baptism,

as we are now on the age to come, and some other subjects on which we now are agreed.

Perfection of Faith in Degree.

The labor bestowed on this subject, by Dr. Thomas in his paper for the present month, makes it our duty to speak on it again. According to our understanding of his sentiments, we agree—

1. That we cannot believe what we do not understand; therefore the gospel must be understood before it can be believed.

2. That justifying faith must be *perfect in kind*, or that it must be faith, not in the doctrines of men, but in *the gospel*.

Thus far we are not aware of the existence of any disagreement between us and the doctor, but in reference to the *degree* of faith which is necessary to qualify for baptism, we differ from him.

We hold that the sinner is not required to perfectly understand the *whole gospel* before baptism, consequently *perfection of faith in degree* is not demanded of him previous to that ordinance. The doctor now says;—

"We have proved that the faith which justifies, and therefore validifies immersion, must be perfect both in kind and degree."—*Herald of the Kingdom*, Feb., 1859, p. 37.

Here we are at issue with Dr. T., because we are confident that he is at issue with sound reason, the word of God, and the nature of the case. If he be correct, then every person under the christian dispensation, whether old or young, wise or unwise, whose baptism has been valid, has *perfectly understood* and *perfectly believed the whole gospel*, previous to being baptized,—consequently they never have made, neither can they make any proficiency,—either in the *knowledge* or *faith* of the *gospel* subsequent to baptism! Will the Dr. take the position that *all* truly baptized persons have the *same measure* or *degree of faith* in the *gospel*? If not, then it is not true that perfection in degree of that faith is a requirement of the Lord, as the

doctor affirms is the case. Will he answer this last question.

On another important point the doctor makes the following remarks,


"We can discern no scope for repentance granted in the gospel for reprobates from the one faith, neither blood, nor water, nor spirit will obliterate it: much less the worldly confession of life. It is impossible, says Paul, for those who were *once enlightened*, &c., if *they shall fall away*, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame."—Herald of Kingdom, Feb., 1859.


These fearful threatnings are used by Dr. Thomas to justify him in judging all *true christians* as worthy and sure of eternal damnation, who embraced the errors of "Millerism." The only hope of salvation that he offers to them, and of course to all others who may at any other time have embraced any other error, is, that they were not christians previous to falling into their errors, but were ignorant of the "one faith," and were "accursed" "sinners"! In the latter case he supposes they could be enlightened, repent of their sins, be baptized, or baptized again, and be saved, but in the former case, according to his judging, they must inevitably perish—they being guilty of unpardonable apostacy!

The fundamental mistake of Dr. Thomas in this case lies, in supposing that the honest mistakes of spotless Christians, who most sincerely "*love the appearing*" of Christ, is an unpardonable apostacy, like that of the Hebrews, or christian Jews, who "*wilfully*" *abjured Christ!*—Heb. vi. 10—or, renounced the whole system of christianity. The two cases are as dissimilar as true christian love is different from malicious *hatred*. To say that all professed Christians sustain the character either of "an accursed sinner," or of "an accursed apostate," who have embraced or entertain some errors in faith, as Dr. T. teaches, is unchristianizing all, with the exception perhaps of a few inspired persons, who ever bore the name of Christ,

the doctor not excepted; for all have been more or less defective in their knowledge of, and faith in the gospel.

Such is the fearful conclusion to which the ultraism of Dr. T. necessarily impels him, and his mistaken followers. With them, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love to God, a life of watchfulness and prayer, and a full possession of all the christian graces,—are not acceptable with God, in any person, under any circumstances, whose faith in the gospel was not *perfect in kind and degree*, when baptized! Thank the Lord, that he is Judge in the case:—therefore his imperfect, yet faithful children have nothing to fear from the judgment of erring mortals.

 We have not seen the *Crisis* for several weeks. Please send it.

 We contemplate, at some future day, publishing a supplement to the Millennial Harp. We request, therefore, that our friends will send us such Hymns and pieces of sacred Music as they may desire to have inserted, and which are suitable for the work.

THE RURAL ANNUAL AND HORTICULTURAL DIRECTORY FOR 1859.—This work was started in 1856, by the publisher of the *Genesee Farmer*. Its great success affords conclusive evidence, not only of its intrinsic merit, but of its adaptability to the wants of the rural population. A new volume, prepared with great care, and replete with new and valuable matter, is issued each year. The 4th volume, for 1859, has appeared, and is a book which cannot be too highly recommended—alike beautiful, interesting and useful. The articles are all written for its pages by men of experience. It is illustrated with 75 appropriate and beautiful engravings. The work will be found invaluable to the fruit grower, and useful to every one interested in rural affairs. It is furnished at the low price of 25 cents,—while it contains as much matter as many dollar books. Every

one who owns a rod of ground should have it. It is sent pre-paid by mail to any address on the receipt of 25 cents in coin or postage stamps. Address, Joseph Harris, publisher and proprietor of the *Genesee Farmer*, and Rural Annual, Rochester, N. Y. The back numbers for 1856, 1857 and 1858, can be furnished at 25 cents each, postage paid.

AN OLD MAN'S ADVICE.—Daniel Waldo, late Chaplain to Congress, says, "I am now an old man. I have seen nearly a century. Do you want to know how to grow old slowly and happily? Let me tell you: always eat slowly—masticate well. Go to your food, to your rest, to your occupations, smiling. Keep a good nature and a soft temper everywhere. Never give way to anger. Cultivate a good memory, and to do this you must always be communicative, repeat what you have heard; talk about it. Dr. Johnson's great memory was owing to his communicativeness. You, young men, who are just leaving college, let me advise you to choose a profession in which you can exercise your talent the best, and at the same time be honest."

And, together with these, be sure to "read, mark, learn, and inwardly digest"—not the creeds and opinions of men—but the Holy Scriptures. "*for in them ye think ye have Eternal Life, and they are they which testify of the Father and Messiah.*"

S.

THE EVANGELIST:—*a Monthly Journal, Containing Plain Truths of Eternal Importance; for "streets and lanes," "highways and hedges."* Published by W. Yapp, 4 Old Cavendish St., London, England.

We have received, (per favor of G. E. Sintzenich, London,) No. 1, of this publication, issued in a convenient quarto form, and published by what are denominated "Evangelical Christians," of the great commercial metropolis of the world, for the avowed object of making "known, as widely as possible, 'the glorious Gospel of the blessed God,'" in view of an acknowledged expectation of

the appearing of our Lord and Savior, Jesus, the Messiah. Says the *Evangelist*:

"We feel that time is short; Jesus is quickly coming; our years are rapidly passing away; many are hourly dying, *perhaps in their sins*; millions never hear the Gospel; and our heavenly Master still says, 'Pray'—'Watch'—'Work,' 'Preach the Gospel to every creature.'"

This is a very reasonable and humane and whithal Scriptural armor to put on, in order to successful execution with the Missionary battle-ax; but we are sorry to see that our London friends, in the *Evangelist*, at the very commencement of their labors diverge off on to a *false path*, taking for their guides the *commandments, and traditions, and absurd theological dogmas of men*, instead of the *Word of the living God, which alone is able to save, and which abideth for ever—which also is Spirit and Life, the Alpha and Omega of our destiny.*

Unless they are willing to do this, they may rest assured that all their labors will prove in vain, and men become more deeply sunk in iniquity than before. They must cease to teach a *perverted*, or—"another" Gospel, which if any man do, saith the Apostle Paul, "Let him be accursed!" Let them cease to inculcate that perversion of the *one gospel*, in which they locate the Kingdom of God, and the inheritance, as away, "beyond the bounds of time and space," or in the *human heart*,—which spiritual offshoots, have their source in the wild vagaries of theology. For "the Scripture foreseeing that God would *justify* the heathen (Gentiles), through *FAITH*, preached before the Gospel unto Abraham, saying, In thee shall *all nations be blessed.*" Read Gen. xii. 3; xiii. 15; Ps. ii. 7; Acts ii. The kingdom of God, of David, of Israel, of Christ, are one and the same, not having its location *in heaven*, but in the Holy Land—with the throne of Immanuel in Jerusalem, and embracing all the kingdoms and countries of the world. Its subjects, not Immortal-Souls, but the Twelve Tribes of Israel, and all "the Gentiles upon whom my name is called" out of

every nation and tongue." Dan. vii.; Rev. ii. 7; iii. 21; xx. 6; Matt. v. 5.

Let the *Evangelist* also refrain from perverting the gospel, by teaching men that they are *free moral agents* and in the same breath throw the responsibility of sin on God, by impiously praying to Him that he will send down the Holy Spirit to work in the mind, and convict and convert. Here is a philosophical as well as Scriptural absurdity; which position in its logical consequence, places God in an absurd and antagonistical position, and is highly blasphemous in character. How can a man be a *free untrammelled agent*, (and that he is, the Scriptures abundantly prove) and yet be unable to repent of his acts without the moving power of God? The fact is, this is another invention of darkness, but little inferior to other kindred abominations concocted by the Evil One. It would be well for men to give the evidence of the Spirit of Jehovah influencing them, as is always recorded in the Bible. It will not do to talk about how they *feel*—because the experience of the different sects shows that *they have felt* the Spirit teach them a dozen or more different versions of what the Gospel is, each of which is claimed to be right, and all the rest wrong!! No person has received power from on high since John's day, when the work of the Spirit during this dispensation, closed with the last verse of Revelation. No, let the *Evangelist* go forth with the Divine command, and fulfill it to the letter, "Go ye into all the world, and preach *The Gospel* to every creature. *He that believeth [it] and is baptized shall be saved—but he that believeth not [it—the Gospel] shall be damned;*" for the Gospel is the power of God unto salvation, to every one that believeth!! Remember that this Gospel which Paul says was preached to Abraham.—was the burden of the Prophets, the mission of Jesus, and the theme of the Apostles—is declared shall be "*preached in all the world, for a witness unto all nations; and then shall the end come.*" Read also Col. i. 5, 23 This is the true gospel message of the *Evangelist* of Jehovah.

Then again let the *Evangelist* cease to try to terrify sinners, and disgust sensible men by such absurd statements as "the eternal torments of the damned," and immortals—souls going to heaven at death, to enjoy eternal glory in the presence of God forever! All this is directly in opposition to Revelation and Reason. The Scriptures expressly declare that "God only hath Immortality!" and that "the wicked shall *perish, be destroyed, consumed into smoke,*"—and yet about four-fifths of the *Evangelist* is filled with articles on the salvation of the cross, and whining, stereotyped, Methodistical appeals to sinners to flee from the wrath to come, which is explained as above. If the *Evangelist* is sincere, let it declare the truth that Jesus came into the world, not to save men from a liquid, ever-burning hell,—but that they might have that which Adam forfeited, *LIFE—ETERNAL LIFE*. "The wages of sin is *DEATH*—but the gift of God is *ETERNAL LIFE* through *JESUS CHRIST* our Lord."

These are some of the main points of the *Evangelist's* perverted gospel with which he has started out to evangelize the British public with. We seriously advise him to return, cast aside, this patched up garment, and put on the whole armor of God, resting assured that nothing but this will prove a sure defence in assaulting the strongholds of Satan.

While truth and duty compel the hoeing out of noxious weeds and thorns of Heathen, Romish or Spiritualizing origin in our London co-temporary, it affords some relief to the dark shades of the picture, to be able to state that the *Evangelist* recognizes the solemn point of time in the history of the world at which we have arrived, and the near impending manifestation of the Prince of Peace, to reconstruct this fallen creation to the ultimate destiny and purposes of God. In this respect, it contrasts favorably with our American "Evangelicals," who, as a general rule, are so excessively *spiritual*, elevated and airy, in their theology, that many have *spiritualized* even the Lord's Second Coming, and would probably do the same with

themselves, were they not afraid it "wouldn't pay," and they lose a chance for the "golden egg"! American Evangelicals are *profoundly spiritual* in everything but—the "*almighty dollar*!"

With these preliminaries, we here introduce an article from the *Evangelist*, which is in advance of its contents :-

S.

JESUS BOTH LORD AND CHRIST.

How rapidly is this poor world drawing to its fearful end! How quickly time flies! How soon Jesus, the rightful Lord of all, will come in the clouds of heaven with power and great glory!—The fashion of this world doth, indeed, swiftly pass away. Notwithstanding the constant cries of peace and safety, sudden destruction will soon come upon it. Just before Jesus was crucified, He said, "Now is the judgment of this world, now shall the Prince of this world be cast out." And Jesus will come to judge the world in righteousness, and bruise Satan under his feet. Satan may tempt and deceive the unwary a little longer, by his boast that all the kingdoms of the world, and the glory of them, are his; but he knows that he hath but a short time. The world may still flatter itself with self-complacency, but has it not crucified the Lord of glory? It may still have its lords many, and gods many; but soon it will be seen, that Jesus risen from the dead, and glorified at God's right hand, is made both LORD and CHRIST.

Yes; all *power* is given unto him.—All *judgment* is committed unto him. He is Lord of all. All principalities and powers will soon be in manifest subjection to him, for "He humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father." Phil. ii.

Jesus is now seated at the right hand of the Majesty on high, having saved his people from their sins by his own blood, and he is henceforth expecting till his enemies be made his footstool; for he must reign till he hath put all enemies under his feet. Yet a little while, and "the LORD Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our LORD Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Soon the earth-rejected Jesus will come forth crowned with many crowns, clothed with a vesture dipped in blood, no longer speaking of pardon and peace to the vilest sinner as He now does, but to make war, and judge in righteousness. And will the world be glad to see him? Oh, no! *all* the kindreds of the earth will *wail* because of him; *all* the tribes of the earth shall *mourn*; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And what will worldlings do then? Both rich and poor will hide themselves in the dens, and in the rocks of the mountains; and will say to the mountains and the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. vi. 12-17. And will any of them escape? No! "For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

Reader! the coming of the Lord draweth nigh! Will you still go on in the broad road that leadeth to destruction? *Now*, if you turn to Jesus, he will be your Savior; *then*, he must judge and condemn every impenitent sinner. *Now*, he saves the lost; *then*, he must take vengeance. *Now*, is the accepted time; *then*, is the day of wrath. *To-day* he bids you hear his pardoning voice; *to-morrow* it may be too late.

Matt. vii.

BRO. MARSH: At our worship this morning, we read Matt. vii., which you will recollect, commences as follows:—"Judge not, that ye be not judged." The question arises,—What does our Lord really intend to teach here? Does he mean to teach that we must on all occasions admit without question all the claims, pretensions and assertions of all men, or especially of our brethren? I trow not. For at the 15th verse he speaks as follows: "Beware of false prophets (or teachers) who come to you in sheep's clothing, (or, the christian garb), but inwardly they are ravening wolves. *You shall know them by their fruits.* Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. *A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.* Every tree that bringeth not forth good fruit is hewn down, and cast into the fire: *wherefore by their fruits ye shall know them.*"

Here we find the most emphatic declaration in relation to those who claim to be teachers in the household of faith, that they are judged or rather make manifest the judgment of God on themselves *by the fruits which their teaching produce*, even as Paul desired to go to Rome that the fruit of his teaching might manifest itself in them, even as it had among all the other Gentiles that he had visited. I take it that it is not the fruits of the Spirit which are required to be developed in their (the teachers) own person, and to cluster around their own individual character, but the legitimate fruits of their teaching, or the legitimate fruits of *the things which they teach*, that our Lord refers to.

He says they occupy the position and relation of trees, a beautiful simile of the facts, as we know them to manifest themselves. Every prominent *teacher* draws around himself a number of pupils or learners, and they occupy the relation of branches to him, the stock; hence

the things which he enunciates is the *aliment* which they take up, appropriate assimilate, and its *legitimate fruit develops itself in them, the branches of the tree.* Let teachers therefore remember that they are responsible, not only for their own individual conduct or acts,—but for that also of their pupils, inasmuch as the things they teach, are the pabulum or food which their pupils appropriate and assimilate, and as a consequence they manifest or develop in action the legitimate fruits of the doctrines on which they have fed.

If therefore we would find the judgment of God in relation to any of the would be recognized great teachers of our day, summon their pupils, catechise them. If you find them filled with the Spirit, full of love, joy, peace, gentleness, goodness, kindness, meekness, patience, long-suffering and forbearance, Know ye that the tree is good. Or, that the *teacher is filled with the spirit and wisdom of God.*

On the other hand, if your examination of the pupils of the teacher discover the fact that they are proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." Know of a truth that the tree is corrupt, and cannot bring forth good fruit.

Would that our would be-recognized great teachers would descend from their lofty assumptions, and calmly contemplate the fruits of their teachings, as manifested in their adherents, and then say if they are satisfied with the result, or that they are willing to meet the great Teacher, with such fruits of their labor to present to him.

It will not do to say that these are not the legitimate fruits of my teaching—Jesus then says, in your ear, "A good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit." I tell you of a certainty, a tree is certainly known by its fruits. If you claim to be a teacher, then the fruits of your

teaching as exhibited in your pupils who manifest your true character or value, and there is no evasion of this the final and conclusive judgment of God. Better never to have been recognized as a teacher, than to be compelled to accept the condition of things that exists everywhere, as the result of your teaching. Indeed, who can name one congregation *living and walking* in the spirit of God? Who?

But why is this so? *Is it because a cer'tain theory of the kingdom of God is not believed?* No. But it is because men do not comprehend the things of the spirit of God in relation to the change that God requires to take place in them when he adopts them into his family. God has predestinated that they *must be conformed to the image of the Christ's death, or be buried into earth*, namely into the relation to the political institutions of the world, the hopes and aspirations of men in the flesh, that Jesus has occupied since his death, or that the dead body of any person does after animation has ceased. So that it may be truly said of them, You are dead, you are not in the flesh, but in the spirit, if so be the spirit of the Christ dwell in you, "and your life is hid with the Christ in God." Hence although they live, it is no longer them, but the Christ that liveth in them. For they have been engrafted into the Christ in whom all the fulness of the godhead dwells bodily. By one spirit they have all been baptized into one body, and are therefore "members of his body, of his flesh, of his bones,"—and are "buildd together for an habitation of God through the Spirit."

It is because teachers and people will not believe these teachings of the Spirit, and are not willing to give up their immunities as men and citizens of this present evil world, that they cannot rise any higher than mere theorists, continually quarreling with each other, indulging in "debates, envying, wraths, strife, backbitings, whispering, swellings, tumults." However, "the servant of God must not strive, but be gentle unto all men, apt to teach, patient, in meekness

instructing those that oppose themselves! And he who knows himself to be a son of God, who has the witness in himself, or whose faith has become as a reality or substance to him, has other, higher and more ennobling motives and aspirations than mere jangling about words and theories. He is a virgin, namely, uncontaminated by political and temporal aspirations. He lives only as a son of God, and only for the purposes of his Father, as it is written, "He that is joined to the Lord is one spirit"—is spiritual. The world with its emoluments and honors, he leaves for the enjoyment of the Great Harlot and her daughters, whose fornication consists in her having arched over the great chasm between the world and its immunities, and the family of God, thereby introducing the sons of God as competitors with the sons of men, for the honors and emoluments of the world, and so divorcing their relationship to the Father:

Let us then contend for the virginity of God's children. Let us only abound and spare not against the harlotry of Babylon. It is the bane of what professes to be Christianity. *The wine of the fornication of the great whore pollutes all that claims to be christianity.* All, all are adulterers, they have drank of her wine, and delight themselves in the lap of the world as its citizens, and depend upon it that whoever does not come out of her and purge themselves from her adultries must share her fate.

Yours faithfully,

G. B. STACY.

Richmond, Va., Jan. 23, 1859.

FROM BRO. A. GUTHRIE,

BRO. MARSH: I shall not be able to attend the Quarterly Conference, at Springwater, on account of sickness in my family. I can hardly be deuced the privilege of meeting those who have sacrificed so much for the cause of plain Bible truth; and when I see the opposition from different sources, and the blindness of the churches, and our scattered condition, I feel like imparting the word of encouragement to the

tried and faithful—and I would say by way of comfort to the brethren, that I find the literal principle of interpreting the word of God, a basis upon which we all can come as disciples, “in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ,” possessing the one spirit as the bond of peace, having the one faith and one baptism, manifesting a zeal according to knowledge.” Let us manfully labor, for Paul says, “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”—1 Cor. xv. 58.

I subscribe myself, in union with the brotherhood, in love to God the Father, and our Lord Jesus Christ,

A. GUTHRIE.

Trumansburg, N. Y., Feb. 6, 1859.

Foreign.

The political rumors are conflicting. There was less confidence in peace, and a partial revival of the panic on the Paris Bourse.

Prince Napoleon continued at Turin. He had held a review of 1,000 veterans of the Grand Army. Among other patriotic shouts by the veterans and the crowd assembled, were “Viva l’Alleanza!” (the alliance,) and “Viva Italiol!”

The Swiss National Council had voted a credit of half a million, in order to change immediately the guns of the whole federal infantry into arms of percussion.

Advices from Corfu state that Mr. Gladstone had called together the Ionian Deputies. All the Deputies asked for the revival of the treaties of 1815, and for the connection of the Ionian Islands to Greece. They all refused to examine the proposed reforms before a solution of the pending question.

Reports from Constantinople, of the 15th, state that the rumor of an approaching war had caused a panic on the Bourse. The *Journal de Constantinople*

had published a tranquilizing article.

The disturbances in the provinces surrounding Bagdad are reported to have become more serious.

New conflicts had arisen between the people of the Principalities, and the state of affairs was particularly grave in Moldavia.

It was asserted that an alliance, offensive and defensive, had been concluded between France and Sardinia.

The Paris *Patrie* of the 19th ult., contained an article to the effect that the avoidance of war was not to be considered altogether certain. This, coupled with a false report that an insurrection had broken out at Milan and Venice, and an equally unfounded rumor of a collision between Austrian and Sardinian troops, caused a re-action on the Bourse, and a considerable portion of the previous improvement was lost, the decline of the day being equal to three-fourths per cent. On the following day the market was more steady, and closed at a fractional improvement.

The *Gazette de St. Petersburg* publishes an article dwelling with great acrimony on Austrian oppression in Lombardy. It contains the following remarkable passage, which may be taken as an indication of what attitude Russia would be likely to assume in the event of a struggle:—

It is usually said that the chief motive of the Italians in their bitter opposition towards the Austrian government is a hope of regaining their independence. *Well, supposing it is, who could possibly object to it?*

Meanwhile, the Vienna Cabinet is about to send Count Mensdorff Pouilly to St. Petersburg to try and talk over the Czar’s government. It is not thought he will succeed where Esterhazy failed.

The Sardinian Parliament had presented an address to the King, in reply to the speech from the throne. The Lombards and Venetians would, it was thought, see in the choice thus made a pledge of sympathy for their position.—The reading of this document was greeted with the loudest cheers from every

part of the Chamber, and even the ministerialists themselves are said to have surprised at the unanimity displayed.

A letter from Bologna in the *Unione* of Turin announces the startling fact that in the event of any disturbance in Italy, Pope Pius will fly to Vienna. Orders have been received in Bologna to prepare for him the Villa of S. Michele, in Bosco, whence he might at a few hours' notice easily reach the Austrian garrisons in the Legations.

The Nature and Origin of Jesus.

IMMANUEL.

This name of the Son conceived by the virgin, signifies, according to Matthew, "God with us;" and is expressive of his character as the medium of the Divine manifestation. "God was in Christ, reconciling the world unto himself," is what Paul taught, and "in him dwelleth all the fullness of the godhead bodily;" which is expressive of another saying, "God was manifest in the flesh." Jesus taught the same, and in one instance made a most direct distinction between himself and the Divine manifestation in him. Hear him,—

"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no one cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how sayest thou, show us the Father? Be-

lievest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake."—John xiv. 1, 11.

Here Jesus attributes the works, or miracles, not to himself, but to the indwelling presence of the Father; and requires us to believe this, for the very works' sake; as though the works were manifest evidence of the indwelling presence of God. He does not assume to be God; for, in the saying, "He that hath seen me, hath seen the Father,"—he explains by saying, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me." Herein, he has given us an example,—and the analogy of faith requires us to keep this distinction, between the eternal God and his own dear Son, even where this distinction is not so clearly expressed. For instance, "Before Abraham was I am;" if the word, "before," refers to time, then he spake not of himself, but of the great "I AM" manifest in him; for if we understand this of his own pre-existence, it does not agree with the record God gave of him, "Thou art my Son, this day have I begotten thee."

Again, "I am Alpha and Omega, the beginning and end, the first and the last," is not to be understood personally of Jesus, because in the Apocalypse, where this passage occurs, there is a distinction made between him, and the Alpha and Omega. Thus chapter i. 8, reads, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come; the Almighty." Verses 4, 5, "Peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne: and from Jesus Christ, who is the faithful witness, and the first brought forth—(Greek *protokos*, first born, or first-brought forth,) from the dead." Put this and that together, and the distinction is so plainly seen, that it needs no other criticism.

It is of "the God and Father of our Lord Jesus," to whom the Trishagion is addressed, "Holy, holy holy, Lord God Almighty, which was, and is, and is to come."

He was holy, and is holy, and he ever will be holy,

As it was in the beginning, is now, and forever shall be;

One God, indivisible, and not a trinity in unity;

For thus reads the tribagion doxology.

John i. 1, "In the beginning was the word, and the word was with God, and God was the word."

To appreciate the three propositions in the above, we must first find what "The Word" is. That it is an elliptical phrase, is evident from the fact that "the word was manifested in Jesus, and hence his name is called, the Word of God" in Rev. xix. 13.

Any, and every communication from the Divine mind is called in the Bible, The Word of God, or, The Word, and in some instances, omniscience itself, is meant by this phrase. Thus in Heb. iv. 12, 13, it is written,

"The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

Here, the word of God means omniscience; and in this sense the word is God, being the conscious existence of God; and is the great source of all conscious life and intellectual light. It cannot, therefore, be a secondary person, as the Gnostics held; nor as trinitarians held. By metonymy, Jesus is called the word of God, as the medium of Divine communication; and by the same figure of speech, the Bible is called, The Word of God. Hence, we conclude, that Christ personally, is not the word, but the medium of the word of God; accordingly, we understand the 14th verse in the manner following—

"And the word was made flesh," that is, inseparably manifested in the Son of God, who was made of the seed of David according to the flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." Jesus as a man, was the only-begotten of the Father, but the word was not begotten; hence, "the glory as of the only begotten of the Father, was the Divine glory," as of one manifested in the man Christ Jesus.

"In the beginning was the word." This assertion refutes those who confounding the word and the Son of God together, might argue that the word originated with the birth of Jesus. The word was in the beginning—before the Son of God was begotten.

The phrase, "And the Logos was with God" amounts to asserting that the Logos was most intimately connected with God." *Stuart*. If the Logos or word means, taken in its fullest sense, omniscience, then it is indeed, most intimately connected with God; the connection is so intimate with God, that it constitutes the conscious existence of God.

"And the word was God." This explains what is meant by the assertion, The word was with God, that is, so essentially connected with the being of God, that it is what constitutes his conscious existence. The word was God; but Jesus was the Son of God, hence Christ and the word are not the same in existence.

"And the Logos was God." It is said, that *Theos* is destitute of the article, and therefore cannot designate the Divine Being, who is Supreme. This observation is far from being justifiable, either by the usage of the sacred writers, or the principles of Greek syntax. Among instances where the supreme God is certainly designated, and yet the article omitted, the reader may consult the very chapter in question, verses 6, 13, 18; also Matt. x. 26; Luke xvi. 13; John ix. 33; xvi. 30; Rom. viii. 8; 1 Cor. i. 3; Gal. i. 1; Eph. ii. 8; Heb. ix. 14—*Stuart*.

That the word is God, is evident also from the third verse. All conscious existences are derived from the great source of existence, Omniscience, and He from whom all life is derived, can only be God. "In him was Life, and the Life was the Light of men," is expressive of the way existence is derived from him; which agrees with another Scripture, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." There is a distinction clearly implied between the Light, and Jesus, the one in whom the light was manifested, in what is asserted of John, the Baptist; of whom it is said:

"There was a man sent from God whose name was John, (verse 6.) He was not that light, but was sent to bear witness of that light." Verse 8.

The meaning of this is plain. John was not the one in whom the light was manifested, but was sent to bear witness of the one in whom the light was manifested; else, the assertion that a man sent from God was not that light is puerile; as it would amount to asserting that a created man was not uncreated light.

In the Bible Jesus is recognized in two characters. First, in his original character as the son of Mary, and the son of God: "who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered,—he threatened not; but committed himself to Him that judgeth righteously; who *his own self bare our sins in his own body* on the tree, that we being dead to sins, should live unto righteousness; by whose stripes *ye are healed.*"

Second, in his representative character as the medium of Divine manifestation; so that he could say, "He that seeth me, seeth Him that sent me." And again,— "They have seen and hated both me and my Father." In respect, then, to his original character, as said the apostle, "Beware, lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the godhead *bodily,*" as the name Immanuel implies.

(To be Continued.)

We learn by a letter just received that that veteran soldier of the Cross, Eld. Jonathan Wilson, is still in the enjoyment of excellent health and spirits. He narrates the results of several meetings held at his place of residence, Gerry, Chaut. co. N. Y., by Bro. Low and Ongley, from which good results are expected. At the conclusion of Bro. Low's meeting 40 communicants surrounded the table, and joined in the celebration of our Lord's last Supper, that solemn event which is designed to commemorate the "one great offering"—who in his own person, bore *our sins in his own body*,—by whose stripes we are healed—who suffered for our offences—the just for the unjust. "Then said he, Lo, I come to do *thy* will, O God. By the which will we are sanctified, thro' the offering of the *BODY* (not will) of Jesus Christ once for all." "For without the shedding of blood, *there is no remission of sins!*" The church in that place have engaged the services of Bro. Low for one-half of his time and raised an encouraging amount to sustain him, which will be further increased.

Elder Wilson proposes making another tour to the Eastern States, and will stop on his way, and visit any of the churches who may desire his services, due notice of which should be addressed to him by mail. It is to be hoped that the brethren will avail themselves of this opportunity to once more greet this venerable disciple, now in his 82nd year.

Tell no lies; not even those called innocent.

Listen when spoken to.

Be polite at table.

Attend to the ladies.

Dread the character of an ill-bred man.

Be remarkable for cleanliness of person.

Attend to your dress.

Study elegance of expression.

Avoid old sayings and vulgarism.

Use polished language.

Be choice in your compliments.

Acquire a knowledge of the world.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.]

ROCHESTER, N. Y., MARCH 1, 1859.

[No. 19.]

Lectures on the Prophecies.

BY ELHANAN WINCHESTER.

LECTURE XVII.

THE MILLENIAL WATERS: AND THE HAPPY EFFECTS THEY SHALL PRODUCE.

As nothing contributes so much to the fruitfulness of any country as the plenty of the streams of water that flow through the same, so one great cause of the amazing fertility of the earth, in the time of our Savior's reign, shall be the multitude of new rivers, and streams of living water which shall spring forth in the most barren parts of the globe, created by the powerful hand of God, for the glory of his great name, and the happiness of his creatures. But as this obnoxious idea may be esteemed by many as a beautiful fiction, I shall take up the subject in this discourse, and prove, beyond all contradiction, from the express words of prophecy, (if we are to understand them in the literal sense, as I suppose, and think I have before proved) that God will create, or cause to spring forth, new rivers and streams of water, for the most glorious purposes. And although this subject is so copious, and the passages so many and striking, as might afford matter for several discourses, yet as I have several other subjects belonging to the same glorious period yet to treat of, in their order, and as I study brevity and plainness, I shall endeavor to bring all the prophecies relating to this astonishing event together, in this Lecture, and make some observations upon them; beginning with the description of the *living waters* in the Holy Land.

I shall begin with that remarkable

prophecy of Zechariah, (xiv. 8.), "And it shall be, in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea, in summer and in winter shall it be." The land of Canaan is in general well watered, but Jerusalem has no stream in or near the city, sufficient to turn a mill.— But when the Savior shall descend, and Jehovah God shall come, and all the saints with him, and his feet shall stand upon the mount of Olives, and the Mt. of Olives shall cleave asunder, toward the east, and toward the west; and half of it shall remove toward the north, and half of it toward the south, then shall living waters flow forth from Jerusalem. Half of them shall go down towards the Western, former, or Mediterranean Sea, and the other half shall flow towards the Eastern Sea, or sea of the plain:— and these waters shall thenceforward constantly flow in summer and winter, never failing at any season of the year. These waters shall be extremely useful to the city, and the country through which they shall pass. Such a convenience seems needful to complete the happiness of that part of the land, and shall be given in that glorious day, "when the Lord shall be king over all the earth; when there shall be one Lord, and his name One."

And as these waters will greatly add to the beauty, fertility, and healthfulness of that land and city, so they will be extremely useful at the time when all nations shall go up from year to year to Jerusalem to worship the King, Jehovah of hosts, and to keep the feast of tabernacles. These rivers shall be use-

ful to place mills upon, to grind corn sufficient to supply the vast numbers with bread, the waters will be convenient for them and their beasts to drink, and for them to bathe in, and to encamp by: for the houses numerous as they will be in that time, will be insufficient to contain the immense and inconceivable multitudes that shall assemble on those solemn and annual occasions.

The land shall be rendered so exceedingly fertile, by means of these rivers, that it shall laugh with abundance; the pastures shall be covered with flocks, the vallies with corn, the little hills on every side shall rejoice. Famine and scarcity, drought and barrenness shall be known no more. Thus much concerning the rivers of living waters that shall go out of Jerusalem in the latter days, which the Lord will cause to spring forth for his name's sake, in the day of his coming, where there are none at present; so that the wonder shall be self-evident, and all shall confess it to be the work of God alone.

Another prophecy which I will notice, concerning the amazing fruitfulness of that land, and the plenty of waters in that glorious time, is in Joel iii. 18,—“And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of Jehovah, and shall water the valley of Shittim:” (or, vale of Siddim, where Sodom stood.) In that day, the mountains shall be covered over with such excellent vines, which shall yield such abundance of grapes, that, by a beautiful figure, they may be said to drop down new wine; and the hills shall afford pasture for such vast numbers of milch kine of all sorts, that they shall be said to flow down with milk, by the same figure as the land of Canaan was so frequently styled by God, “The land flowing with milk and honey,” because of the vast quantities of those commodities that were produced therein. All the rivers of Judah shall flow with waters, and be no more dry during the whole period of the reign of Christ;

so that the highest conceivable plenty shall constantly abound in that happy land. This fountain that shall come forth from the house of Jehovah, and water the valley of Shittim, I take to be the same as the water of the river mentioned by Ezekiel (xlvi.) that shall come out from under the threshold of the house. Of which I shall speak presently. For the valley of Shittim can be no other but the vale of Siddim, as I hinted just now.

So many new streams and wonderful waters shall flow at that time, and the common rivers and streams shall be so changed, and receive such new and surprising qualities, that the whole country shall be turned into a paradise, which shall be well watered, as the garden of God, everywhere. But the most wonderful of all the new rivers, and that which is prophetically described in the most particular manner, is that which shall take its rise from under the threshold of the holy house, and from under the threshold of that very door at which the Lord shall enter in his glory to take possession of the same. I shall speak of this river particularly.

Ezekiel xlvii. 1, 2, “Afterward he brought me again unto the door of the house, and behold waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way unto the utter gate by the way that looketh eastward; and behold there ran out waters on the right side.”

God not only inspired the prophets to speak and write those things which he determined to fulfill; but subsequently, for their greater confirmation, and sometimes for their consolation, showed them the same in visions or trances, in which they were taken out of the body, as it were, or wholly rapt up in spirit, and beheld the great things with their eyes, and heard with their ears, those circumstances which were shortly or more remotely to come to pass. By these visi-

ons the Prophets who were favored with them, had much more lively ideas of what should come to pass, than they could have had by any other means; as what is represented immediately to the senses, affects us much more than a bare narration. And though most of the prophets had these divine ecstasies, yet of all others Daniel, Ezekiel and St. John, had the most comprehensive, glorious and wonderful visions, containing all the great events, from their times, to the closing scene, the grand consummation of all things.

In this Lecture, my only business is with the visions of Ezekiel, and with that alone which treats of the miraculous waters, the most wonderful river that ever did or ever will flow on the earth before the great conflagration. Those remarkable streams that followed Israel in the wilderness, are not to be named in comparison of this. Though, by the way, He that could cause living waters then to flow from the flinty rocks, and run through a barren desert, can make the same wonders to be revealed again, for even greater purposes.

This river is not the same with those living waters that shall go out of Jerusalem, of which I have spoken before; they issue forth out of Jerusalem; but this river flows from under the threshold of the Holy House, which shall not stand in the city, but more than 30 miles to the north of it. The waters that shall go out of Jerusalem, will be divided into two rivers, one will go westward, and the other eastward; but these shall wholly go down towards the east country. This wonderful river shall issue out from under the very threshold of that door, at which the Blessed Savior, called in this prophecy, The Lord God of Israel, shall enter.—The description of the Temple, its uses, and his entrance into the same, are found in a former Lecture.

We will now attend to the gradual rise, progress and increase of the river, from its source to its junction with the sea, and the surprising effects that shall ensue.

Verses 3-5, "And when the man that

had the line in his hand, went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters;—the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand, and it was a river, that I could not pass-over; for the waters were risen, waters to swim in, a river that could not be passed over."

All that need be observed upon these words, is, that this river like all others shall grow gradually deeper and deeper, the farther it advances, and that in very exact proportion. Before this river shall have advanced 3 miles from its source, it shall be deep enough to swim in; which is certainly an extraordinary circumstance, as most rivers are mere fordable brooks for many miles from their head springs.

Verse 6, "And he said unto me, Son of man, hast thou seen this? and he caused me to return to the brink of the river."

The angel that conducted the prophet and showed him the wonderful vision, called his attention by saying, "Son of man, hast thou seen this?"

It must have been a very surprising sight, to see waters issuing out from the house or temple of the Lord; from under that threshold whereon his feet trod, when he entered in with his glory, and to flow in such great abundance, as in less than three miles to become a river sufficient to swim in, where there was none before. But if it was glorious to see it in vision, what must it be to behold it in reality? For this vision, as well as the rest must be realized. For God did not mean to deceive his prophets, and show them things in vision that shall never come to pass. This river shall spring forth, and flow, during that glorious period when Christ shall reign upon the earth. And as the prophet was led in vision back to the brink of the river, to behold its amazing beauties;—so in reality shall many millions of people behold it in the *Millenium*—stand

upon its banks—drink of its salubrious waters, and bathe therein; by which means their diseases shall be healed—their health preserved or restored, their bodies cleansed, beautified, strengthened and refreshed, and even their minds invigorated. O might I live to drink of that water, and bathe in that life-giving stream!

Verse 7, "Now when I had returned, behold at the bank of the river were very many trees, on the one side and on the other."

When the prophet had leisure to survey the beautiful vision with attention, he beheld very many trees on each side of the river; these trees will add exceedingly to the beauty of the scene, and will contribute much to the healthfulness and plenty of that country, which will then be changed into a Paradise. "For Jehovah shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. i. 3. No language can describe the glory of the land of Canaan in that happy day—when no barren ground, unhealthful waters, nor infectious air shall be found therein; no pricking bramble, poisonous weed, or unwholesome fruit shall grow therein; no ravenous bird, voracious beast, nor venomous reptile shall infest the delightful country: it shall abound with all the substantial blessings of life, and shall be embellished with all the beauties and decorations of nature. There shall be nothing wanting to the felicity of the inhabitants, who shall enjoy constant peace, health and plenty.

Thus far the prophet beheld the beautiful scene. But now the angel addressed him, and informed him of the progress of the river, and the salutary effects it should produce wherever it should come.

Verse 8, "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed."

These restorative waters shall go down toward the east part of the Holy Land; this river shall visit the desert, or the plain, and turn the country thro' which it passes into a fruitful field; nor shall it stop its progress till it reaches the sea of the plain, the *Dead Sea*, called also *the Salt Sea*, and sometimes the *Lake Asphaltites*. Where this lake or sea now is, the cities of Sodom, Gemorrah, Admah and Zeboim stood, before they were destroyed by fire and brimstone from heaven. The country was well watered as the garden of God everywhere; the land was exceeding fruitful, but the people were wicked, and sinners before the Lord exceedingly;—therefore he caused it to rain brimstone and fire upon them from Jehovah out of heaven, which destroyed the cities, with all their inhabitants; and as the soil was bituminous, it took fire and burned for a considerable time, notwithstanding it was well watered, till finally it became a large dead lake, or salt bituminous sea, into which the river Jordan continually runs, and is lost.

This lake or sea is of large extent,—being near fourscore miles in length and 20 in breadth, but is deadly to life, so that no fishes live therein at present.—And though such a vast quantity of fresh water runs into it continually, yet the sea remains the same now as it did years ago, and will so continue till after the coming of Christ. But when the water of this wonderful river shall be brought into this deadly sea, its waters shall be immediately healed, and become as friendly to life, as they are now inimical.

Verse 9, "And it shall come to pass, that everything that liveth, which moveth, whithersoever the river shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed, and everything shall live whither the river cometh."

These blessed waters shall perform great wonders whithersoever they shall come; for everything shall live, and there shall be a very great multitude of fish in the Dead Sea, because its waters

shall be healed, and *shall* become as prolific as they are now barren and destructive. When God is pleased he can turn a fruitful land into barrenness, for the wickedness of them that dwell therein, as was the case with Sodom and Gomorrah; and at his pleasure he can make the barren land as a garden, and heal the most deadly waters.

Verse 10, "And it shall come to pass that the fishers shall stand upon it from Engedi, even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many."

So vast *shall* be the numbers of fish in the Salt Sea, that fishers *shall* constantly stand upon its shores, from Engedi, which is near the south-west end of the lake, to Eneglaim, which is almost at the north-east corner; so that *all* along the shore next to the land of Canaan, the fishers shall constantly draw the fish to shore, for the supply of the vast numbers of people that *shall* inhabit there in those days. This sea, which is now wholly unprofitable to the support of man's life, *shall* then be a grand reservoir of provision, being filled with fish of all kinds, exceeding many, in number and variety as the fish of the Great, or Mediterranean Sea. The water of the Dead Sea being thus healed, and stored plentifully with fish, *shall* yield far more sustenance to the inhabitants of the country, than though the whole lake should be turned into solid land, as fruitful as it was before it was destroyed.

Verse 11, "But the miry places thereof, and the marshes thereof shall not be healed; they shall be given to salt."

There shall be some marshes and miry places left, as specimens of what the whole now is, lest any should scruple the truth of history or prophecy. As the lake in its present state remains a standing evidence of the utter destruction of the cities of the plain, by fire and brimstone from heaven, being now a deadly bituminous sea; so when the waters of it shall be healed, and abundantly replenished with fish, and all the circum-

stances foretold in this prophecy shall be precisely fulfilled, the lake *full of life shall* remain as a glorious proof of the amazing power of God, the efficacy of these waters, and the truth of Prophecy. And lest any at that time should question the truth of the history, and conclude from seeing it so fruitful, that it never could have been such a bituminous lake, these marshes and miry places shall remain as proofs, not only of what the whole now is, but that the smallest tittle of Prophecy shall not in any wise fail of being exactly accomplished.

Verse 12, "And by the river, upon the bank thereof, on this side, and on that side, shall grow all trees for meat; whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

The angel here informs Ezekiel, that the trees which he beheld in vision on both sides of the river, shall constantly grow and flourish there, all the seasons round, that their leaves shall not fade, nor their fruit be consumed; that the fruit shall be for meat, and the leaves for medicine. The reason given why these trees shall be so constantly green, full of such wholesome fruit, and covered with such virtuous and healing leaves, is, because the waters that nourish them shall issue out of the sanctuary, where the Lord shall reside: and for the same reason, the waters themselves shall be far more salubrious than any waters ever were.

But if it is a known fact that many waters even now possess healing qualities, many fruits are wholesome food, and many leaves and vegetables are valuable remedies, how much more shall those waters which shall flow from the sanctuary of the Lord, be capable of healing all persons that shall bathe therein, or drink of the same; and also heal all land through which they shall pass, and all other waters with which they shall mix!

Bethesda's pool, whose waters at certain seasons being troubled by an angel, healed the first that stepped in, let his disease be what it would, cannot be compared with the constant, never-failing effects of this river in that glorious time. Not all the mineral waters and natural baths in the universe, which are so much flocked unto both for health and pleasure, are worthy to be named in comparison of these waters; yet the healing waters now existing, may be considered as figures, specimens and proofs, that the waters I have been describing shall be universally and highly salutary. And the same observations may be made respecting refreshing, wholesome fruits, and medicinal leaves and vegetables: for if all these are found in some good degree upon the earth in its present state, while under the curse, Oh, what shall be in that happy time, when the great Restorer shall reside on the earth below, and especially in that part of the world where he shall make his seat; and most of *all* upon the banks of that river, whose waters shall issue out of his sanctuary?

Thus, I have briefly considered the rise, progress, and effects of this river. It rises from under the threshold of the eastern gate of the sanctuary, at which the glorious Redeemer, called, The Lord God of Israel, *shall* enter with his glory. It *shall* run through the land and the plain, until it reaches the Dead Sea, the deadly waters of which *shall* be immediately healed, and rendered prolific thereby; although the waters of famous Jordan, which healed the leprosy of Naaman the Syrian, and in which Christ was baptized, have emptied themselves into the Dead Sea, for many ages, without producing any change therein for the better. This being one of those glorious miracles which Christ shall perform when *he shall reign* upon the earth.

Oh, that sweet and lovely river which he shall create, and that beautiful grove of flourishing fruitful trees, which he *shall* cause to spring up and grow upon its banks, for the praise of his great name, the *fulfilling* this prophecy, and the health and happiness of mankind! O might we *all* live to walk in the pre-

sence of our Lord and King, in this delightful garden, which shall equal, if not exceed the paradise wherein our first parents were placed!

But this miracle of new rivers, and streams of living waters, where none existed before, *shall* not be confined to the land of Canaan, but *shall* be manifested even in the most barren parts of the earth. And this is spoken of as being a new thing, wonderful and glorious beyond description, and is therefore foretold in the most particular manner; and is spoken of as a miracle so great and evident, that in comparison thereof all former wonders *shall be forgotten*.

Isa. xliii. 16-20.

"Thus saith Jehovah, who maketh a way in the sea, and a path in the mighty waters, &c. Remember ye not the former things, neither consider the things of old: Behold, I will do a new thing; now it *shall* spring forth; *shall* ye not know it? I *will* even make a way in the wilderness, and rivers in the desert. The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen."

Upon this beautiful passage, I beg leave to make a few remarks.

1. Jehovah himself speaks: He who hath wrought many wonderful things for his people of old; such as making a way in the sea, and a path in the mighty waters.

2. He promiseth to perform such wonders as shall make the former things to be forgotten, in comparison of them.

3. The thing which he will do is called a *new thing*; not but that something like it was performed by God of old for his people, "When he led them through the deserts, he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out." Isa. xlviii. 21. But that was so long ago, that the wonder may be called a new thing when it is repeated; and, besides, the great extent of these miracles shall be sufficient to donominate the whole a new and marvelous thing, as the

like for greatness and usefulness to mankind has never been known.

4. This new thing which God *will* do, *shall be evident*, shall spring forth before the eyes of mankind, and shall be publicly and universally known; therefore must be understood in the most literal sense, or else it cannot be known in this public manner.

5. There shall be a way in the wilderness, by which the people *shall* go up to Jerusalem, and rivers *shall* spring up in the desert; in the barren sandy deserts of Arabia, and in the sultry soil of Africa. These rivers *shall* cause the beasts to honor God, the dragons, and the daughters of the owls; because drink shall be given in abundance to both men and animals, where before water was difficult to be obtained, and for want of which the country was uninhabitable.

Then *shall* "the wilderness and the solitary place be glad, and the desert *shall* rejoice, and blossom as the rose.— It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon *shall* be given unto it, the excellency of Carmel and Sharon, they *shall* see the glory of Jehovah, and the excellency of our God." Isa. xxxv. 1, 2. "In the wilderness *shall* waters break out, and streams in the desert. And the parched ground *shall* become a pool, and the thirsty land springs of water. In the habitation of dragons, where each lay, shall be grass, with reeds and rushes." Verses 6, 7.

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I Jehovah will hear them, I the God of Israel *will not* forsake them. *I will* open rivers in high places, and fountains in the midst of the vallies: *I will make the wilderness* a pool of water, and the dry land springs of water. *I will plant* in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fig-tree, and the pine, and the box-tree together; that they may see,— and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel

hath created it."—Isa. xli. 17–20.

There are several wonders prophesied of in these words, worthy of our notice and regard; and though most of them have been mentioned before, it may not be amiss just to point them out here, in their beautiful order.

1. In that glorious period, the most barren and sandy desert shall be rendered habitable, and shall become as populous as the most fertile countries in the world now are, or ever have been; yea, so fruitful, as that the most fruitful fields on the earth at present, would be counted barren, compared with them.

2. This fruitfulness shall be caused by fountains of living water, breaking out in the wilderness, and delightful streams in the desert. This shall be so remarkably fulfilled, as that the most parched ground in the sultry soil of Africa, *shall become a pool*, and the Arabia Deserta springs of water. This shall cause grass, with reeds and rushes, the natural produce of land where streams of water flow, plentifully to spring up and flourish in the wilderness, which before was too barren to afford any subsistence for men, or even for tame beasts, and was therefore only the habitation of the wildest of beasts, or most venomous reptiles. But being enriched by the abundance of healing waters, and the blessing of God, it shall afford the richest pasturage for flocks and herds, and abundance of all kinds of nourishment both for man and beast. Even contrary to the ordinary course of nature, God, to show his power, goodness, truth and faithfulness, will open rivers in the high places, and fountains in the midst of the vallies. Which must appear an amazing miracle to those who are at all acquainted with natural history.

3. We may observe, that it is very frequently promised, that Waters shall break out in the wilderness, streams in the desert, the parched land, or the desert *shall* become a pool, and the thirsty land springs of water, &c. As though God would have us to notice these circumstances particularly, and give credit to them, however wonderful they may

appear. But perhaps, if many Christians were asked their opinion of these and such like wonderful promises, they would be found, upon examination, not to believe them at all, and that they do not expect them ever to be literally fulfilled, but something else promised in other passages in their room.

But this method of spiritualizing the promises away, greatly reduces their number, grandeur, beauty, order, variety, and value. As for instance, that beautiful passage,—Isa. xlv. 3. "For I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring" contains only one promise, expressed in different words, viz., that God's spirit *will* be poured out upon the children of the seed of Jacob. But suffer it to be understood as it is in the letter, and it contains a rich treasure of blessings promised, both temporal and spiritual; as drink in plenty to the thirsty travelers through the deserts, floods of water upon the dry ground, whereby it shall be rendered fertile; besides the spirit poured out upon the children of Israel, and God's blessings both spiritual and temporal upon their offspring. By this plain method, the spiritualizers are left in full possession of all they had by spiritualizing the text, while we have that and many other blessings in the plain letter of the promises contained therein.

4. In the prophecies that we have read, there are not only declarations that waters shall break out in the desert, &c., but that the glory of Lebanon, the excellency of Carmel and Sharon, shall be given to it, which principally consisted in large and goodly cedars, and other lovely trees. Yea, God promises to plant in the wilderness, the cedar, the shittah-tree, and the myrtle, and the oil tree; and to set in the desert the fir-tree, the pine, and the box-tree together. Here two wonders appear at once; the first is, that the barren desert which now produces nothing at all, shall then produce large and goodly trees, like the rich mountains of Lebanon and Carmel, and the choice land of Sharon. The

second is, that all these various trees, which grow in different soils and climates now, shall then be seen growing together, in the most flourishing state imaginable.

5. These wonders shall be wrought, that men may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it.—This shall be so evidently the work of God, that none shall be able to deny it; and for the glory of his Name he shall perform it. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to Jehovah for a name, and for an everlasting sign that shall not be cut off." Isa. lv. 13.

These tokens of the divine power shall be universally visible, and shall be standing signs and constant memorials of God's blessings bestowed on the earth and its inhabitants; and shall remain during the whole period of the Millennium, to the praise and glory of his holy name.

The Scripture informs us, when this wonderful change in the earth *shall* take place:—"And there *shall* be upon every high mountain, and upon every high hill, rivers and streams of water; in the day of the great slaughter, when the towers *fall*." Isa. xxx. 25.

This passage clearly and expressly declares that these things *shall* happen in the day of the great slaughter, (of which I have spoken before, and *shall* not discompose your minds by repeating it again): Then earth the *shall* doubtless, quake and tremble, in such a manner as to cause the high buildings and the towers to *fall*; the mountains *shall* sink, and the *valleys shall* rise, and streams and rivers of living waters *shall* flow from the tops of *all* the eminencies, and *shall* water *all* the earth, and consequently clothe *all* climes with plenty.

And this *shall* happen at the time of the destruction of the enemies of our Lord; who "*shall* not see the rivers, the floods, the brooks of honey and butter." Job xx. 17,—*shall* not even behold the happy state of the earth; but *shall* die

in the wilderness, as the Israelites did of old, who rebelled against God, and to whom he swore in his wrath that they should not enter into his rest, nor even behold the good land of which they had rendered themselves unworthy by their numerous provocations!

Thus having given a short abstract of the prophecies respecting the *Waters that shall flow in the Millenium* and a few of the many advantages that shall arise therefrom, I shall here put a period to this Lecture.

The Nature and Origin of Jesus.

There are many passages of Scripture which speak of the origin of Jesus, as being of the seed of David. Take, for instance, the one in Gal. iv. 4, "When the fulness of the time was come, God sent forth his son, made of a woman,—made under the Law,"—which is a clear expression of the origin of the Son of God. The same thing is asserted by the same Apostle, in the commencement of his epistle to the Romans; in which also, he alludes to the *nature* of the Son of God. He commences thus:

"Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, which he had promised afore by his prophets, in the holy scriptures, concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. i. 1, 4.

The nature of his sonship is declared here, to be "according to the spirit of holiness," but of his origin, it is said, "made of the seed of David." He originated of the seed of David, and this, in fulfillment of promises made before by God, in the holy scriptures; which promises are illustrated in the prophetic declaration, "Thou art my Son; this day have I begotten thee." This evidence is positive; it is not ambiguous, hence, true logic requires that any supposed discrepancy should be reconciled with positive evidence. To commence with, take the book of John. It is in-

ferred from the testimony of John the Baptist, recorded there, that Jesus pre-existed, because he testified,—

"After me cometh a man prepared before me: for he was before me."

The word "before," is used in the sense of preference; for it was "a man," not a divinity, that he said was before him; but Jesus as a man, was born after John the Baptist, hence he was not before him in regard to time, but in pre-eminence. This view is confirmed by the parallel passages in the other gospels, where it is said, "There cometh one after me *mightier* than I, the latchet of whose shoes, I am not worthy to stoop down and unloose."

Jesus is said to have "come down from heaven;" and from this it is inferred that he came from some far distant region of infinite space, away down, down, down, to this lower world, and entered the womb of a virgin, and was born again,—which to say the least, is believing strange things on small evidence, and against evidence.

To illustrate, take what Christ said to Nicodemus "No one ascended into the heaven, but one that out of heaven descended, the Son of man that is in the heaven." Any one can see from this, that his descent from heaven does not imply a descent from an immense distance, for, according to his own words, the Son of man while on earth, was in the heaven from which he descended. This error arises from the supposition that heaven is a certain locality, at an immense distance from the earth; whereas the Bible recognizes heaven as extending from the earth, in all directions, to the starry firmament; hence, we read of "the souls of heaven;" and of "the lightning that cometh out of one part of heaven, and shineth unto the other part of heaven."

The first time the word heaven, occurs is in the first chapter of Genesis i. 8,— "And God called the firmament heaven." And the same God said, heaven is my throne and the *earth* is my footstool;—hence God dwells in heaven. Jesus came from God by Divine generation, by metonymy, he descended out of

heaven, and by the same figure of speech "the baptism of John was from heaven." See Matt. xxi. 25.

This view of the heavenly extraction of the Son of man, is confirmed by Paul in 1 Cor. xv., for there it is written, "The *first* man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which was spiritual, but that which is natural, and afterward that which was spiritual." The first man is of the earth, earthy: the second man, the Lord from heaven." It is a somewhat singular circumstance that Paul should assert with so much particularity of speech, that the *second* man was not before the *first*. Why was it, unless he meant to refute any who might afterward teach that the second man was before the first? He also asserts that the second man was from heaven; *from*, denoting origin, not from, in the sense of *outside* of heaven. It is the Son of man, then, that is from heaven; and not another person or divinity inside of the Son of man. His being from heaven, therefore, is no evidence of the pre-existence of the second Adam before the first Adam.

John xvii. 5, is relied on as affording positive proof of the pre-existence of Jesus, the Son of God. As the passage is familiar with most people, we will not quote as it is translated, but give it a literal translation, without supplying a word; even if that word is understood or implied, but word for word.

"And now glorify me, thou Father, with thyself, the glory which had before that the world was, with thee." In this request of Jesus, "glorify me, thou Father," it is of course implied that God had a glory reserved for him; so the expression the glory which had, refers to this reserved glory, as though he had said, and now glorify me, thou Father, with thyself, with the glory thou hadst reserved for me before the world was with thee."

In this request of Jesus, "glorify me thou Father," it is of course implied, that God had a glory in reserve for him; so the phrase, "The glory which had,"

refers to the glory God had predestined to him; as though he had said, "And now glorify me, thou Father, from thyself, with the glory thou hadst for me before the world was from thee."

The very fact that Christ prayed to the Father to be glorified, shows that glorification, whatever it was, was "from" God. That the glorification consisted in his death and resurrection, we have his own words for evidence, in what he said just before his death. John xii. 23, "And Jesus answered them, saying, The hour is come that the son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." Read on to the 33d, verse, and it will be seen that he speaks of being glorified in his death.

Again, in the night of the betrayal, when Judas left to betray him, it is said, "Therefore, when he was gone out, Jesus said, Now is the son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." John xiii. 31, 32.— And soon after, in the same night, he makes the prayer from which our extract is made, and begins thus: "Father the hour is come: glorify thy Son, that thy Son also may glorify thee." The adverb of time, "*now*," and "*the hour*," show that it was here, when Christ was on earth that he was glorified in his death and resurrection.

To conclude, then, we can say,
With more truth than poetry,
It was the Son of God that died;
And being raised was glorified:
Crowned with glory as Lord and Head,
Both of the living and the dead;
Therefore, not before the world began,
Possessed this glory the Son of man;—
Only through God's own predestined plan.

Again, that this is the glory referred to in his prayer, is further evident from the fact, that in the same prayer he prays for his disciples, to the Father, and says, "They are not of the world, even as I am not of the world:" if he was not of the world by coming from some other

world, where he had a pre-existent glory, then, the apostles pre-existed and came from another world; but as this was not true of the apostles, it follows, that Jesus did not pre-exist in glory.—Once more, to the same effect, and with more effect, he says, "As thou hast sent me into the world, even so also have I sent them into the world."—verse 18. Therefore God did *not* send his Son into the world before he was begotten or born.

(To be Continued.)

AN OLD MANUSCRIPT.—We read in *Galignani* (French paper,) that there has just been discovered near Mount Athos, in Greece, an old manuscript, which dates as far back as the *Third Century*. It is on the subject of gymnastics, and is written by Philostratus, the philosopher, and the author of the life of Apollonius of Thyana.

Fertility of the Holy Land.

No country of equal size, probably, contains greater inequalities of surface than Palestine—varying from the peaks of Lebanon, 10,000 feet above the sea level, to the plain of Jericho, 1,300 feet below it. Hence the Holy Land afforded almost every variety of vegetable productions; and when in its glory, populous and cultivated, and enjoying the smiles of Jehovah, it was not unworthy of the glowing rhapsody of Dr. Hamilton, the emphatic terms of which are almost all from the Bible.

A better country than this, earth did not contain. It was "a delightful" and "a pleasant land." "a goodly heritage of the hosts of nations." It was variegated and intersected with all the elements of sublimity and beauty—with whatever was bold and gentle. It was a wealthy place. Aromatic herbs covered its hills, and the fairest flowers decked its glens. The rose was in Sharon, and the lily in the valleys.

The voice of the turtle was heard in the land. There roamed the vine, and there clustered the date. And there hung the pomegranate. The cedar tow-

ered on the mountains, and the myrtle skirted their sides. No human hand could raise the clusters of Eshcol. The south wind passed over the gardens, causing the spices thereof to flow out. The seasons revolve in their variety, but with a blended sweetness. There was the upland breeze, in which the fir could wave its arms, and the softer air in which the olive unfolded its blossom.

The sun smote not by day, nor the moon by night. The birds sang among the branches. The dew lay thick in Hermon. There was balm in Gilead. The lign-aloe drooped from the river bank. Lakes glistened in the landscape, and cooled the drought. Beautiful for situation was Mount Zion. The cattle browsed on a thousand hills. The excellency of Carmel and the glory of Lebanon set their pinnacles against the deep azure of Canaan's sky. The pastures were clothed with flocks. The barns were filled with plenty. The vineyards distilled the pure blood of the grape. The fountain of Jacob was upon a land of corn and wine. The granaries were filled with the finest wheat. It flowed with milk and honey. Its heavens dropped fatness. At stated periods fell the early and latter rain. The land might be called Beulah. The distant glimpse of its prospect refreshed the dying eye of Moses; and of all thine earthly territory, this is emphatically thy land, O Immanuel.

The Lost American Race.

Dr. De Haas, of Virginia, whose discovery of an inscription in one of the ancient mounds of the West, excited considerable attention in the archæological world a year or two ago, gave on Saturday evening, in the rooms of the Historical Society, the first of a series of lectures on the antiquities of America, as throwing light on the ancient inhabitants of this continent. He estimates that there are 100,000 tumuli within the United States. Their shape is very varied, and they are smaller and more numerous in the North than in the South. Their situation indicates that

they were built by an agricultural people: indeed they are generally most numerous in those portions of the Mississippi Valley which are now most numerously settled.

In the lake region of Wisconsin there are some which are in the form of animals. Most of these mounds are places of sepulture, and with the skeletons are sometimes found brass implements, and even pieces of cloth. Some mounds in the South and West have been and are being built by the Indians, but they are different from the ancient mounds in every respect. The ancient tumuli are never found on the first terrace of the rivers, which Dr. De Haas supposed to prove that they were built before the rivers had cut their present channels.—He divides them into mounds of sepulture, of sacrifice, of worship, of observation, and of defence, besides miscellaneous. The mounds of sepulture rarely contain more than *two* skeletons, and are square or ellipsoid.

The mound at Grave Creek, Marshall county, Virginia, is unique. It is 70 feet high, by 800 in circumference, and covered with forest trees. It was opened in 1838, and in the center were found a male and female skeleton, in a small chamber constructed of wood and stone, with a passage out towards the northeast. On one of the skeletons were four copper bracelets, and a small stone pebble, containing the inscription which has excited so much attention, was lying near by.

He drew a comparison between the tumuli raised by all the ancient inhabitants of the Eastern continent and those of this, and he finds nearly every variety upon this continent which we know were built upon the other. The mounds of sacrifice are raised platforms. Dr. De Haas exhibited a large number of articles which he had found in altar mounds. In some of these charred skeletons are found, which suggest human burnt-offerings; one such skeleton had its skull fractured, so much so as to produce death. The guard mounds rarely contain any remains; their position indicates their character.

Mounds of observation command most of the valley of the Mississippi, and probably served for a fire telegraph. The temple mounds stand within inclosures, and contain no remains. Mounds have been thrown up by the Indians for defence, and for refuge in inundation.—So, also, the Indians pile up heaps of stone over their dead. Occasionally circles of stone are found about the back of these mounds, reminding us of the Druidical circles. They are most frequent in Yucatan. There appear to have been four methods of interment by this ancient race. First, in a chamber in the center of a mound, stretched from east to west, with copper ornaments accompanying the body; second, by folding the body in a small stone coffin; third, by incineration, the ashes being placed in earthenware urns, and fourth, by general sepulture, which was probably done only after the general slaughter of a battle—*N. Y. Tribune.*

Practical Truisms.

- Avoid all kinds of vanity.
- Make no one in company feel his inferiority.
- Be not witty at another's expense.
- Never whisper in company.
- Look not over another when writing or reading.
- Hum no tunes in company, nor be in any way noisy.
- Never belch at the table, or in company, which is a filthy and disgusting habit.
- No lady will employ her fingers in place of a pocket-handkerchief.
- Eat not too fast nor too slow.
- Spit not on the floor or carpet.
- Hold no indelicate discourse.
- Avoid odd habits.
- Lose no time in transacting business.
- Indulge not in laziness.
- Be not frivolous.
- Study dignified and pleasing manners.
- Be not envious.
- Show no hastiness of temper.
- Never interrupt a conversation, unless accompanied by an apology.
- Tell no stories.

FROM SR. M. BUSH.

BRO. MARSH: I am happy to acknowledge the regular receipt of the *Expositor*, which helps very much to cheer me in my lonely situation. I have been here three years, and have heard but one Gospel sermon. Bro. Hoyt called here on his return from the Le Roy Conference, and spake one evening.

I think there are some here who would understand and obey the truth, if it were laid before them: I often think of some of our dear brethren and sisters who are located where they have the privilege of hearing the word preached, and of partaking of the emblems of a crucified and risen Savior. If such could only realize the hungry and lonely feelings of the scattered ones, and their anxiety to have neighbors learn the truth, that they might go up together to the house of the Lord, I think they would be willing to contribute all in their power to the great work of having a people prepared for the Lord. Remember the word, "They that turn many to righteousness, shall shine as the stars forever and ever."

MARY BUSH.

Vermontville, Mich, Jan. 30, 1859.

FROM BRO. J. HULL.

DEAR BRETHREN: My sorrows and afflictions are heightened by the "King of Terrors," who entered my house on the 30th inst., and took from me the companion of my youth, and of many hardships and sore trials. She has seen me dead, as many thought,—has worked and toiled with and for me. She has been the mother of 16 children, 7 of whom she has joined me in mourning their loss in infancy: the rest we have endeavored to raise in the nurture and admonition of the Lord.

But she is gone! A weeping family remains. But they sorrow not as those without hope, for she died in the full assurance of faith, believing she would have but a short time to rest: when about to depart, she called her family to her, and talked with them one by one, requesting them to be *faithful* and *true*,

and by patient continuance in right doing, (which she had always taught them,) seek eternal life in the Kingdom of God: and thus she exhorted them till strength failed.

The disease of which my wife died, was Ovarian Dropsy. She was a great sufferer, and bore all with Christian fortitude. She received the best aid of her beloved children,—of skilled physicians, and the kind attentions of sympathizing neighbors.

The funeral was largely attended, and was indeed a solemn time. The prayers of the saints are invoked for those in affliction.

JAMES HULL.

Russiaville, Ind., Jan. 31, 1859.

WHAT A WASTE.—A British statesman publicly declared that the cost of the Russian war for a single year was \$250,000,000. In order adequately to comprehend the amount thus employed for human destruction, consider what it could have done if expended for the benefit of mankind. It would build 5,000 churches, at a cost of \$5,000 each; 5,000 school houses at \$2,000 each; 5,000 Mechanic's Institutes at \$5,000 each; 5,000 Public Libraries at \$4,000 each; 5,000 Reformatories for younger criminals, at \$5,000 each; 5,000 public bath and wash houses at \$5,000; 20,000 life boats at \$500; 50,000 houses for the laboring poor at \$500; and leave \$105,000,000 for foreign missions, Bible, tract, Sunday schools, and orphan asylums.

HABITUAL COMMUNION WITH GOD.—The christian's fellowship with God is rather a habit than a rapture. He is a pilgrim, who has the habit of looking forward to the light before him; he has the habit of not looking back; he has the habit of walking steadily in the way whatever be the weather, and whatever the load. These are his habits, and the Lord of the way is his Guide, Protector, Friend and Felicity.—*Cecil*.

"Not to return a benefit is the greater sin, but not to confer it is the earlier."

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., MARCH 1, 1859.

Springwater Meeting.

On our arrival at Springwater Station, Bro. A. Wiley conveyed us to his house, about half a mile distant, and after a short stay there, he conducted us to the Christian Chapel, a few miles from his dwelling, where we had the privilege of addressing a well-filled house of very attentive hearers, on the literal principles of Biblical exegesis, and we feel very confident that our labor of nearly two hours was not in vain.

We were happy to meet Bro. C. F. Sweet at this meeting, and to hear his voice in the congregation in vindication of the truths which we had imparted to the people. Could he, or some other equally efficient minister of the Gospel, labor in that place, a suitable length of time, we doubt not that the cause of Bible truth would have secured to it a goodly number of bold and worthy advocates.

Bro. Sweet and ourself were well provided for during the night at Bro. Hudson's, who has been an active justice of the peace in that place, if we mistake not, over *thirty years*. And according to the knowledge we obtained of his official character, it has ever been his object to make peace among his neighbors, instead of inducing them to settle their differences in a legal manner, or by an appeal to the law. Hence he has been a peace officer, an honor to his station, and a blessing to the community around him. It is a rare thing to find such officers in this unrighteous age, but in the age to come, when "a king shall reign in righteousness, and princes shall rule in judgment," (Isa. xxxii. 1,) we are assured that God will make the officers of his government "peace:"—they will be peacemakers indeed. Isa. lx. 17.

We next ascended one of the many lofty hills, or more properly, mountains, of Springwater, to an elevation of perhaps 1,200 feet, where we received the hospital-

ities of Bro. and Sr. Morris, who, as they informed us, have been very successful in their treatment of cancers and all scrofulous complaints. They say they have permanently cured a number of cancers, some of which had been given up as incurable by other physicians. They profess to have found a remedy for this terrible disease, which accomplishes the desirable object without pain to the patient; their chief reliance, we believe, is, in purifying the blood, and the application of a mild plaster. Should any one wish to consult them, they can address,—L. MORRIS,—Springwater, N. Y.

We next proceeded to East Springwater Valley, where we found a good sized school-house full of people, who had assembled to hear the Word, as taught by us believers in the literal reign of Christ on the earth. As our meetings were continued, the number of hearers increased, until Sunday, the house was packed full on the seats, writing desks, and in every vacant space in the room. Notwithstanding this crowded mass of men, women and children, and some infants, the best of order was preserved, and marked attention paid to a good discourse from Bro. G. A. Hendrix, and one from the writer. These two discourses, an intermission of 30 minutes, and the Communion, occupied not far from five hours,—yet such was the interest of the people, that a large number of them did not leave the house during this long time. Besides contributing liberally for the expenses of the meeting, they also did something commendable towards sustaining Bro. C. F. Sweet in his evangelical labors. Finally, we are happy to say that to all appearances, the precious cause of Bible truth is gaining ground in Springwater.

It was truly refreshing at this meeting to renew our christian friendship, with old and tried friends, too numerous to mention in this communication: we cannot, however, omit to name Elder G. A. Hendrix, who is yet a member of the "Christian" church. We became acquainted with him more than a quarter of a century ago, and we are not aware that anything has

ever transpired to mar our christian union. Bro. H. has ever sustained a character above impeachment, and has been an able and fearless defender of the truth, as he has understood it. His whole soul is now in the good work in which we are engaged, and he is doing what he can for the salvation of his fellow men, in Hornby, N. Y., where he resides, and the adjacent country.

Sunday afternoon we took our leave of the friends at Springwater, Bra. Hendrick and Sweet remaining—the latter expecting to speak to the people in the evening: the result of the meeting we have not heard, but presume the house as usual was full of attentive and interested hearers of the word preached on the occasion.

Threatened War in Europe.

The following editorial remarks, which we copy from the *New York Herald* for Feb. 19th, will show in what light discerning political men understand the present threatening aspect of European affairs.—The writer says,

"We have received our mails by the steamship America to the 29th, and one week's later advices from Europe by the telegraph from St. Johns. The aspect of affairs there shows not only that a general war on the Continent is imminent, but from a wide generalization of the state of popular and political fermentation, it would seem as though the *last days* of the European dynasties are approaching.

"The present signs are more immediately those of international war, but the very causes that threaten to produce this, are of deeper origin than simple international quarrels. Ostensibly the motive is the necessity of reform, in a liberal sense in Italy; but it is not in Italy alone that the reform question is agitated. The British Parliament, which has just met, must discuss, in the face of all Europe, the reform measures which are to be presented by Bright and others. France burns through every vein and artery for it, while Louis Napoleon lives in constant apprehension

of assassination by an Italian hand on one side, and on the other the necessity of removing all anxiety at home in regard to industrial prosperity, and giving play to the aspirations of French liberalism beyond the borders of the Empire.

"Italy is confessed on all sides, except by Austria, to be a perfect pest house of corruption and oppression which must be purified. The Prussian Parliament is in session, with such an immense liberal majority in the popular branch of it, that the Poinco Regent has become alarmed, and receded from the liberal policy he had initiated; the German principalities are filled with political Unitarians longing for German unity; Austria, threatened on the side of her Italian possessions, finds Galicia and Hungary in a state of popular ferment that requires an increase of 80,000 men to her forces there; and in Russia the question of the emancipation of the serfs has given rise to the idea of a convocation of the States General of the Empire which must eventually fructify. Everywhere the great reform movement underlies the present agitation of Europe, and the press of every country on its western shore, keeping a guarded silence on the requirements of reform at home, universally admit its necessity in some of the other countries, while all concur in denouncing the present condition of Italy as one which is repugnant to civilization and humanity.

"On the surface of this great popular agitation, lie the signs of international war pressed into notice by some of the rulers in order to lead the public mind from dwelling on home evils. First among these is Louis Napoleon, seeking to found an absolute dynasty, and to be the arbiter of Europe, by flattering and cheating its democratic elements. But there are other dynasties which see that their only hope of safety lies in being able to arouse the feelings of national pride and international hatreds to such a pitch as to induce them to forget the home evils under which each nation labors. This has multiplied the indications of war in Europe greatly during

the fortnight we have under review. Parliament has opened in England, and the Queen's speech is ominously silent on the Italian question; the money centers everywhere are nervously sensitive, and fluctuations of all the public funds are extreme; military preparations of all kinds are continued with great activity in England, France, Sardinia and Austria; a camp is being formed at Toulon, and baking establishments are kept at work night and day; the French and Russian squadrons in the Mediterranean are to be largely increased; Victor Emmanuel has called upon the great Powers to save Piedmont from the Austrian pressure which is warring indirectly with Sardinian interests, and her constitutional independence; Austria has increased her garrisons in the towns of Italy to an overpowering proportion with the Italian troops—has 80,000 men on the banks of the Ticino, in front of the Sardinian troops, and doggedly resists all reform in Italy; the Russian press, lately so peaceful in its prognostications, — now breathes of war on every side, and that of England holds a markedly significant tone towards 'the arbitrary and dictatorial conduct of Franco,' and the wicked pertinacity of Austrian protection in Italy 'of things notoriously full of corruption and oppression.' In connection with these things it is worth while to remember how exactly Louis Napoleon has followed the traditions of the first Empire, and that Italy was the scene of the first Napoleon's glories, and Austria the victim.

"Such is the present state of affairs in Europe, and the condition of things which surround its egotistical dynasties, having three millions of brutal soldiers under pay, who must have work, spoil and promotion abroad to prevent them from fraternizing with the oppressed people at home. They indicate that a mighty change is coming; but whether that change be a general war or a general revolution is the question.—The year of wonders, 1848, was preceded by a reform discussion in England, and was hastened by the parading of Charles Bonaparte, Prince of Canino, through the towns

of Italy in his uniform as an officer of the National Guard of Franco, haranguing the people in their *cafes* and piazzas. Reform in England is again under discussion, and Bonapartist aims are again mixed up with Italian agitation. But there is one great fact that shows where all this popular ferment tends, whatever may be the immediate form which it takes. The European press already complains of the evil influence exercised by the present disputes upon the increasing necessities of international commerce. People are beginning to comprehend the great fact that the selfish interests and dynastic ambitions of the governing families of Europe are detrimental to the natural and commercial development of national and international interests. Political economy is rapidly and steadily mining the foundations of thrones built upon family claims to rule, and they must all, sooner or later, fall.—When all begin to talk of the necessity of their neighbor's reform, it is a certain evidence that a change is coming. This change may begin with a war, but it will end with a revolution that will sweep away every throne in Europe."

Mark the expressions in the foregoing article, viz.: "It would seem as though the last days of the European dynasties are approaching"—"a mighty change is coming"—"that will sweep away every throne in Europe."

This language, inspired by the nature and knowledge of the case, is prophetic, and will have a literal fulfillment, though in a different manner from what the writer expects. Instead of this 'mighty change' being wholly brought about by political and military agencies, and resulting in the triumph of the principles of civil liberty over the nations of the earth,—it will be effected in its consummation by Christ at his coming, and will result in the establishment of his righteous reign over the earth. This glorious state of things, however, will be preceded by the "war of the great day of God Almighty," which to all appearances, is on the eve of its commencement: it may, however, be delayed

a short time. Let us wait, and be ready for it when it shall begin.

We subjoin in connection the latest intelligence up to the time of writing, London, Feb. 5:—

The *Daily News* argues from the remarks of the Premier and Chancellor of the Exchequer, that the position of foreign affairs is most critical.

Ministers are unable to furnish authoritative explanations respecting the intention of the French Emperor. It is felt more clearly than ever that the preservation of peace depends upon the will of one individual.

The *Times* city article says, *The conviction is that war is intended to be provoked.*

Discussions in Parliament have had a very discouraging effect, which was greatly aggravated by the announcement of the attempt of Sardinia to make a loan, and the Imperial pamphlet on Italy.

All other city journals are also speculating on the War question. The *Times* says in its leading editorial, The torch of fire but once lighted, no one can tell where it will be quenched. To England there seems but one duty, that of saying energetically that without war or any other disturbance of the general peace of Europe, Italy shall be free.

In another part of the city article, the *Times* says. It is presumed the Sardinian loan is intended to be raised at Tunis, but if that be impracticable, then at Paris, under French guarantee. In London it would be scarcely entertained for a moment.

The fall in 5 Per Cents since the 1st of January, has already been equal to nearly 10 per cent.

Advices by telegraph state that fighting has commenced in Montenegro. The Russians had been repulsed in the attempt to take the town of Ghelndjik on the Circassian coast.

Tell no stories.

Avoid hackneyed expressions.

Make no digressions.

Hold no one by the button when talking.

Pre-requisites to Baptism.

(Continued.)

BRO. MARSH: Your response to my second article is before me, in which you urge the following objections to the positions therein taken.

1. My conclusions are all inferential,—

2. All the churches and the editor and correspondents of the *Expositor* believe substantially the same; therefore all my labor and proof in the above-named article is superfluous and

3. That I am guilty of the same thing I charge against others, viz.: separating the Gospel.

1. Will Bro. M. give us an example in reference to what kind of testimony he considers *positive*? Is 1 Cor. xv. 3, positive testimony that the *death, burial and resurrection* of Christ are pre-requisites to baptism? Does it read so in so many words? Is anything said about *baptism* or pre-requisites? Is anything said about the "name" of "*the Son of God*?" I refer to your remarks under your third head.—Are not these inferences? Conclusions of your own reasoning? But,

2. Am I to understand by your endorsements of the position I labored to demonstrate in the foregoing article, (i. e. that faith in the Son of God embraces all his offices,) that you and all the churches predicate your faith upon inferential testimony? Or, do you mean that I was unfortunate in the selection of my proof texts, and introduced inferential testimony when by a more careful analysis of Holy Writ, I might have found abundance of positive testimony? If so, will you be so kind as to favor me with your *positive testimony*? But,—

3. Do you mean what you say, when you deny most emphatically (and challenge the evidence) the charge implied in my article, that you are guilty of separating the offices of Christ? If so, there is no issue between us. In your former articles, in the *Expositor*, you urge faith in Christ as a pre-requisite to baptism. Now, Bro. M., if by faith in Christ, (i. e. Anointed,) you

embrace all his offices, then why have you taken issue with me? For this is all I have urged. If you do not separate his offices, then you preach Christ as the promised king; and require faith in his kingly offices as a pre-requisite to baptism. Have you any stronger evidence than I have adduced to prove that saving faith in the Son of God embraces all his offices?

If you have, let your light shine before the world, and do not find fault with my evidence because it is weaker than your own, and all the churches besides.

You will allow me at least childish ignorance, I suppose, which is always ready to learn from the experience of others.

But, sir, I apprehend that your real sentiments do not embrace any (much less all) of the offices of the Son of God as a pre-requisite to baptism. I will give your own language in which you seemingly present the death, burial and resurrection of the Son of God as embracing in its wide range the whole Gospel. "Let us teach a whole Gospel as well as a whole Savior, in the order in which they are taught in the Bible, placing baptism where it belongs,—not where the subject is so perfected in knowledge (do you require knowledge at all, in any degree, in the offices of the Son of God as a pre-requisite to baptism?) and faith as to qualify him to graduate, but in his childish ignorance, before he enters the school of Christ, when he has learned sufficient concerning him to be induced to become his disciple, and be baptized into his death, and resurrection, and *name*,—which is the *Son of God*."

1. Do the death, burial and resurrection of the Son of God embrace *the whole gospel in kind*, and faith in these facts a *perfect faith* in the whole gospel in kind?

2. Do these *three facts* embrace *any* of the *offices* of the Son of God? If so,—which? Or, if they do include any of his *offices*, then do you not separate the Son of God from his offices, and instead of requiring faith (*even childish faith*) in all offices, you do not require faith in any of them before baptism.

3. Why do you leave out the term, Christ (1 Cor. xv. 3.), and substitute the phrase, "*name of the Son of God*"? Is it because you wish to avert the charge of separating his offices? But sir, you cannot thus cover up the inevitable conclusion growing out of your denial. I will give the language of the Apostle Paul, and we shall see whether he does, or does not embrace one of his offices.

"For I delivered unto you first of all (or among the first things, as will be demonstrated in due time) that which I also received, how that *Christ* died," &c.

In the foregoing quotation Paul introduces the three articles of Bro. M.'s faith before baptism (as the only pre-requisites) in connection with *one* of the *offices* of the Son of God; and Bro. M. does not separate his offices, therefore his favorite text proves, by his own admission, all I have claimed in my articles.

Here we may meet, as we did at Crane's Grove, and unite upon the "*broad and exalted view of the whole gospel*."

4. Can you point out, in all my application of Scripture, a more palpable instance of inferring my conclusion, instead of reading it out in so many words from the text, than your version of 1 Cor. xv. 3. The text does not say a single word in reference to the pre-requisites to baptism, the *Son of God*, or *his name*. You deny me the right of comparing Scripture with Scripture in reference to the same theme. Compare Acts viii. 12, with 1 Cor. xv. 3, and let the Bible answer which infers his conclusions.

J. M. STEPHENSON.

Eureka, Wis., Feb. 7, 1859.

REPLY TO BRO. STEPHENSON.

Positive Testimony.—"There is but one God the Father."—1 Cor. viii. 6.

"Thou art the Christ, the Son of the living God."—Matt. xvi. 16.

"The first man is of the earth, earthy."—1 Cor. xv. 47.

"The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter i. 25.

"For I am not ashamed of the gospel of

Christ: for it is the power of God unto salvation to every one that believeth."—Rom. i. 16.

"And they went down into the water, both Philip and the eunuch; and he baptized him." Acts viii. 38.

"The dead shall be raised incorruptible."—1 Cor xv. 52.

"We shall reign on the earth."—Rev. v. 10.

A volume of similar examples might be given, but this must suffice for the present occasion. The testimony is plain and positive in the form in which it is given in the respective passages where it occurs.—It needs no change, addition or subtraction to constitute it the *suro* basis of faith in the several points of doctrine named; but this kind of positive evidence is not the whole basis of Christian faith—or in other words, that basis is not given by any one of the inspired writers in a specific form, as the doctrines of men are laid down in their creeds, in article *one, two, &c.*—but the great foundation truths which constitute the basis of true faith, are interspersed in plain words throughout the whole Bible, and are just as literal and positive in their import and testimony, as they would be were they divested of all figures, and given in the form of a certain number of plainly stated articles of faith. A few examples will illustrate this point.

There is but one (1 Cor. viii. 6) eternal, immortal, invisible, only wise, (1 Tim. i. 17) unchangeable (Mal. iii. 6) God of truth (Deut. xxxiii. 4,) and love, 1 John iii. 8.

Jesus is the Christ, the Son of God,—John xx. 31, our Savior, (Titus i. 4,) prophet, (Acts iii. 22.) priest, (Heb. ii. 17) mediator, (1 Tim. ii. 5,) and King.—Rev. xix. 16.

Adam was formed of the dust of the earth.—Gen. ii. 7,—a natural, 1 Cor. xv. 46—mortal corruptible, verse 53—living soul. Verse 45. Gen. ii. 7.

He that believeth—Mark xvi. 16,—with all the heart—Acts viii. 37; Rom. x. 9—the gospel of God—Rom. i. 1—of Christ,—verse 16—of the death and resurrection of Christ, or of the cross—Acts xiii. 32,

33; 1 Cor. i. 17, 18, 23, 24; xv. 1-11—and all the other names by which the one gospel, the word of God—1 Peter i. 25—is called, repents of his sins,—Acts ii. 38—is baptized into Christ,—Rom. vi. 3,—continues steadfast in the apostle's doctrine,—verse 42; 2 Peter i. 1-11,—having the spirit of Christ—Rom. viii. 11,—shall be saved, or have eternal life, Mark xvi. 16.

The dead in Christ shall—1 Thess. iv. 26,—be raised incorruptible,—1 Cor. xv. 52—at the coming of Christ, verse 23.

We shall reign with Christ a thousand years—Rev. xx. 4—on the the earth. Rev. v. 10.

We will now give a few examples where conclusive inferential testimony may be obtained by comparing Scripture with a standard of positive evidence.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Rom. i. 16. This is the standard by which we will compare the following text. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." 1 Cor. i. 18. Hence to preach the cross is to preach the gospel of Christ; for both are the power of God unto salvation.

The standard. "For Christ sent me not to baptize, but to preach the gospel."—1 Cor. i. 17. Compare verse 23, "But we preach Christ crucified." Therefore to preach Christ crucified, is to preach the gospel.

The Standard.—"And I brethren, when I came to you, I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God."—1 Cor. iii.—This testimony is the gospel previously named, which Paul was sent to preach,—with which compare the next verse, "For I determined not to know anything among you, save Jesus Christ, and him crucified." Hence to preach Jesus Christ and him crucified, is to declare the testimony or preach the gospel of God.

The standard. "Go ye into all the world and preach the gospel."—Mark xvi. 16.—Compare Acts x. 34-44, "Then Peter opened his mouth, and said, Of a truth I per-

ceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ;—he is Lord of all;—that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the holy ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree.—Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the holy ghost fell on all them which heard the word."

Peter preached "the word" or gospel on this occasion, as he and the other apostles were commanded to preach it in the commission given in Mark xvi. 16. Hence, we may lawfully infer that the proclamation of the cheering facts that God had anointed Jesus of Nazareth, the good which he did, that God was with him, his being slain and hanged on a tree, and raised from the dead the third day, is the gospel

Other points in Bro. Stephenson's article are omitted for a future time, as pressing duties demand our present attention. Let the foregoing rules relative to the nature of testimony, be carefully studied and we think there will be no occasion for us to correct the mistakes of those who differ from us on this subject; for a correct understanding of the truth will correct them.

Jewish Emancipation.

"The report of Prince Napoleon concerning the appointment of Jews to the Council General of Algeria, and the Imperial decree which it called forth, are, next to the admission of Jews into the British Parliament, the most important steps recently taken toward the emancipation of that race. The line of demarcation separating the Jews from the rest of the population, is nowhere so faint as in France,—where, for some time past Jews have been allowed to occupy the most important political posts, and are found at the head of banking and mercantile houses, while some of them have achieved great names in the departments of law and physic. In the army and navy alone their names do not figure. The Code Napoleon recognizes no distinction between the Frenchman proper and the Jews born in France."

Nothing is more remarkable in human history than the persecutions of the Jews. The student searches vainly for an adequate reason for the fact—the malignity and persistency of their enemies being limited by no clime or religious persuasion.—He feels almost forced to refer it to that class of effects in human history, which have no nearer visible cause than the will or fiat of the Almighty. With awe he reads the alternatives, and their fearful sanctions, which in ancient days were proposed to this chosen people.

He follows their history, and trembles at the reiterated denunciations which, by the mouth of His Prophets, the long-suffering God poured out against their sins. Again and again were they carried into captivity; again and again, pitying them—"as a father pitieth his children," God inclined his ear to their repentance and their prayer, and brought them back. At length "He sent unto them his Son, saying, they will reverence my Son." But when they saw him, "they cast him out of the vineyard and killed him." Finally, in addition to all the curses of the law, imprecating upon themselves that "sorer punishment" of those who have "trodden under

foot the Son of God," crying, "His blood be upon us, and upon our children."

Devoutly tracing the finger of God in the history of this peculiar people, the observer now sees unmistakable signs of a change. The causeless and inexplicable barriers which hitherto have separated them from other men, are crumbling away. Civil and social disabilities are being abrogated. The curse is lifting! May we not hope that "the day of His redeemed is come?" That the removal or alleviation of those disabilities, which have been themselves an insuperable hindrance to the advancement and christianizing of the Jews, and for that reason have argued so mysteriously the unrelenting curse of God, is an indication that the long night of doom and darkness is soon to be dispelled?

What a motive to pray for the Jews! Among their most unrelenting persecutors have been christian sects, impelled by what spirit—who can tell? It was not that of their Master, who said, in the agony of the cross, "Father, forgive them, for they know not what they do!" Let us repair the unchristian retaliation which has hunted them so long. "Pray for the peace of Jerusalem, *They shall prosper that love thee!*"—*Christian Era.*

Ominous Signs.

From recent accounts received from Europe, the political heavens are portentous of a dreadful storm ere long. The clouds are gathering fast, and the gloom is thickening. Already the low murmur of distant thunder is heard. It is probable that Italy will be the point where the full force of the storm will at first be felt; but from thence it will go forth with whirlwind power till it has swept over all the nations of Continental Europe. Let all believers in the Gospel of the Kingdom be on the look out. These signs are indicative of the near approach of the Son of man, and "the fulfillment of all things spoken by the holy Prophets since the world began." Whilst others are in darkness, let us take the salutary advice of our Lord in reference to these times: "Take heed to yourselves,

lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.—Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—*Gospel Banner.*

Waymarks—No. 7.

Oct. 9th.—I spent with the brethren at Orangeport, and spoke to them on the subject of *election and predestination*. On Monday, the 10th went to Pelham, C. W. There I continued to preach the word for a week, and it became a manifest truth, that "the gospel is the power of God unto the salvation of all that believe;"—and as opportunity was given for penitent sinners to manifest their desire to obey the gospel in baptism, 4 arose to do so. Among them was a member of the M. E. church, and by the way, a person of considerable mind, and consequent influence with her associates. To leave these, I suppose, was thought to be too much for "*flesh and blood*;"—for I was occupying the M. E. meeting-house, and sometimes two or three of their ministers were my hearers, and to have one of their prominent members arise before them to signify a desire, as a penitent and believing sinner, to obey that ordinance instituted by Jesus, and preached by Paul, (Gal. iii. 27,) as the means of inducting into Christ, and the *church of God*, and of rendering one a fellow-citizen with the saints, and an heir to the blessings of Abraham, which were to come upon the Gentiles through Jesus Christ (Gal. iii. 14,) was a reflection on their whole fraternity as anti-gospel and chaff, compared with wheat, or the true Gospel.

The passions of one of those ministers being no longer within the control of truth or reason, he roared out to the audience that the next evening he would expose me as a false teacher, and show the people why the devil had sent me

there. I replied, "*every tree is known by its fruits*"

The next evening I was gratified in finding a large audience, among whom were the three Methodist ministers. I saw that they thought their craft was in danger, so I chose for my text, Matt. xxv. 46, and spoke full two hours on the nature of future punishment, after which some remarks were made by this boasting champion, in support of the worship of his dogmas, &c. An appointment was then made for the Methodist preaching the next evening which was evidently done to break up our meeting.

Bro. Stevens, the pastor of the church of God in Pelham, then made an appointment for me the evening after, but was told that the Methodists were going to commence a protracted meeting in the house, to continue for some time. I then told the congregation that I would return home. At this they seemed very much disconcerted; to find us all for *peace*, as far as possible *without a compromise of truth*; for it evidently appeared that they were seeking an occasion to shut us out of the house, and some whose money had been invested in the erection of the same. So we left them, all three of the ministers giving me to all appearance, the friendly hand, and a hearty "*good-bye.*" But their sincerity is known by them and the Searcher of hearts.

The next morning we all met at the water-side, where Bro. S. baptized two more willing souls; making in all five, as the result of our labors. The presence of the Lord was with us, and a deep impression was made on the minds of some present. As I was about leaving for home; one young lady, being deeply impressed with a sense of her duty to obey God's requirements, as I gave her my hand to say adieu, she burst into a flood of tears; and even wept aloud, I asked her if she would promise to obey the Lord and be his disciple? But her heart was full that she could not utter a word. I told her not to neglect the obedience of Christ, and thus peril her eternal welfare. I left, praying in my

heart she might not only *hear* the word of God but *do* it; that she might reap the blessing of salvation from Jehovah as her eternal reward. And it gives me pleasure to say that a few weeks after our beloved brother Stevens and laborer had the satisfaction of baptizing her and her brother also, a promising young man who we hope may prove an honor to the cause in that place.

I arrived at home after an absence of 5 or 6 weeks, 18 good souls having put on Christ in baptism, in the time.

Next I took a trip south as far as Willing, Allegany co., N. Y., but as this has been reported by brother E. I. Rogers, in his report of the Conference there, I will pass it by. Returning, I filled my appointments at Orangeport and Eagle Harbor, and thence to Clarence Hollow, and preached 9 discourses on the faith of the Gospel and its obedience. I spoke in the Disciple church, the minister, Eld Bartlett attended and seemed very free and courteous.

While at Clarence, Erie co., N. Y., I had the pleasure of having for hearers not only the Disciple minister but the Methodist and Presbyterian. What may be the result I may not now define; but will say that their conduct to a stranger was indeed very different from that of the clergymen at Pelham, C. W. The Methodist minister invited me to his house, and we talked freely on various points of doctrine, wherein we differed, but all in the spirit of forbearance. I told him he was an exception to the generality of his class. "Ah!" said he, "I have no desire to drive a man farther from me because we differ." How much better would it be for the cause of God, were all ministers, and all *men* to act on this noble principle. Yea, verily, even some among ourselves,—whose hearts unsubdued by the genial influence of love divine, causes their mouths to give utterance to hard, censorious and denunciatory remarks relative to those that peradventure they may envy, because of their amiability of character, and the kind, yet uncompromising manner in which they handle the word of God.

My brethren, these things *ought not so to be*. Let us cease, then to *bless God and curse his image*, all with the same breath, though we may not all see alike in every particular; even in what constitutes fitness for baptism. On this subject, some seem to consider themselves a complete embodiment of infinite wisdom, and that their *ipse dixit* no one should presume to question; yet they manifest not the mild and gentle disposition of one who has by constant watchfulness and prayer observed the model perfection of his glorious Redeemer and reduced them to practice, but they dare to trifle with the authority of God and of Christ, by continually violating his law, which commands an unfeigned love to all the brethren, in Jesus, even unto *death*, if need be, rather than prove a traitor to Christ, and an enemy of his brother. Will our brethren who manifest so much tenacity about the pre-requisites to baptism, write a scriptural article giving chapter and verse, and show *how little* a man may comprehend and do of the gospel, and yet it be the power of God unto salvation? When this is done, the pre-requisites to a valid baptism will be defined, and not till then, in my humble judgment.

After leaving Clarence, I drove to Orangeport, through a severe storm, on account of which my appointment was taken up. I then returned home and filled my appointment at Eagle Harbor, and then went to Darien city, whence I continued 10 days, and spoke the word to good effect, I think; at least, good indications were manifested; but as Bro. B. C. Simons has noticed the meeting, I pass it by without further notice, except that a Methodist clergyman gave good attention to most of my discourses, in order, as he said, in an article in the *Advocate*, a Methodist paper of Buffalo, "that he might be the better prepared to oppose the error." He says, in reporting my remarks:—

"And he gave him (Abraham) none inheritance in it, no, not so much as to set his foot on—yet he promised he would give it to him for a possession—and to his seed after him." Here, said

the speaker, the evidence is brought to a focal point, and cannot be resisted; it is overpowering demonstration. He said his congregation had all got to take sides before they left the house. You cannot get around it. I shall hang you all up on three horns; all of you who believe the word of God, and you may take your choice. 'Either St. Stephen *lied*, or God has *perjured himself*;—(swore false) or he will *raise up Abraham* in the resurrection, and give him the *possession of the land of Canaan!*' So we all went away from the church that evening hung up on these three horns, according to the *opinion and logic* of the speaker. The next day being the Sabbath, I chose for my Scripture lesson the *seventh* chapter of Acts, and made some comments as I read it. In commenting on the 5th verse, I remarked, 'The speaker last evening did not hang *me up* on any of his horns, for I did not believe Stephen had *lied*, nor that God had *perjured Himself*, neither did I believe that God would raise up Abraham in the resurrection, and give him the Land of Canaan, I believed God had fulfilled his *promise*, and his *oath* to Abraham and his descendants.'

The above needs no comment in the minds of those who know the Scriptures. This clergyman says, "he was not hung up on either of these three horns;" but it seems to me he must see the contradiction of his own words, and also how they contradicted Stephen. He says he believes Stephen spoke the truth, but Stephen says, God *did promise* and *did not* give Abraham a foot of the promised land! Hence the promise is yet to be fulfilled. Mr. Ripley says he believes God *did* give Abraham all he promised him, still he believes *Stephen tells the truth!* Now, is he not a philosopher from whom we may expect some wonderful exhibition of mental phenomena! One would think so from what is manifest in the above criticism.

More anon.

C. F. SWEET.

"Praise God from whom all blessings flow."

(Original.)

God never Forgets.

When I feel I am forgotten,
By some I've loved in vain,
And the sad thought comes like madness,
To my lone and weary brain;
And when the heart is sorrowing,
O'er neglect of earth's cold friends,
I then feel God ne'er forsaketh,
But remembers to the end.

When the heart is sad and lonely,
And all hope seems crushed and gone,
God ne'er forgets, but ever sends,
A heart-cheering blessing down—
When our fondest dreams are driven,
Like leaves in the autumn air,
God never turns a deafened ear,
If on Him we cast our care.

Tho' from those we've loved the fondest,
We're parted by the cold tomb,
And all the joys around us seem
To die 'ere they reach their bloom,
Still God's eye ne'er slumbereth,
But watcheth with tender care,
And Ho who sooth a sparrow fall,
Can hear the faintest prayer.

Ieruel is not forgotten,
Tho' in sadness still they weep;
God hath said, Judah shall return,
And Ho will this promise keep!
If earth's foundations can be told,
And heaven's expanse be known,
Then may Ho forgot—but not till then,—
What in his word he hath taught.

Jerusalem is remember'd still,
Though she lies in ruins now;
Her sons shall come round David's throne,
And to Christ their monarch bow.
No word hath he spoken for naught,
No promise given in vain,—
And thro' time end all eternity
God's word shall o'er remain.

MARY E. SWEETLAND.

Springfield, Mass., Jan. 24, 1859.

✍ The number of subscribers is on the gradual increase. This is encouraging. With a little more exertion on the part of our friends, the paper may be widely extended in its circulation.

In a church there should be Truth, Order, Freedom, Unity, and Equality.

✍ We commence, in this number of the *Expositor* sending bills of account to our subscribers who are owing *one dollar or more* for the paper, and hope they will be responded to by those concerned, by remitting the respective sums called for. We have patiently waited a long time for *some* of these dues, because we knew the times were hard, and we could get along and accommodate our friends by letting these dues remain in their hands. *We now really want our pay*, and hope each one who owes us will pay immediately. We shall be disappointed if they do not comply with this request, in *full*, or at least in *part*.

FROM BRO. J. WILSON.

BRO. MARSH: Please insert in your excellent paper a short note from an old friend. You have not forgotten your visit years ago at our place, where you baptized in our little Jordan. Since that time, we as a people have almost died a spiritual death. Near the end of last year, Bro. J. T. Ongley made us a visit, which was much blessed to us. Its effect was somewhat like Ezekiel's vision of the gathering the dry bones.

The last Lord's day we had Bro. Low from Fredonia with us in a two days' meeting. We celebrated the Lord's death—had about 40 communicants. I have not seen so good a prospect for building up the truth here as now, for several years. We have engaged Bro. Low half of the time after the 20th of next month.

My health is remarkably good, and was never better than it is now. I think I have got from my master Jesus, an answer to prayer, that he will let me go once more to Massachusetts, to the Wilbraham camp-meeting. I find that my earnings and close savings of fifty years' labor in the ministry will just about furnish me money enough to carry me there and back again. I shall then be left the rest of my life on the bare poles of charity, but it cannot be a long voyage from 82 years years, to the haven of rest. So I have concluded to use

up my little all, and trust God for the rest. If I need in future, he can give orders to some of his servants who live on his promises, for he has a great sum due him from all his tenants, and some of them are a little slack in paying up their back rents. They have put his property to their own use, and are rather straitened to pay their back arrearages.

I never had stronger desires for the prosperity of Zion than now. If some brother in any of those places on the rail road thinks it would be a privilege to the church for me to call and preach a little to them, if they will tell me where and with whom to stop, I will give notice when I will call on them.

The Lord will soon come, let us be ready. There is here now from Rochester in this county, a female sprout of about 15 or 16 years, lecturing, and I suppose she is out of the old nursery of spiritualism in Rochester. I was told she said she would not give a "fip" for as much of the blood of Christ for salvation, as she could bathe in! Such is the blasphemy of the present time! Horrible!

JONATHAN WILSON, *a Bibleite*.
Gerry, N. Y., Feb. 9, 1859.

FROM BRO. E. MILLER.

BRO. MARSH: I was in attendance at the Grand River Quarterly Conference in Paris last week. We had a good meeting. The different congregations in that section were well represented, and a general interest in the belief and practice of the truth was manifested. The cause has been materially advanced in that region since Bro. Crozier, Simonds and Hoyt have settled there, and is still, I think, advancing.—These brethren are still laboring in the good work. Bro. Crozier was to commence a debate with Dr. Alfred, on the "immortality of the soul," the first inst.: in the City of Grand Rapids. We expect good results from this.

Bro. Seymour and myself have spent some time together, in Watson, Allegan county; and in Tekonsha and Albion, Cal-


houn co. A good and extensive interest was excited in Watson, and demands only continued labor to secure a good harvest. At Tekonsha also the interest was good, and promises fruit, but not extensive, as at Watson.

We are doing what we can, and feel sure that our labor is not in vain in the Lord.

Yours, in the hope,

E. MILLER, JR.

Mendon, Mich., Feb. 5, 1859.

 Buddhism, which is the principal religion of China and Japan, numbers as its adherents, 520,000,900 of the human race; more than any other system on the face of the earth.

It is stated that there are 28 Jewish converts to the Christian faith in N. York, who meet every Sabbath. A periodical is published in New York, entitled *The Israelite Indeed*, which takes the ground that Jesus of Nazareth is "the true Messiah." A converted Jew lately stated in a Boston prayer-meeting, that he was led to investigate the Christian Scriptures by hearing Christians *pray* for the descendants of Abraham. He stated that 600 converted Jews are now preaching Christ.—*Ex Paper*.

SLAVE BREEDING IN TURKEY.—The Constantinople correspondent of *La Nord* says that since the Russians have had no fleet in the Black Sea, the Turkish Government openly favors the Circassian slave-trade, allowing the slaves to be landed on the northern shores of Asia Minor, where the local authorities furnish them with certificates that they are Turkish subjects;—after which they are taken to some of the ports frequented by the French, Austrian and Turkish steamers, who can not refuse to take passengers with personages *en regle*, and transport them wherever there may be a demand for them. While the correspondent—Mr. Tchihatcheff—was at Samsoun, Osman Pacha himself publicly purchased a young girl of Circassian merchants, provided with Turkish passports

Some 10 miles from Amasia is the village of Koutou, which is inhabited entirely, by Circassians, who make it a depot for their business. They do not confine themselves to receiving and selling girls born in Circassia, but are quite ready to take Circassians of both sexes, not for sale, but for breeding purposes. These they couple and give their offspring such physical and mental training as will best secure for the human article the highest prices known to the market. Some, of course, are trained for one purpose, some for another, and especial care is bestowed on those who seek a sale to the Sultan.

FROM BRO. R. WILLARD.

BRO. MARSH:—I have sometimes had a desire to contribute something to your excellent periodical, but conscious of my inability to do justice to any doctrinal subject, has induced me to remain in the back-ground, and leave the task for abler pens.

My apparent neutrality, however, seems on reflection somewhat condemnatory, inasmuch as it is demanded of all to let what light they have shine, and not put it under a bushel. I am always refreshed when I hear a brother or sister contend for the right, and announce their unwavering faith in the same. Advent brethren—"like angel's visits"—are few and far between; and it behooves them to stand up as beacons of the truth which they hold so dear. I think what we denominate Advent truth never looked more precious to me than at the present time; and the more I contrast it with orthodoxy the brighter it shines.

When I say Advent truth, I mean the cardinal truths of our holy religion, comprising life eternal in Christ only, and that obtained at the resurrection and not at death; the quiet sleep of the whole human family during their stay in *hades*; the soon coming of the Lord to raise the sleeping saints, and their induction into the everlasting kingdom, and their subsequent reign on the earth.

These are precious truths, and prove incentives to the true believer to press onward toward the mark of the prize,

wearing the yoke and bearing the cross, as good soldiers, knowing that the Captain of our salvation will bring us off conquerors through his grace.

Now, an inhabitation with the commonwealth of Israel is a great *desideratum*; the assembling of the saints comprising Jew and Gentile, at the resurrection of the just, constitutes no ordinary occasion. It seems to be a grand focal point, introductory to a new series of life, when for the first time we shall meet and greet the Patriarchs, the Prophets and the beloved Apostles, with Jesus in their midst as master of ceremonies and presiding elder. Who will be able to sketch the scene, compute the joy or count the trophies of a Savior's love?

If I understand the programme this meeting will be in the air, and in addition to all the children, a retinue of angels will be there, and among them Gabriel with his golden trumpet or the "trump of God." And will he be still? I think not! The voice of the Arch Angel and the trump of God will be heard like peals of thunder, and shall arouse from their long slumbers the departed ones, to hail the glad morning of a thousand years reign.

Is this a fictitious sketch, or does it lean on the arm of the prophecy?—1st Thes. iv. 16.

The promiscuous sleep of departed nations is another cardinal doctrine, the certainty of which I think need not be questioned, after a cursory investigation even, for it is plain on every page. This modern discovery of unconsciousness in death, very materially changes the aspect of the past and the future. It neutralizes the fond hopes, ignores the ardent prayers, and if true, will disappoint the expectant mass of believers in the morning of the resurrection; for instead of coming from heaven to their inheritance they must emerge from the tomb—"from among the dead."

O, how much anguish and misery has God averted, by placing the seal of death, and thereby suspending this *soul element* so much harped upon by the orthodoxy.

To me it is a happy reflection, that the promiscuous dead are in quiescent waiting for the last trump; and that the righteous will all come into their inheritance at the same time. This, to my own mind, is a fact well sustained; and greatly changes if true, the ostensible faith of christendom.

But, perhaps there is no controvertible point of greater moment than is comprised in the finale of the wicked. If orthodoxy could show the inherent immortality of the wicked; that death means torment; that everlasting, in every case means eternal, and these facts cognizant to the true christian, would it not greatly detract from his happiness? or, can it be supposed that the truly pious will be devoid of sympathy? In every point of view that we look at the subject of the orthodoxy of the day, we are constrained to exclaim with brother Dobney—"tremendous orthodoxy this!"

Warsaw, Ind. Feb. 15, 1859.

THE VESSELS OF THE JEWISH TEMPLE.

WHERE ARE THEY NOW?

The history of the hallowed relics of the Jewish ceremonial worship, down to the time of their removal to Rome, after the destruction of Jerusalem by Titus, is well known. Their onward history is somewhat obscure; but recent researches have thrown some scattered rays of light upon their fate.

We will take up the dropped thread of their story at the memorable era to which we have referred. At the close of the great triumph which was adjudged by the Senate to Vespasian and his son Titus conjointly, we find that the long procession of haughty victors and of drooping captives, closes at the beautiful temple of Jupiter Capitolinus. Josephus particularly mentions that the "golden candlestick," the "book of the law," and the "golden table," formed the most distinguished part of the spoils of prostrate Judea, on this her great day of humiliation. He also tells us that Vespasian afterwards deposited the "golden table" and the "candlestick" as the trophies which he most highly

prized, in the magnificent temple of peace, which was raised by himself as soon as the empire was in a state of repose; while "the Jews' law, and the purples belonging to the sanctuary, were lodged with great care and reverence in the palace." From the well-known *bas-relief* on the arch of Titus, an object of such deep interest to every thoughtful student of Scripture history, we obtain representations not only of the "candlestick" and of the "table of shewbread," but of the "silver trumpets" also—those hallowed instruments used only by the priests, which proclaimed the festivals, summoned the leaders of the people, gave forth the signal of battle, and sounded the note of retreat. To the Jew, this arch of Titus is a monument of most mournful meaning; and it is even said, that an outcast child of Abraham is *never* known to walk beneath that contemptuous record of his country's fall, and of his abandonment by Heaven! A little pathway may be distinguished sweeping round the arch, which has probably been trodden by many a weary exile, with downcast brow and with a drooping spirit.

And what is the next step in the homeless wanderings of these symbols of an extinct dispensation? All dedicated, as they had been, to the solemn worship of the one true God, we have seen them laid up in the heathen temple of peace, in Rome, the great metropolis of heathendom. But wars and rumors of wars are troubling the Roman world. Barbarian hurricanes, blowing from all the four winds of heaven, are sweeping over the land, blighting and blasting wherever their breath passes. And now Rome, so long the relentless scourge of nations, is herself smarting under the scorpion-whip of Genseric the Vandal. The Vandals, after revelling in the sunny vales of Spain, had crossed the blue waters of the Mediterranean, and swarmed, locust-like, along the coast of Africa. Carthage, the greatest city next to Rome in the western empire, is their's. It was not long before Genseric, as if rising to the spirit of the old rivalry of nations, and inheriting the

ancient hatreds together with the possession of the city, sailed from the port of Carthage on a new expedition against Rome. Rome falls, is plundered, and is defaced in the sweeping way which has made Vandalism a proverb amongst nations; and among the spoils which load his galleys to the water's edge, behold the seven branched "golden candlestick," the "table of shew-bread," and the remaining precious vessels of the temple service! This was in the year 455.

Here they remain, amidst the barbarian splendors of Gentile Carthage, defiled and profaned, until the year 533, when the emperor Justinian having espoused the cause of the deposed monarch, Hilderic, sent his great general, Belisarius, to wrestle with the usurping Vandal on his own glowing shore.

Three generations of prosperity, and a century of African heat, had tamed the wandering barbarians into men of luxury and taste, inhabiting elegant villas surrounded by delicious gardens, amidst whose cooling shades they moved about in flowing silken robes, or bathed in marble fountains. Gelimer and his Vandals fled before Belisarius and his legions; and the latter, marching victoriously into Carthage, displayed such generous moderation as rarely distinguishes the triumphant steps of a conqueror. Belisarius, not content with holding the reins of his fierce soldiers with a firm hand, busied himself with restoring the balance of power in favor of the more orthodox followers of Athanasius, in opposition to the dominant party of African controversialists, who had adopted the heresy of Arian. For Carthage had long before this professed to be christian; an empty name, whose careless assumption only offends us, where, in the midst of so much iniquity, we can discover not a single sign of true conversion.

Now comes the return of Belisarius to Constantinople, the splendid capital of the eastern empire, and to his ungenerous master, Justinian, whose suspicious ear was too willingly bent to catch the poisonous whisper of calumny. His victorious general had become too great.

The splendor of his many successes had outshone the glitter of the gilded throne on the shore of the blue Bosphoras, from which Justinian strove to rule the world and the church. But so brilliant had been the many services of the great general, that the old Roman honors of a triumph, honors which Constantinople had hitherto never seen, were adjudged to Belisarius. And now, amidst the gorgeous glitter of barbaric wealth, rich armour, golden thrones, beautiful statues, elegant vases, and precious stones, we find the chief place given to "the holy vessels of the Jewish temple!" This was in the autumn of 534.

And now we have to turn over a mysterious page in the eventful history of these interesting representatives of a once exalted and holy service. It is recorded that the superstitious mind of Justinian was troubled by the fierce denunciations of a Jewish rabbi, who predicted that prosperity and security would never rest with that nation which withheld from their lawful place and their rightful owner, these hallowed relics of a fallen people. It is further said that the emperor, in obedience to the promptings of this new fear, freighted a vessel with his treasures, and dispatched her to the shores of Palestine. This almost reads like a fable! But we know that Justinian, imitating the example of Helena, mother of Constantine, built a splendid church at Jerusalem, which he dedicated to the Virgin. Huge stones were fashioned for the building in a neighboring quarry—Lebanon once more bent its mighty cedars—a vein of red marble furnished beautiful columns, the two supports of the portico being famed as the largest in the world. And here comes the last word from the pen of history, the closing of the record concerning these relics of a fulfilled dispensation. Gibbon thrills us by saying that "the holy vessels of the Jewish temple, after their long perigrinations, were respectfully deposited in the Christian Church of Jerusalem!"

Take the peace-maker's part in debating, and avoid rude expressions.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. I. 8.

Vol. XXIX.]

ROCHESTER, N. Y., MARCH 15, 1859.

[No. 20.]

Analysis of the Doctrine of the Kingdom of God, as taught in the Holy Scriptures.

NUMBER ONE.

In the record of Creation, we find that the Lord God familiarized himself personally with our first parents, and that they recognized God as the great living source of all things, and reverentially loved and obeyed him in the direct exercise of his authority and absolute government.

The transgression of our progenitors resulted, first, in the contamination of their flesh, which contamination developed itself at the earliest moment in the person of Cain, constituting him the adversary of his race, "a sinner from the beginning." His mind was not subject to the law of God, neither indeed could it be." Hence he became the progenitor of that race who are called "the sons of men,"—the adversaries of God and his children, whose wickedness developed itself so rapidly, that they beguiled the sons of God in their own ways, and thus the entire race became corrupt before God, so that when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,"—"It repented him that he had made man on the earth, and it grieved him at his heart.—And the Lord said, I will destroy man whom I have created, from the face of the earth; both man, and beast, and creeping things, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord." Thus ended the

antediluvian race—Noah and his household only surviving, whom the Lord commanded to be very fruitful, and multiply and replenish the earth, and by whom the earth has been re-peopled, with an additional pledge of greater consideration and forbearance from God. "For the Lord said, in his heart, I will not again curse the ground any more for man's sake: for (or though) the imagination of man's heart is evil from his youth."

Hence, notwithstanding, the conduct of Noah's youngest son *Ham*, was an abomination in God's sight, he was simply cursed to perpetual servitude; and sin in the flesh was permitted to head itself up into open and organized rebellion against the direct and absolute authority of God, in the constitution of a government of their own, with the grandson of *Ham* at its head, namely, *Nimrod*—the beginning of whose kingdom was *Babel*, and *Erech*, and *Accad*, and *Calneh* in the land of *Shinar*.

Thus we perceive that the descendants of the cursed one again led the way in their downward transgression, and the rest followed, inasmuch that in a few generations they combined to defy the God of Israel in the construction of the tower of *Babel*; which counsel he overthrew by confounding their tongues.—Still, however, it is manifest that the counsels of their own evil hearts prevailed to such an extent, that in the tenth generation from Noah, it became necessary for God to again single out one individual from the entire family of man, as his friend, follower, companion and confidant. Thus he called *Abram* and proved him, and when his faith was ful-

ly proven it was then, and not till then, "*accounted to him for righteousness,*" and he was called the friend of God, and the father or progenitor of a new posterity, or family, namely, of the faithful, or, those like himself full of such faith as will stand similar tests to those that his was subjected to, that theirs, like his, may be accounted to them for righteousness.

Thus a new family commenced in Abraham, who were to live only as a consequence of their faith, as it is written, "*the just (or justified ones) shall live by faith,*"—without which it is impossible to please God. Whilst, therefore the nations were permitted to develop their rebellion in all the fruition of its fullness, the descendants of Abraham were being educated to worthily receive, digest and develop in practice the counsels of God's Holy Oracles, whilst they carefully preserved the oracles themselves—and in order that they should not degenerate like their forefathers, he organized them into his kingdom, a theocratic government, subject to himself—immediately—hence when they were sufficiently numerous, he subjected that generation to the oppression of Egypt, for the purpose of exhibiting to them his great power, and giving them tangible evidence that he was worthy of the faith and obedience be exacted from them.

Thus when he had by his mighty hand and stretched out arm, delivered them from, and overthrown and destroyed their oppressor in the Red Sea, he inspired them to sing, "*The Lord is my strength and song, and he is become my salvation, and I will prepare him an habitation. My fathers' God, and I will exalt him. The Lord is a man of war; the Lord is his name . . . who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders.—The people shall hear and be afraid, sorrow shall take hold of the inhabitants of Palestina. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord,*

till thy people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, thy hands have established. The Lord shall reign for ever and ever."

Still their acquaintance with and confidence in him as a nation was not sufficiently established to warrant Jehovah to communicate the conditions of their national approval and adoption. Hence he proved them in relation to bread, flesh and water, and permitted them to witness the facility with which he would enable them to destroy the inhabitants of the land, in the overthrow of Amalek, before he announced to them as recorded in the 19th of Exodus, at Sinai, "*Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will hear my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation. . . . And all the people answered, and said, all that the Lord hath spoken we will do.*"

Hence he proceeded to give them his covenant inscribed on the stones. See Deut. iv, 24. *Thus at Sinai he constituted them a kingdom of priests unto himself; hence, Moses says, verse 20, of Deut. iv., "But the Lord hath taken you and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance; as ye are this day."*

Here is the record of the constitution of the Kingdom of God. It has been affirmed that in order to the existence of a kingdom, there must be territory, king, subjects, constitution, laws, throne and executive. But this record disproves that theory, *for if God did at that time, and under those circumstances, constitute that people his kingdom, then it proves that having once constituted a people professing their willingness to obey his kingdom, he can do the same*

again; or, in other words, if the kingdom of God in its constitution was independent of what is now insisted upon as essential elements of the existence of any kingdom, it follows that the parties thus insisting are mistaken as to these things being essential elements of God's kingdom, whatever they may be in regard to the kingdoms belonging to men.

This record shows that God constituted the people his inheritance, and therefore his kingdom. Hence Moses says, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people: Jacob is the lot of his inheritance, even as David quotes in relation to the covenant with Abraham confirmed unto Israel, saying, Unto thee will I give the land of Canaan, the lot of your inheritance;—therefore as the land was their inheritance, so the people was his inheritance. As Moses plead with Jehovah, yet are they thy people and thine inheritance."

We consider this point incontrovertibly established, namely, when God established his covenant with the children of Israel, consequent upon their voluntary and collective acceptance of his proposed conditions, he thereby constituted them "*his portion*," "*his inheritance*," "*his kingdom*,"—and that this is the first sense in which the term *Kingdom of God* is used in the Scriptures.

There is a wider and universal sense in which the term is used, which is based upon the relationship which God occupies to the earth and its inhabitants as the Creator. Hence he says, Gen. vi. 17, "And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life, from under heaven; and everything that is on the earth shall die."—Again, he announces himself to Moses, saying, "*I AM THAT I AM*." Again, "Thus saith the Lord, the King of Israel, . . . *I am the first; and I am the last; and besides me there is no God*." Hence David says, "O clap your hands, all ye people, shout unto God with the

voice of triumph; for the Lord Most High is terrible,—*he is a great King over all the earth*. He shall subdue the people under us, and the nations under our feet . . . For God is the King of all the earth; . . . God reigneth over the heathen."

All the good kings of Israel and Judah recognized God as occupying this relation to the inhabitants of earth.—Isaiah says, "Thus saith the Lord, the heaven is my throne, and the earth is my footstool." Jeremiah says, "Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might, who would not fear thee, O King of nations!" And Jehovah compelled the haughty Nebuchadnezzar to acknowledge that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." And Cyrus says, "All the kingdoms of the earth hath the Lord God of heaven given me." Daniel speaketh of the kingdoms of the world as the "kingdom of God." And he giveth them to whomsoever he will. These all recognize the position of God as Creator, as the foundation of his universal kingly power, independent of organic relations.

The third sense in which the term is used, is that in which it is used in relation to God's purpose to reduce all the inhabitants of the earth to the recognition of, and obedience to his immediate authority; *through the intervention of the personal reign of Jesus of Nazareth*, upon the throne of his father David in Jerusalem, rebuilt, beautified and adorned, and in the carrying out of this purpose we find provision for the existence of every element of a perfectly organized kingdom. Hence in relation to this phase of the kingdom of God, we have no controversy with those who insist upon the existence of every element from the period of its organization, and readily admit that this phase of the kingdom of God is not yet set up.

But this admission does not blind us to the fact that God having constituted the Israelitish kingdom at Sinai, continued to recognize them as such until they degenerated into that condition

described by the Apostle Paul, when he speaks of them as the natural branches of the parent stock, Abraham; who, on account of their unbelief, had been lopped off. Thus we are made cognizant of the fact of the *terminus of the kingdom*—the natural branches—that the casting away of them might be the reconciling of the world!

Hence, the propriety of John's proclamation, saying, "Repent ye, for the kingdom of heaven is at hand." That is, the natural branches having ceased to be the portion or inheritance of God, ceased to be his kingdom. For the King's portion is his kingdom. Hence, although there may exist royalty or royal dignity, there cannot exist a king or reigning monarch who has no portion to reign over. The surface of the earth with its products and living creatures, God originally gave to the children of men. "The heaven, even the heavens, are the Lord's; *but the earth hath he given unto the children of men.*" And Job says, "The earth is given into the hands of the wicked." Palestine especially, is ceded by covenant to the children of Abraham. Hence the Lord's portion is his people, and Israel is the lot of his inheritance. When therefore the natural branches were cut off, the Lord ceased to have a portion or inheritance to reign over; consequently he proposed to re-constitute his portion or inheritance upon the principle of faith. Thus it is written, "By grace are ye saved through faith, and that not of yourselves: it is the gift of God."—Again, "For ye are all the children of God by faith in the Christ Jesus." For as many as have been baptized into the Christ, *have put on Christ.*" Therefore it is written, "If ye be the Christ's, *then are ye Abraham's seed*, and heirs according to the promise."

Here the Apostle teaches the manner in which the wild olive branches are grafted into the Abrahamic stock, and become participants of the virtue and fatness of the root; and therefore he speaks of them as "*the Israel of God,*" as those who are circumcised with the circumcision made without hands, in the

putting off the body of the sins of the flesh, by the circumcision of the Christ, and who are therefore Jews inwardly. Hence, says the Apostle, "Now, therefore ye are no more strangers and foreigners, *but fellow citizens with the saints*, and of the household of God;—and are built upon the foundation of the Apostles and prophets, Jesus the Christ *himself being the chief corner-stone*; in whom all the building fitly framed together, groweth unto an holy temple in the Lord." He had already said, "For through him we both have access by one spirit, unto the Father;" hence he continues, "In whom ye also are builded together, for a habitation of God thro' the spirit."

We have now traced out the process by which God has engrafted the wild olive branches into the parent stock, and built them into his own personal abode. Can one do more with his portion or inheritance, than to make it his residence, his home, his temple? Hence the Apostle prayed that "The eyes (of the Ephesians) understanding being enlightened; that (they) may know what is the hope of his calling, *and what the riches of the glory of his inheritance in the saints.*" We do not therefore simply infer that the saints are now the lot, the portion, the inheritance of God, but we have proven it by direct and positive testimony.

Our next argument is to prove that *his inheritance is now as much as it was at any former time, the kingdom of God.* Our reasons why this should be, we have already given, and the testimony we will now advance: and first, John, Jesus and his Apostles proclaimed it near; and Paul praying for the Colossians, says, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that *ye may be filled with the knowledge* of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord with all pleasing, being fruitful in every good work, *and increasing in the knowledge of God.* Strengthened with all might, according to his glorious power, unto all patience and

long-suffering with joyfulness; giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light (constituted as children of the light and of the day,) who hath delivered us from the power (jurisdiction or dominion) of darkness: and hath translated us into the kingdom of his dear Son."

I feel persuaded I may rest the argument here, and that all the quibbles and evasions which have been, or may hereafter be brought against it, will necessarily fall harmless at the base. It is clearly and unequivocally taught that the saved are delivered from the power and bondage of darkness, or the power and jurisdiction of Satan—that they are turned to the light, and are therefore children of the day, and not of the night: and that they have received an inheritance among those who are sanctified by faith in the Christ, and are therefore translated to his jurisdiction, dominion, reign or kingdom, just as the Israelites were constituted the kingdom of God by their acceptance of his conditions. So those who confess their faith in Jesus as the Christ, having power to save, by being baptized into his death, or conformed to his image, are in like manner constituted his inheritance, his portion, the legitimate sphere of his ruling or governing prerogatives. His kingdom, or the kingdom of God's dear Son, who abiding in them, as the ruling power is called the kingdom in them,—and the fruits of his abode is righteousness, and joy, in the holy spirit.

I apprehend that the reason why this the true doctrine is not recognized is that it unequivocally teaches that he who is in the kingdom, or under the jurisdiction of the Christ, is dead in relation to all human governments, and sojourns in their territory only as a stranger and pilgrim; and therefore possesses no other rights or immunities in their polity, than belongs to alien strangers, making a pilgrimage through their country.

The last, the ultimate or glorious phase of the kingdom, with important

considerations to be drawn from the doctrine, I must defer to another article.

G. B. STACY.

Richmond, Va.

The Destiny of the Wicked.

"What shall the end be of them that obey not the gospel of God?"—PETER.

1. They shall not live forever. 1 John iii. 15. "Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him."—John v. 40.—"And ye will not come to me, that ye might have life."—John vi. 53.—"Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Matt. xix. 16 17.—"And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?" Then said Jesus unto him, "if thou wilt enter into life, keep the commandments." Consequently, the wicked cannot live forever.

2. They shall die. Ezek. xviii. 4, 20, 24, 32. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?" Nay! "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousnesses that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Rom. vi. 21, 23.

The Apostle asks his brethren, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Why? "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vii. 5. "For when we were in the flesh, (i. e. under the law,) the motions of sins which were by the law, did work in our members to bring forth fruit unto death." James i.

15. "Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

James v. 20. "Let him know, that he which converteth the sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins."—"And death and hell (grave) were cast into the lake of fire, and whosoever was not found written in the book of life, was cast into the lake of fire. "But the fearful, and unbelieving, and the abominable, murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Reader, here we have the word of the great *Jehovah*, that the soul that sinneth shall die. Notwithstanding a certain presiding elder who does not reside a thousand miles from this, after having read the following portion of holy writ, in the presence of a large congregation, "The soul that sinneth it shall die," had the impudence to make the following statement: "Brethren, we know that the soul is immortal, therefore it cannot die." What is this, but saying that God has not told the truth?

3. *They shall perish.* John iii. 15, "That whosoever believeth in him should not perish, but have eternal life." John iii. 16, "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." 2 Cor. 15, "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." 2 Thess. ii. 10,— "And with all deceivableness of unrighteousness in them that perish," because they receive not the love of the truth, that they might be saved." 2 Peter iii. 9, "The Lord is not slack concerning his promises, as some men count slackness; but is long-suffering to usward,—not willing that any should perish, but that all should come to repentance, and receive eternal life at the appearing of Jesus." Ps. xxxvii. 20. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they

shall consume; into smoke shall they consume away."

Ps. lxxii. 27, "For lo, they that are far from thee shall perish." Ps. xcii. 9, "For lo, thine enemies, O Lord, for lo, thine enemies shall perish." Prov. xix. 9, "A false witness shall not be unpunished, and he that speaketh lies shall perish." Rom. ii. 12, "For as many as have sinned without law, shall perish without law." 2 Peter ii. 12, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." Luke xiii. 3, 5, "I tell you, nay; but except ye repent, ye shall all likewise perish." Job xx. 7, "Yet he shall perish forever, like his dung: they which have seen him shall say, Where is he?"

4. *They shall be consumed.* Ps. lix. 13, "Consume them in wrath, consume them, that they may not be." Ps. lxxi. 13, "Let them be confounded and consumed, that are adversaries to my soul." Ps. lxxiii. 19, "How are they brought into desolation, as in a moment! They are utterly consumed with terrors."—Ps. civ. 35, "Let the sinners be consumed out of the earth, and let the wicked be no more." Isa. i. 28, "And the destruction of the transgressors, and of the sinners shall be together, and they that forsake the Lord shall be consumed." Heb. xii. 29, "For our God is a consuming fire."

5. *They shall be devoured by fire.*—Rev. x. 27, "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Rev. xx. 9, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

Thus we see, according to the testimony of God, they are to perish!—to be consumed!—to be devoured by fire! Therefore, we conclude that they must cease to exist as conscious beings, unless it can be proved that God is not to be believed!

6. *They shall be cut off.* Ps. xxxvii.

9, 22, 28, 34, 38. "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . . For such as be blessed of him they shall inherit the earth; and they that be cursed of him shall be cut off. . . . For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. Wait on the Lord, and keep his ways, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Ps. liv. 5, "He shall reward evil, unto mine enemies,—cut them off in thy truth." Ps. xciv. 23, "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off." Prov. ii. 22, "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

7. *They shall be destroyed.* Job xxi. 30, "That the wicked is reserved to the day of destruction." Job xxxi. 3, "Is not destruction to the wicked? and a strange punishment to the workers of iniquity?" Ps. v. 6, "Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man."—Ps. lv. 23, "But thou, O God, shalt bring them down into the pit of destruction." Ps. xxxvii. 33, "But the transgressors shall be destroyed, together." Ps. lxxiii. 18, "Surely thou didst set them in slippery places; thou castedst them down into destruction." Ps. xcii. 7, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." Ps. cxliv. 6, "Cast forth lightning, and scatter them: shoot out thine arrows and destroy them." Ps. cxlv. 20, "The Lord preserveth all them that love him: but all the wicked will he destroy." Prov. i. 27, "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you." Prov. xiii. 13, 20, "Whoso despiseth the word shall be destroyed. . . . He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

Prov. xvi. 18, "Pride goeth before destruction, and a haughty spirit before a fall." Matt. vii. 13, "Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because, strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

How can this language of the blessed Jesus be true; if all men are in possession of immortality, and are destined to have an existence that shall run parallel with the existence of God? Let the orthodoxy of the day step forward, and answer the above questions.

Acts iii. 23, "And it shall come to pass, that every soul which will not hear that Propbet, shall be destroyed from among the people." Rom. iii. 16, "Destruction and misery are in their way." Rom. ix. 22, "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction." Phill. iii. 19, "Whose end is destruction." 1 Thess. v. 3, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 2 Thess. i. 9, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

1 Tim. vi. 9, "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

2 Peter iii. 16, "As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned (unteachable) wrest, (torture,) as they do also the other scriptures, unto their own destruction." Rev. xi. 18, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and

shouldest destroy them that corrupt the earth."

Again, it is said that they shall be devoured as stubble. Nahum i. 8, 10,— "Darkness shall pursue his enemies, and they shall be devoured as stubble fully dry." Isa. xvi. 13, 14, "O Lord, our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."

Will any of the time-serving ministry have the kindness to tell me how the wicked can endlessly exist in a conscious state of suffering, after the Lord shall have destroyed them, and made all their memory to perish?

8. *They shall be burned up root and branch.*

Ps. xcvi. 2, 3, "Clouds and darkness are round about the righteous, and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about."— Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff (the wicked) with unquenchable fire," xx. 1, 31, "And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall grieve them." Matt. xiii. 30, 40, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, bind them in bundles to burn them. As therefore the tares are gathered and burned in the fire; so (in like manner) shall it be in the end of this world."

That is, as the tares are gathered and burned up, in like manner will the wicked be gathered and burned up! And if any of the clergy in this Province can prove to me that tares can have life after they have been reduced to ashes, by fire, then I will believe that the wicked will have life, after they shall have been reduced to ashes by the fires of the last day!

Malach iv. 1-3, "For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." Matt. x. 28, "And fear not them which kill the body, but are not able to kill the soul: (have not the power to place you where you cannot have a resurrection to life,) but rather fear him which is able to destroy both soul and body in hell."

Here the Savior teaches the destruction of the *entire man* in the fires of Gehenna!

9. *They shall be as though they had not been.* Obd. 16, "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea—they shall drink, and they shall swallow down, and they shall be as though they had not been."

Isa. xli. 12, "Thou shalt seek them and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought." Job xviii. 18, "He shall be driven from light into darkness, and chased out of the world."

Reader, think of this, if thou art in the broad road that leads to death!

10. *Eternal life is only obtained thro' Christ.* John xi. 25, "Jesus said unto her, I am the resurrection and the life." Amen! John iii. 15, "That whosoever believeth in him should not perish, but have eternal life." John x. 28, "My sheep hear my voice, and I give unto them eternal life; and they shall never perish." John vi. 53, "Then said Jesus unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink of his blood, ye have no life in you."

Again, Jesus testified that as his

Father had life in himself, so had he given to him to have life in himself, and power over all flesh, that he should give eternal life to as many as the (his Father) had given him!" Rom. vi. 23,— "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." That is, eternal life is the gift of God, and comes *through* Christ; therefore, he is the only medium appointed by the Father *through which eternal life can come to any of the children of the first Adam.*

Reader, if you would be made a partaker of this unspeakable gift of our heavenly Father: to Jesus you must quickly come, by believing the things *concerning the kingdom of God, and the name of his Anointed,* and yielding implicit obedience to all his requirements. Delay not the work for a moment, to secure life in Christ; for on the last crumbling sands of time that belong to this age you are standing. A little in the distance, and your ears will be saluted with the rumbling of his chariot wheels as they will be seen rolling the burning pathway of the heavens. *Then,* it will be too late for thee to secure life in him! But *now* you can enter the *rock* that has been cleft, and there find a hiding-place amid the storm of vengeance which will soon fall upon a guilty world. And when this storm is over, the victor's palm you can bear, the white robe wear, the conqueror's song sing, and fair Beulah's blissful plains behold, and among its beautiful groves walk, with the shining host of God's elect, strike the keynote in redemption's song! Amen.

R. V. LYON.

Oxford, C. W., Feb. 8, 1859.

Adapt your conversation to the company.

Give not your advice unasked.

Renew no disagreeable matters.

Praise not another at the expense of the present company.

Avoid mystery and long apologies.

Look people in the face when speaking.

Swear not.

Talk not scandal.

The Nature and Origin of Jesus.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and the morning star."—Rev. xxii. 16.

Jesus, by the agency of the angel, here declares his origin, as the root and offspring of David. To find what is meant by his being the root of David, we must compare this with parallel expressions. That it does not mean Christ as God, as some suppose, is evident from Rev. v. 5, where "the lion of the tribe of Judah, the root of David," is represented as receiving a revelation from God. Again, the root of a tree belongs essentially to the tree, so the root and the tree are of the same nature; and so Jesus is called the root and offspring of David: it shows that he sprang from the tree, or family of David. David representing one of those kinds of trees that shoot out branches from their roots, so that the root of the branch is the root of the original tree.

Isaiah prophesied of him, and said,— "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. xi. 1-4.

The whole of this prophecy goes to prove that Jesus is the root and offspring of David. That he truly "was made of the seed of David." Still there are those who think he made the world. Those who think so, rely on Col. i. 16, and other passages of like import, as evidence of that theory. Let us read the passage, and use the Greek prepositions instead of the English. Col. i.

16, "For *en* him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things *di* him and *eis* him were created."

The theory that Jesus created the world is altogether dependent on the meaning of the Greek preposition, *di*, *eis* and *en*. Now any one at all acquainted with the Greek ought to know that these prepositions are extremely varied in their signification, and not to be relied on alone to prove important doctrines. For instance, creation is ascribed directly to God: "In the beginning God created the heavens and the earth;"—hence the Greek prepositions, *en*, *di* and *eis*, are not to be so understood as to conflict with that great prominent truth of the Bible, that God alone is the Creator. Had the Apostle meant to assert that Jesus created all things, it would have been more fully expressed by the omission of these prepositions, so their use is rather indicative of a different theory. The theory indicated, is expressed by the translators in rendering *eis*, "for," "all things were created *di* him and for him."

If all things were created for him,—then, all things were created *in* him and *through* him; as the object of creation, as Lord and heir of all things. The Greek prepositions admit of this rendering, and it is the only theory that can be decently maintained. It agrees with what Paul says of Jesus, when he said, "One in a certain place testified, saying, What is man, that thou art mindful of him?—or, *the son of man that thou visitest him?* Thou wadest him a little lower than the angels: thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet."—Heb. ii. 6, 7. What is said here of *the son of man*, Paul applies it to Jesus in verse 9.

In 1 Cor. viii. 6, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, *di*, *through* whom are all things; and we *through* him." It is

not true that the Bible teaches that Christ created all things, as much as it does that God created all, as some assert; neither does it teach that Christ is an agent in creating. Creation is ascribed directly to God, repeatedly, both in the Old and in the New Testament; but it is not so ascribed to Jesus anywhere.

In the above quotation, it is distinctly asserted that there is but one God, the Father, of whom are all things;—to assert, that, there is another one who is equally the creator of all, amounts to asserting that there are two Gods. It is not to be admitted that Paul made two assertions contradictory of each other, like that. The Greek preposition *ex* and *di* are essentially different in their signification. *Ex* here denotes origin, and is translated "of;" so when Paul says,— "To us there is but one God, the Father, of whom are all things," creation is unequivocally ascribed to one God alone, and hence, what he afterwards asserts of Jesus is restricted in its meaning by the previous assertion. The notion that there was "another Jesus," who once pre-existed outside of the *man* Christ Jesus, and helped God to create the world, is supremely ridiculous.

Paul, in Heb. ii. 14, says, "Forasmuch then, as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same." The children are partakers of flesh and blood by Divine appointment, and as Jesus likewise partook with them of flesh and blood, he also must have been, as it is said, "made of a woman." The idea that "*another Jesus*," who once pre-existed outside of the man Christ Jesus, and afterwards existed inside of him, is not to be inferred from this passage, any more than that the "*children*" pre-existed. Still this doctrine of another Jesus, of a pre-existent character, is believed to be an evangelical doctrine. Well did the Apostle Paul say to the Corinthians, "Would to God ye could bear with me a little in my folly; and indeed bear with me. For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I

might present you as a chaste virgin to Christ. But I fear lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the *simplicity* that is in Christ. For if he that cometh, preacheth another Jesus, whom we have not preached, or if ye receive another spirit, *which ye have not received*, or another gospel, *which ye have not accepted*, ye might well bear with *me*." 2 Cor. xi. 1-4.

What does the Apostle mean by, "If he that cometh"? The expression is definite, and must therefore allude to some particular character. John said, "Beloved, ye have heard that Antichrist should come," and Paul said to the Thessalonians, "that day shall not come except there come a falling away—an apostacy, first,—and that man of sin be revealed, the son of perdition." That this is the character that he alludes to, as "he that cometh," is evident, because he had not spoken of any other definite character as to come. That the Papal Hierarchy is the Man of sin is admitted by Protestants. The Apostle intimates that this antichristian character would preach another Jesus that the Apostles had not preached.

Paul preached that "Jesus Christ our Lord, was made of the seed of David, and was declared to be the son of God, according to the spirit of holiness, by the resurrection from the dead."—But what does the Papacy teach? Why, that a pre-existent, or another Jesus was put inside of that Jesus whom Paul said was made of the seed of David. The theology of the man of sin is one thing, and the theology of the Apostles another. Their theology is that "there is one God, and one mediator between God and men, the man Christ Jesus," who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5.

But there are those who are not satisfied with Jesus, unless he is made to suit their exalted notions of what he ought to be. They would ignore him as a man, as not being a sufficient Savior for them; forgetting that according to their own theory, that they are saved

by "the human nature" of Jesus, for they admit that we are to be reconciled to God by the death of His Son, and yet, will not admit that any part of Jesus died but "his human nature," for if they admit that one of the persons of their trinity died, it would be fatal to their trinitarian theory. But it is evident that their theory is no improvement of the character of Jesus. He, who as a man, is the only-begotten Son of God, and "in whom dwelleth all the fulness of the Godhead bodily," is superior to that theory that teaches the combination of one of the persons of a tri-equal trinity with "human nature." To him, then, that loved us, and washed us from our sins in his own blood, to him be glory and dominion, forever and ever. Amen."

(To be Continued.)

Henry W. Beecher Challenged.

James C. Richmond, of Milwaukee, an Episcopal minister, who says that in 1847, he challenged the world in support of Episcopacy, which challenge has never been accepted,—now renews the challenge to Henry Ward Beecher, and invites a public Debate. He concludes his address to Mr. Beecher as follows:

"Finally, such is my faith in the power of truth, that I am willing to oppose my weakness to your strength, to travel one thousand miles, and pay my own expenses, to meet you after Easter, amidst the comforts of your own home, and the help of your own library,—in an oral debate, in your meeting-house, in Brooklyn, or anywhere, and show that your Congregational and Presbyterian systems are in a state of schism, and therefore of sin, against the Apostolic Church, or the One Body of our Lord Jesus Christ."

Cannot some of our western brethren "ventilate" Mr. Richmond's false and pompous pretensions, in Milwaukee, or some other convenient western point?—in so doing they might save Mr. R. the unprofitable job of taking a long journey for a result not flattering to his own po-

stion, and the sect of which he is a member. For if he succeed in proving his affirmation, which is easy enough, he will place his own church in the greater condemnation, for if Presbyterianism and Congregationalism, be schismatical bodies, then is Episcopacy in the same dilemma, for being all sisters, and she the eldest,—is the more responsible.—They are all daughters of the great apostacy—ROME, “THE MOTHER OF HARLOTS,”—they have all partaken of the wine of her fornication—they have all perverted the word of the living and true God, teaching for doctrine the commandments of men—they have all persecuted the true church of Christ, who are the poor and meek of the earth, those who in every nation fear God and work righteousness, and not the money and popularity-loving ministers and members of rich and corrupt ecclesiastical corporations. For these and many countless iniquities, shall all ecclesiastical bodies go into PERDITION. Let them take warning, and repent, ere it be too late, for as there is a God in heaven, the day of retribution is approaching.—“These [the nations of the Roman earth] shall hate the WHORE, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. Therefore shall her plagues come in one day,” &c. See Rev. xviii. Let all beware how they identify themselves with these blasphemous systems, and so incur the judgments of *Jehovah!*

S.

Few jokes will bear repeating.

Be not clamorous in dispute, but exercise good humor.

Learn the character of the company before you say much.

Talk not of private concerns.

A NEW IDEA ABOUT THE WAR.—We (Dublin *Nation*) believe the object of the coming war is not territorial aggrandisement, constitutionalism, or reconstruction of nationality, but that it has been undertaken by the two great powers in accordance with the new leading idea of every European cabinet, namely, commercial development. To change the course of commerce into its old and most opulent channel, to annihilate Britain's monopoly of the sea, to divide the Mediterranean, and thus possess the high road to the East, is a project worthy of France and Russia, and one, which considering their population, armaments, and interests, is certain to be crowned with success; but the plan involves a war with England, and the destruction of her naval supremacy; and this again takes in, in all probability, some of the measures more than once hinted at by the French colonels.

TYPE-SETTING.—A printer accustomed to set type never thinks what the letters are which he is to put into his stick. He never looks at one of them as they go in. But when he first began to set type it was a very different thing with him. He looked and read, “And as they departed thence,” &c., and so began. “And”—*a*; and then he had to see which end was up! He puts in *a*, and comes to *n*. He takes up the wrong letter! He puts that back, and gets the right one in. Then he gets *d*, and puts that in. Then he thinks, now there is a space wanted, and he divides the word from the next one. Then comes the next word, and he looks at each letter, and makes mistakes at that. But go a year after, and let the man set up the same verse, “And as they departed thence, Jesus began to say to the multitude”—he reads as much as that, and then clink! clink! clink!—it is all done! What made that? How those different faculties of mind—the muscles—all work! What an immense amount of trial and discipline has been condensed into that automatic power! This is a wonderful element of human mind.—*H. W. Beecher.*

Foreign.

HUNGARY.—The new Austrian law to recruit the army, exempts from military service, *a.* All officiating Rabbis and Teachers; *b.* the students of the rabbinical seminaries, acknowledged as such by the charter; and *c.* students who left such an institute with a diploma, for the next three years after they have finished their studies. The era of new schools is not over yet in Hungary. In almost every city the Israelites open high schools, to which they easily obtain charter and governmental aid.

ITALY.—“This great fact,—*the utter impossibility of uniting Roman Catholicism and liberal government,*—is the one master truth which the Liberals of the Continent have learned from the revolutions of 1848; and it is a lesson they are in little danger of forgetting. It consoles—*ay, it does more—it makes them thankful* for past failures: for by these they have been rid of a delusion which was sure, sooner or later, to be fatal to all their plans. The discovery has in the estimation of not a few of them, converted apparent calamities into what Cromwell would have called “crowning mercies.”

“It is impossible for any one who has not witnessed it, to conceive of the intense scorn, and fierce hate with which *unbelieving* Italians now regard the *Church of Rome*. The strongest expressions of contempt and execration fail to express the feelings with which they habitually view her ministers; and the muttered threats of vengeance which from time to time, slip between their teeth, but feebly intimate the impatience with which they long for the day of retribution. No amount of individual benevolence or self-denying labor, of useful toil or charity unfeigned, on the part of priests, seems for a moment to placate resentments which burn like a consuming fire, and which refuse to be satisfied with anything short of the extermination of a *Church*, now regarded as the one great and insurmountable obstacle to political progress and social happiness.

“This feeling is by no means confined

to the Papal States, to Naples, or to Lombardy, where Popery is naturally associated with political oppression, misgovernment, or foreign occupation. It exists as intensely in Tuscany and Sardinia as in Rome or Venice. The root of it appears to be, as I have already stated, a profound conviction, true or false, that liberty, for any great length of time, is impossible where the Roman Catholic faith is predominant.”

The following anecdote will show what is the feeling on the subject of the supremacy of the Pope in his own state when unsupported by a foreign army:

“We are glad to see you in Rome, General,” said one of the Cardinals to the officer in command of the French troops: “for if *you* were to go to day, we must be off to-morrow.” “Pardon me,” said the polite Frenchman, “but if your Eminence will allow me to offer a word of advice, it will be to take care to go the day before us.” A significant look and shrug ended the interview.

War or revolution appears to be inevitable in Italy. The Mortara case has roused a great many men to an appreciation of the tendencies of the *Church*. Despotism, defended as the laws of the *Church*, despotism in its worst shape was never more shamelessly exposed or more doggishly defended than in this case. The eyes of the world were violently opened, and the consequences are inevitable. It is indeed, high time that the oppressed people of Italy find relief, and the monstrous hand of the Church be removed from them.

JERUSALEM.—Dr. Hildersheim, rabbi of the congregation of Eisenstadt, in Hungary, has received permission from the Austrian government to make collections for the above purpose throughout the whole empire. A similar application has been made to the Prussian ministry, which it is hoped, will likewise be successful. A committee has been formed at Berlin to promote the pious object.—*Jeshurun*.

RUSSIA.—*Mitau.*—An Ukase of March, 1858, permits the Hebrews to settle again within the limits of the boundary between Poland and Russia,

from whence Nicholas exiled them.—They are also permitted to domiciliate in the cities Kowna and Schitomer, and build houses there, which Nicholas had prohibited. The right granted to Russian Hebrews to settle in all parts of the empire, produces an entire revolution in their affairs. This million and a half of men being pressed together in certain districts and cities, excluded from many branches of occupation, could not develop their capacities as they can now. Being forced by habit and persecution into their Talmud studies, the world remained unknown to them. All these causes are now removed, and the Russian Jews steer towards a better future.—*The Israelite*.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., MARCH 15, 1859.

Pre-requisites to Baptism.

(Continued.)

Paul says there is "*one* Lord, *one* faith, *one* baptism." Eph. iv. 5.

To have the *unit faith*, we must believe the *unit gospel*, and to have the *unit baptism*, we must have the *unit faith*.

1. The *unit faith* must embrace the whole gospel, *in kind* at least,—otherwise it would only be a *part* of the *unit faith*; and certainly no one will contend that a *part* of the gospel will beget the *unit faith*: for then a *partial* gospel is all that is necessary to be believed, in order to final salvation. But,

2. To have a *unit faith* we must have a *unit gospel*; for each gospel will beget its respective faith. If, therefore, there are two Bible gospels, they will inspire two Bible faiths, and so on. Again, if there were more than one gospel, it would not be appropriate to uniformly designate it by the definite article *THE*. If there are two gospels, how can we determine which is referred to by the definite article?

3. To be *weak* in the *unit faith*, and to have only a *part* of the *unit faith*, are very

different things. If I understand Bro. M.'s position correctly, he advocates only a small part of the *one faith* before baptism.

Why then have so much to say about perfection in kind? Does the *unit faith* embrace the kingly position of the Son of God? If so, can a person have the *one faith* in kind without embracing this office also? Or, do you mean by perfection in kind, the right kind of faith in only two or three of the facts or promises upon which the *unit faith* is founded?

4. Bro. Stacy virtually advocated two gospels, one for the Jew, and the other for the Gentile; or, at least, such was my understanding of his position.

a Christ gave his Apostles no such commission. He commanded them to preach the gospel—not two gospels—in all the world, to every creature, to the end of the world: "to the *Jew first*, and also to the *Gentile*." Paul says,—“For I am not ashamed of the gospel of Christ: for it—not *they*—is the power of God unto salvation to every one that believeth; to the *Jew first*, and also to the *Greek*.” Rom. i, 16. Mark (1) the Apostle preached the same *unit gospel* to both classes; and (2) he preached the gospel, not a *small part* of it, as advocated by Bro. M., before baptism.

b The same Apostle, in the 1st and 3rd chapters of Galatians, demonstrates the unity and *immortality* of the gospel from the days of Abraham to the close of time. He also defines in the most explicit manner the *nature* of the gospel proposition. He declares that he was then preaching to the Gentiles the same gospel which had been preached before to Abraham. Gal. iii. 8,—“And the Scripture foreseeing that God would justify the heathen thro' faith, preached *before* the gospel unto Abraham, saying in thee shall all nations be blessed.” In the foregoing quotation the apostle asserts, [I] that God would justify the heathen through faith in the same gospel which had *before* been preached to Abraham;—hence there was but one gospel for Abraham, the Israelites and Gentiles.

And it is through *faith* in this unit gospel that the heathen [i. e. Gentiles] are justified; and whatever is a pre-requisite to justification must be to baptism also; for baptism is for the remission of sins,—Acts ii. 38—and the remission of sins will qualify a person for justification. Its being a settled fact that faith in the gospel preached to Abraham is a pre-requisite to justification, and consequently to baptism, for how could it be said that the gospel had before been preached to Abraham, if it should not be subsequently preached to another party: and that other party, the apostle declares, is the heathen or Gentiles.

All that remains to be decided, therefore, is the import of the gospel thus preached. On this point the apostle is very explicit, "Preached the gospel to Abraham, saying, in thee shall all nations be blessed." See the record of the gospel thus preached,—Gen. xiii. 3. The same promise was made to Abraham's seed, in Christ. Gen. xviii. 18. What these gospel promises were made to Abraham and Christ will appear by comparing Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, and to seeds as many; but as of one, and to thy seed which is Christ."

Also verse 29, "And if ye are Christ's then are ye Abraham's seed, and heirs according to the promise." Heirs according to what promise? Answer, The promise made to Abraham, through faith, in which Gentiles become fellow heirs.

According to the above testimony, faith in the inheritance which God promised to Abraham is a pre-requisite to justification, and to being constituted a joint-heir with Abraham and Christ. According to verses 16, 19, 22, 27, faith in Christ in his *official* character, or the *promised seed and king* of nations [Gen. xviii. 18; Acts iii. 25] is enforced as a pre-requisite to baptism. Christ, as the royal seed of Abraham, is the only hope of Gentile believers. How any Gentile can be brought into the bonds of the Abrahamic covenant without

understanding the promises therein covenanted, I am at a loss to understand. The death, burial and resurrection of Christ were *not* the promises—*no, not one of them*—made to Abraham: not the gospel preached by the angel to Abraham, nor by the Apostle Paul to the Gentiles. They may have been necessary to the carrying out of those promises, but they were not any part of them.

That the same gospel, i. e., the promises made to Abraham, preached to Abraham and by Paul, must be preached by all future gospel preachers, will appear from the same apostle's reasoning, Gal. i. 6-8. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert *the gospel*. But though *we*, or an *angel* from heaven, *preach any other gospel unto you than that which we have preached unto you*, let him be accursed."

1. The above quotation can only be reconciled with the absolute *unity* and *immutability* of the gospel which Paul preached to the Galatian Gentiles. 2. He defines the gospel he preached to be the *national blessings covenanted to Abraham*. Chapter iii. 8. 3. No man on earth (not even an inspired apostle] nor angel from heaven has since been permitted to preach any other gospel under the fearful penalty of the curse of God resting upon him.—And,

4. The apostle preached this unit, immutable gospel to the heathen before they were qualified to be initiated into the body of Christ by *baptism*; and constituted heirs with Abraham and Christ to all the promises covenanted.

5. Would it be proper to take a heathen who knew nothing about Abraham, or Christ, or the promises covenanted to them—and adopt them into a family and surround by associations, and constitute them heirs of promises, in reference to which they were in utter ignorance. This would do for the Free Masons, Odd Fellows, and

the secret societies of this corrupt and degenerated age; but it is not in harmony with the preaching or practice of Christ and his Apostles. The faith Paul required of the Gentiles before baptism, or before they could be initiated into the church of God, is clearly stated in his letter to the Ephesians. By reference to chap. i. 13,—we learn that he *preached*, and the Ephesians *believed* “the word of truth, *the gospel of your (their) salvation.*” In chapter ii. 11, 12, he describes their *former position*, the change of their relation, and the import of the gospel he preached, together with the *promise they believed*, which *qualified* them for baptism, and initiation into the “commonwealth of Israel.”

“Wherefore, remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being *aliens from the commonwealth of Israel*, and *strangers from the covenants of promise*, having *NO HOPE*, and *without God in the world*”? Observe,

(1) Paul carries the Ephesians back to their condition before they heard “the word of truth, the gospel of their salvation;” and,

(2) He held before their minds the glorious privileges *covenanted* in relation to the commonwealth of Israel, or the kingdom of Israel restored, which will be the kingdom of God; hence the *gospel which* the Apostle *preached*, and *which the Ephesians believed before baptism*, was the *gospel of the kingdom*. It was good news to the Gentiles, to learn that arrangements had been made whereby they could become *fellow-heirs* with believing Israelites, to all the great national promises touching the commonwealth of Israel, under the glorious administration of Abraham and Christ, and all their believing children, whether Jew or Gentile. And, (3) It was the gospel of their *salvation*,—because the kingdom of God, or the commonwealth of Israel, will be all their *salvation*.

David, when contemplating the fulfillment of the same covenanted promise in regard to his kingdom (i. e. the commonwealth of Israel) in its future glory, under the reign of his royal Son, exclaimed in his last words, “Yet he hath made with me an *everlasting covenant* (compare Ps. lxxxix. 3, 4, 28, 29, 34–37) ordered in all things and sure; for this is all my *salvation* and my desire.” 2 Sam. xxiii. 5. When those Gentile sinners (4) therefore believed the Gospel of salvation, in the *kingdom* of (i. e. the *commonwealth of Israel*) God, they were qualified for baptism, and for becoming *joint-heirs* with the *believing Israelites* to the covenants of promise; and being thus sealed with that holy spirit of promise, they were no longer “*aliens* from the commonwealth of Israel and the covenants of promise,” but could then have “*hope and God in the world.*” But I will for the present, turn aside from the import of the gospel preached by the prophets, John the Immerser, Jesus Christ and his holy apostles, and believed by all sinners since the first proclamation by John in the wilderness, who have become Bible Christians; or who have had a gospel baptism.

(To be Continued.)

REPLY TO BRO. STEPHENSON.

1. We would remind Bro. Stephenson that he has not yet presented a particle of direct or positive evidence, in support of his position on the pre-requisites to baptism; therefore in reference to the question at issue, he has proved nothing.

2. It is true, as Bro. S. says, “to have the *unit faith* we must believe the unit gospel, and to have the unit baptism, we must have the unit faith;” but it does not therefore necessarily follow that *every* person, old and young, possessing different talents, from one to ten, must equally hear, understand and believe the *whole gospel, the word of God*, or the whole Bible, before they are qualified for baptism. This conclusion, to which Bro. S. is unavoidably driven, is no less absurd than it would be to say that the eternal Jehovah must be fully comprehended in order to believe in his unity; or that the sciences must be ful-

ly understood before they can be believed. Does Bro. S. fully or perfectly understand *all* about the "unit" kingdom of God? If not, then according to his own reasoning he has not the unit faith in that kingdom, and therefore is not yet qualified for the "unit baptism"!

3. If, as Bro. S. says, "to be weak in the unit faith, and to have only a part of the unit faith, are very different things,"—it does not therefore necessarily follow, as his theory teaches, that every person must be perfected in the unit faith *before* baptism. And moreover, the true disciples of Christ *increase in the knowledge and faith of the truth*, or the Gospel, subsequent to being initiated into his school, by faith, repentance and baptism. Has Bro. S. thus increased since his "unit baptism"? Or, did he become so wise relative to the unit kingdom before that act, that he has been utterly incapable of learning anything more about it since? If not, then his baptism, according to his theory, is not valid.

4. Bro. Stacy did not "virtually advocate two gospels, one for the Jew and the other for the Gentile," but he argued that the same gospel made the *conditions* of salvation somewhat different in reference to the Jew and the Gentile. Hence Bro. Stephenson's "understanding" in the case is incorrect.

5. The true import of Gal. iii, 8, evidently is, God having purposed in his eternal economy of favor, to justify the heathen as well as the Jew, through faith in *Him*, and thereby constitute them joint heirs with his Son. (see Rom. iv. 1-21,) revealed this good news or gospel to Abraham, in these words, "in thee shall all nations be blessed."—Gen. xii. 3. "Abraham believed God, and it was accounted to him for righteousness." Gal. iii. 7. This gracious promise began to have its fulfillment to the nation of the Jews, at the first advent of Christ, as Peter says, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying, Unto Abraham, and in thy seed shall all the kindreds of the earth be blessed.—Unto you *first*, God, having sent Jesus,

sent him to bless you in turning away every one of you from his iniquities."—Acts iii. 25, 26. In alluding to this promise, Paul says, "And we declare unto you glad tidings, (or the gospel) how that the *promise* which was made to the fathers, God *hath fulfilled* the same unto us their children, in that he hath *raised up Jesus again*." Mark the expression, "hath fulfilled."

In the fourth and fifth chapters of Romans, this important subject is fully discussed, and at the conclusion of the masterly argument, Paul says, "Now it was not written for his sake alone, that it was imputed to him; but for us also, it shall be imputed, *if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised for our justification*. Therefore, being justified by faith," viz.: both Jews and Gentiles, we have peace with God, and rejoice in hope of the glory of God, &c.

In the third chapter of Galatians we are told *how* this promise began to be fulfilled so that not only the Jew, but the Gentile also, might be blessed in Abraham's seed. Paul says, "Christ hath redeemed us from the curse of the law; being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Why did he thus die the death of the cross? The next verse gives the answer,—"That the blessing of Abraham (promised in Gen. xii. 3, and named by Paul in Gal. iii. 8) might come on the Gentiles, through Jesus Christ—that we might receive the promise of the spirit through faith." Gal. iii. 13, 14, "for ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ," and are "heirs according to promise." Gal. iii. 26-29.

From this evidence we learn that Abraham was justified in believing what *God would do* in the then future; and Jews and Gentiles under the gospel dispensation are justified by *faith* in what *God has done* and will yet do for them. Abraham believed that God would give his Son, and

true believers now believe that God has given his Son, in whom they can now be blessed, and in no other. God revealed to Abraham that he would bless the world—Jew and Gentile—through his Son; he now proclaims to the world the glorious news that he has given his Son, to bless, by “turning away every one from his iniquities,” who will truly believe and obey him. Hence the faith of Abraham and of Christians is the same, with this simple difference, viz.:—the one believed God would do as he said, and the other believes he has confirmed his word by the gift of his well-beloved Son. Rom. xv. 8.

6. Instead of “faith in the inheritance,” or land of Canaan, or the kingdom of Israel, being a pro-requisite to either justification or baptism, in reference to Abraham or Christians, as taught by Paul in Gal. iii., he labors there to prove that the inheritance is to be obtained by promise, and not through the law of Moses. The Jew fully believed, and still believes in the inheritance, but he looked and still looks for it, not according to the promise made to Abraham, but by the law. Hence Paul says, “For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.”—Gal. iii. 18,—Read the chapter, and it will be clearly seen that Paul has effectually corrected the error of the mistaken Jew in this respect, as well as the mistake of Bro. S. in reference to the same matter.

7. What Bro. S. says about “faith in Christ in his official character,” is not in harmony with the teaching of the Scriptures, for they make no provision for a distinction like this, as though he sustained a character official, and one not official.—He has no official character separate from his character as the Son of God. All his claims to the high offices of prophet, savior, priest and king, rest on the fact that he is the Son of God. In proof of this, we have the testimony of God, Christ, angels, prophets, apostles, mighty signs and wonders, or miracles, and the resurrection of Christ from the dead. The evidence is so abundant, and familiar to the Bible student

on this point, that we need not give it.—“On this rock,” namely, the faith that Jesus Christ is “the Son of the living God,” (Matt. xvi. 16,) his church is builded.—This is the basis of true Christian or justifying faith; the root from which all the branches, namely, prophet, priest and king, &c., spring. They cannot be separated from the Son of God with any more propriety than the house can be separated from its foundation, or the tree from its roots, and it would be no more absurd to turn foundation and roots uppermost, than to make Christ as the Son of God, of secondary consideration in the faith of the gospel.

8. The expression of Bro. S.,—“How any Gentile can be brought into the bonds of the Abrahamic covenant without understanding the promises therein covenanted,” we understand to be another form of expression of his faith that the gospel in all its fullness, must be perfectly understood and believed before baptism, the great absurdity of which is proved by the nature of the case, the word of God, and must we think be apparent to all who correctly understand the nature of justifying faith.

9. If, as Bro. S. says, “the death, burial and resurrection of Christ,” are not “the gospel” preached by Paul, &c., then all the Apostles are “accursed,” for they were sent to preach “the gospel” and nothing else; and Paul declares that if men or angels should preach any other gospel, that they would be “accursed,” (Gal. i. 8,) yet they most certainly did preach the death, burial and resurrection of Christ thus:—“He was crucified and slain, whom God hath raised up.” Acts ii. 23, 24. Ye have “killed the the Prince of Life, whom God hath raised from the dead,” (Acts iii. 15,) “whom they slew and hanged on a tree,—him God raised up the third day,” (Acts x. 39, 40.) “And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again.” Acts xiii. 32, 33. “The word of faith which we preach,” namely, “If thou shalt confess with thy

mouth, the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x. 8, 9. "We preach Christ crucified." 1 Cor. i. 23. "For I am determined not to know anything among you, save Jesus Christ and him crucified," 1 Cor. ii. 2. "Christ died for our sins," was buried, and rose again the third day, so we preach.—1 Cor. xv. 1-11. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought Life and Immortality to light *through the gospel*."—2 Tim. i. 9, 10. *How was this done?* By the *death and resurrection* of Christ, the first fruits of them who sleep in him, the proclamation of which is the good news or gospel of salvation, or life and immortality to all who would seek for the same. Such was the joy which this glorious news or gospel produced in Peter, that he exclaimed in the fullness of his heart, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope by the *resurrection* of Jesus Christ from the dead."—1 Peter i. 3. May the sinner hear, believe, obey and be saved by the *power of this gospel!*

With this overwhelming, positive, inspired testimony before us, we leave our readers to judge whether those incur the fearful curse of Gal. i. 8, who preach the death, burial and resurrection of Christ as the gospel, or those who make them no part of it.

If the death, burial, and resurrection of Christ form no part of the Gospel then faith in them is not essential to salvation, "for the gospel of Christ is the power of God unto salvation to every one who believes" it. Rom. i. 16.

10. Because it would not do to "constitute" persons "heirs of promises, in reference to which they were in utter ignorance, as Bro. S. argues, it is no evidence that

they must understand all about the kingdom of God before they are qualified to be baptized into the *name, death and resurrection* of Christ, the Son of God, neither that anybody believes that they can be in "utter ignorance" and be fit for that ordinance.

In commenting on Gal. iii. 8, Bro. S. says, "faith in the inheritance which God promised to Abraham, is a pre-requisite to justification," &c. But in his remarks on Eph. i., ii., he says, "It was *good news* to the Gentiles to learn that arrangements had been made whereby they could become fellow-heirs with believing Israelites," &c. The discrepancy lies in making the proclamation of the existence of the inheritance the gospel in one case, and in the other case, the arrangements by which we may obtain that inheritance. We have already shown the mistake of Bro. S. in reference to the first case: relative to the other case he approaches at least near the truth; for surely it is good news to be informed that God in his most gracious and eternal purpose, has made arrangements for the salvation of believing Gentiles as well as believing Jews.

What are these arrangements? Let the word answer: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. iii. 16. "For when we were yet without strength, in due time Christ died for the ungodly" and "while we were yet sinners, Christ died for us." Rom. v. 6, 8. "But, now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ, that he might reconcile both Jew and Gentile unto God, in one body *by the cross*." Eph. ii. 13, 16.


Thus it is clear that the gracious arrangements by which fallen mortals may be saved from their sins, obtain eternal life and a part in the kingdom of God, is by a hearty belief in the Son of God, repentance, being baptized into the name, death, and resurrection of Christ, possessing his spirit, following him in all his requirements

to the end, and the resurrection from the dead at the second coming of Christ.

After all this the kingdom will be set up, which Bro. S. says, 'will be all their salvation;' making the kingdom or commonwealth of Israel the savior, instead of Christ! No wonder he can see no place in the *gospel* of salvation, for the death, resurrection, blood and cross of Christ!—To say that this salvation is "in the kingdom," is not true; for the kingdom has not yet come, and believers are *now* saved from their sins: and further, the saved are to constitute a part of the kingdom; hence, the absurdity is involved, namely, that the saints must first be saved, and become a part of the kingdom which is "all their salvation," thereby making it necessary for them first to be saved, that they may take part in the work of saving themselves!

In conclusion, we will say, in the words of Peter, "Be it known unto you all, and to all the people of Israel, that by the name of *Jesus Christ* of Nazareth, whom ye crucified, whom God raised from the dead—This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there *salvation in any other*: for there is none other name under heaven given among men whereby *we must be saved*." Acts iv. 10-12. Hence Bro. S. is sadly mistaken in his application of 2 Sam. xxiii. 5. Instead of the kingdom being the salvation spoken of there, it is the *son of David*, as the context clearly shows. It reads, "And he—David's son—shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house (at the then present time) be not so with God; yet he hath made with me an everlasting covenant (that it shall be so when my promised seed, the Son of God shall take my throne) ordered in all things and sure: for this is all my salvation, and all my desire," &c. Hence David, Peter, and all the inspired writers, and all the

redeemed unite in ascribing *salvation to God* (Rev. xix. 1) "*by our Lord Jesus Christ*." 1 Thess. v. 9, and not to the "commonwealth of Israel"!

 We suggest to Bro. J. M. Stephenson, that we arrange the discussion between us so as to close it as early as furthest, with the *last* number of the present volume of the *Expositor*, as we have long contemplated making some change in our paper in reference to *personal controversy*. That change we intend to make at the commencement of the next volume of the *Expositor*, therefore we give this timely notice. We cannot devote any more space to this controversy than we have previously done, without crowding out of our columns other equally important matter; the disputants therefore may be under the necessity of studying brevity in their communications.

The Threatened War in Europe.

From the following statement of different European writers, it will be seen that a most terrible war in Europe, at no very far distant day, will surely be realized. A writer in the London *Times* says,—

"Events are running in a course with which a long experience has made us familiar. All Europe is bristling with arms, the moderate counsels of wisdom and justice are cast to the winds, and the madness and wickedness of Princes find a faithful echo in the aspirations of ambitious States and the war-like impulses of overgrown armies. Yet a little while and we may have to read of glorious victories and disastrous defeats, and of all those newly-devised means which have made men so cunning in the art of mutilating and defacing the image of the Creator in which he was made. All the motives which drive inconsiderate nations into war are present, the love of dominion, of glory, of plunder, of novelty, of excitement. The lists are marked out, and the champions await but the sound of the trumpet; the train is laid, and needs but a spark to explode in ruin and devastation."

The following statements will be read with interest,—

"That France and Russia are about to co-operate, there can be but little doubt.—The two Emperors are now on terms of the most evident friendship. From the beginning of 1859, we may consider the Mediterranean as a Franco-Russian lake. Italy, Turkey, Egypt, North Africa and Palestine will fall into the hands of the two Emperors. War has become a necessity, and necessity has no choice. It is a well-known impression of Napoleon III., that he was born and destined to complete whatever the first Napoleon left unfinished. That he is in fact, the complement to Napoleon I.

"The year 1859 opens with a grand and solemn scene. All nations are agitated and alarmed. All are in expectation of what is to come. Revolution is spreading over all the Roman world,—from the Irish seas to the Euphrates. Nations are arming for some unknown and frightful conflict.—Peace is dead and thrown aside; no spirit alive but the spirit of bloodshed. And in the center of the center, with all the powers and spirits of the age grouped around him, is one dark, silent man, with one vast inscrutable design, awaiting the moment to begin, while the eyes of Europe are fixed upon him, under the spell of fascination. All men are sure of some terrible event, but none are able to foretell its nature or its end. The crimes of a thousand years rise slowly from the earth, and float like specters across the sky of Christendom. Yet our church is asleep; our clergy are silent! Hypocrisy has spread its leprosy over church and state—nothing but hypocrisy is left."

The above extract is from a pamphlet issued at Paris.

Another writer remarks,—

"From the Peace Congress nothing of any particular import has occurred between France, Sardinia and Austria, in a direct manner; but the Pope and Napoleon have been less friendly, and Austria and the Pope have, in the opposite proportion, be-

come more friendly. From the re-establishment of his Holiness on the Papal throne by French bayonets, the Emperor of the French has been marked out by the assassin's pistol, stiletto and detonating bombs, which has led him frequently to remonstrate with the successor of St. Peter, upon the oppression of the people in the Papal States, as he justly concludes that the Italians hold him responsible for their present condition. The Pope turns a cold shoulder upon him, and tells him to take away his troops from Rome whenever it please him, which France is only willing to do on the assurance of Austria doing the same thing. The Emperor of Austria, by signing the Concordat with the Pope about 3 years ago, by which he favored the wishes of the clergy, has become the darling son of the Church and of all the Catholic monarchs—he has the greatest favor at Rome. The French Emperor cannot thus see Austria's favor and preponderance growing in Italy without alarm. His deep affection for his uncle, and his cherished plans for Italy arouse the suspicion that he aims at making Italy subservient to France, as his uncle did. He is suspected of having no objection to making the Pope his chief chaplain, giving southern Italy to his cousin Murat; to joining to Piedmont Lombardy and Venice, and in this manner attaching the kingdom of Sardinia as an ally to the French empire. Be these his plans or no, he is so suspected by the Italians, who view the present difficulty and talk of war for liberty as a monstrous deception. The overthrow of Austria by these Powers would only be a change of names and masters, and the freedom of Italy postponed for a score of years.

"In every portion of Italy is there fermentation of this republican character, and should the present growling come to war, Europe will in all likelihood see more stirring times than anything that has been witnessed during the present century."

We subjoin the latest intelligence:—

Liverpool, Feb. 19.

It was stated that a Council of war, composed of 4 or 5 of the most distin-

guished generals in the Austrian army, had been formed.

It is confirmed that Austria had expressed willingness to make a concession to public opinion, and to cease to give support to the system of misrule which prevails in Central Italy.

The Vienna correspondent of the *London Times*, writing Feb. 15, says:—

Three or four days ago information was received from France *which removed all doubt as to the intention of the Emperor Napoleon; and it would not be surprising suddenly to learn that the Austrian army is to be placed on a war footing.* The military organization is so excellent that 650,000 men can be fully prepared for action within a month or six weeks.

The same authority says it is evident a mighty storm is brewing, and that the aim of Russia and France, is to reduce Austria to the same level as Turkey.

Colonel Cypriani (a Florentine,) despatched from Bucharest by Alexander I. (Cousa) as Envoy to the French court, was received in audience by Napoleon III. on the 18th ult.

The *London Times* of the 16th ult., contains a very strong article on the war question, again asserting England's neutrality and observance of treaty rights, and advising Sardinia of the dangers of her policy.

LA PRESSE ON THE WAR QUESTION.—

* * Nothing can therefore be accomplished in the Roman States so long as Austria rules there, and the first condition of any reform in Central Italy is to put out Austria.

In order not to continue to expend our money as a pure loss, whilst Austria spends that of the Holy State, in order not to become ridiculous, we are forced to evacuate Rome as early as possible;—and as we cannot do this in the present state of things without delivering the Pope to the chances of a terrible revolution, it is clear that our government ought to employ every means for assuring the peace and happiness of that unfortunate State, and consequently to put outside Austria, which is the only obstacle to the peace of the country.

* * Who has rivvoted the Pope to his odious system, that is, the destruction of the Romans?—Austria. Who instigates the King of Naples to his foolish resistance to the most legitimate wishes, and to unnamable persecutions? Austria. Who crushes under iron bondage Lombardy and Venice?—Austria. Who enslaves Modena and Tuscany?—Austria. Yes, Austria everywhere.—Austria, therefore, expelled, the position of affairs is changed and order is established.

But does Italy count exclusively upon herself to throw off the yoke of her oppressor? No. The time has passed when in the frenzy of her patriotism she pronounced those bold words, *Italiafara da se!* On the contrary, she invokes the co-operation of generous nations. Is not her cause that of justice and civilization? It is also ours. We do not fear intervention. Why? Ought we not rather to welcome with gratitude the opportunity of putting a termination to the anxiety which torments Europe. As we have already said, Austria does not only raise her head in Italy, but also elsewhere. Is it not Austria that has nullified the results of the treaty of Paris? Is it not Austria that inspires Turkey with her treason and treachery? Is it not Austria that troubled the alliance that united us with England?—Would not a war which would deliver us from this nightmare be blessed above all other wars? Such is the war, we believe preparing in Italy, and why we regard it with confidence and security.

The *London News* says the cloud in the south of Europe is dark and threatening, *but the clouds in the East are big with tempests,* and unless Austria, who sends her caveat against discussion of Italian wrongs, be persuaded to hold her peace on Roumain rights, it is not improbable that the solution of the Italian question may be transferred from Rome to Milan, to Jassy or Bucharest.

Liverpool, Feb. 29.

Rumors are warlike, but Lord Cowley's mission to Vienna increases a hope of peace.

The Paris correspondent of the Lon-

don *Herald* says that war is so far resolved on that the corps to commence the campaign have been designated, and orders given to the Minister of War to prepare a plan of operations.

It is said that the representatives of foreign powers have abandoned all hope of a pacific solution.

Reported orders to prepare for the campaign in Italy were given by the Emperor immediately after his return from Compeigne.

Another circular was issued by the Minister of the Interior to the Prefects of Departments, the purport of which is to express the hope, that, notwithstanding the Emperor's desire to maintain peace, should he be forced to war, he may count on the patriotism of the French people.

A War office circular directs that troops be trained to forced marches and the night bivouac. All the military surgeons are ordered to join their corps.—Immense quantities of lint were sent to Lyons. All the regiments of the Imperial Guard were to be supplied with rifle cannons on new plans. Genoa letters say that France has taken up seven transports to hold themselves in readiness in that port.

The *Times'* correspondent says Count Buol still believes in peace, but the Emperor of Austria, being of a different opinion, is preparing for a vigorous defence of his Italian States.

The *Times* says the Austrian army in Italy is to be placed on a war footing.

The second chamber unanimously resolved to request the government to obtain from the Federal Diet of Germany, resolutions calculated, by their unanimity and energetic execution, to obviate the threatened danger of war, but if necessary to repel with united power the attacks on Austria and Germany.

It was reported that Napoleon was about to visit the King; Piedmontese were drawn from the frontiers of Modena, and ordered to confine themselves to the interior.

Three new forts were to be constructed at Venice, in 6 weeks. 5,000 workmen were employed.

The fermentation was increasing at Milan.

More Turkish troops had gone to the Danube. The government were arming 6 frigates, and preparing numerous transports, whose destination in case of war would be the ports of the Adriatic.

In view of these things, well may it be said, that the signs of the present times, are ominous indeed of great and glorious events to the Christian, but fearful to the ungodly.

THE CRISIS.—This sheet for March 2, appears in a new dress with enlarged sheet and better paper. May success attend it in every good work. We learn that a debate between the Editor and L. Litch on the Life and Death question, and some other pamphlets and tracts, on the same subject have been issued from the *Crisis* office, but as the publishers have not furnished us a copy of their respective works, we have not therefore noticed them.

VISIT TO ORANGEPORT.—We spent the first Sunday in this month with the friends at Orangeport, about 60 miles west of the city, on the Rochester and Niagara Falls railroad. Though the roads in some directions were considered impassable, nevertheless a good congregation assembled in the Christian chapel in the place, who paid the most profound attention, to the word spoken by us, for near the space of two hours.


Bro. O. F. Sweet has his stated appointments in this place, once in four weeks, and is highly esteemed by the people, with the exception, of course, of those who are opposed to his sentiments. The cause of Bible truth, however, is slowly but surely gaining ground in that place, as it is in many other places in Western New York.

INCREASE OF CRIME.—The Rochester *Daily Union*, said to be conducted by irreligious men, in speaking of certain crimes of recent occurrence, says,—

“The papers are filled with sickening tales of crime, proceeding from causes like those above stated; and when we take in-

to account the probability that not one in five of the atrocious crimes committed as a consequence of licentiousness are exposed, we may well shudder at the thought of living in such a world, and ask what hope has the moral reformer, or what has he to base a hope upon?"

We answer, *nothing*. The coming of the Lord is our only hope, and these corruptions clearly indicate that his coming is near.

 The Seventh-day-Baptist missionary, writing from Jerusalem, Dec. 23, 1858, writes:—"The rains have commenced in good earnest, and seed time is now really at hand. Sabbath last, while the rain was pouring down," &c.

The Fruits of the Spirit.

It is refreshing to occasionally meet, among the numerous advocates of an unscriptural theory of the "Spirit" of God,—some, who more enlightened by "the Gospel" than their "fellows," who groping in the mud of an imaginary inspiration, let loose to their fanaticism by constant abuse of Christian men who dissent to their assumptions, and are content with the Word and Spirit, as revealed to mankind by Jehovah. Such an exception as this appears to be the *Independent* of New York, which having been engaged for some years in a desperate attempt to impart a new spiritual life to the rotten and debased "body politic," through the instrumentality of animal feeling, instead of Gospel power, gives up the useless task, and disclaims all faith in its *modus operandi*. Would that more of the supporters of the "isms" of the day would reconsider the road they are traveling, retrace their steps, and so become sober and settled on the Rock of Truth, especially some, who while claiming to proclaim the impending "Advont" of Messiah, the Prince, dishonor God, by denying many of the promises made to the "fathers," which he is about to fulfill. But to our friend, the *Independent*.

Looking at facts as they are, and man

as he is, he says, "Contrary powers contend and wrestle in human experience, and they are everywhere recognized as contending in the Epistles of Paul, and in the words of the Master, for the mastery and control of the" man. "The animal nature, with its appetites and lusts, as ever re-enforced by a subtle, malignant, widely-operating energy, working behind and manifested through it, is one of these powers: itself, in fact, a two-fold power, yet with each active element in it so essentially hamonious and coincident with the other, that they may properly be regarded as one, and be represented by the one comprehensive and scriptural term, 'The Flesh'; or, as sometimes the Flesh and the Devil. The higher Reason and Conscience, on the other hand, the realm of spiritual aspiration, intuition, and affirmation of Truth—this, as enlightened, rectified, pervaded by the spirit of God," in the word, is the power that works in opposition to the flesh, and that tends to opposite developments and effects. Where this spirit of man has become thus irradiated and vitally renewed by the quickening contact of the Spirit-Word, the flesh has lost its early supremacy. It has begun to be subjugated, which may continue a steady progression till the grand consummation of obedient humanity is reached,—*Immortality!*

"So goes on mightily, age after age, the struggle of the *spirit* against the *flesh*, and of the earthliness and pride of man's nature, as re-inspired by diabolic influence, against the heavenly and purifying power. It is a silent, noiseless conflict; unseen itself, though seen in a thousand issues and influences;—drawing no blood through its direct strokes, though sometimes involving widest conflicts in its historic and public relations. The whole world is the battle-ground. . . And ever the *Flesh* warreth fiercely against the *Spirit*, and the *Spirit* in turn against the *Flesh*;—and these are contrary, one to another.

"And now the Scriptures show us plainly the practical results, in the character and the *conduct* by which the" working of the Spirit-Word may bere.

cognised, and may be distinguished from that of the flesh. There is evident and abundant necessity for this, in the fact that men are always by *nature* inclined to think of themselves more highly than they should, and so may easily, unless instructed by the gospel, attribute "to the motions of God's spirit *within them* [miraculously sent down from heaven] what *simply results from their own pride and worldliness*; and in the additional, and as palpable fact that lying pretenders to a grace they have not,—violent, selfish and arrogant impostors, claiming to be what the facts do not show them, asserting themselves the children of God, when they are in truth the children of the Devil—are more surely detected, and more easily demonstrated, through these exact tests which the Scriptures afford.

"There are always those who thus, through a vehemence of nature that deceive themselves, or else through the sudden and inflaming effect of some general excitement on the subject of religion, suppose themselves to 'have the Spirit,' and to be practically led by it, when in fact their characters never have been touched by its celestial and purifying power. And there are always those of course,—it is the most successful form of imposture—who seek to make an impression on the world of eminent height and brightness of saintliness. None others are quite so pure as they! None others have quite the same rare quality of spirit! Other men may now and then have done virtuously; but they habitually excel them all. And on this claim of superior saintliness, and a rarer spirituality, of a character that surpasses and contracts other men's, they found the claim for such respect, deference and submission, as are not granted to others their equals.

"Their judgments must be yielded to; their wishes consulted; their interests advanced; their very passions be regarded as clothed with a certain special and providential authority; their denunciations be respected as having the merely 'prophetic rage' in them, without admixture of human irritation or an un-

just anger. They, in a word, are the friends of God, of Truth, and of Righteousness; without whom the gospel would have no chance in a world like this, and whose *dictum* becomes, through the efficacy of their character, a final authority. Inquisitions, priesthoods, papacies themselves, have sprung out of this root, and may do so again; and the fearful excesses, of cruelty or of lust, ever enacted in the name of Christianity, have come from just this poisoned source.—That horrid, carnal, beastly 'perfectionism,' which has raged at some times, under that name or others, in different parts of the Christian world . . . has had its source in precisely this idea: of a *personal, spiritual virus or force infused into the soul of one whose character showed no change*, and making him supreme above trial and sin. Some have no doubt ignorantly received this; but many others have as undoubtedly simply assumed it, and made it a cloak for the vilest lusts.

"It is not therefore, without reason or need that the Scriptures give us the plain enumeration, in repeated instances of the results of the real and practical working of the spirit of God on the higher nature and spirit of man; that Paul especially in the 22nd and 23d verses of Gal. v., states them with much particularity and carefulness. Let those who think they have the spirit of God, and who carry their self-confidence in this matter so far, perhaps as to doubt if others who profess the same faith and follow the same Master have felt this influence—let them carefully read and ponder this catalogue, and measure, by a truthful comparison with it, their own habitual utterances, acts, and states of temper. If they cannot stand this primary test, there is in them probably no light of the Spirit, but only a *natural passion and pride, inflamed to white heat, and so simulating piety, while utterly, radically diverse from it*. Censoriousness and passion, as well as lust, are born of the Devil. A rancorous and harsh temper, is the temper of the world, and not of God! *To desume and denounce, to criticise and condemn,*

to fling out vehement accusation and scorn, it takes only human passion to do this, and a loose pen or tongue:—But the fruit of—

“The Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such there is no law!”

S.

Divine Instruction to the Inquirer after Truth. By Thomas G. Newman,—Seneca Falls, N. Y. Published by the author: price,—50 cents per 100, \$3,50 per 1,000.

This is a most excellent and useful tract of 8 pages, containing a synopsis of some of the leading doctrines of the Blessed Book, with a portion of the proof arranged and classified under appropriate headings, embracing the following: What is Truth? The Appearing of Messiah; The Kingdom of God; Restoration of the Twelve Tribes of Israel; Immortality; State of the Dead; Destruction of the Wicked. This little work is just what is wanted for ministers and brethren to scatter in their missionary labors. A few hundred of these distributed among the people during a course of lectures, or prolonged meeting could hardly fail to produce a serious “thinking” among honest, candid men and women. Address the author for supplies.

S.

THE JEDDAH MASSACER.—A letter from Jeddah, Asia Minor, states that the execution of the criminals concerned in the massacre of the Christians in that city, took place in the middle of the day, and in the most public manner possible. Their heads were cut off at the foot of the kiosque, from which the orders for the massacre were issued. The inhabitants were struck with stupor, and for the most part remained shut up in their houses. The event has produced considerable sensation among them, and they now feel constrained that neither rank, station, nor riches, will henceforth protect those who are led away by their fanaticism to the commission of such crimes.

Interrupt no man's story.

FROM BRO. J. M. STEPHENSON.

BRO. MARSH: Will you announce through the *Expositor*, that I will labor as an Evangelist, provided means can be furnished to pay a debt contracted to secure a home for my family. I have reached a point where I can go no further until a debt of \$250,00 is paid. In the midst of the hard times I purchased and improved a few acres of laud, depending upon my wheat crop to meet my indebtedness, but the failure of my crop has rendered it impossible for me to meet the demands against me, without aid; and yet, unless they should be met, I will run the risk of losing what little I have. Now, unless there should be calls soon, with such assurances, I will, as a duty, I owe my family, turn my time and attention to some other business.

The claims of my family are paramount to all other claims.

I will make a proposal to which those wishing my labors may accede or not, just as they may think will most conduce to the advancement of truth and the faithful discharge of duty. I will go to any point and labor one week for \$10,00 and my expenses defrayed; two weeks, \$20,00; and so on. Any person assuring me of the above amount, may expect my labors just as soon as other engagements will permit. By other engagements, I mean other calls.

During all my past labors in the ministry, I have not received enough support to meet the expenses incurred in traveling, the past year excepted.

Had I devoted my whole time, during the past year, in preaching; and had the brethren done as well by me as they did during the time I spent with them, I would now be free of debt. But I tried farming and preaching together, and did not accomplish much at either.

To the brethren in southern Wisconsin: Bro. Reed designs supplying my place in laboring the remaining portion of my time.

To the brethren at large—the debate between J. H. Waggoner and myself will soon be ready for the press. Will not brethren club together and send in

their names to Bro. Joseph Marsh of Rochester, Bro. H. Collings of Forrester, Ogle co., Ill., or myself, Eureka, Winnebago co., Wis. The reporter has given a more full and accurate report than could have been expected.

The sale of the work must pay the expenses of its publication, as neither Bro. Collins nor myself can furnish the means. The work is very much needed in the West to counteract the influence of the Sabbatarian delusion.

Your brother in Christian hope and patience,

J. M. STEPHENSON.

Eureka, Wis., March 6, 1859.

FROM BRO. J. BLAIN.

BRO. MARSH: I have heard much said of *hard times* for 2 years past, but have not really felt the evils of such times till now. I have twice in the *Expositor* requested brethren to help me to a part, at least of what was due me, and out of about 100 who owe, only 3 have, as yet responded to my call. This makes me think it must be hard times *indeed* with our brethren. Being in debt for printing, and needing more done to keep a supply of works, I can but hope some more will remember me and use exertions, so that it will not be worse with me than with themselves. I intended to leave home again this month, but must wait till next, or till I can get means to travel. When away, letters will be attended to, and books sent, if wanted. Money has never yet failed to reach me, so brethren need not fear to send by mail.

Our good brother Moncrieff from Scotland, has lately visited me to learn the prospect of being supported in the States. He has been lecturing on various subjects in Canada West, for 4 years, but is anxious to preach the Gospel and our glorious views, again. My hope is that he will soon come to our help. He is not only learned, but a good speaker,—preached for us one Sabbath, and the brethren were all deeply interested.

J. BLAIN.

Buffalo, N. Y., March 10, 1859.

~~EX~~ BRO. MARSH: I wish to say to those who have pledged money for my support, for the year ending June 6, 1858, that I have a note to pay on the first of April next, for money borrowed soon after I moved to Albion, over a year since, in full faith that my brethren, who had pledged, would not disappoint me. Any aid from a friend in this time of need, will be gratefully received.

C. F. SWEET.

We have an Evangelist in New York, who at a great personal sacrifice, is nobly fighting the battle of truth in the field of his choice, almost unaided: and in this work he is "instant, in season,—out of season," never tiring. The fruits of his labors are marked and effectual, and it remains with the friends to say whether the good work shall be continued. If they are of that opinion, each one will make it his *own personal duty*, to see that our good brother's necessities are ministered unto. Let each do what ability doth point out.

S.

For the *Expositor and Advocate*.

Those brethren in Ohio who may wish to communicate with the congregation in Springfield, in regard to the labors of Bro. Chase, will hereafter address,—
W. H. REEVES, *Springfield, O.*

WM. FISK.

~~EX~~ We continue, in this number of the *Expositor* sending bills of account to our subscribers who are owing *one dollar or more* for the paper, and hope they will be responded to by those concerned, by remitting the respective sums called for. We have patiently waited a long time for *some* of these dues, because we knew the times were hard, and we could get along and accommodate our friends by letting these dues remain in their hands. *We now really want our pay*, and hope each one who owes us will pay immediately. We shall be disappointed if they do not comply with this request, in *full*, or at least in *part*.

In a church there should be Truth, Order, Freedom, Unity, and Equality.

Fate of the Apostles.

Paul was beheaded at Rome.

Matthew suffered martyrdom,—or was slain with the sword at the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged on an olive tree in Greece.

John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus in Asia.

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle or wing of the Temple, and then beaten to death with a fuller's club.

Phillip was hanged up against a pillar, at Hieropolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, whence he preached to the people till he expired.

Thomas was run through the body with a lance, at Coromandel, in the East Indies.

Jude was shot to death with arrows.

Simon Zelotes was crucified in Persia.

Matthias was first stoned and then beheaded.

Peter was crucified with his head downwards, at Rome.

"In the meantime, Russia is making use of the golden opportunity and undermining the very existence of Turkey, while public attention is riveted on Italy. Prince Alexander Conza, the newly elected Hospodar, both of Moldavia and Wallachia, has quietly set aside both the treaty of Paris and the suzerainty of the Sultan, by proclaiming the complete union of the Principalities, in the teeth of the integrity and independence of the Turkish empire; while Prince Milosh, in Servia, has declared himself, hereditary Prince, in spite of the Turkish government, which limited his tenure to the term of his life. The National Convention had previously dissolved the Senate, the majority of which, was

bound to the interests of Turkey, and to the influence of Austria. Milosh, at his arrival, dismissed the National Convention, and is now reconstructing the Senate, according to his own pleasure,—by filling it with partisans of Russia. This state of things is becoming intolerable to Austria, and we are not surprised to hear that Prince Metternich, now a monegenarian, but still of unbroken powers, has recently declared,—'there has never existed a greater danger for the Austrian empire during these last 40 years, than now.'"—*London Correspondence of the N. Y. Tribune*, Feb. 28.

The *Nord* of Brussels, says, "A letter from St. Petersburg mentions a rumor which if it turn out to be true, will prove that the government has resolved to enter on the path of religious toleration. The rumor is that the establishment of a synagogue in the capital, where heretofore Jews have only been allowed to reside under very severe restrictions, is about to be authorized.

The deepest coal-pit in Great Britain, and probably in the world, has after 12 years' labor, been completed and opened at Dukinfield, Cheshire. The shaft of this pit is 686 1-2 yards deep, and the sinking of it cost nearly £200,000.

The number of emigrants arrived at New York for the week ending March 2, was 333, making a total of 3,925 since the commencement of the year, against 4,361 for a corresponding period in 1858.

Ask no abrupt questions.
Reflect on no order of people.
Display not your learning on all occasions.

Avoid debt.
Improve every moment.
Tell the truth.
God reaches us good things by our hands.

He has hard work who has nothing to do.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

VOL. XXIX.]

ROCHESTER, N. Y., APRIL 1, 1859.

[No. 21.

What is Life?

Let us look at the original import of the word as used in the narrative of creation. It is the most important word, or name of the most important thing expressed in human language. It occurs first in the narrative of the fifth day's work, or in the 20th verse of the first chapter of Genesis, and is used in reference to the fishes of the sea, "And God said, Let the waters bring forth abundantly, the moving creature (*nephesh*) that hath life" (*cayah*.) Again, verse 21,—

"And God created great whales, and every living (*cayah*) creature (*nephesh*) that moveth." Again, verse 24, "And God said, Let the earth bring forth the living (*cayah*) creature (*nephesh*) after his kind. Again, verse 28, "And have dominion . . . and over every living (*cayah*) thing." Third verse, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein is life."

(*cayah*.) Second chapter, 7th verse,— "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, (*cayah*) and man became a living (*cayah*) soul," (*nephesh*.) Verse 9, "The tree of life (*cayah*) also in the midst of the garden." Verse 19, "And whatsoever Adam called every living (*cayah*) creature (*nephesh*) that was the name thereof." Here then, we have the noun Life, and the verb Living, occurring 8 times in these two chapters, always translated from the

Hebrew *cayah*, implying invariably the perfect result of animation, namely,— life without alloy, without hindrance, without cessation.

Hitherto there was no idea of any interruption, disturbance or cessation of that which they enjoyed, called LIFE,— and as our progenitors had witnessed no interruption, disturbance or stoppage of its course and current, they could form no conception of what was implied in the threatenings of God, couched in the language, "In the day thou eatest thereof thou shalt surely die," than the blind man can of colors. Hence, after their transgression, God explains it to them, thus, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy (dying;) thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

The above quotations determine the fact that the word *cayah* was the word chosen by God to designate the result of that inspiration he breathed into the nostrils of man, whilst he continued to have access to the tree of Life. A perfect inspiration or animation of perfect organisms unmarred by any deteriorating cause whatever, and prior to the existence of any knowledge of the possibility of its being even liable too, or capable of deterioration, injury or stoppage. Its import therefore is the perfect enjoyment of all the functions of a perfect organism.

Such was life. An idea almost beyond the capacity of dying mortals to grasp, because they are born in sin and shapen in iniquity, and their flesh being full of sin, they are "sinners from their mother's womb." "Having the eyes of their understanding darkened, and, *being alienated from the life of God* through the ignorance that is in them, because of the blindness of their hearts, which are deceitful above all things and desperately wicked: who can know it."

The sacred record informs us that after the fall, God drove our first parents from the garden, and placed the flaming cherubim of glory to keep the way of "the tree of life," lest they should eat thereof and *perpetuate* their existence, or the existence of flesh filled with sin. Manifesting the fact that perfect as were their original organisms, even they were dependent upon access to the *tree, or source of life*, for perpetual existence. Hence after the fall another word was used to express the deteriorated or imperfect inspiration which remains as the present portion of the race, namely, *nephesh*, the inferior import of which is shown in the subordinate relation it occupies in the passages already quoted to show the import of the word (*cayah*) for instance, in Gen. i. 20, "Let the waters bring forth abundantly the (*nephesh*), *moving creature, that hath life*" (*cayah*.) In verse 21, it is rendered *creature that moved*. In verse 24, it is rendered, — *creature*. In verse 30, it is omitted in the texts rendered soul in the margin. In ii. 19, it is creature, but verse 7, it is rendered soul.

Professor Bush has shown that standing in connection with *cayah*, it is rendered creature 10 times, and that it is rendered *life* 107, *in the sense of the animating principle of our organism*, as in Lev. xvii. 11, "For the *life* of the flesh is in the blood,"—52 times *soul*, as the seat of sensation, as in Deut. xii. 15, 20, 21, "Whatsoever thy *soul* lusteth after,"—116 times, *soul, heart, mind, interchangeably*, as the seat of the various passions, emotions and affections, as in Gen. xxiii. 8: "If it be your *mind* that I should bury my dead," and xxxiv.

3, "His *soul* clave unto Dinah." Also xl. 21, "We saw the anguish of his *soul*," and 50 times as in the sense of *oneself*, as in Lev. xi. 44, "Neither shall you defile *yourselves*." Num. xxiii. 10, "Let me die the death of the righteous:" 11 times as dead body, as in Lev. xix. 28, "You shall not make any cuttings in your flesh for the *dead*."

The above instances afford us a partial conception of the varied and diverse senses in which the Hebrew word *Nephesh*, and the Greek *Psuche*, are used, and at the same time evidence the fact that the radical or primary idea running through them all is that of breathing or receiving by and through our inspiration, the animating principle; from all of which it must be manifest that their import is very inferior to that of *cayah* or its Greek representative *Zoe*. For in no instance are these used in the inferior sense of breathing, or being the cause of animation. But always in the sense of perfect unimpaired life.

Hence it is the word used in the promises God has made in relation to the future. As in the phrases, "enter into life," "see life," "inherit eternal life,"—"Endure unto everlasting life" "Pass from death unto life," "light of life,"—"bread of life," "resurrection of life."

But in the following passage the contrast betwixt the import of the families of words is so forcibly presented that the reader cannot fail to perceive *Psuche* when rendered *Life*, never goes beyond the inferior sense of being the cause of animation by breathing. Thus "He that hateth his (*psuche*) life in this world, shall keep it unto (*Zooin*) life eternal. Respiratory animation is all that is available to the fallen sons of men, *since they have been shut out from the tree of life*, and can only be called life in accommodation to our senses.—For the race is infant, dying souls.

Life properly speaking, then, is only expressed by the *cayah*, or *zoe* family of words, and is Divine in its source and perfect in its manifestations, whilst *nephesh* and *psuche* merely express physical or animal animation. Hence the verity of God's blessed word,

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Consult your dictionary, analyze every member of the *zoe* family, and be astonished at the audacity of human egotism in its bold determination to entirely subvert and reverse the divine import of that family of words. You will recollect that we showed conclusively that the noun *zoe* invariably means *perfect life*.

Webster gives the derivative of *zoology* from *zoon*, an animal, and *logos*, a discourse. Hence, according to him, *zoography* means a description of animals, their forms and habits, and *zoology* the natural history of animals. Let us analyze his authority as given in the derivation of the word. From *zoon* an animal. *Zoon* occurs just 23 times in the New Testament, first in Heb. xiii. 11, where it is rendered *beasts*, and applied only to those who were consumed in sacrifice without the camp as the sanctified representatives of Jesus the *Life*, who suffered without the camp. In 2 Peter ii. 12, "But these (namely, those 'who walk after the flesh in the lust of uncleanness, and despise government, presumptuous are they, self-willed, they are not afraid to speak evil of dignities, whereas angels who are greater in power and might, bring not railing accusations against them before the Lord,') as *natural brute beasts*, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption."

Jude, speaking of the same class says, "But these speak evil of those things which they know not; but what they know naturally as *brute beasts*; in these things they corrupt themselves." In both these cases persons who had been inducted into "*the life*," are spoken of. In every other case, namely 20 times, it

occurs in Revelation always applied to the cherubim full of eyes, as in iv. 6-9; v. 6, 8, 11; 14; vi. 1, 3, 5-7; vii. 11; xiv. 3; xv. 7; xix. 4.

These are the nearest approximations to our dictionary definitions that occur in the New Testament. Judge if they justify them. But the Greek word, — *thurion* is the word used for and as synonymous with animal. It occurs 46 times, and is rendered, "*beasts of the earth*," "*wild beasts*," "*venomous beasts*," and is used in all cases in the revelation where human or political powers are symbolized by *beasts*.

How have the dictionaries defined *psyche*? Turn we to the word *psychology*. We read from the Greek *psyche*, soul and *logos*, discourse, a discourse or treatise on the human soul: or the doctrine of man's spiritual nature. Webster gives Campbell as his authority for that definition, and the literary magazine as his authority for his definition of psychological. I ask, shall these authorities (and if you please add to them all the philosophers that Greece or Rome ever produced) shall these weight aught against the uniform and never-varying authority of the sacred writers, a mere specimen of which is embraced in our present criticisms.

God has written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Now, "hath not God made foolish the wisdom of the world?" Aye, — and all the theories built upon this popular Platonism, are *foolishness with God*.

WHAT IS DEATH?

The first reference to it occurs, Gen. ii. 17, "And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die," or, as it reads in the margin, — "*Dying thou shalt die*." To comprehend this language in its original application and import, we must recur again to the condition and circumstances of our progenitors at the time the instruction was

given. They were in possession of life perfectly manifested and enjoyed, *resultant from their access to the tree of Life.* They had neither experienced nor witnessed any interruption or disturbance of its perfect functions, and therefore had cognizance of no phenomena from which they could gather the import of the word *die*. Hence as we have already said, God condescended to explain the import of the terms, *dying* and *die*.— Thus, “cursed is the ground for *thy* sake; in sorrow shalt thou eat of it all the days of *thy* (dying.) Thorns also and thistles shall it bring forth unto *thee*:— and *thou* shalt eat the herb of the field. In the sweat of *thy* face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast *thou* taken; for dust thou art, and unto dust shalt *thou* return.” But the facts and phenomena of the execution of this sentence determine incontrovertibly its import; see the record of Adam’s history, Gen. v. 3, 4, 5, “And Adam lived 130 years and begat a son in his own likeness, after his own image: and called his name Seth: and the days of Adam, after he had begotten Seth were 800 years, and he begat sons and daughters, and all the days that Adam lived (or *lingered in sorrow during the process of dying*) were 930 years, and he died,” or *returned to the dust!*

This history furnishes the facts explanatory of the process of dying, or undermining and destroying that beautifully elaborated, and perfectly constructed organism, his body. We see that it was necessary for the curse pronounced upon the earth to be developed, that its effects might act and re-act upon him, increasing his toil, and multiplying his sorrows and pains, until their action and re-action did utterly destroy the functional powers of his body, and incapacitated his organism for the respiration of God’s invigorating breath,—the atmosphere.

This history furnishes the literal or first meaning of the words, *Dying* and *Die*. The sentence reads, “in the day thou eatest thereof, thou shalt surely die, or, according to the marginal read-

ing, enter upon the process of dying;— or, as explained, it reads,—“Cursed is (not shall be) the ground for thy sake—in sorrow shalt thou eat of it all the days of thy” dying. In accordance with Paul’s teaching, we see that “death passed upon him.” Hence his subjection to the debilitating and destructive agency of the cursed earth and its influences, and his severance from the “*tree of Life.*” By him sin entered into the world, and death by sin, even so death passed (not shall) *upon all men*, for that all have sinned.

Hence Paul makes the universality of death’s jurisdiction or dominion over Adam’s posterity, the fulcrum of his arguments in relation to the favor of God, thus, “For as in Adam all die,” or *pass under the sentence and jurisdiction of death*, even so all who are introduced into the Christ become participants of his life; so that “as by one man’s offence, *death has reigned or dominated upon and over the descendants of Adam unto their universal condemnation*, even so might grace reign through righteousness unto eternal life by Jesus the Christ our Lord.”

It is manifest that the literal reading of the text is the true meaning. “*In the day thou eatest thereof thou shalt surely die,*” or commence dying as a consequence of the executive process,— *being immediate in its action*, and thus we arrive at the Scriptural import of the terms *dying* and *die*, which determines the literal import of all that family of words for all time. It is true that notwithstanding words have a literal or first and definite meaning, many of them come by degrees to be used in what is called a secondary and popular sense,— that is, they come to be accommodated to our phenomenal observations, as when it is said, the sun or moon rises or sets, or that “*the sun stood still.*” So death come to express simply the cessation of animation, whereas the execution of the original sentence of death and the reasonings of the Apostle Paul justify us in the conclusion that *death is the state in which all the unregenerate descendants of Adam exist, whether animate or*

sleeping in the dust They are all dead men, though in different stages of the state. Death has passed upon them,— reigns or dominates over them, which fact is witnessed by their sorrows, pains and sufferings, and their absolute inability to relieve themselves from his unyielding jurisdiction. "None can by any means redeem his brother, nor give to God a ransom for him, that he should still live for ever, and not see corruption." Hence our Lord, speaking of the unconverted, says, "*Let the dead bury their dead.*" And the Apostle, when speaking of the redeemed, says, "And you hath he quickened *who were dead in trespasses and sins.*"

If this is not an unquestionable demonstration that in the first literal or scriptural sense, all the unredeemed sons of Adam are dead—in the state, or under the jurisdiction or dominion of *Death*, whether now in the enjoyment of active animation, or slumbering in the dust; all, all, are undeniably the condemned and captive prisoners of the sentence of the Adamic law, and utterly destitute of the capacity to deliver themselves or any of their fellows from its jurisdiction or dominion, I know not what can be demonstrated.

These views may appear strange, and conflict with generally received opinions, but what of that: *the word of God is the standard of truth*, and it is consolatory and animating to find its teachings accord fully and beautifully with the clearly ascertained results of scientific investigation. Hence when it teaches us that the dead in their graves are persons sleeping in the dust, and that that stage of death is a sleep, we find that science has demonstrated that the cessation of animation is not the destruction of the person. That personal identity does not inhere in the particles or substance of our bodies, as is evidenced by the continual renewal of them. But in the comparative volume and relation of the organs to each other, attained by the use of the various sets of particles through, or by which our organism and form has been manifested during the period of our moulding, or the process

of maturing the relation proper that is, of our person and character, which stand related to each other as the face and its reflection in the mirror.

If it is a fact that every particle of our substance has been renewed some 7 or more times during our life, and we have always retained the consciousness of being identically the same person, it is clear that though the particles which compose and manifest our substance or body at the time of our decease may be decomposed and dissipated with the winds, or float on the waves and carried to the utmost parts of the earth, that we (or that in which inheres our consciousness,) are as independent of them, as we have been of all the others which we have used up in our developing or moulding process, and *that* any particles which may be at hand when it becomes necessary to wake the dead out of their sleep, will answer equally well to manifest their organism, or form, because identity inheres in the consciousness of the individual, and the individual is made up of facts which had attained a given proportion and relation to each other, while subject to the developing process, and may be called the adjusted, arranged or matured proportions, relations or organisms.

Thus it is the relative proportions of the active organs *that* determines the individual character, and produces the individual consciousness, and the manifestation of the relative proportions in organic relations by any particles or substance, is the manifestation of the man who attained or developed those relative proportions in his organism during and by his active life.

Confirmed then as our scriptural deductions are by scientific demonstration, who will attempt to question them? Let it be remembered, then, that all the unredeemed *are dead*, and that *death is a state including all the stages of man's existence.*

Hence arises the value and importance of *the great salvation*. It is deliverance, redemption, salvation from the bondage—the captivity of death, the race needs, and who would broach the

theme of legal or covenanted inheritance to captive prisoners? A condemned prisoner's immunities are confiscated, and if you would capacitate him to inherit, you must deliver him from the restraint of his jailor and from the condemnation of the law: till then he has no legal immunities.

Hence the work of Jesus, "You shall call his name Jesus, for he shall save his people from their sins," namely, their consequences,—*Death*. "For the Son of man is come to seek and to save that which was lost," therefore he says, "*I am come that ye might have life, and that ye might have it more abundantly.*" "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved," that is, have life.—Hence John proclaims, "Behold the Lamb of God that taketh away the sin (condemnation or death) of the world," and Jesus cries, "Ye will not come to me that ye might have life." This is a fair exhibit of the Divine philosophy.

First, seek out the lost, the condemned, the captive prisoners of death.

Second, save or deliver them from their captivity or bondage, *by imparting to them life* from that source which has triumphed over and abolished death in relation to itself.

Third, set before the saved ones the glories, honors and emoluments of the Kingdom and Age to come, as the motive to enable them to fill up the character required of those who shall inherit the Kingdom.

Do men believe that the boon offered them in the Gospel, is deliverance from death? Or, rather, who designed that their baptism should be the means of uniting them to the Christ as "the Life," that he might be to them what the tree of life was to our progenitors? That he might make his abode in them, and be the eternal life abiding in them,—the Christ in them, the hope of glory,—the holy spirit,—the witness in themselves that they are sons of God.

Let those who boast of having been baptized into a belief of the things of the kingdom, remember that it is not merely a belief of the things of the kingdom that will save them, as witnessed by themselves: for, notwithstanding their professed obedient belief, they retain the same relation to the world and its political institutions; they continue to elect, and be elected officials in the Government, and retain identically the same relation to the state that they ever held.

Does any one filled with the Spirit need to be told that these were only baptized into the belief of a theory, that they never saw the necessity of *being buried into death*; or expected that the Christ would dwell in them, and that it should be no longer then the *former citizen of the state that should live, but the Christ that should live in them*; or, that they expected that this indwelling Christ, the spirit, should be the instrument of baptizing them into one body! Or, that they understood themselves to be the captive prisoners of death, and sought or understood themselves to be delivered from the bondage of the powers of darkness at and by their baptism, and raised into the glorious liberty and life of the sons of God. If so, where is their fruits of the Spirit? Are we to accept their renunciation of the doctrine of the indwelling of the holy spirit, and admit that he in whom the word dwells, the spirit dwells; and that consequently he who is best instructed in the word or understands the word best, is filled most with the holy spirit.

Then let them say if the every-day conduct of their best instructed teachers, the spirit and temper which they manifest, does not give the lie to their doctrine? Or, do they wish us to accept their fruits as the fruits of the holy spirit?

The new system is based upon a *spiritless, lifeless, dead theory!* It does not contain the truth as it is in Jesus. Its teachers and adherents are yet in their sins, inasmuch as notwithstanding they have believed the things of the kingdom, they have not correctly believ-

ed the things of the *name* which contains the *saving virtue*. Hence their *baptism has been a mere formality, having no saving virtue*, and they continue to maintain all their relations to the world and its institutions as before, and therefore they are as eager for the advantages and emoluments of citizenship, as any other class of citizens, and teach that our relationships to God are not changed until the resurrection, or *that we are not now risen with the Christ*, and consequently *are not spiritual*, and therefore *not sons of God*, because we are *not sons of the resurrection*. In other words, it amounts to a denial of the Scripture doctrine of the holy spirit, and renders the theory of the kingdom a dead letter.

The Scriptures clearly teach that the saints *are redeemed* from the jurisdiction of death—that they *are saved or delivered*—that consequently they have life, and are spiritual—that they are the sons of God, because they *are risen with the Christ*, and that they are *now the habitation of God through the spirit*,—and that they have abandoned or yielded up their individuality as citizens, in order that they might be builded into the Christ, the habitation of God, in whom all his fullness dwells, and by whose spirit they are all baptized into one body.

Let us therefore “not be ashamed of the Gospel of the Christ: for it is the *power of God unto salvation* to every one who believeth.” Yes, the power of God unto SALVATION, unto deliverance, that deliverance necessary to enable us attain a character worthy of the Kingdom of God.

G. B. STACY.

Richmond, Va.

Learning makes a man fit company for himself.

Modesty is a guard to virtue.

Not to hear conscience is the way to silence it.

One hour to-day is worth two to-morrow.

Proud looks make foul work in fair faces.

The Nature and Origin of Jesus.

“My father is greater than I.”—John xiv. 28.

These words of Jesus were addressed to his disciples; and as all scripture inspired of God, is profitable for doctrine, for reproof, for correction, &c., it is proper to apply these words, by way of reproof, to those who teach that Jesus is equal with God. Persons of this character attempt to justify themselves by saying that the Jews understood him to claim equality with God, because he said, God was his Father. But the Bible does not teach us that they so understood him, but rather that they misunderstood him, or made the accusation maliciously against him; as they made it an excuse to take up stones to stone him. But, however this may be, he refuted them immediately, by saying,—“Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these doeth the Son likewise.”

This was a direct, positive and clear denial of that charge, and they so understood it, as they ceased their attempt to stone him. He continues on in the same strain, acknowledging all the power, authority, or life which he possessed, as being given him of the Father; and says again, “I can of mine own self do nothing: as I hear I judge: and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.” John v. 30. This explains what is said in verse 22, “The Father judgeth no man, but hath committed all judgment unto the Son.” The sense is evident, I can of mine own self do nothing: as I hear I judge: he hears and utters the Father’s judgment, so the Father judges no man independently of the Son. This agrees with Paul, that “God hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained;—whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

The whole life of Jesus, both by precept and example, shows conclusively, that he was altogether dependent on ONE, who alone is infinite. Still there are those who, in the face of Christ's declaration, "My Father is greater than I," say, "He thought it not robbery to be equal with God." Now, it must be confessed, if he thought so, he did not say so, but asserted what clearly implies a different doctrine. But it is asked,—Did not Paul say, "he thought it not robbery to be equal with God?" The translators, who were biassed in favor of such a doctrine, have so translated Paul. The Greek phrase, *isa Theou*, they have rendered, "equal with God," not because the original necessitated them to, but because they had a theory that needed support. The Lexicon to the Greek Testament Eagles's Edition, thus defines "*Isos*, equal, like; Matt. xx. 12; Luke vi. 34. *Isa*, adverbially, like, as; Phill. ii. 6. Taking this definition as authority, *isa, thou* means, like God, or God-like, which makes the passage in Phillippians consistent throughout.

Phill. ii. 5, 6, "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be like God. Christ in his spiritual nature was the form of the Divine; for Paul speaks of the new man as being "renewed in knowledge after the image of Him that created him:" and the new man is the spiritual nature of Christ communicated to Christians.—And, as this spiritual likeness was inherent in him, he thought it not robbery to be God-like. So Paul wrote, Let this mind be in you, which was also in him; and this is God's requirement, "Be ye holy, for I am holy."

Verse 7, But himself excluding, a form of a servant took in likeness of men. This is a literal translation: the italicized words only being supplied.—We are not bound to follow the punctuation, as the original Greek did not have any stops or marks. "Genomenos," for this, and other reasons, is set off to the next verse. The idea expressed, is that Jesus excluded himself from those privileges that pertained to him as the Son

of God, and took upon himself the form of a servant in likeness of men servants. Hence, it is that he said: "I am among you as one that serveth." This form of a servant he took, assumed it upon himself; but as it regards his personal, exterior form, it is said, "He was found in fashion as a man."

Verses 6–11, *Genomenos*, being, and in fashion found as a man, he humbles himself, and became obedient unto death, even the death of the cross.—"Wherefore God also hath highly exalted him, and hath given him a name which is above every name; that at the name of Jesus every knee should bow, in heaven and earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father."

Here is the worship that is to be paid to Jesus: every knee is to bow, and every tongue is to confess him Lord to the glory of God, the Father. But to confess him Lord, as the equal of God, is not to the glory of either; as it robs God of his Almighty character, and denies what Jesus said of himself, "My Father is greater than I." Lying honors are an abomination to Jesus Christ. "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him." We honor the Father by acknowledging his attributes, one of which is truth; and so we ought to acknowledge the attributes of Jesus, and believe that truth he spake, "My Father is greater than I;" and honor him accordingly. His words do not justify any one in confounding the honor which belongs to God with the honor which belongs to him, the Son of God. Such a confusion as that is a dishonor to both Father and Son; and to the person guilty of such confounded dishonor.

To worship Jesus as the Son of God, and to give him the honor that is due to him, is not idolatry. Idolatry consists in paying any honor or worship to any person or thing to whom it does not naturally belong. There is a worship which belongs essentially to God alone, as the eternal infinite One; and this worship

cannot be transferred to another without idolatry. Hence we read, "To whom will ye liken me: or shall I be equal, saith the Holy One?"

The translators of the Bible, were doubtless, learned men, but they had erred in adopting a theology which does not allow the exercise of reason. Instead of believing in only one eternal, infinite Being, they were sold to that belief which teaches two others equally eternal, &c. Micah's prophecy of the future "goings forth" of the Messiah, as ruler in Israel, by a little alteration and addition, they have made to refer to the eternal past, by supplying the verb, "have been." Words italicized in the Bible are, not by way of emphasis, but to show that they are supplied.

The oldest translation, the Septuagint, translates the passage referred to, thus: "*Kai exodoi autou ap arches ex hemeron aionos.*" *Kai*, corresponds to our conjunction, *and*; *exodoi*, to exodes, or "goings forth;" *autou*, to the pronoun him; *ap*, from; *arches*, beginning; *ex*, of; *hemeron*, days; *aionos*, everlasting. Let us read the context: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me to be ruler in Israel."

Here his goings forth, as ruler in Israel, are spoken of as in the future; but the duration of his goings forth are not expressed without the additional clause. Hence, the additional clause expressing his eternal future goings forth, as ruler in Israel, partakes of the force of the verb, to be, in the context, which would make his goings forth to be from the beginning of days unending.

The doctrine of the eternal sonship is a misnomer—a self-contradiction. Son, implies a Father; and son in relation to a father implies generation; generation implies time, in which the son was generated. The notion that he existed from eternity is therefore, a denial of his sonship. Self-styled evangelicals are famous for admitting truths, and neutralizing them by a negative doctrine. They profess to believe in One God, which is evangelical, but they neutralize this by

teaching that He is composed of three distinct, co-equal, co-eternal persons.—They admit that Jesus is the Son of God, a truth on which the whole gospel of Christ is based—they neutralize the power of this faith by teaching that the Son is God. One might suppose they were trying to see how near they could come to the truth, and just miss it.—Their patent neutralizing mixtures, we ought to avoid; and not be "corrupted from the simplicity that is in Christ."

(To be Continued.)

CORRECTION.—The article in the *Expositor* of Feb. 15, p. 503, 2d column, 1st paragraph, should read, The Divine glory, "as of," or manifested in the man Christ Jesus, instead of "as of one."

THE EFFECTS OF THE MORTARA CASE.

—The London *Globe's* Paris correspondent writes: "People who are likely to know something of the personal feelings of the Emperor, do not hesitate to say, (and the marked allusion to 'canon law,' as inapplicable to modern society, bears out the case) that the treatment of the Mortara family of Bologna by Rome, was the last feather that broke the back of the present system in the Papal States, supported, as all its abuses are, by Austria. The Imperial mind could stand it no longer; and if French troops are to be mere policemen at Rome, aiding and abetting these monstrous doings, the disgrace and infamy become intolerable. The boy Mortara 'has done it all.'"

Quiet conscience gives quiet sleep.

Richest is he that wants least.

Small faults indulged are little thieves that let in greater.

The boughs that bear most hang lowest.

Upright walking is sure walking.

Virtue and happiness are mother and daughter.

Wise men make opportunities than they find.

You never lose by doing a good turn.

Zeal without knowledge is fire without light.

FROM BRO. R. V. LYON.

BRO. MARSH: Being sensible that the friends of truth in the United States will be glad to hear from a poor, way-faring brother, with your permission, I will say to them, that upon my return to this province, on the 10th of December last, I at once commenced my labor of love in the proclamation of the things concerning the kingdom of God, and the name of his Anointed. And, notwithstanding the opposers of the glorious gospel of the Father of our Lord Jesus Christ, have been stirred up to wrath in some places, I have been enabled to keep the field, and in the name and strength of the Master, to sound the note of warning in the ears of multitudes who are slumbering upon *the brink of eternal ruin.*

I have been enabled to preach some 8 discourses a week, and have been into quite a number of new places, where the gospel (as preached by Paul) had not been proclaimed. In many places my congregations have been large, and the best attention given to the word preached. Some have professed faith in the doctrine which we have taught—others are halting between two opinions. Some have been stirred up to misrepresent us in relation to the truth we have announced; and among this class are to be found the leaders of the people. But none of them have been willing to meet us in the open field of combat, though they have been often invited. Some have been stirred up to indignation and wrath, and have said that I “ought to be rode on a rail,” or be put into the Penitentiary, or expelled the country, &c. But none of these things move me, for the Master is at the helm, and if I can only be successful in winning a bride for him, and at last go to make up the number that shall stand on Eden’s hills, and sing redemption’s song, I will say, Amen.

Dear brethren, though far away from the land of my birth, and the scenes of my boyhood, and among strangers, I find some noble-hearted souls whose hearts beat in unison with my own, whilst contemplating upon the glorious future as

revealed in the Living Oracles. Hearts that are ready to every good word and work. The Lord reward them for their kindness to me. Amen.

R. V. LYON.

North Augusta, C. W., Feb. 14, 1859.

FROM BRO. W. FISH.

BRO. MARSH: Since the Conference in this place last fall, the cause of truth has increased. Bro. Chase, the evangelist sent out by the congregation in this place, has been holding meetings in Woodstock, Lewisburg, Milford Center, Marysville, Middlebury, Newton and other places. The people are stirred up to hear the strange doctrine, as they call it. He has large and attentive congregations, and some have obeyed the gospel, and others are upon the point of doing so. Indeed there is a good prospect for several congregations of christians in this part of Ohio, where 2 years ago there were none.

We are much pleased with our evangelist. He is *the* man for the work assigned him. Few, we think, are as well qualified to meet every kind of opposition, and defend the truth, as he is. As fruit has been seen from his labours already, we hope that he will be still more successful in his labors.

While Bro. Chase was with us in December last, two were added to our number by being baptized into Christ, also six of our brethren and sisters who had not been baptized since they believed, only they were baptized into the faith of the sects.

Upon that occasion the church met at a private house in the evening near the water’s side. Bro. Chase delivered one of the most pointed and searching discourses on baptism that it ever was the privilege of the writer to listen to, after which a profitable and christian expression of views on the subject by the brethren was had. Then we repaired to the water, to witness the induction of eight souls into Christ by his own ordinance, by which alone they could receive the name of Christ and be counted worthy to be called Christian. O it was

a joyful time. While the world was reposing in sleep, and dreaming of peace, we are doing a work, the greatness and importance of which will only be known in the age to come. On last Sunday evening the church met at the same place for social meeting; after which three more were added to the church by baptism. Bro. Cherry's son, and my son and daughter. Truly, the Lord is good in giving us our children to go with us.

This meeting was doubly affecting from the fact that our band was to be separated by removals. Bro. and Sr. Cherry are about to move to the northern part of Ohio, and myself and family to the city of Dayton, south of this. Though separated in person we are not in heart and action. We have grown up together in the school of Christ like children, one family, and cannot be separated in heart, nor in the work.

We say to any brother or sister that may be passing through Dayton, O., or can make it convenient to pass that way, and call and see us: inquire at the Woolen Factory on Fifth St., where we will be glad to entertain any of Christ's way-faring children. The calls for Bro. Chase to labor in different places are far beyond what he can fill. Laborers are wanted in this part of Ohio very much. O that brethren would do all they can to sustain laborers in the field.

Your brother in Christ,

WM. FISH.

Springfield, O., Feb. 22, 1859.

FROM SR. M. A. SEARS.

BRO. MARSH: Please accept christian salutation and greeting in the name of the Lord, from one who, with heartfelt gratitude would record the mercy and faithfulness of our covenant-God, who enables you and co-laborers still to publish the *Expositor*, which comes to us laden with its treasures of truth. It has thus kept alive and increased our interest in the prophetic word, which was written for our learning, that we thro' patience, and comfort of the Scriptures, might have hope.

It has reproved and rebuked the erring, while it has exhorted and encouraged to watch and pray always that we may be counted worthy to escape those things that are coming upon the earth, and to stand before the Son of man.— Among its richest portions, of meat in due season, are those lectures just closed on "The Last Times," the author of which must be a faithful watchman, through whose labors some will be prepared for the great and coming day of the Lord.

I would rejoice could all thus enlightened in the Scriptures of truth and with such ability for instructing others, be perfected in their faith concerning the beautiful and significant ordinance of baptism, as it stands connected with the gospel of our salvation, but in all our experience we find none who have come to an understanding of all the truth on every subject; yet many have that humble and contrite spirit which trembles at the word of the Lord, and the meekness that would receive it into a good and honest heart, and it is often seen to bring forth the fruit of righteousness and holiness in the life and conversation. Let us not, therefore, discard and divide the faith and hope of such because not in exact accordance with our own.

I am settled in the belief that when the faith of others, imperfect though it be, according to my fallible judgment, works by love to God, his people and his truth, and purifies the heart, such a faith is the faith of the gospel, the one faith that God requires of us, and without which it is impossible to please him.

It becomes us to be clothed with humility in view of our liability to err in judgment, and yield too easily to influences with which we are surrounded. Our kind, heavenly Father has mercifully provided for all our failures and mistakes: "knowing our frame and remembering we are but dust," exhorting us with purpose of heart to cleave unto him, and ask of him wisdom, which he gives liberally and upbraideth not.

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The Lord bless you, my brother, and all who are set for the defence of the

Gospel, till having fought the good fight and kept the faith, you receive the crown laid up for all who love the appearing of the Lord.

M. A. SEARS.

Lake Zurich, Ill., Feb. 4, 1859.

FROM BRO. W. G. PROCTOR.

BRO. MARSH: When we speak of the kingdom of Christ, do we not have in our mind an association of ideas like the following? Christ as the heir and successor to David, will reign on his throne in Mount Zion, and in Jerusalem, and before his ancients gloriously, (Isa. xxiv. 23,) and that the people of the Jews, beloved for the fathers sakes, (Rom. xi. 28,) will be restored to their own land, Jer. xxxiii. 7-21.

But all this, though under the supervision of Christ, (who, at that time will have the kingdom and dominion under the whole heaven,) will not be the ultimatum, in the divine purpose; to be accomplished in the death, burial and resurrection of Jesus Christ, for death, and the devil who has the power of death, are still undestroyed. The saints of past times, it is true, will then have been resurrected to immortality and the living ones also will be changed.

Then the reign of Christ will begin, and will be a means of our heavenly Father through which he will consummate his divine purpose, in making all things new. Rev. xxi. 5. Then there will be no more death, neither sorrow, nor crying, neither shall there be any more pain. He will reign till all his enemies are put under his feet. The last enemy that shall be destroyed is death. Then God will be "all in all." As none but the meek will then be in being, the devil and all the wicked, having been destroyed, the means of redemption will no longer be necessary; and then the Christ, the last Adam, with the entire race of the saved, will inherit the earth, enjoying an abundance of peace.

In view of the above, our present duty is to understand the will of God, and obey him, as everything short of this

will avail us nothing. The immersion of a person in water without an understanding of the doctrine involved, cannot morally benefit him, as all must concede. To look at the brazen serpent was duty, without the performance of which death was certain. But the power to cure was not in the brass, nor in the duty of the beholder, but in God. So it is with baptism. What truth or doctrine is involved in baptism? It does not save from sin, but is an act of the creature which brings us to our great salvation. To this the Scripture must reply, plainly or understandingly, or we are not satisfied. There is nothing in it, in form or design, that expresses faith in the kingdom, though the gospel is called the gospel of the kingdom, but is it no more than this? Yes, it is the gospel of *salvation*—and can this be true if salvation consists in believing in the establishment of the kingdom? Certainly not.

Baptism symbolizes the death and resurrection of Christ, and in a form too, expressing the importance of faith in this doctrine. Paul says, "Ye were baptized into his (Christ's) death."—Rom. vi. 3. We manifest, by this ordinance, our faith in the doctrine of Christ, or in other words the Gospel of Christ, which has power in it. But would the power of eternal life be in it without the resurrection? Nay, verily.

Paul says, "We are buried with Christ," and tells how. Can any one be buried with him without baptism? Let this be answered correctly if it can, without symbolizing his death and burial, and showing thereby our faith in the gospel preached by Paul, namely, that Christ died and was buried, &c. This is not all, for the apostle says in Col. ii. 12,—Ye are risen with him, and how? Thro' faith in the kingdom? No! But thro' the faith of the operation or the power of God manifested when he raised Jesus from the dead: by this faith we rise with him. "Else what shall they do who are baptized for the dead?" 1 Cor. xv. 29. Or, why are they baptized for the dead?

Baptism is not only expressive of our

faith, that Christ died, was buried and rose again, but "that the dead in Christ will also be raised." The importance of this view of the matter is seen from the fact that there can be no eternal life nor seeing the kingdom when Christ shall be on throne of his father, and accomplishing the work of subduing all things to himself only by the resurrection which baptism symbolizes. John says, "This is the victory that overcometh the world" to believe in a kingdom? No! but that Jesus is the Son of God.

1 Peter iii. 21, "The like figure whereunto baptism doth also now save us,"—not simply as an action, but having the conscience purged to serve the living and true God by the doctrine it symbolizes, it will save us—the foundation of the hope of which is in the resurrection of Christ. Our baptism signifies this hope, and our intention to walk in newness of life. "Blessed are they that do his commandments, for they shall have right to the tree of life." Amen.

WM. G. PROCTOR.

Jeffersonville, Ind., March 1, 1859.

East Plum River Quarterly Conference.

BRO. MASH: On Friday evening, a discourse was given by R. Chown from 2 Tim. iv. 27, "Preach the word," showing that the apostacy is a departure from the word, and that the enemies of truth are found amongst those who have a form of godliness, but deny the power, which is the gospel of Christ.—Rom. i. 16. To deny the gospel of Christ is to deny the good news of Christ's reign on his father David's throne, and that such are Antichrist. They might as well deny that he ever came in the flesh, as to deny that he is not coming again in the flesh as the Son of man, to reign with those who are now "heirs through faith in things not seen as yet."

Saturday morning a discourse was given by Elder Collings, showing the apostacy and its rise, which is now the greatest hindrance to the truth of the gospel.

—Afternoon a discourse was heard from

Elder W. O. Stearns, of Iowa. His discourse was from Heb. ii. 6, "But without faith it is impossible to please him." He clearly showed that faith must have evidence for its basis, which is God's word, and that the word clearly points forward to a kingdom, not seen as yet, to be believed in, in order to have a gospel faith.

Saturday evening, the business of the Conference was considered, Bro. Ransom House in the chair, and the writer as secretary.

Resolved, That the next Quarterly Conference of northern Illinois and southern Wisconsin be held at Washington Grove, Oglo co., Ill., as Elder Collings may appoint.

Resolved, That each church should be represented by delegate or letter at each Quarterly Conference, and we also advise that each church or churches should support an Evangelist to travel and preach the word of life to other churches in the conference in circuit, so as to be servants to the body of Christ, that the Lord's household be duly fed with milk and meat of the word.

After the business was transacted, Bro. Stearns continued his subject on faith, the household being fed.

Sunday morning a discourse was given by Elder Collings from Heb. ii. 5, "For unto the angels hath he not put in subjection the world to come." Bro. C. showed that the first Adam was not the Son of man, but that the second Adam is the Son of man, and that the first Adam was the Son of God, and the second Adam the Son of God known to be so by the resurrection from the dead, Rom. i. 4, who will put all things under him, during his reign on David's throne, namely, 1000 years, and then the Son himself will become subject to the Father in the new creation.

Afternoon, Bro. Stearns discoursed on the glorious *restitution*. He showed that the priest and sacrifices will again be restored, that a remnant shall be saved as in the days of Noah, and that they will drink wine anew in the kingdom. After the discourse the church partook of the emblems of the broken

body and spilt blood of Christ in remembrance of him.

The evening was spent in short discourses by Elders Collings, Stearns and myself. Elder Collings showed that torment was not a motive of the gospel, and that a right faith will bring a right motive, and a wrong faith, wrong hope—the motive held out in the gospel is greater than any earthly potentate or king can present, and only to be obtained by faith in, and obedience to the gospel.

Elder Stearns continued in exposition that the power of God is manifested in the gospel to every one that believeth—belief will bring men and women to obey—without obedience their faith is dead,—the incorruptible seed will produce an incorruptible body, and if we are not begotten by the incorruptible seed, which is the Word of God, we can have no expectation of incorruptibility or immortality. Therefore, if we are begotten, we shall be born again of the Spirit to incorruptibility, or changed to immortality when the Life-Giver comes. He also showed the absurdity of getting religion according to modern teaching, by praying themselves into it without faith in the Gospel.

The writer then demonstrated from the Scriptures, that the gospel of Christ must be the good news of the Anointed Messiah to reign on his father David's throne, and that during his reign all that suffer with him here shall reign with him until the last enemy death shall be destroyed. Then all things will be subdued by the appointed king of Israel, and then God will be all in all, and Christ and his brethren be subordinate to God on the new creation.

After this, the brethren exhorted one another to faithfulness, with an expression of gratitude to the friends for their kind hospitality. Conference then closed by singing, "When shall we meet again." May we all live for the near-approaching Kingdom.

R. CHOWN, *Sec'y.*

Plow deep while sluggards sleep, and you shall have corn to sell and to keep.

Pride is as loud a beggar as want, and a great deal more saucy.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., APRIL 1, 1859.

Pre-requisites to Baptism.

(Continued.)

Bro. M. accuses me of separating the parts of the gospel; but sir, I do not believe that this *great unit* proposition can be *separated*, and still remain the gospel.

I believe that the "broad" and comprehensive phrase, the Gospel of the kingdom covers every part and particle of the Gospel. The general term may include the specific, but the specific cannot include the general. The *general* term, covers all the attributes and qualities of the tree, (such as the limbs, bark, trunk, roots, &c., &c.,) but none of the attributes or qualities separately, will cover the whole ground.—Just so, in regard to the kingdom of God: this *general term* covers all its attributes, adjuncts, qualities, &c. But nothing less than the aggregate of the whole can include the whole.

Admitting, therefore, for arguments' sake (but which I most emphatically deny) that the death, burial and resurrection of Christ are parts of the gospel, still they cannot be substituted for the whole, any more than a pint cup can *contain* the fluid in a gallon cup, or than three roots of a stately tree can be substituted for the entire tree, including all its parts.

But let us compare the different parts of this great unit idea, and see whether they will harmonize with the broad original.

"The gospel of God;" because God is the origin and author. "The gospel of Christ;" because he is the agent; for he came not to do his own will, but the will of Him that sent him. "The gospel of salvation," has previously been noticed.—

"The gospel of peace;" because peace will be an attribute of the kingdom; for "of the increase of his (Christ's) government and peace there shall be no end." "The gospel of the grace of God;" because the clemency of God is manifested in the pro-

visions he has made for all obedient believers, in his everlasting kingdom. "The gospel concerning the resurrection of Christ." Where, in all the Bible, is such phraseology? Surely Bro. M. must be in straitened circumstances, to be driven to the necessity of making Bible, to sustain his *favorite theory*.

"Our" (the apostle's) gospel; because the gospel was given into their possession, as agents, to communicate it to others. I trust I also possess the gospel by faith,—but will this change the nature of the gospel? "The gospel of the circumcision, the gospel of the uncircumcision;" or as it might more correctly be rendered, the gospel, to, &c. It was preached to, and possessed through faith, by the believing of both classes. The everlasting gospel; or as you in your exposition of Rev. xiv. 6, render it, the gospel of the age, i. e., the future or kingdom age.

"The word (i. e. the promise or predication) of the kingdom." The word of the Lord concerning the kingdom. The word, the word of truth, the word of (in the gospel promises concerning the kingdom), the faith in the word of the kingdom, the truth in relation to the things concerning the kingdom, and the name of Jesus Christ, or, the kingdom of God in the name of Jesus Christ.

Thus we behold the harmony between the gospel of the kingdom as a whole, and the several parts of the same great whole. Thus when Christ preached the gospel of the kingdom, he fulfilled the mission for which he was anointed, as far as preaching the gospel was concerned; and thus the apostles fulfilled the great commission to "go into all the world and preach the gospel to every creature" with assurance that when "the gospel of the kingdom" should be preached in all the world for a witness to all nations, then the end should come. Thus the preaching of John, Christ and his Apostles when put together make one perfect and harmonious whole. And thus I do not, as accused by Bro. Marsh, separate the parts of the gospel. But how, my

dear friend, can you extricate yourself from your own charge? You believe, and preach all these parts of the gospel you say, aye in "its broad and exalted view," and you only require faith in the death, burial and resurrection of Christ before baptism. I should really suppose from the number of times you refer to 1 Cor. xv. 3, 11, as the basis of perfect faith in kind, that you never preach any thing more to persons until after their baptism. You ought not to require anything more in your charitable view of the sinner, than is necessary to secure the remission of his sins. Since the entire issue between us seem: to turn on the meaning of 1 Cor. xv. 1-4, I will conclude this article with the following extract from the Gospel Banner.

"We shall be referred to 1 Cor. xv. 1-4, as proof, and to 1 Cor. ii. 2; Gal. vi. 12; Acts xxvi. 22, 23, as corroborative evidence that the Apostles preached *this* as the gospel. The former, it is asserted, contains Paul's definition of what the gospel consists of, namely, 'Now that Christ died for our sins, according to the Scriptures.' Very well, suppose this does contain a definition of the gospel, still it is widely different from that preached by the clergy of our day.—But we positively deny that Paul is defining the gospel, in verses 3, 4. It is too meager, too unlike all other New Testament statements of it, too contradictory thereto, to be received as such a definition. True, Campbellism, and other dissenting sects cling to it with a death grasp, because it is the only text on which they think they can build the expiating gospel; but a reference to the original Greek in which Paul wrote these words, sweeps away their false creeds inferred therefrom.

"In all modern translations this passage does not have this force. Thus, Samuel Sharpe, who has produced one of the best and most faithful translations, renders it, 'And I wish you to know, brethren, as to the good tidings which I preached to you, and which ye received, and in which ye stand, and by which ye are being saved,

by what reasoning I preached to you, if ye hold it; otherwise ye believed in vain. For I delivered to you *among the first things*, what I also received, how Christ died for our sins according to the Scripture; and that he was buried; and that he was raised on the third day according to the Scriptures;" and refers to 2 Cor. viii. 1; Gal. i. 2, on which he has this note, '*gnoriso*, as here, does not govern the accusative case which follows it. The Greek for "moreover I declare to you," is *gnoriso de umus*, and is precisely the same in the other two cases given, where the King's translators put 'We do you to wit,' and 'I certify you.' Thus it is very plain that Paul is not here 'declaring' or laying down a definition of the Gospel, but simply reminding them of something they appeared to be forgetting. 'First of all in verse 3, is *en protois*, in the Greek, which Campbell, Sharp, McKnight, and many others agree in rendering among the first things, and Boothroyd and Dickenson, "among the chief or principal things." And in 2, instead of, "if ye keep in memory what I preached to you," the Greek is '*tini logo euvangelisameu umin eis katechete*, if you hold fast a certain word I evangelized to you.'

So that it is very evident that Paul neither preached the *three facts* of the death, burial and resurrection of Christ as the gospel, as Cambell & Co., of the orthodox school affirm; nor did he preach it "first of all," as though it was the most important thing. And why should he repeat what he had told them before? If this were a definition of the gospel, we must say, it differs from every other instance on record in which the gospel is defined."

As to eternal life being first in order, as the motive of the gospel, I must remind Bro. M. that he differs widely from the teachings of Christ, who says, "Seek ye first the kingdom of God."—Matt. vi. 33. *Eternal* is an attribute of the everlasting kingdom. As to life and salvation being synonymous, I will submit the following for the consideration of Bro. M.

"And his name shall be called Jesus,—for he shall save [life] his people *from their sins*." "Work out your own salvation, [life] with fear and trembling." "Save [life] yourself from this generation." But salvation and life are attributes of the Kingdom!

Your brother, seeking *first* the kingdom of God,

J. M. STEPHENSON.

(To be Continued.)

REPLY TO BRO. STEPHENSON.

The statement of Bro. Stephenson that "the gospel of the kingdom," is 'the general term,' &c., is contrary to the facts in the case. That term is nothing more nor less than simply THE GOSPEL, which in its *primary* import signifies "Godspell;—God, good, and *spell*, a good or joyful message." Good news, glad tidings, &c. This is the primary name while all the others are specific and *explanatory* of the character of this good news.

This is in perfect harmony with Bro. S.'s figure of the term *tree*—not, however, as he uses it, for to suit his case, the simple and general term, tree, must be explanatory of the character, location, &c., of every tree; but to suit our case, tree is the general name of all trees, while the cedar-tree of Lebanon, the oak tree of Bashan, tree of life, fir tree, box, pine, &c., &c., are specific names, explanatory of the nature of the various trees, as gospel of God, of Christ, of salvation, of the Kingdom, &c., explain the character of the gospel.

With the fearful statement of Bro. S. before us, viz.: "I most emphatically deny that the death, burial and resurrection of Christ are parts of the gospel"!! we will look at his definition of some of the various phrases by which the gospel is designated.

According to this declaration, the gospel is called the gospel of God, not because the joyful news has been communicated to perishing mortals, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life"—John iii. 16: but because God is the authro of the

good news that the "commonwealth of Israel" is to be established in Palestine!

If Bro. S. be correct in this case, then the proclamation of the blessed facts that by the death and resurrection of Christ he has "abolished death, and hath brought life and immortality to light *through the gospel*," [2 Tim. i. 10] is no part of the gospel of Christ, but it is thus called because he "is the agent," as the Apostles, Bro. S. and others are agents in proclaiming the good news of the future establishment of "the commonwealth of Israel" in Palestine!

In the light of Bro. S. the gospel is called the gospel of salvation, not because God has graciously sent his Son to save men by turning them away from their sins, &c.,—but because "the commonwealth of Israel" is to be "all our salvation"!

It is true, as Bro. S. says, that the gospel is the gospel of peace, "because peace will be an attribute of the kingdom," &c., but this view leaves out of the gospel of peace, the good news that Christ by his death and resurrection is now "our peace," that by his "blood" he has made "of twain," believing Jews and Gentiles, "one new man, so making peace," [Eph. ii. 13-22,] that great peace those have who comply with his terms of peace or reconciliation. Paul says, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, tho' we have known Christ after the flesh, yet now henceforth know we him no more.—Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.—And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did be-

sech you by us, we pray you in Christ's stead, Be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 14-21.

The entire word of reconciliation, or of present peace, forms no part of the gospel, if Bro. S. be correct! Does our brother persuade men to be at peace with God, by believing and obeying this word of reconciliation? And does he call his teaching, preaching the Gospel? If not, then is he not crying to reconcile men to God, without the aid of the gospel? But if he calls it the gospel, or any part of it, then he is incorrect in the fearful declaration that the "death, burial and resurrection of Christ" are not parts of the gospel.

Bro. S. is correct in saying "the gospel" is "the gospel of the grace of God because the clemency of God is manifested in the provisions he has made for all obedient believers, in his everlasting kingdom; but is there no good news, or gospel, in the glorious fact that God has also manifested "great love" or clemency, "while we were yet sinners," in giving his Son to die for us that we might be saved from sin and death? Eph. ii. 4, 5. Surely, if this forms no part of the gospel of the grace of God, there is no such gospel.

Bro. S. is correct in supposing that "the gospel concerning the resurrection of Christ," is a "favorite theory" with us, for on the truth of it rests our entire hope of future life and glory. "Blessed be the God and Father of our Lord and Savior Jesus Christ," for this hope which is so immutably based on the resurrection of Christ from the dead; and such is the abundance of evidence in the case, that we are neither in "straitened circumstances" nor "driven to the necessity of making Bible to sustain" this truly "favorite theory," as all may see who will read Luke xxiv. 46;—Acts ii. 23-32; iii. 14, 15; x. 39-41; xiii. 26-39; Rom. iv. 25; 1 Cor. i. 18, 23, 24; iii. 2; xv. 1-11; 2 Cor. v. 14-21; Eph. ii. 13-22; 1 Thess. iv. 13-18; 2 Tim. i. 8-12;

1 Peter i. 18-25; and many other parallel passages: by doing so they will learn why the gospel concerning the death and resurrection of Christ, is a "favorite theory" with us, as we think it is with all others who have a correct faith and a well-grounded hope according to the gospel,

Bro. S. says he does not "separate the parts of the gospel;" but that he does separate "the death, burial and resurrection of Christ," from the gospel, his own fearful declaration proves; which we affirm is not only a separation, but a subversion of the entire economy of man's redemption; for to separate Christ's resurrection from the gospel, leaves him in the grave, where all who have fallen asleep in him have "perished," if Christ be not risen! 1 Cor. xv. 18. If Christ be risen from the dead, the glad tidings of the fact, is a part of the gospel; but if this good news is no part of the gospel, then there is no evidence that he has been raised from the dead, and the whole gospel theme, is an imposition of designing men! Fearful, indeed is the position of him who separates the resurrection of Christ from the the gospel. See 1 Cor. xv. 1-19. Let the passage be read with care, in view as Bro. S. says, that "the death, burial and resurrection of Christ are not "parts of the gospel."

If we comprehend the real sentiments of Bro. S., Dr. Thomas and others who agree with them in reference to the pre-requisites to baptism, they make a marked distinction between the Word, or the Word of God, or the word of truth, or the word of faith, &c., and the gospel. If the revelation of God's immutable, all-wise and most gracious purpose concerning the destiny of the *whole* posterity of Adam, *good* and *evil*, and of this earth, as it is given in the Bible, is not *the gospel*, will Bro. S. give the line of demarcation between what he considers *is*, and what is *not* the gospel.

Bro. S. cannot see how we can extricate ourself from the charge of separating the gospel, because we preach all its parts. but do not require faith before baptism, in on-

ly "the death, burial and resurrection of Christ," or only a part of the gospel. The opposite of this supposed difficulty, of course is the position of Bro. S, which is, he preaches *the gospel in all its parts*, and requires *a full or perfect faith in both kind and degree*, of the sinner before baptism, therefore he does not separate the gospel! If everything when first presented as our object of faith must be separated into disconnected parts, because it is not fully understood and perfectly believed, then there could not be a *unit* in the universe submitted to the faith of man, and exist as a unit; for there is nothing which he can fully comprehend and perfectly believe, on its first presentation to his mind. He may, however, believe in its existence, and know something about its elementary or first principles, and subsequently increase in knowledge and faith relative to the matter. So in reference to the gospel, we may at first be disciplined to *Christ* by it, and subsequently grow in grace, and increase in the knowledge of the gospel; and still not separate it into disconnected parts.—Hence it is Bro. S. and not us, who needs to be extricated from difficulties in which his theory has involved him.

Sharpe's translation of 1 Cor. xv. 1-11, does not essentially change the sense from what is expressed in King James' translation. We will give it as Sharpe has it,—supplying in brackets the term gospel, where the sense of the passage will admit it.

"And I wish you to know, brethren, as to the good tidings [or gospel] which I preached to you, and which [gospel] ye received, and in which [gospel] ye stand, and by which [gospel] ye are being saved, by what reasoning I preached [the gospel] to you, if ye hold it [the gospel which I preached to you,] otherwise ye believed [the gospel, which I preached to you] in vain. For [in preaching the gospel to you] I delivered to you among the first things [of the gospel which I preached to you] what I also received [of the Lord when he called me to preach the gospel, viz;] how Christ died for our sins according to the


Scriptures; [the gospel as revealed in the Old Testament scriptures] and that he was buried; and that he was raised on the third day according to the scriptures; (the gospel as proclaimed in the Old Testament scriptures.) Therefore whether it were I (Paul) or they [the other apostles] so we preached [and still preach the gospel,] and so ye [Corinthians] believed,"—the gospel which we preached unto you."


If the death, burial and resurrection of Christ were presented *among the first things* by the Apostles, in preaching the gospel, they were not placed among the last things, nor wholly excluded from the gospel, as they are by Bro. S. To say that Paul did not declare the *manner or order* which he and the other Apostles preached the gospel, is flatly contradicting him, for he says, "*so we preach;*" and that he told the truth every example and precept of the New Testament relative to the manner of preaching the gospel by the Apostle, fully proves. See Acts ii. 14-41; iii. 12-21;—viii. 4-12, 35-40; xiii. 23-39; xvii. 16-18; and many other parallel passages too numerous to mention now.

If, as Bro. S. holds, Matt. vi. 33, teaches that the kingdom must be sought before eternal life, then we must understand it thus, "Seek first the kingdom of God,"—and *after* you have found it, *then* seek eternal life! This is highly absurd, and the absurdity is increased when it is understood that the Apostles, (who according to the theory of Bro. S. had *already* sought the kingdom) were addressed on the occasion; hence if Bro. S. be correct, they had neither sought the kingdom nor eternal life, and the passage should be understood thus, "My apostles, you must seek the kingdom first, and after that you must seek eternal life"! Did Christ thus teach his Apostles? No, verily. They had already sought eternal life, by believing in and obeying the Son of God, John iii. 16, after which Christ taught *them*, to seek the kingdom, not, first, however, in time, and importance, to eternal life, but first in every sense, to seeking for what they

should eat, drink, and wear. See verses 25-34.

It is not a matter of importance in this discussion, whether the term salvation in the New Testament means life or not; we shall not therefore, do anything more than to give those passages to which Bro. S. refers on this point, from Murdock's Translation of the Syriac Testament, "Thou shalt call his name Jesus, for he will *resuscitate* his people from their sins." Matt. i. 21. "And entreated them, saying, *Live* ye from this perverse generation."—Acts ii. 40. "Prosecute the work of your *life*, more abundantly, with fear and with trembling." Phill. ii. 12. Thus the imaginary difficulties in which Murdock is involved by rendering salvation, life, disappear, as many other objections to our faith, raised by Bro S., have been removed by the power of truth.

 We continue, in this number of the *Expositor* sending bills of account to our subscribers who are owing *one dollar or more* for the paper, and hope they will be responded to by those concerned, by remitting the respective sums called for. We have patiently waited a long time for *some* of these dues, because we know the times were hard, and we could get along and accommodate our friends by letting these dues remain in their hands. *We now really want our pay*, and hope each one who owes us will pay immediately. We shall be disappointed if they do not comply with this request, in *full*, or at least in *part*

 Bro. J. L., it is too defective in composition for publication. The deep regard, however, which you manifest for a departed mother, is worthy of the christian.

To preserve a friend, honor him when present, praise him when absent, and assist him cordially in time of need.

The Faith, is the basis of the christian's hope,

FROM BRO. W. ONGLEY.

BRO. MARSH: The church of God here meets for worship twice every first day of the week, and fifth-day evening for prayer, reading and searching the Scriptures, and exhorting one another concerning our blessed hope, and the soon-coming of Jesus to set up his peaceful kingdom, and reign on Mount Zion. As it has been quite a long time since I have written for the *Expositor*, I would inform the brethren that the recent visit of Bro. R. V. Lyon, in company with Bro. Bellamy, was a good one. Although it was on the first evening of his meeting, some rainy, our place of worship was crowded with attentive hearers, and I can assure you that the church had a feast, while hearing him on our blessed hope. The next day being the first day of the week, Bro. Lyon preached three sermons, the house being filled. We hope the good seed sown may find a lodgment in their minds, that it may be like bread cast on the waters, it may be to be gathered after many days.

The church regrets that Bro. Lyon's visit with us was so short, as we have so little preaching. But we have a promise from him that he will visit us again, if the Lord will.

I would say to those whom we had the privilege of calling on when Mary Ongley preached the word of life to them that we are trying to so live by help of God and his grace through Christ, that we may have a part in the kingdom when it shall come. As we learn there are many old friends who would like to see us once more we shall try and comply with their wishes as soon as we can: hope and pray that our visit may be blessed of the Lord, and that we may mutually help each other on our way to the kingdom; as our hope will soon be realized. O brethren wake up to do your duty like men of God waiting for the return of our Messiah. The Bible truths that we have seen in his word ought to make us live in a state of constant preparation to meet Christ at his coming. If we are Christ's, then we are Abraham's

seed and heirs according to the promises. Gal. iii. 29. Yet a little while and he that shall come, will come, and will not tarry. Heb. x. 37. Lift up your heads, for your redemption draweth nigh. Luke xxi. 28.

We should like to live to see Jesus come, but if not, we are determined so to live and serve God, that we may be the Lord's at his coming; whether asleep or awake. Mary and myself can truly say, we have never felt more like living in accordance with the word of God, than at the present time.

We are taught that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ: Titus ii, 12, 13. The Apostle Paul says, Be ye followers of me, even as I also am of Christ. I contend that we may so walk day by day, as to please God, and have the witness or the spirit communicated to us through his word that we please him. We must continue to walk by the same rule laid down in the word to the end; if we would be saved.

We can join with the beloved John and say, Come, Lord Jesus, even so, come,— Mary joins me in christian love to all the brethren and sisters who are waiting for our Messiah to give us immortality, eternal life.

WM. ONGLEY.

Prince Albert, C. W., March 6, 1859.

A Word to Minnesota Brethren.

1. As I was selected as an evangelist by our last Conference, many friends of the cause who feel anxious to have me visit them, are hereby informed that, although I should be happy to do so, in my present circumstances it is impossible for me to do so at *my own expense*. Let those who write hereafter, remember that my expenses must be defrayed to and fro.

2. Let those who send for tracts for gratuitous distribution, enclose stamps to prepay postage on the same. The omis-

sion of this, as in the past, leaves a load on my shoulders. I have still on hand the following tracts which I send out free of charge, *Man's Future State: or, Where do dead folks go?* *The Key of Truth*, and *The Seven Seals*. Continue to send, remembering to enclose postage.

3. Shall we have a *Camp-Meeting* somewhere in Minnesota this year? If so, where? and when?—in the spring or fall? It is not best to appoint one unless we can be sure of its being generally attended by brethren in the State, and amply *sustained*: therefore, let all who feel an interest in the matter, correspond with me upon the point, stating whether they will attend, whether they can aid in defraying the expenses,—when and where they would prefer it, &c.

Somewhere near the Mississippi River would probably best accommodate the most, as many would come up the river.

4. Those who correspond with me upon the above topics are hereby informed that my address is now changed from Vermilion to Castle Rock, Dakota co., Minn., I have not changed my location, but our office has taken a new name.

W. SHELDON.

Bro. H. V. Reed, Rural, Wis, March 12, 1859, writes:

I have just closed a debate at Grand Rapids, on the question of Immortality.—Had a good season in seeing the truth triumph. I would write a full account, but I know not that such reports would be acceptable to your readers. My health is some better, and hope to regain it sufficiently to proclaim the good news of the coming reign more extensively than formerly. The cause of truth is on the rise in northern Wisconsin.

Bro. N. McCullhch, Savoy, Mass, February 20, 1859, writes:

I cannot travel to preach as formerly; if so, I would make three things prominent, namely, the soon coming of Christ, the doctrine of the age to come, and the non-immortality of the soul. The leading articles in the *Expositor* have feasted me

much, so built upon the immutable word of God, they are like a house whose foundation is rock. One thing has looked very strange to me, some ministers say they believe the doctrine of the age to come,—and do not preach it. They do not see it, and believe it as I do; if they did they would preach it with all their might,—for the next age, to me, is the crowning glory of the gospel. If anything that is revealed in the Bible delights me, it is the reign of Jesus Christ and his saints on the earth, when the world shall be filled with his glory. Amen.

Bro. J. Squire, Port Perry, C. W., Feb. 22, 1859, writes:

Bro. C. F. Sweet commenced a course of Lectures on the faith of the gospel, on the 17th of September last, and continued over two Sundays. He is a workman that needeth not to be ashamed, rightly dividing the word of truth. The meetings were very well attended for a country place, and good order was manifested. I think the truth, as set forth by Brother Sweet in a plain, simple and powerful manner, has had a good effect upon the minds of this people, and the brethren were made to rejoice in the blessed promises of God made to the fathers. "The meek shall inherit the earth, and delight themselves in the abundance of peace." Ours is a blessed hope. Nine or ten were baptized, and it is rejoicing to find that there is one here and one there who is willing to come out and acknowledge Jesus by obeying the truth.

Let us dear brethren, who name the name of Christ, be careful to depart from all iniquity, purifying ourselves in obeying the truth, and thereby secure eternal life and an inheritance in the Kingdom of God.

Buy what thou needest not, and it will oblige thee to sell thy necessaries.

If you would have your business done, go; if not, send.

The rolling stone gathers no moss.

FROM BRO. I. CHILD.

BRO. MARSH: Elder Chase has just got back here again. He lectures in Marysville to-day. He has been laboring in Lewisburg, a town not far from Woodstock, O, with excellent success, although the Christians (?) manifested their usual zeal in opposition to the advancement of truth, by depriving him of their meeting houses and by vile slander against his moral character and motives.

He organized a church of 25 members, some of the most influential of Lewisburg, he having baptized that number. May they hold out faithful, and receive the crown of life.

These are dark times, but may you be strengthened and cheered in your labor of love.

Yours, in the love of the one gospel and one faith,

I. CHILD.

Milford Center, O., March 6, 1859.

FROM BRO. A. B. SWIFT.

BRO. MARSH: The gospel is not a cunningly devised fable, but the very word of God. It is a divine testimony, a message from Jehovah to man, and is addressed to us in love. By the gospel God testifies—that there is neither help nor hope for us, but in the Lord Jesus Christ. In him is all we need, and our circumstances require, spiritually. In him is forgiveness of sin, and righteousness. In him is peace for the troubled conscience.

In him is life for the dying soul, strength for the weak and languishing, and he is able to make the foolish, wise; the guilty, just; the filthy, clean; the miserable, happy; the weak, strong; the diseased, healthy; the carnal, spiritual; the slaves of Satan, the sons of God. Christ, is all that God can give. Therefore, having Christ, we have the holy spirit, and are thus made free indeed. He has given a universal welcome to all to come to him and live. His words are, "whosoever will let him take the water of life freely."

I have been blessed recently by hearing the gospel preached by Brn. M. Chandler and H. H. Gaines of Cordova, Ill., who are able advocates of the truth. We had an interesting meeting of five days' duration, one man came forward for baptism, and many others are convinced that they have been erroneously taught, and evinced a desire to hear from our brethren again.—Our meeting was held at Onion Grove, Cedar co., and commenced on Thursday evening, Feb. 17.

I hope traveling brethren will remember eastern Iowa. There is much need of the gospel being preached here. I am trying to speak to the people occasionally in my weak way. My prayer to God is that his gospel may prevail, in spite of Satanic delusion.

Yours, in hope,

A. B. SWIFT,

Tipton, Iowa, Feb. 25, 1859.

FROM BRO. T. G. NEWMAN.

BRO. MARSH: I praise the Lord that a few are coming out on the side of truth in this place, and that too, while the nominal churches are bitterly denouncing us on every hand, but bless the Lord, his Word is "the power of God unto salvation." Yet mercy is free. "Whosoever will," may "come and take of the water of life freely." I rejoice that amid the strife and turmoil of this life, there is a foundation on which we can stand and be secure in Christ in that foundation, and if we build thereon the precious materials which Paul enumerates, then shall both we and our works stand the fiery ordeal of the coming day. We preach Christ crucified, Christ glorified in his kingdom—his saints reigning *with him* over the nations, while they wear that immortal crown which the Lord Jesus Christ shall give them at his coming and kingdom, the earth the home of the saints after the transgressors are cut off from it, and finally, though man is mortal, the gift of God is eternal life through Jesus Christ our Lord.

These are tangible ideas, men of thought

can grapple with them, all classes of men will own their superiority over the fables of these last days, as we have them from the pupils of our churches, but alas, after all they are unpopular, and therefore are "hard sayings:" who can hear or believe them?

Within a month or so about 50 or 60 souls have been immersed beneath the yielding wave by the various churches, only 3 having been by the despised Bible truth believers, which is everywhere spoken against. I pray that they may be of the number of the redeemed who shall unite in that glorious anthem, saying, "Unto him that washed us from our sins, to him be glory and dominion for ever and ever."—Amen.

Yours, laboring for the truth, and waiting for Jesus the Life-giver,

T. G. NEWMAN.

Seneca Falls, N. Y., March 14, 1859.

On Exhortation.

ADDRESSED TO THE CHURCHES OF CHRIST.

Brethren.—That mutual exhortation is an ordinance which the Disciples of Christ ought to observe in their stated assemblies on the first day of the week, appears to me founded on the word of God. It is for you to judge how far the following proof of it is conclusive.

The church of Christ is commanded, by Divine authority, to exhort one another in their associated public capacity. The epistle to the Romans is addressed "to all that be in Rome, beloved of God, called saints." These are exhorted in the 12th chapter, 3d verse, in language which leads me to conclude that the believers at Rome overstepped the mark, like the Corinthians, by making an ostentatious display of their gifts; and therefore they are cautioned "to think soberly," and as members of one body in Christ, and "one of another," exhorted to a faithful and conscientious discharge of the duties incumbent on them in proportion to the grace that was given to each, whether prophecy, ministering, teaching, or exhorting. And in confi-

dence of their qualification for this duty and their ready obedience, the apostle, adds, Rom. xv. 14, "And I myself am, persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another."

That the churches are enjoined to exhort one another, seems apparent from what is recorded in Heb. v. 13, "Exhort one another, daily, while it is called to-day, lest any of you be hardened thro' the deceitfulness of sin." If any presume to say this refers to private exhortation, surely this cannot be said of Heb. x. 25, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another;—and so much the more, as ye see the day approaching."

Here the duty of assembling together is enjoined; and with this is immediately connected the duty of exhortation.—They are joined together by the inspired apostle. "What God hath joined, let no man put asunder." Let not fleshly wisdom and carnal reasoning interpose, and say, when you meet through the week, you may exhort; but on the Lord's day meetings. You must not interfere with the discourses from the pulpit.

It is worthy of notice, that this injunction is addressed to the churches in Judea, which were in Christ Jesus. And the church in Thessalonica is commended, (first epistle, ii. 14,) for becoming "followers (imitators) of the churches of God, which in Judea are in Christ Jesus." This church is enjoined and instructed in certain duties and truths,—and the Apostle directs, "Wherefore, exhort one another with these words." And chapter v. 11, "Wherefore comfort (exhort) yourselves together, and edify (build up) one another, even as also ye do." When such injunctions and commendations are addressed unto the church of God, it is surely matter of serious consideration for those churches who lay claim to submission without reserve to the word of God, whether they be imitators of the primitive churches.

The whole of 1 Cor. xiv. is conclusive on this subject. By prophecy, it

seems evident that it did not mean forbidding future events, but speaking in a known language, "unto the Church to edification, and exhortation, and comfort." See verse 3. And in the 31st verse the Apostle says, "Ye may all prophesy one by one, that all may learn, and all may be comforted." The advocates for silencing the brethren in the church on the first day of the week, throw a veil on the plain instructions contained in this chapter and the other parts of Divine testimony, where this duty is enjoined, by telling us that the primitive christians had miraculous gifts bestowed on them.

True, some of the primitive disciples had gifts conferred on them of various kinds, for the accomplishment of one grand purpose, namely, the spreading of the knowledge of salvation by believing in Jesus. But they were not universally or generally bestowed, and in no case were they bestowed for the edification of the church. See 22d verse of this chapter. Throughout this chapter the Apostle is instructing "all who in every place call on the name of the Lord Jesus, to speak, pray, and sing in plain, intelligible language, that with the former the church might be edified, and with the latter they could join and say, Amen.

The gift of tongues, that is, being capable to speak various languages which they never learned, was a sign to unbelievers, showing them in the clearest manner that the mission and qualification were of God.

Again, that the directions here given refer particularly to the churches assembling together on the first day of the week, appears from the following considerations. We are informed, Acts xx. 7, "And upon the first day of the week, when the disciples come together to break bread," &c. In 1 Cor. xi. 18,—the Apostle corrects their abuse of the ordinance of the Lord's supper, and says, "that ye come together not for the better," &c.; "for, first of all, when ye come together in the church," &c., (or as a church) and verse 20: "When ye come together, therefore, into one place." Let us compare the above cited quotations

(which undoubtedly refer to the assembling of the believers on the first day of the week) with the 23d verse of the 14th chapter of the epistle to the Corinthians, "If, therefore, the whole church be come together into one place," &c. Here the phraseology is literally the same; and it requires much ingenuity, and a fearful degree of hardihood, to make the meeting for the observance of the Lord's supper distinct from that of meeting for exhortation.

Again the relation in which the members of a church are represented to bear to each other as members of the human body. See Eph. iv. 15. The Christians at Ephesus are cautioned against instability in the truth. "But speaking the truth in love, may grow up unto him in all things which is the head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The Lord, who ascended on high, gave gifts of various kinds to the collective members of his church, for the edification of his body, and still continues to communicate the spirit of wisdom in the knowledge of his will; and having given to each his one, two, or five talents, has also given the solemn command,—
"Occupy till I come."

The frequent and repeated injunctions to the believers in the epistles, to make progress in knowledge, for the purpose of being fellow-helpers of each other's faith and comfort, establishes beyond a doubt the propriety and necessity of the duty. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another." Col. iii. 16. This is addressed to a church; and it is indisputable, that every command that is given by the Apostles to a church, as such, is binding on all the churches that "are built on the foundation of the apostles and prophets," and in Christ, the foundation, till the end of time. The assembling of the believers is by apostolic authority, and being commanded not to forsake the assembling of them-

selves together, but exhorting one another, seems to make the duty to exhort as binding as meeting together. Hence, when Jude wrote to the sanctified in Christ Jesus, warning against the prevailing apostacy of some sensualists who separated themselves, he adds, "But ye, beloved, building yourselves on your most holy faith," &c. To the same effect the Apostle says to the Hebrews,—(iii. 12), "Take heed, therefore, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin."

Brethren, the duty of mutual exhortation to a mind imbued with the truth, is neither difficult nor complex. The truth God revealed in his word, needs no varnish. "When unadorned, is adorned the most." The most singularly gifted of mere human beings says, 1 Cor. ii. 4, "And my speech, and my preaching, was not with enticing words of man's wisdom." "Which things we speak,—not in the words which man's wisdom teacheth, but which the holy spirit teacheth, comparing spiritual things with spiritual."

Standing up among our brethren, and those who may come in amongst us, has necessarily a beneficial effect on our own minds, inasmuch, as our repeated profession of the truth has a tendency to excite to our adorning that truth, and living under its influence. To exhort, does not require that we make a long and eloquent discourse; it is only to stir up the pure mind by way of remembrance, to bring to our notice things which we know, and forewarning us of the evil tendency of departing in the least degree from the strait path. Thus, by exercising any talent bestowed upon us, it may grow and increase, that we may render an account to Him who is ready to reckon with us, and be received with "Well done, good and faithful servant, enter thou into the joy of your Lord.—He that hath an ear, let him hear what the spirit saith to the churches."

March 20, 1840. FRERE.

P. S.—The above is taken from a Montreal magazine, and was written by our much-esteemed Elder Hoyes Lloyd. He sleeps in Jesus since 1842.

M. H. MORRISON.

New Glasgow, C. E., Feb., 1859.

Our correspondents will pardon any seeming neglect of ours relative to their communications, when they are informed that our time is necessarily chiefly occupied making preparation to change our place of residence: when this "moving time shall be passed," we hope to be at liberty to attend to the business of our office as usual.

Mohamedan Decay.

The signs of the times strongly indicate the downfall of Islamism. Such at least, seems to be the impression of the tourists and foreigners residing among them. A correspondent of the *N. Y. Christian Advocate*, writing from Jerusalem, speaks as follows. "From all I can learn, Mohamedanism is as effete and dead here as in other portions of Turkey which we have traversed.—Since the day I left Christian soil behind at Belgrade, and entered the Sultan's dominions, I have not seen, so far as I remember, one new mosque in the course of erection, nor one lately finished. I have seen unfinished churches, unfinished synagogues, unfinished minarets, unfinished convents, but no unfinished mosques. They all look as if they had been built by a departed people,—and passively inherited by these latter generations. Although most of them enjoy extensive revenues from their great landed possessions, they are allowed to grow as shabby as the elements can make them. Very seldom is a piaster expended for repairs. Little interest is manifested in the religious exercises, unless by the ostentatious or fanatical. Unless Egypt shall present some religious phenomena different from anything I have yet witnessed on the great Mohamedan Empire, I shall not hesitate to pronounce the religion as dead as the heathen ones of the Roman Empire were

in the third century of the Christian era. Thus far everything is stagnant, dead, putrescent."

The Armies of Europe.

The effective force of France June 1, 1858, was 671,400 men, 165 batteries *de campagne*. Marine, 417 vessels of war, 300 sailing, 117 steamers, 27,000 marines.

The Austrian army consists of 670,577 men, of which 520,400 were infantry, 70,300 cavalry, 59,392 artillery, 11,116 engineers, 9,217 pontoneers.—Marine, 105 vessels of war.

The Prussian army consists of 525,000 of which 410,000 are of the active force, and Landwehr of 1st con. Marine, 50 vessels of war, 3,500 mariners.

England has an army of 229,000 men, including those dispersed in the colonies; marine, 600 vessels of war, 309 sailing, 251 steam, 40 vessels of the line, carrying 17,292 guns and 69,500 sailors.

The Russian army consists of 1,067,600 men, including the reserve, and 226,090 irregulars. Marine, 166 vessels, 62,000 marines and gunners.

Spain has a peace establishment of 75,000 troops, and for war, 500,000. Marine, 410 vessels, 15,000 mariners.

The Sardinian army consists of 120,000 men. Marine, 40 vessels, and 2,560 sailors.

Two Sicilies—The army is 100,000; of which 10,000 are Swiss; marine 60 vessels, 12 sailing, 25 steamers, 100 cannoners, 5,362 sailors.

Rome maintains an army of 15,000 infants and 1,315 cavalry. Tuscany has an army of 10,000 men.

The German States have a federal army of 250,000 men. The German Confederation have an army of 225,000 men, 49,500 cavalry, including the Austrian and Prussian contingents.

Study dignified and pleasing manners.

Be not envious.

Show no hastines of temper.

Never interrupt a conversation, unless accompanied by an apology.

Tell no stories.

Obituary.

DIED, in this city, at the residence of her parents, of Consumption, Feb. 24th, 1859, ANNIE D., daughter of J. and Annie Tate, and niece of Bro. James McMillan,—aged 17 years.

"In the midst of *life*, we are in *death*." neither the joy of *infantile* innocence, the blooming promise of *youth*, the prowess and strength of *maturity*, nor the wisdom, care and experience of *old age*,—are able to withstand the fatal visitations of the great enemy of the human race, Death. Dreadful, indeed, is it, under any circumstances, in which it may be realized by the human mind,—but peculiarly so, when we see the youthful anticipant of a happy future,—the expanding blossom,—cut short in "life's fitful dreams," and lowered to the solitude of the Valley of the Shadow of DEATH!

So it is with the subject of this notice. Of a pleasing, happy, endearing and affectionate disposition,—with a manner artless and winning—a countenance indicative of goodness of heart, as well as in appearance, prepossessing,—a mind, active, intellectual, and cultivated,—ANNIE was the favorite—not alone of her family, but also of a large circle of mourning relatives and sympathizing friends. She will be sadly missed,—in the family circle, in the social gathering, and, in the house of God. In the Sabbath school, especially, ANNIE was an example to youth, by her intelligent investigation of the things prepared for the youthful learners of the "mystery of godliness." So too, in the public services of Jehovah, she was a constant and interested participant and hearer.

The benefit of early and correct instruction in THE WORD OF GOD, was manifest in her case; for though young in years, she was able, out of the Scriptures of truth, to give an *intelligent* reason of the *hope* which was in her, as saith the Apostle Peter, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a REASON of The Hope that is in you with meekness and fear,—having a good conscience," "which hope we have as an anchor of the soul, both

sure and steadfast." Amid the sufferings of a long and tedious illness, *this hope* enabled our young friend to "possess her soul in peace," and endure unto the end, with Christian patience and resignation, knowing that her "life was hid with Christ in God," "looking for that *blessed hope*, and the glorious *appearing* of the great God and our Savior Jesus Christ." Therefore may the mourners—treasuring up, and faithfully applying the promises and hope of our most holy faith, rest in peace, and "sorrow not, even as those which have *no hope*,"—"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." And this great truth, the Apostle, further elucidates for our comfort and edification; for, says he, to the Thessalonian brethren, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. Because our Lord will himself descend from heaven, with the mandate, and with the voice of the chief angel, and with the trump of God; and the dead who are in the Messiah, will first arise; and then, we who survive and are alive shall be caught up together with them to the clouds, to meet our Lord in the air; and so shall we be ever with our Lord. *Wherefore, comfort ye one another with these words.*" 1 Thess. 13-18; see also 1 Cor. xv.

During her sickness, our departed sister gave many touching instances of affectionate regard and christian love for her "kindred" "after the flesh," which will be treasured as precious legacies of her, who now rests in sweet repose, in the "house appointed for all living."

The funeral was attended by a large

concourse of sympathizing friends and neighbors, who listened to an exposition of 1 Thess. iv. 13-18, by the editor of this paper, with marked attention.

May this great affliction so eventuate, that the *living* may give heed to examine themselves, to see whether they *also*, have a well-grounded hope of the prize set before us, and be led to exclaim, with the sweet Psalmist of Israel, "Lord, so teach us to number our days, that we may apply our hearts unto wisdom,"—"teaching us, that, denying ungodliness and worldly lusts," to "live in this world in sobriety, and in uprightness, and in the fear of God, looking for the blessed hope, and the manifestation of the glory of the great God, and our Life-giver, Jesus the Messiah; who gave himself for us, that he might recover us from all iniquity." *We cannot serve God and mammon*.—Then "seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

"Unveil thy bosom, faithful tomb!
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust!

"Nor pain, nor grief, nor anxious fear,
Invades thy bounds; no mortal woe
Can reach the peaceful sleeper here,
While angels watch the soft repose.

"So Jesus slept; God's dying Son [bed;
Passed through the grave, and blessed the
Rest here, blest saint, till from his throne
The morning break, and pierce the shade.

"Break from his throne, illustrious morn!
Attend, O earth, his sovereign word!
Restore thy trust; a glorious form
Shall then arise to meet the Lord."


S.

DIED, near Tipton, Iowa, Feb. 3, 1859, Mary Ann Clark, wife of Bro. R. L. Clark, of dropsy, aged, aged 41 years, 11 months, and 20 days. Sister C. was much reconciled in the hope of a resurrection unto life, and immortality at the sounding of the last trump. Her sickness was painful; for many years she labored under the influence of a disease called the phthisis, and at times, was unable to perform her domestic duties. Throughout all of her sickness, she

evinced great christian patience, even unto the end. All human aid, seemed to avail nothing. Her friends deeply feel her loss. Thanks be to God, all who have fallen asleep in Jesus will rise in the resurrection of the just, in the likeness of their glorified Savior. A brief discourse was delivered at the funeral services, by Bro. J. Dorcas, from Rev. xiv. 13, "Blessed are the dead which die in the Lord."

A. B. SWIFT.


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
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GOOD COUNSELS.—Never be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits, though the day may be a dark one.

 In the height of your prosperity, expect adversity, but fear it not; if it come not you are the more sweetly possessed of the happiness you have have, and the more strongly confirmed; if it come, you are more gently disposed, and more firmly prepared.

 The war question in the Old World has not materially changed since our last.

"What is truth?" In that memorable prayer of the Lord Jesus for his followers, (John xvii. 14, 17,) he says, "I have given them thy word. Sanctify them through thy truth; *thy word is truth.*" This testimony we could ask from no higher source. Oh, Lord! "thy word IS truth"! Ps. cxix. 142, 151; Ps. xix. 7-11. As the Sun amid the lights of Creation, so is the Bible among books—above all comparison the Truth.

From it we learn that sin was "transgression of the law," in Eden—the act of the creature, causing the curse and death. Rom. v. 12-14. The Gospel discloses the remedy—pardon for the sinful, instruction for the ignorant, immortality for mortals, the destruction of death and the devil, and the restitution of all things spoken by the mouth of all the prophets. Rom. ii. 7; 2 Tim. i. 10; Heb. ii. 14; Acts iii. 21. This deliverance is by "the coming of Christ the second time, unto salvation."—Heb. ix. 28; Titus ii. 13.

T. G. NEWMAN.

Wickedness has no rights. It has none because it is essentially and eternally wrong. It is just the thing in all the universe which ought not to be. It has, therefore, at the outset no right to exist, and of course, when it starts into existence, it has no shadow of right but to come to an end; if not by reformation, then by execution and extirpation. Its only possible pretence of right, is, at best, a "squatter's claim." It can assert no such right by any title that is known or customary in the world. It has never created, nor inherited, nor received by grant or purchase, nor obtained by first discovery, nor gained by occupancy undisturbed, nor has it earned by honest labor, nor won in manly trial of strength, or skill, a single cubic-inch of space for a home in the universe of God. It begins only as rebellion, and has only a rebel's right, either of citizenship or of residence.—*Rights of Wrong.*

Diligence is the mother of good luck. Pride breakfasted with *plenty*, dined with *poverty*, and supped with *infamy*.

What maintains one vice would bring up two children.

Rather go to bed supperless than rise in debt.

Buy what thou needest not, and it will oblige thee to sell thy necessaries.

These maxims of Dr. Franklin, tho' often printed, lose nothing of their value by repetition.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. I. 8.

VOL. XXIX.]

ROCHESTER, N. Y., APRIL 15, 1859.

[No. 22.]

What Constitutes the World?

THE term world, from the Greek *kosmos*, signifies order, distribution, arrangement, regularity, method, plan, constitution, discipline, subordination, &c. It is, however, applied to the earth, or globe on which we live, because in its creation, the order, distribution and arrangements of its parts and proportions are the means by which the regularity of its motions are secured, and of discovering the method or plan of its constitution. The inhabitants of the earth are called the world for the same reason, because they have established order, distributed and arranged their powers, methodized and regulated their movements, according to their accepted plan and constitution, for the purposes of discipline and subordination. Hence society thus methodized is properly speaking the world.

In the infancy of society, however, the world was not applied to the children of men; they were simply called the sons of men, or the sons of Belial, as the case might be, because at that stage they had not organized themselves into constitutional order. Hence we do not find the word world applied to society until the Psalmist so applied it. This view of the case is justified by the apostolic reasoning in relation to the elements or rudiments, that is, the things which constitute the world, or its elementary or constitutional principles. He argues that the Jews were in bondage under the elements of the world, saying, "even so we, when we were children, were in bondage under the elements of the world," and in order that there may be no mis-


take as to what he characterizes as the elements of the world, he says in the 8th verse of the same chapter, "But now after that ye have known God, or rather are known of God, how turn ye again (back) to the weak and beggarly elements; whereunto ye desire again to be in bondage. Ye observe days, and months, and times and years.—Tell me ye that desire to be under the law, do ye hear the law? For it is written, Abraham had two sons, the one by a bondman, the other by a free woman—which things are an allegory," &c. "Stand fast, therefore, in the liberty wherewith the Christ hath made us free, and be not entangled again with the yoke of bondage. Behold I Paul say unto you, that if ye be circumcised the Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law." From these reasonings of the Apostle, it is evident that law is the constituent or elementary principle of the world, hence the reason why he characterizes the law of Moses as the elements of the world.

Law is for the purpose of regulating, educating, disciplining and subordinating the fallen or depraved passions of human nature, no matter from what source that law originates, its objects are the same. Hence the christians were instructed to be obedient to the powers that then existed because the purport and design of their laws though of heathen origin was to be "a terror to evil doers, and a praise to them that do well." Thus by the authority of the Apostle we are justified in saying that all law from whatever source it originates, being professedly for the regulation of the passions of hu-

evinced great christian patience, even unto the end. All human aid, seemed to avail nothing. Her friends deeply feel her loss. Thanks be to God, all who have fallen asleep in Jesus will rise in the resurrection of the just, in the likeness of their glorified Savior. A brief discourse was delivered at the funeral services, by Bro. J. Dorcas, from Rev. xiv. 13, "Blessed are the dead which die in the Lord."

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
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
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From it we learn that sin was "transgression of the law," in Eden—the act of the creature, causing the curse and death. Rom. v. 12-14. The Gospel discloses the remedy—pardon for the sinful, instruction for the ignorant, immortality for mortals, the destruction of death and the devil, and the restitution of all things spoken by the mouth of all the prophets. Rom. ii. 7; 2 Tim. i. 10; Heb. ii. 14; Acts iii. 21. This deliverance is by "the coming of Christ the second time, unto salvation."—Heb. ix. 28; Titus ii. 13.

T. G. NEWMAN.

Wickedness has no rights. It has none because it is essentially and eternally wrong. It is just the thing in all the universe which ought not to be. It has, therefore, at the outset no right to exist, and of course, when it starts into existence, it has no shadow of right but to come to an end; if not by reformation, then by execution and extirpation. Its only possible pretence of right, is, at best, a "squatter's claim." It can assert no such right by any title that is known or customary in the world. It has never created, nor inherited, nor received by grant or purchase, nor obtained by first discovery, nor gained by occupancy undisturbed, nor has it earned by honest labor, nor won in manly trial of strength, or skill, a single cubic-inch of space for a home in the universe of God. It begins only as rebellion, and has only a rebel's right, either of citizenship or of residence.—*Rights of Wrong.*

Diligence is the mother of good luck.

Pride breakfasted with *plenty*, dined with *poverty*, and supped with *infamy*.

What maintains one vice would bring up two children.

Rather go to bed supperless than rise in debt.

Buy what thou needest not, and it will oblige thee to sell thy necessaries.

These maxims of Dr. Franklin, tho' often printed, lose nothing of their value by repetition.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

Vol. XXIX.]

ROCHESTER, N. Y., APRIL 15, 1859.

[No. 22.]

What Constitutes the World?

THE term world, from the Greek *kosmos*, signifies order, distribution, arrangement, regularity, method, plan, constitution, discipline, subordination, &c. It is, however, applied to the earth, or globe on which we live, because in its creation, the order, distribution and arrangements of its parts and proportions are the means by which the regularity of its motions are secured, and of discovering the method or plan of its constitution. The inhabitants of the earth are called the world for the same reason, because they have established order, distributed and arranged their powers, methodized and regulated their movements, according to their accepted plan and constitution, for the purposes of discipline and subordination. Hence society thus methodized is properly speaking the world.

In the infancy of society, however, the world was not applied to the children of men; they were simply called the sons of men, or the sons of Belial, as the case might be, because at that stage they had not organized themselves into constitutional order. Hence we do not find the word world applied to society until the Psalmist so applied it. This view of the case is justified by the apostolic reasoning in relation to the elements or rudiments, that is, the things which constitute the world, or its elementary or constitutional principles. He argues that the Jews were in bondage under the elements of the world, saying, "even so we, when we were children, were in bondage under the elements of the world," and in order that there may be no mis-

take as to what he characterizes as the elements of the world, he says in the 8th verse of the same chapter, "But now after that ye have known God, or rather are known of God, how turn ye again (back) to the weak and beggarly elements; whereunto ye desire again to be in bondage. Ye observe days, and months, and times and years.—Tell me ye that desire to be under the law, do ye hear the law? For it is written, Abraham had two sons, the one by a bondman, the other by a free woman—which things are an allegory," &c. "Stand fast, therefore, in the liberty wherewith the Christ hath made us free, and be not entangled again with the yoke of bondage. Behold I Paul say unto you, that if ye be circumcised the Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law." From these reasonings of the Apostle, it is evident that law is the constituent or elementary principle of the world, hence the reason why he characterizes the law of Moses as the elements of the world.

Law is for the purpose of regulating, educating, disciplining and subordinating the fallen or depraved passions of human nature, no matter from what source that law originates, its objects are the same. Hence the christians were instructed to be obedient to the powers that then existed because the purport and design of their laws though of heathen origin was to be "a terror to evil doers and a praise to them that do well." Thus by the authority of the Apostle we are justified in saying that all law from whatever source it originates, being professedly for the regulation of the passions of hu-

man flesh, is the elementary or constituent principle of society, or the organic principle which constitutes it the world. And it is just because this is the purpose and design of all law, whether of Divine or human origin, that the Apostle places the law of Moses which was of Divine origin on a level with its contemporaries and successors of human origin whether traditional or otherwise. Hence he urges the Colossians to "beware lest any man spoil you through philosophy, and vain deceit, after the traditions of men, after the rudiments of the world, and not after the Christ, and again he says, wherefore if ye be dead with the Christ from the rudiments of the world (namely its laws and governing institutions) why as though living in the world, are ye subject to ordinances; (touch not, take not, handle not: which all are to perish with the using) *after the commandments and doctrines of men*, clearly evidencing that law, constitutions, or government of human origin are equally the constituent elements of the world as those of Divine origin.

Hence as the apostle declares that the Divine law was weak *through the flesh*, or that the frailty of the flesh is such, that the law or commandment which was ordained unto life, *was competent only to work death or condemnation*. So in like manner, *all law*, no matter from what source it originates, is equally weak and incompetent for the same cause, namely, the inherent frailty or weakness of the flesh, from the restraint of the passions or emotions, of which all laws are enacted. Hence he styles them "*the weak and beggarly elements of the world*," that is, they are mendicant and pauper-like in their incompetence, or beggarly in the fullest sense of that word, because "*the heart of man* (which as the organ performing the circulating process is the seat of the affections and lusts generated in the blood) *is deceitful above all things, and desperately wicked: who can know it?*" Where there is no depraved affections and lusts, there is no need for the existence of law. Hence God treated Adam as his Son, *not as his servant to be res-*

trained by law. And so he has always treated his children,—made them his freed men, governed by their love of him. But before the redemption that is in the Christ Jesus was accomplished, God could not send his spirit into their hearts to antagonize their flesh. Hence, he added the law of transgression *until the seed should come to whom the promise was made*, that is only while the family was in their tutelage or minority, for says the Apostle, "the heir as long as he is a child differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the Father, (that is the time when the seed should come to whom the promise of his spirit without measure was made) even so we, when we were children were in bondage *under the elements of the world*. But when the fullness of the time was come, God sent forth his Son, made of a woman,—made under the law, to redeem them that were under the law, *that we might receive the adoption of sons*. And (now) because we are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father: *wherefore thou art no more a servant, but a son*, and if a son then an heir of God through the Christ."

"Brethren, you have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. There is therefore *now no condemnation* to them which are in the Christ Jesus who walk not after the flesh: but after the spirit. For the law of the spirit of life in the Christ Jesus *hath made me free from the law of sin and death*. For what the law could not do, in that it was weak (beggarly, incompetent) through the flesh, God sending his Son in the likeness of sinful flesh and (by the sacrifice of his Son) for sin, condemned sin *in the flesh*, that the righteousness of the law (or that required by the law) might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh. *But they that are after the spirit, the things of the spirit*." Hence he proceeds, "to

be carnally minded is death," (even as he reasons, "you hath he quickened, *who were dead,*" but to be spiritually minded is *life and peace.* Because the carnal mind is enmity against God, for it is not subject to the law of God; neither indeed can be. So then they that are in the flesh cannot please God, (or they whose fleshly passions need the restraint of the law,—but ye are not "in (or under the jurisdiction and domination of) the flesh, but in (or under the jurisdiction and domination of) the spirit; if so be that the spirit of God *dwell in you.* Now if any man have not the spirit of the Christ, he is none of his. And if the Christ be in you *the body is dead* because of sin." For "they that are the Christ's, have crucified the flesh, with the affections and lusts." "For," says he, "I through the law *am dead to the law;* nevertheless I live; *yet not I, but the Christ liveth in me.* And the life I now live in the flesh,—I live by (or on account of) the faith of the (or which the) Son of God (exercised in accomplishing my redemption) who loved me and gave himself for me." Hence truly the body is dead because of sin, but the spirit of life because of (the) righteousness" of him who died.

This is the sum of the matter, then, namely, If any man be in the Christ Jesus, he is a new creature, old things have passed away; behold all things have become new. For says the Apostle,—*"Reckon yourselves to be dead indeed unto sin, but alive unto God through our Lord Jesus the Christ."* "For sin shall not have dominion over you; for you are not under the law, but under grace."—Stand fast therefore in the liberty wherewith the Christ hath made you free, and *be not entangled again with the yoke of bondage.* Behold, I Paul say unto you that if ye be circumcised (that is, if ye Gentiles who were not circumcised as were the Jews on the eighth day be circumcised) the Christ shall profit you nothing. For I testify to every man that is circumcised that he is debtor to the whole law. *The Christ is become of no effect unto you,* whosoever of you are justified by the law (or rather recog-

nize the requirements of the law as binding upon you as a principle of action *ye are fallen from grace;* wherefore *if ye be dead with the Christ from the rudiments of the world,* why as though living in the world *are ye subject to ordinances after the commandments and doctrines of men?*—which things have indeed a show of wisdom in will worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

As he has already said of the Mosaic law, so he says of human laws after the commandment and doctrine of men:—*"Touch not—taste not—handle not—* for they are all to perish in the using, and I testify that if ye recognize their binding obligation or rather claim immunity under them, the Christ has become of none effect unto you, you are indeed fallen from grace. If ye then be risen with the Christ seek those things which are above, where the Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth (or fleshly). For ye are dead and your life is hid with the Christ in God. "Therefore yield yourselves unto God as those that are alive from the dead. For how shall we who are dead (to the elements of the world, the laws for restraining the passions of the flesh whether human or divine) live any longer therein. Know ye not that so many of us as were baptized into Jesus the Christ, were baptized into his death. Therefore we are buried with him by baptism into death. That like as the Christ was raised from the dead by the glory of the Father, *even so we also should walk in newness of life.* For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old is (not shall be) *crucified with him, that the body of sin should be destroyed,* that henceforth we should not serve sin. For *he that is dead is freed from sin* (namely, from that which constitutes the motions of the flesh sin; *the law, the weak and beggarly elements of the world."*

"Wherefore, my brethren, ye also are

become dead to the law (the elements of the world) by the body of the Christ:—that you should be married to another; even to him who is raised from the dead. That the law of the spirit of life in the Christ Jesus should make you free from the law of sin and death.”

Rejoice then, as the Lord's free men, and “stand fast in the liberty wherewith the Christ hath made you free,” and be not entangled again with the yoke of bondage. Touch not, taste not, handle not, the rudiments of the world, even the ordinances after the commandments and doctrines of men. For the world lieth in the wicked one. And “ye are not of the world, even as I am not of the world.” For “all that is in the world, the lusts of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the devil,” therefore keep yourselves unspotted, for “the friendship of the world, is enmity with God.”

G. B. STACY.

Richmond, Va.

Revivals.

BRO. MARSH: A few days since, I happened to come upon an article on religious “revivals,” written by Dr. Miller, 26 years ago, which in the main, expresses my own mind, and so much was I edified, pleased and strengthened in the Faith of the Gospel as being the power of God unto salvation of all that believe and obey the same, that I wish you to re-publish the same.

I am satisfied that the practice of many at the present day, in making the anxious seats (to use a figure) the stage of the auctioneer, where salvation and religion is offered to the highest bidder, as a commodity to be mysteriously obtained there, and nowhere else, is a hindrance in the accomplishment of the Savior's most solemn and earnest prayer, (John xvii. 17,) “Sanctify them thy truth, thy word is truth.” “He that believeth and is baptized shall be saved, and he that believeth not (thy word, the gospel,) shall be damned.”—Mark xvi. 16.

I cannot, perhaps, more to my own

mind, enter my solemn protest against false practice and irreligion, than to say to the readers of the *Expositor*, that I regard the undue excitement and irregularities spoken of in the following words of Dr. Miller as the result of a zeal not according to knowledge, and is the effect of not heeding the words of Paul, Eph. iv. 17, 18, “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.” I warn men to discriminate between the sheep, and the wolf with sheep's clothing.

C. F. SWEET.

DR. MILLER ON REVIVALS.

1. And my first remark is, that it is of the utmost importance that we be upon our guard against spurious revivals.

If I were called upon to say what I mean by a genuine revival of religion, as distinguished from a spurious one, I should draw the line of distinction by saying that a *genuine revival* is one which is produced by the exhibition of *gospel truth*, faithfully presented to the mind, and applied by the power of the holy spirit. And that all high, religious excitement or commotion produced by other means than the impression of truth, is the essence of *fanaticism*. It is a spurious work, adapted to bring genuine revivals into disrepute, and to send a blast instead of a blessing on the church of God; and, of course, the more extended and powerful, the more to be deplored.

It is no uncommon or difficult thing to work upon the animal feelings of assembled multitudes, by mere terror, by sympathy, by vehement addresses, by fine music, by a great variety of means in which gospel truth is not presented, and has no influence. Those who are aware what a “fearfully and wonderfully made” piece of machinery human nature is, and especially how susceptible of strong and diversified impression are the nerves and sympathies of that nature,—will not wonder, though they may not be

able fully to explain, why such powerful effects flow from a little adroit management.

It is not mere *excitement*, then, in which the animal feelings of many are roused and agitated, and in which the mere principles of *nature* are addressed, and called into powerful action, that constitutes a genuine revival of religion. For, as there can be no real piety in any individual heart, without the reception and love of the fundamental doctrines of the gospel; so we must estimate the real character of every religious excitement which claims to be a revival, by the degree in which pure gospel truth is presented, embraced, and obeyed. However wide-spread and powerful the excitement may be, it ought ever to be brought to this obvious, fair and decisive test: Is it produced by a blessing on the *truth*, plainly and faithfully presented? Is it throughout regulated by the truth?

If the subjects of it, in "giving a reason" of their anxiety, or of "the hope that is in them," appear to be moved by scriptural views of truth, addressed to the conscience and the heart;—if, in giving an account of their distress or their peace, they manifest that their views of themselves, of the Savior, and of Christian confidence towards God,—are in substance, those which the scriptures authorize, and if they evidently bring forth the fruits of holy living; we *must* denominate such a revival a work of God; thank him for it, and rejoice in it as a rich blessing. But if by some strong excitement, addressed to the animal feelings, we could so work upon the nervous system of hundreds, or even thousands in a great assembly, as to constrain them to weep, to cry out with terror, to fall prostrate, and to fill the house with sobbing and groans; if this were all, we must pronounce it a *spurious work*—the product of fanaticism, and not of the holy spirit.

I am persuaded, my Christian, brethren, that is a point of more practical importance than is commonly imagined.—To say that spurious revivals are of no use to the church of God, is to express but a small part of the truth. They are

a *dreadful curse* to any church. They exert a most pestiferous influence. They deceive and destroy men. They harden the worldly and the infidel in tenfold obduracy. They leave a country over which they have passed arid and desolate, like that over which a raging fire has swept, and laid it all a gloomy waste. I have more than once witnessed strong and extensive religious excitements, evidently produced by powerful appeals to animal feelings and sympathy, without suitable exhibitions of gospel truth. The effects were, indeed, plausible, and adapted to make a deep and popular impression. They *did* make such an impression; and were trumpeted far and wide as "glorious revivals of religion." But, in a few months, the real character of these excitements was painfully disclosed. In a great majority of cases the impressions make, "like the morning cloud and the early dew," soon entirely passed away; while the small minority who held out long enough to make a public profession of religion, and some who, in the fervor of their first exercises, offered themselves as candidates for the holy ministry, soon made it too evident, by their unhappy mixture of levity, ignorance, censoriousness, and claims of high attainment, that they needed a new conversion before they could be fitted to adorn or edify the church.

I once knew a minister who took unwearied, and, I doubt not, honest pains, to produce a revival of religion in the church under his pastoral care. After employing abundant means, and those of the most exciting and alarming kind, he succeeded in collecting together, at the close of a solemn evening service, in which a powerful impression seemed to have been made, a large number of the professedly "anxious" and "inquiring" in his session-room. There he met and addressed them:—and there, without saying one word to them of their guilt and misery by nature, of Christ, of the gospel plan of acceptance with God, of the nature of evangelical faith and repentance, or of the work of the holy spirit as the author of all spiritual life,

he spoke to them about "resolving to be for God;" asked them if they could not "make up their minds decisively to submit to God;" and assured them that to "determine in their own minds to engage in the service of God," was regeneration, was to become a Christian. With almost one consent they took the seats assigned to the "hoping," and came out of the room, called, and supposing themselves to be, "converted persons." Most of them were forthwith hurried into the church; but, in the estimation of intelligent Christians, few of them appeared to know what they were doing, or turned out to be solid, established Christians. Of such a revival, I should say, with confidence, it has nothing to do with the religion of the gospel.

I repeat it then; experience proves that spurious revivals *have been* mistaken for genuine, and may be mistaken for them again; and that we ought never to recognise, as genuine, any revival which is not produced by the instrumentality of truth, which is not regulated by the truth, and which does not bring forth the fruits of truth. All else is fanatical excitement. Like a fever in the human body, it cannot fail of leaving the system relaxed and debilitated when it declines. Like counterfeit money, it excites deep doubt and distrust wherever it comes, and ultimately interferes with the circulation of genuine coin. "Beloved," says an inspired Apostle, "believe not every spirit, but try the spirits whether they are of God, for many false prophets have gone out into the world."

Let any one who really desires to know the truth on this subject, look into the Apostolical Epistles, especially into the fourteenth chapter of the first epistle to the Corinthians, and he will there see that, even under the ministrations of inspired men, gross disorders creeping into a church were found quite sufficient to mar the work of the holy spirit, and to impede the progress of the truth. . . . Let him notice with care the extravagancies and disorders which have attended revivals of religion within the last 30 years in different parts of the United States; revivals which were in their

commencement, highly promising; but which soon became marred, disgraced, and terminated by various forms of fanatical irregularity, which disgusted intelligent and sober-minded Christians, and hardened the enemies of vital religion in deeper hostility. I say, let any one who sincerely desires to know the truth on this subject, ponder well this recorded experience of the church of God, and then say, whether it is not both reasonable and important to lift, in relation to it, the voice of warning.

If any desire to know what the particular disorders are to which allusion is intended in these references, I answer the very same disorders which the venerable President Edwards, and other eminently wise and pious ministers of the gospel, lamented and opposed nearly a century ago, and which wrought such complicated and wide-spread mischiefs then, and many years afterwards. Such as the excessive multiplication of public meetings, so as to leave little or no time for the duties of the family and the closet; continuing the exercises of such meetings to an unseasonably late hour, thereby deranging the order of families, and exhausting both the bodies and the minds of the people: indulging in bodily agitation, groans and outcries in public assemblies: unauthorized and unqualified persons, thrusting themselves forward to perform the work of public instruction: a number of persons speaking and praying at the same time; females speaking and leading in prayer, in promiscuous assemblies; publicly praying for particular individuals by name, as graceless, or opposers of religion:—giving vent to the language of harsh censure, and of uncharitable denunciation, as enemies of God, against all who oppose these irregularities: urging the public confession of secret sin, as indispensable to the attainment of a blessing: all these, and many other contrivances of a like kind, the object of which was to produce a *strong excitement*, have been tried a hundred times in various countries and ages; have been uniformly found to work ill in the end; and have been unanimously condemned by judi-

ous Christians as unscriptural and mischievous. They disgust intelligent, reflecting people. They drive many from the house of God, and, perhaps harden them in hopeless infidelity. And they confirm the prejudices of many against revivals altogether.

And yet there are those who believe those very means adapted to do good, and who are disposed to try them again! The truth is, there are good people who imagine that unless high popular excitement and agitation be produced, nothing desirable is done. They are ready, therefore, to adopt any new and bold measure, which promises to produce the effect. Their delight is in *public excitement*; in producing effects on large masses of people, analogous to the influence of *strong drink* on the animal body: not remembering that, as in the case of strong drink, such excitement is unnatural; that it is unfriendly to the calm, intelligent, and humble exercise of Christian grace; that it cannot long continue; and that it never will fail to be followed by morbid depression and debility in the end.

But besides these manifest disorders, which have so often drawn a cloud over the revivals of religion, and against which judicious Christians, it may be hoped, will be ever on their guard;—there are other “measures” to which the title of “new” has been given, of which I beg permission to say a word under this head. The principal of these are, at the end of a warm and pungent discourse, calling upon all who are more or less impressed by it, and who have formed the resolution to attend to the subject of religion, to rise from their seats, and declare their purpose before the public assembly; or, requesting all who are willing to be prayed for, to rise and come forward to a particular part of the church, and kneel together for that purpose; or, inviting all who are anxious about their everlasting welfare, to separate themselves publicly from the rest of the congregation, and to occupy certain seats, called, “anxious seats,” and vacated for the purpose of being thus filled. In short, this machinery for

working on the popular feeling may be and has been endless diversified. Sometimes those who have “obtained a hope,” have been requested to rise in every part of the house, and signify it. At other times, those who have not yet begun to cherish a hope of their good estate, but who resolve that they *will* attend to this great subject, are urged, on the spot, to signify this resolution in the same way. And sometimes those whose stubborn wills are not yet inclined to bow, and who feel no particular disposition to comply with the gospel call, have been requested to make even this publicly known, by either rising in their seats, or leaving the house.

The great argument urged in favor of this whole system of “new measures,” is that as the impenitent are naturally prone to stifle convictions, and to tamper with the spirit of procrastination, it is desirable they should be prevailed upon, as soon as possible, to take some visible step which shall “commit them” on the great subject. This, however, in my opinion, instead of being an argument in its favor, is precisely the most powerful objection to the whole system. There is no doubt that every impenitent sinner to whom the gospel comes, ought to be called to *immediate* repentance; and that *all delay* in embracing the gospel is as unreasonable as it is criminal. But of all the subjects that can come before the human mind, surely religion is that in which every step ought to be taken without rashness, with distinct knowledge with due consideration, “counting the cost,” and with sacred care not to mistake a transient emotion for a deep impression; or a momentary paroxysm of alarm, or that of animal sympathy, for a fixed, practical purpose of the heart.

If we call upon those who are “anxious” about their eternal interest, to take certain seats, or to stand up before the public assembly, as a testimony of their anxiety;—is it wise in them publicly to take such a station, before they know whether their feelings will last an hour, or pass away with the first night's sleep? Or, if we should call upon those who have “obtained a hope” in Christ, to

make it known to a large assembly, by some prescribed signal; would it be right in those into whose minds this hope, whether genuine or spurious, has beamed only a few hours or minutes before the call was made, to stand forth in this high and responsible character, before there was the least opportunity to put their hope to a scriptural test? Of all methods yet devised, this appears to me most directly adapted to fill the church with rash, ignorant, superficial, hypocritical professors, instead of solid, intelligent, truly spiritual, and devoted Christians.

Nor is even this, bad as it is, the worst I feel constrained to add, that when this highly exciting system of calling to "anxious seats," calling out in the aisles to be "prayed for," &c., is connected, as, to my certain knowledge, it often has been, with erroneous doctrines; for example, with the declaration, that nothing is *easier* than conversion; that the power of the holy spirit is not necessary to enable impenitent sinners to repent and believe; that if they only resolve to be for God—resolve to be Christians—that itself is regeneration; the work is already done: I say, where the system of "anxious seats," &c., is connected with such doctrinal statements as these; it appears to me adapted to destroy souls by wholesale! I will not say that *such* revivals are never connected with sound conversions; but I will be bold to repeat, that the religion which they are *fitted to cherish*, is altogether a different one from that of the gospel. It is, I sincerely believe, a system of soul-destroying deception.

Surely the incipient exercises of the awakened and convinced ought to be characterized by much self-examination, and much serious, retired, closet work. If there be any whose impressions are so slight and transient, that they cannot be safely permitted to wait until the next evening, it will hardly be maintained that such persons are prepared to "commit themselves," by publicly taking an "anxious seat." And if there be any whose vanity would dispose them to prefer pressing forward to such a seat in

the presence of a great assembly, to meeting their pastor, and a few friends, in a similar state of mind with themselves, in a more private manner, the church, I apprehend, can promise herself little comfort from the multiplication of such members.

After all, what is the *ultimate effect* of this system of "new measures," as it is commonly called? Does it continue, like all the ordinances of God's own appointment, to impress and to edify, from year to year, without abatement or weariness? Not at all. In those places in which the practice of calling out the serious, the anxious, and the hoping to the aisles, or to particular seats, as habit or caprice may dictate, has been most extensively and longest in use, all experience testifies, that when the novelty of the expedient has worn off, its exciting character is at an end; and it soon becomes as powerless and inefficient as any other old story. This is notoriously the case in many parts of the western country; and it will soon be found to be the case in those eastern portions of the church in which similar practices are now in high vogue. The truth is, things of this kind cannot long be tolerated among enlightened, sober-minded christians. Solid food nourishes the body, and leaves it invigorated and comfortable. But stimulating potations excite to morbid action only, and that for a time; and then leave the system depressed and wretched.

An English newspaper, called the *Levant Herald*, made its appearance at Constantinople on the 2d inst. This is the first English newspaper that has been published in that city.

The census of St. Louis, just completed, gives a total of 135,000, of which only 57,657 are Americans. The Germans number 43,874, the Irish 22,012, the English 3,451, and the French 1,337. Free blacks 2,672, slaves, 1,484. Of the latter 1,033 are females.

Who has known the bitterness of evil will shun the appearance of it.

FROM BRO. W. ROUTLEY.

BRO. MARSH: I sit down to write you an account of Bro. R. V. Lyon's visit to this place, but there is such a mixture of good and evil connected with his mission here, that I almost fear to write, lest I should not give a faithful detail.

After our brother had apprised me of his intention to speak to the people in Kingston, I applied for and obtained the grant of the use of the Baptist meeting-house, which gladdened my heart with hopes of a favorable result, and I offered up my prayers that he might come "unto us in the fullness of the blessing of the gospel of Christ." Rom. xv. 29.

I then went to work and ordered a few bills to be printed, to give notice, &c. Now comes the tug of war. No sooner did these notices reach the eye of some of the evil servants who shall begin to smite, &c., (Matt. xxiv. 48; Jer. xviii. 18), angered at the leave thus given in order to prevent and counteract it, went forthwith to the pastor, a worthy individual greatly in advance of some as regards the possession of the holy spirit of a christian; and who preaches the literal return of the Jews to Palestine, and the personal coming of Christ to reign,—and those by railing accusation sought to disparage our cause.

They so far succeeded that no notices of preaching were given out after the service on Sunday, either morning or evening. In mute astonishment I sat wondering what could be the cause. As I thought on the infatuation of these men, I called to mind Isaiah's prophecy which I have long regarded as characteristic of the times in which we live, "Stay yourselves and wonder, cry ye out and cry, they are drunken, but not with wine, they stagger, but not with strong drink, for the Lord hath poured out upon you the spirit of deep sleep, and hath closed their eyes; the prophets and your rulers hath he covered," &c.

After meditating on the above scripture, the condition of the world in connection with it, the city in which I

dwelt, friends and relations among whom I live, an agony siezed my mind too deep to be expressed at length. My emotion found vent in words like the following; "Woe, woe to the world, woe to the city, woe to dearest friends, woe to all whose eyes are thus covered,—if our gospel be hid, it is hid to those that are lost!"

I thought I saw in their blindness a sign of that destruction which will surely come on all them who obey not the gospel, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God.

The subject advertised for Bro. Lyon's effort, was, first, a glorious Kingdom to be established under the whole heaven, Dan. vii. 26. Second, all human governments to be superceded. Third, Christ Jesus our Lord, to be King over the whole earth. Zech. xiv. 9.

Tuesday, Feb. 16, p. m., according to appointment, brethren Lyons and Bellamy made their appearance, but partly on account of the cold shoulder thus given, and partly owing to a wet evening, few, very few, I am sorry to say, came out to hear.

Our brother took his text from the last verse of Obadiah, "There shall come up saviors on Mount Zion to judge the house of Esau, and the Kingdom shall be the Lord's." He showed the Savior and the resurrected saints, who, with Jesus will then judge, not merely the house of Esau, but the world. Then the kingdoms of this world will become the kingdoms of our God, and of his Christ. Third, that the saints were the saviors, he proved by two witnesses, viz.: James v. 20; 1 Tim. iv. 16; thus every word was established.

Our brother's discourse throughout was characterized by sound sense, together with the "form of sound words," setting forth the slaughtering of the nations, and the reign of Christ, with an abundance of scriptural proof. But I fear it failed to convince any of those poor drunken souls, "whose eyes are covered," for long before he had done, the singers requested me to remind him of their appointment to hold a singing

school, forgetting they had another place where they had met heretofore. I replied he had better inform Bro. Lyon himself. A note was then handed to the pastor, who was present during the whole service, but not getting a satisfactory response, another note was then handed to Bro. L. himself.

Such was the spirit discovered on the occasion by the singers. Others derided the truths he taught, and railed at him by applying unworthy epithets, such as greasing his hair by drawing a bladder of lard over his eyes and mouth. However, he arrived in safety at his hosts, where for a short time an exchange of thought took place between Brn. Bellamy, Lyon and self. Our fellowship was sweet; it will be long remembered.—Early next morning these indefatigable brethren were in readiness, and started before day for a journey of more than 50 miles to Brighton.

Ten days after this, according to announcement, Bro. Lyons, inspired with an invincible love for his Master's work, appeared among us again, and preached in the evening in a room belonging to the Plymouth Brethren, from the thief's prayer, and the dying Master's answer. There were but few present, and no opposition was offered.

The next night, Saturday, the 26th, the same spirit that actuated the evil servants on the former occasion to shut the Baptist house, went to work to induce the brethren to shut us out of their place, but those more candid than their neighbors, I am happy to say, gave us a cordial welcome, so he preached from Heb. vi. 17-20, after which some were disposed to ask questions, and tried to set our brother right by quoting the Scriptures wrong, which so provoked them when convinced of their error like their antecedents, John viii. 48, began to revile him, and thought they said well when they called him a devil.

They quoted Eccl. iii. 21, as if it read, the soul of man goeth upward, and then contended that soul and spirit were synonymous. I told Bro. L. it was time to go, and talk no more with men that

could not distinguish between candle and the candlestick.

This remark called forth an ebullition of epithets, such as, *Infidelity, Blasphemy, I would as soon hear the devil preach, &c.* Thus our brother was unwittingly honored with the same epithets they applied to his Master, when they reviled him. One of those who put forth these flowery expressions, is in the employ of the British and Foreign Bible Society, as a colporteur, and sell that very Bible Bro. Lyon preaches. I would he would buy the truth and sell it not.

27th, Sunday morning, brethren met to break bread, so we went and would have joined them, but an objection in the mind of Bro. Henwood concerning certain views touching the honor of Jesus previously stated by one present, induced him to ask an explanation. The question was, "Do you believe Jesus to be the Father also?" I answered, the phrase that had been used, was not Bible, and as I believed it to have come from Rome, I did not feel under any obligation to receive it. All the doctrines contained in the Bible, as a christian, I felt bound to believe, and I did not know a text that positively taught such a doctrine. "I and my Father are one," was adduced. I said that was true, but to say the Father and Son were one person, was absurd and subversive even of the text in question.—"I and my Father" were clearly two—still one in spirit, purpose and action, the whole body of believers are also one with Christ: but to say they were one person, was absurd and utterly false. I further remarked, the Master we serve is jealous of his honor; we, his servants, should be jealous of his honor also, and be very careful how we dishonor him by adopting man-made phrases, and exhorted all to possess a faith in accordance with the words which God's wisdom teaches.

It was then asked if I still held baptism to be essential to salvation. I said baptism was clearly a command of Christ enjoined on sinners to believe and obey; and that those who could fritter away

this could do the same with any other: there was no command of Jesus that was not essential; and any one wickedly refusing obedience could not be saved.

Bro. Lyon then made some very important remarks on the ordinance, baptism, and supper of the Lord. The former was an act showing the sinner's death to sin, and his new or reformed life, also his faith in the Death and resurrection of his Lord, a doctrine which the Pharisees denied. The Supper on the other hand did not show his death and resurrection, but his death and second coming, and should not, for it was never designed by the Master, to be made a test of fellowship, by the servants, but let a man examine himself was the rule, and so let him eat.


After this christian conference and exchange of thought, those present expressed their willingness to receive us, but for the sake of some who were not present, it was deemed prudent to defer the supper till evening. Altogether it was an edifying season to us all.

In the afternoon preaching at 3 o'clock. In the evening at 6 1-2, we had the largest audience of all: among them was seen a young Baptist preacher studying for the ministry, who said he would meet Bro. Lyon and discuss the immortal-soul question in three months, hence Bro. L. signified he must have a man of standing, and character in the churches or he would not. I could write more, but enough has been said, to give brethren an idea what they have to expect if they come to Kingston.

From your brother and companion in the kingdom and patience of Jesus Christ,

W. ROUTLEY.

Kingston, C. W., March 9, 1859.

 In the height of your prosperity, expect adversity, but fear it not; if it come not you are the more sweetly possessed of the happiness you have, and the more strongly confirmed; if it come, you are the more gently disposed, and more firmly prepared.

Never be cast down by trifles.

FROM BRO. A. PENNELL.

Bro. MARR: I will herein respond to your call for the *Expositor*, please pardon my negligence. Your paper shall not suffer for want of my subscription. But to talk of extending them would be much like talking of converting the world to christianity by heathenism. The fact is, that there is so much darkness, and people have been so long in it, that a small ray of divine light so contracts the theological pupil of their eyes, that they cannot read and understand the simplest truth that God ever revealed to man.

I was recently called upon to attend a funeral, and selected for a subject the reign of Christ, "for he must reign till he hath put all enemies under his feet." I remarked at the outset that I was not going to give them my own speculations upon the subject, or to preach myself. I intended to call upon some older preachers, some that God had called and inspired to preach his everlasting gospel, and as we were then right in a revival of a sick religion, and novelty was the order of the day, I had good reason to expect that they would like to hear from those old God-honored preachers; who used to weep between the porch and the altar. So I commenced introducing these men, beginning with Moses in his own language about "the seed of the woman." Then Abram, then Moses again, and Samuel, and David, and Isaiah. These last two speakers occupied considerable time, so much so that Jeremiah and Ezekiel showed symptoms of great uneasiness, for fear they would not get a chance to speak at all; but Jeremiah at length took the stand, and before he had finished half of what he had to say, Ezekiel crowded him off, for he had a great deal to say.

Then Daniel arose with heart and mouth full of the reign of Christ, to say nothing of a host of others who wanted to speak. But before Daniel had began, I interrupted Ezekiel, by saying that I did not know as the preaching of these men was edifying or interesting, and if I knew it was not, I would close the services, to which a venerable church mem-

bersated directly in front of me, replied, that he did not think it was.

I replied, that there were many more who wished to testify upon this point, but we could not hear them now, at which Luke arose, and said he would be heard, and I let him speak a short time, but was under the necessity of calling him to order to save the patience of my audience, and especially my venerable friend who had spoken, whose expressions of countenance during all the services, might be taken as proof positive that the reading of the Bible to him, was a very objectionable thing, if not a crime.

I closed the service with Isaiah's thunder-tones ringing in my ears, "for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them." Simply because the Christ of theology and the Christ of the Bible, have little, if any more connection, than the north and south poles, in the opposite hemispheres; nor is there divine illumination or power enough in the electric current of modern theology, to guide the tempest-tossed mariner to the pole star of eternal truth, viz.: God's Christ of the Bible. Popular theology has a Christ of its own speculative fancy, imagination being the principal element in the work. The Christ of God is a real one. The theological Christ is an indescribable compound in nature, nearly so in office and practice, coming, now, every second to take immortal souls to heaven when they die.

The Christ of the Bible is a man born of a man, with the prefixes of office, of prophet, priest and residing in the heavens, where he is to be retained, till the times of re-titution, spoken of by all the holy prophets since the world began. The theological Christ is going to tolerate or perpetuate sin and misery eternally, and the immortality of rebels. While the Christ of the Bible was manifested to take away the sin of the

world, to reign upon the throne of his father David in Mount Zion, before the ancients gloriously, until all his enemies are destroyed, sin and death driven from God's universe.

But I will go no further with this contrast. Every Bible-instructed person is pained to see such a state of things, and asks, when will these things end? The answer is, they will end when Christ begins his reign. Hasten it Lord, and let thy kingdom come.

A. PENNELL.

Honeoye, N. Y., March 10, 1859.

NROM BRO. N. BOND.

BRO. MARSH: "Darkness shall cover the land, and gross darkness the people." Isa. lx. 2. Is not this morally true? I think so. Of the truth of this text, I have never been so forcibly impressed as of late. About six months since, I was invited to take part in the discussions of Bible questions in a Bible class belonging to one of the Presbyterian churches in this city. I accepted on certain conditions, namely,—that we should go into a careful and thorough investigation of all questions coming within reach of the lesson, and that the plain reading of the Bible should settle all points of dispute which might arise in the class.

This being agreed to, we commenced with Paul's letter to the Hebrews. It was soon manifest that the rule was a hard one, for their mystical notions of the word of God. Uneasiness was soon discovered on the part of some, and a wish to alter the course of investigation; but this was not agreed to. We went through the whole of the Epistle, which has been a very profitable study. I had to take ground single-handed and alone, on all the great and fundamental doctrines taught by Prophets, Christ and the Apostles.

In this small sheet I can give but a few of the important doctrines advanced by Paul in his masterly argument to the Hebrews. First the *one God*, his Son Jesus Christ, the spirit and its office, the gospel and its design; the free agency

of man, the two priesthoods, the two covenants, one of faith, and the other of works, the new birth showing clearly the crowning act to be a resurrection from the dead. On the 11th chapter we spent 10 weeks, on hour each Sunday. On the restitution of Mt. Zion and Jerusalem, we took strong ground, and they as strenuously opposed the truth; here was manifestly shown their ignorance of and unwillingness to admit the truth of the Bible, and I am fearful it will prove a savor of death unto death, while the truth and glory of God was so graciously manifested to my poor heart in the glorious plan of redemption, and the restitution of all things spoken by the prophets, they could see no beauty in the reign of the Son of Jesse on David's throne, on Mt. Zion and in Jerusalem, before his ancients gloriously.

Next the Kingdom of God. First, what will constitute it?—and where it will be located—when it will be set up, and by whom ruled or governed. All these points were defined and defended by the literal interpretation of the word, and were opposed by the mystical, and the traditions of men. Their proof-text was the kingdom in our hearts.—This was the *beau ideal* with them, and nothing would avail.

I was challenged by a lawyer to harmonize it with the views I had given of the kingdom, viz: it is a literal, tangible, heavenly kingdom, under the whole heavens, and although Christ and the Apostles uttered many parables and sayings in relation to the kingdom, we could not get a full understanding of what constituted it from the New Testament, but must go to the prophets.

This, they said, was going back to the dark ages. My reply was, the holy spirit was as valid in the prophets as in Christ, or the apostles; but this proof-text was out of harmony, and must be reconciled, "and when he was demanded of the Scribes and Pharisees when the kingdom of God should come, he answered and said, The kingdom of God cometh not with observation, or outward show, but is within you (or among you.) I said, who asked the question? If the

kingdom was set up in the hearts of the Scribes and Pharisees, I would give them the argument. I suppose the answer satisfied the lawyer, as he said no more.

The next question was on the resurrection of the Lord Jesus. I was asked by the leader, if I had anything to offer: I inquired how much of Christ died? The answer was, "he gave his body." I replied that that was at variance with the word,—the proof being called for, I gave it thus, "He poured out his soul unto death," "all souls are mine, the soul of the father, so the soul of the son,—the soul that sinneth, it shall die." Ezekiel. I then asked, "What is the soul?" The lawyer replied, "*The life—the man.*"—Yes, the whole man. Christ Jesus died, and arose an immortal being.

This was too much for a good deacon, for he lost his balance, and became angry, said that was infidelity, and he did not want to hear any more about annihilation. I said that was a poor argument against the plain reading of the word of God. Poor man! it was the best he had to offer. I told them they had broken the rules of the discussion, and I would not disturb their church, and quietly withdrew, but have been urged to continue with them, but I can see no way in which I can do them any good. The word and truth of God is a savor of life unto life, or of death unto death.

N. BOND.

Cleveland, O., March 14, 1859.

Boston is rapidly becoming an Irish city. Of the 5,597 children born there last year, only 1,411 were of pure native parentage, while 3,604 had foreign parents, and 1,919 had one foreign parent. Only one-third of the marriages were by natives. These facts present a disgraceful reflection on the morality of the native population of Boston.


The wicked shall be devoured by fire: Heb. x. 27; Rev. xx. 9.

Seek for immortality.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., APRIL 15, 1859.

 We continue, in this number of the *Expositor* sending bills of account to our subscribers who are owing *one dollar or more* for the paper, and hope they will be responded to by those concerned, by remitting the respective sums called for. We have patiently waited a long time for some of these dues, because we knew the times were hard, and we could get along and accommodate our friends by letting these dues remain in their hands. *We now really want our pay*, and hope each one who owes us will pay immediately. We shall be disappointed if they do not comply with this request, in *full*, or at least in *part*.

Pre-requisites to Baptism.

(Continued.)

Bro. MARSH: The *Expositor* of Feb. 15, is before me, with what purports to be a reply to my strictures on your reply to my first article on the pre-requisites to baptism.

1. You have an unquestionable right to urge objections to my, or any other person's arguments, but not to palm them off for a fair and logical review; or to use your own language, a reply. To brand with the odious epithet of *inference* is not to answer arguments fairly deduced from the plain teachings of Holy Writ. To urge objections to my arguments is one thing, and to confute those arguments is quite another. Plausible objections may be urged against every doctrine taught in the word of God.

2. I said nothing in my first, or either of my other articles, from which you could justly *infer* that I designed to introduce inferential testimony in support of my views. Paul declares that by comparing "scripture with Scripture," we can "learn the mind of the Spirit." Are we left to *inference* by which to learn the mind of

the Spirit? Not by any means. Bible conclusions reached by comparing plain Bible statements, in reference to the same theme, is positive evidence, Bro. M. being the judge. Poof: In your quotation from Acts xiii. 32-44, you represent Paul as saying, "The gospel of the resurrection," whereas he does not say so. This is a conclusion reached by following the same rule by which I have been governed in this entire investigation, i. e., by comparing one statement of the Apostle with another,—and coming to a conclusion which will harmonize them. A conclusion thus deduced you call positive testimony. Amen. So do I. With this just rule of evidence before me, I must inform you that I consider all my evidence positive; therefore, to answer the positive testimony, you must answer the whole. I am perfectly willing to leave my first two articles with the intelligent readers of the *Expositor* without any further discussion.

3. You complained in your reply to my first article, because I had not given a more enlarged view, "relative to what constitutes the gospel, and the motive which it presents to induce the sinner to repent."

I supposed your real objection grew out of, either a want of any evidence, or a want of sufficient to cover the whole ground.—Or to use your own language touching the same thing, that you considered my view "too contracted."

4. I used the terms "too contracted and too comprehensive" synonymously with those used by yourself, i. e. "too limited, more enlarged," to avoid tautology. But your *antagonistical charges* remain the same according to either phraseology.

4. I deny in toto, either saying or intimating, that the real issue between us is the *degrees* instead of the kind of faith.—My language was, "Now, Bro. M. if you mean what you say in the foregoing paragraphs, there can be no issue between us, in reference to the kind of faith necessary to qualify any person for a gospel baptism. The *degrees* of faith, therefore, is all that remains to be investigated." But that you did not mean what your language import-

ed is evident from the last part of the same article. To propose a comparison of views touching the degrees of faith, and to substitute *degrees* for *kind* are very different things. Do you endorse the view advocated in my article, then let us compare views on the degrees of faith necessary to a gospel baptism.

But have you thus defined your views? Yes, in substance; but instead of coming out in an open and frank manner and telling your readers what you mean by *perfection* of faith in *kind* before baptism, you in the *first* place accuse me of changing the issue when it is as clear as the noon day sun that you are the one who is trying to change the issue; and in the *second* place, you call upon me to define a false issue which you force upon me; but which I will never accept, unless you define your position, in reference to whether faith in the Son of God includes all his offices. I have from first to last, as all your readers can testify, defined my position, *positively, definitely and repeatedly*, that that faith in the Son of God which is a pre-requisite to baptism, embraces all his offices.

I have called upon you to affirm or deny. I now repeat this request for the last time. Why have you carefully avoided your old position, that faith in Jesus Christ is all that is necessary before baptism? Is it because you wish to avoid the responsibility of confessing that his kingly office is a *pre-requisite* on the one hand, or of *separating* his offices on the other? Come out, like a man and christian and meet this issue, or else abandon your idea of *perfection* in kind; and substitute that of *imperfection* both in *kind* and *degree*.

5. In giving an extract from your own language, expressive of your own positions, Why did you substitute the *adverb there*,—for the demonstrative adjective *these*? This looks like design. While the adjective *these* would point back to all the Bible definitions of the gospel which you had previously quoted,—the *adverb there* abruptly and disconnected, introduces a new subject. Now Bro. M., be consistent,

and come forward and confess that you did not mean what you said, or that your positions are in direct antagonisms with each other. You cannot *contract* the "*broad and exalted view*," you advocated in the first part of your reply, into the "death, burial, and resurrection of Christ." There's no use to try it.

We cannot move forward another step until you define your position relative to this point. I wish this published as soon as possible, that my replies may not be delayed too long after the publication of yours. This was the reason I wished you to wait until the publication of my articles, so as to give me an equal chance with yourself. But I will come along in due time.

Still striving for the truth, I subscribe myself,

J. M. STEPHENSON.

Eureka, Wis., Feb. 25, 1859.

(To be Continued.)

REPLY TO BRO. STEPHENSON.

1. A reply is "An answer: that which is said or written, in answer to what is said or written by another."—Webster. Our replies to Bro. S, consist in what we have "written" in "answer" to what he has "written" in the case, hence he is not only incorrect, but very unkind in accusing us of "palming them off for a reply;" for to "palm," is, "to impose by fraud." We trust Bro. S. will feel it a pleasure to recall this unjust charge. The question is, what are the pre-requisites to baptism? We have said, and repeat again, that Bro. S. has presented not a particle of positive evidence to prove what these pre-requisites are, hence our charge of "inference," of which he complains, is just. If he has given any such evidence, why does he decline to designate the book, chapter and verse where it may be found?

2. We do not "represent Paul as saying, "the gospel of the resurrection:" we call it this, and quote Paul to prove the correctness of our declaration. He says, "And declare unto you glad tidings [the gospel] how that the promise which was made un-

to the fathers, God hath fulfilled the same unto us their children, *in that he hath raised up Jesus again,*" &c.,—Acts xiii. 32, 33. When Bro. S., or any one else shall prove his position with evidence as direct as this, we will yield the point in debate between us.

3. Bro. S. appears to be very confident that we have involved ourself in a contradiction, because we have said that his views of the gospel were "too contracted," and not sufficiently "comprehensive." A doctrine too contracted is not sufficiently enlarged, or comprehensive, and *vice versa*. Hence the discrepancy in the case is only imaginary in the seemingly bewildered mind of Bro. S.

4. If "the degrees" of faith, is not "the real issue between us," then pray what is? Can our readers or Bro. S. tell? It is not faith in *kind*; for we both hold that faith in the *gospel*, is a necessary pre-requisite to baptism. What then are we contending about? What is the real issue between us? Is it relative to what constitutes the *gospel*? We suspect this is it. Bro. S. holds that the death, burial and resurrection of Christ form no part of the gospel. That faith in the gospel qualifies a person for baptism, therefore faith in the death, burial and resurrection of Christ is not a necessary pre requisite to baptism. If these be the real sentiments of Bro. S. then he is not at issue with us, but with the immutable and glorious purpose of redemption, for as we have previously shown, the death and resurrection of Christ, is a fundamental element of the gospel.

5. Why does Bro. S. continue to talk about the offices of the Son of God, as though *we* and *others* believe in the latter separate from the former: the sects, not excepting the Catholics, do not separate the Son of God from his offices, and we have repeatedly stated that we do not; still Bro. S. persists that we do not define our position, accuses us of "carefully" avoiding our "old position," avoiding "the responsibility of confessing," &c., calls upon us "to come out like a man and christian, and meet the issue," "to confess that" we did not mean

what we said, &c. Such statements evidently were written in the absence of sound argument and Bible evidence, and were made more for effect than anything else; and we hope that we shall not have occasion to notice similar expressious again.

6. We substituted "the adverb *there* for the demonstrative adjective *these*," because the latter was a *typographical* error,—as Bro. S. would have seen, had he been as eager to know the truth as he evidently was to criminate us. The expression as first printed, reads, "*These* are *first* principles," &c., which necessarily refers to something *previously* written. The corrected expression reads,—*There* are *first* principles of the doctrine of Christ, or the Gospel, and what are they? Let Paul answer,—*Moreover, brethren, I declare unto you,*" &c. Hence, the adverb, *there*, is necessary in the paragraph to make sense. If such matters as these, are to be made parts of the issue between us, it will be well to bring this rambling discussion to a speedy termination, for it can be neither interesting nor profitable to our readers.

7. Bro. S. "cannot move forward another step until" we "define" our "position."—This reminds us of a witness who has been called to testify in a certain case, who becoming involved in difficulty by his own testimony, and the cross-examination of the counsel, he cries out in his perplexity, "I cannot move forward another step until" the counsel defines his "position"!—This would be a singular case, but no more so than that of Bro. S. He has been called upon to define his position on the pre-requisites to baptism, and it belongs to *him* to accomplish the work which he has volunteered to do in the case, irrespective of our or any other ones position. Our work has been not to define our position, but to inspect that of Bro. S. Should *we* take the stand, as Bro. S. has, then it would be our duty to define our position, with the expectation of being most critically examined by our opponent.

"You may know a foolish woman," says the proverb, "by her *snery*;" and we believe it.

Dr. Thomas.

The controversy between us and Dr. Thomas on the pre-requisites to baptism, for some time at first was confined to the Scriptures. We met all of the doctor's arguments, and as we think clearly showed that his position was unscriptural and unreasonable. We treated him, however,—with christian courtesy, and felt no disposition to make a breach of christian friendship between us, on account of a difference of sentiment. But he manifested a different disposition, and commenced a *personal* attack upon us, Dr. N. Field, and others who sympathize with us in reference to these matters. Nothing seemingly has been too ridiculous for him to say about our christian characters. Those who have read his recent communications touching these things, know that they partake more of Billingsgate blackguardism, than of the teachings of a meek disciple of Christ.

To attempt to give a reply at length to such overflowings of the carnal mind, would be like casting "pearls before swine,"—hence, if they are answered at all, it must be done on the principle of answering "a fool according to his folly." This we consider Dr. N. Field has well done in his following communication relative to Dr. Thomas.—EDITOR.

THOMASISM.

My old friend, Dr. John Thomas, the modern Ishmaelite, has for some time past entertained his readers with amusing notices of myself and others, who dissent from his ultra views of the pre-requisites to baptism. The doctor is a clever man, but unfortunately for his pride everybody does not regard him as infallible. He repudiates the sentiments of all Christendom, even to the belief, I suppose, that Moses wrote the history of Creation, and that Jesus of Nazareth died for our sins. It may be possible that all christendom believes some truth. But the doctor does not give credit to the idea.

All mankind are wrong in *everything* and cannot be saved unless they acknowledge themselves blockheads, and adopt the

views of this second Solomon. That he may understand all knowledge, and be theoretically profound is not impossible. But at the same time it is not impossible that he might be a sounding brass or tinkling sycamore. As Faith without Works is dead, so learning without charity may be dead also. Simon Magus and Alexander the coppersmith were doubtless as well informed as the generality of disciples of their day. Knowledge is a good thing,—but the spirit of Christ is far better. The Publican was a better man than the Pharisee, though not half so learned.

But the doctor is a man *sui generis*, but too cold in his temperament to set the Hudson river on fire. If he could be thawed out, and the icicles knocked from his heart, he might electrify the world with his discoveries. Lord Erskine has well remarked "that exalted intellect without strong feelings, is like a magazine of powder if there were no fire in the world." Logic set on fire is true eloquence.

But the doctor was born in a cold climate, and suits the latitude of Greenland better than New York,—still he is a talented man, but he cannot work with his tools to any advantage. The doctor deserves great credit for his attainments, but he is too egotistical for a good christian. He has no mercy on ignoramuses. Deficiency in Biblical lore, is, with him a sin unto death. He wants sinners to understand the politics of the kingdom of heaven before they obey the law of the King. They must be perfect before they are babes in Christ. They must graduate outside of the school of the great Teacher before they can become his disciples.

These are things hard to be believed, and still harder for the poor and the ignorant, who desire to be saved. It may all be right, but I don't believe it. According to the doctor, a woman should know the extent of her husband's wealth, and where she is to reside, before she marries him! If she lack this previous knowledge, the marriage is void and has to be done over again. I cannot admit the doctor's logic,

hence in his judgment, I am in Gentile darkness. He is something of a Jew, and damns every one who doubts the return of the natural Israel to the land of Canaan! His Elpis Israel is the sum total of the Gospel, and the creed of his brethren. It may be called Thomasism, in contradistinction of all other isms. It is a wonderful production, and as great a discovery as the philosopher's stone. No one who doubts it, is fit for the kingdom of heaven. It contains everything necessary to salvation, the three frogs included.

But the doctor has got further along than where he was in 1843, when he fraternized with me and some others of like faith. He was then certain of being right, and thought himself worthy of eternal life. He wanted fellowship with the Campbellites, but they thought him too heretical and visionary. The compromise in Virginia did not restore him to their favor, tho' he had acknowledged that his peculiar sentiments were of no practical importance, and pledged himself to quit preaching them, yet they could not trust him. Finding he could not shine among them as a star of the first magnitude, he repudiated the whole concern, and set up for himself: to make the gulph between them impassable, he got baptized over again.

I am glad that he has found moorings at last, and is now satisfied. Like the doctor, and think he may do some good.—He means well, and if he could only ignite his powder he might do some execution. He claims originality in his discoveries. but I think the English literalists considerably in advance of him. That, however, is a matter of no importance, provided he is right. He publishes a neat and interesting periodical well worth the subscription price.

Jeffersonville, Ind.

N. FIELD.

(To be continued.)

No cloud can overshadow the christian, but the eye of his faith will discern a rainbow in it.—*Horne.*

The men of this world are children,

The Nature and Origin of Jesus.

The plan of salvation is illustrated in a condensed form, in these words of Christ: "God so loved the world, that he gave his only-begotten Son: whosoever believeth in him might not *perish*, but have everlasting *life*. God is here recognized as the originator of salvation. And through the Scriptures he is recognized as a Savior and Redeemer; and "besides, or independent of Him, there is no Savior." He redeems us by his Son, consequently, he under God, is a Savior. Peter, speaking of him said, "Him hath God exalted with his right hand to be a Prince and a Savior," to give repentance to Israel and forgiveness of sins."

Let it be remembered, that God exalted him to be a Prince and a Savior. But there are those who use a part of a curse, as an argument against a human Savior, and say, "Cursed is man that trusteth in man." Yet Paul taught that "since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made *alive*." We read that "the blood of Jesus Christ cleanseth us from all sin." "In whom we have redemption through his blood, even the forgiveness of sins." Col. i. 14. Again, "he bare our sins in his own body on the tree." No one can dispute but that the body and blood of Christ was human; so we have a human sacrifice for sin, hence a human Savior. And how those who depend on this sacrifice and call it "human nature," can clear themselves from the curse they use against those who call him a man, is difficult to tell.—"With what judgment ye judge, ye shall be judged," said one, to whose authority we all must bow.

Jer. xvii. 5, "Cursed is man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah."—This is the curse, a part of which has been so foolishly applied against those who trust in one God, and hope for salvation thro' a crucified Jesus. This curse is not, nor cannot be applicable against such; and it

I only recoil against those who thus supply it. To such the following is recommended for their consideration.

Isa. liii, 1-5, "Who hath believed our report? and to whom is the arm of Jehovah revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows, and acquainted with grief: and his face as it were our faces from him: he was despised, and we esteemed him not.— Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.— But he was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

In this prophecy, Christ is spoken of as a man of sorrows," as one to grow up as a tender plant; hence, as one whose existence was then future. He is repeatedly called a man, the son of man, and the man, Christ Jesus. That he is a man is evident: for as Paul said, "Unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?" From this we see he was not an angel, nor God; he is the Son of God, hence, he must be man.

One of the peurile objections against the manhood of Christ, is founded on what Paul said relative to the manner he received the gospel. Gal. i. 11, 12. "But I certify you, brethren, that the gospel which was preached of me, is not after men. For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ."— He does not assert here that he was not a man, but that he received the gospel by revelation, and not second-handed by men; for further on he says, "But when I pleased God, who separated me from my mother's womb, and called me by his grace to reveal his Son in me, that I should preach among the heathen, immediately I referred not with flesh and blood; neither went I up to Jerusalem to them which

were Apostles before me; but I went into Arabia, and returned again into Damascus."—verses 15-17.

The Gospel which Paul preached, was that God revealed to him, by a revelation of his Son to him; hence, it was not after man; as the gospel of Christ originated with God alone. But those who think and teach that Paul taught that Jesus was not a man, involve him in a palpable contradiction, since he declared to the Corinthians, that "since by man came death,—by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made *alive*."

Since by man came death, it was necessary that a man "without sin" should die, in order to commence the regenerating process in the human family; to eradicate the evil propensities of fallen man. He died from the effect of Adam's transgression, which resulted in the corruption of human nature and its consequent sins; so he died for our sins. And as the penalty of Adam's transgression comes on all unconditionally, so redemption from that penalty comes to all unconditionally. All will be made alive, through the obedience and death of Jesus Christ; and those who do not obtain *eternal life*, but have to die the *second* death, will die for their neglect of offered mercy. Whosoever will, let him take of the waters of life freely.

He belongs to the human family—as he was born of a virgin,—consequently he partook of the infirmities of humanity without detriment, however, to his spiritual nature; for he was "without sin," he died, and the sinful propensities inherent in fallen Adamic nature, died in him never to have a resurrection. But God raised *him* from the dead, bodily, to die no more: neither will he undergo any more change in his nature and bodily identity. And whosoever asserts that he will, or has put off his corporeal, spiritual, immortal body, lies against the truth, that "Jesus Christ is the same yesterday, to-day, and forever."

He died for our sins, and was raised for our justification. But to be justified by

him, we must be united to him, by a spiritual union. Marvel not, said he, that I say unto you, ye must be born again. It is the spirit of man that must be renewed as he said, "That which is born of the flesh, is flesh; that which is born of the *spirit* is spirit. The carnal mind is at enmity with God; it is not subject to the law of God, neither indeed can it be." But if the love of God is shed abroad in our hearts by the spirit of God, it removes the enmity and brings us into a spiritual union with Christ. But how is this love to be obtained? Paul tells us that—

"The righteousness which is of faith saith on this wise. Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down) or who shall descend into the deep? (that is to bring Christ up again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x. 6-11.

Faith must be active, not dormant; living, not dead. It is rendered active by confessing Christ to be the Son of God,—and accepting him as our Lord; which implies an obligation on our part to be subject to his authority. Said he, "Why call ye me *Lord* and do not the things which I say." This explains what he acknowledged the term *Lord*, meant, as applied to him. His authority is of God, not independent of him; for he acknowledged that all power, or authority, was *given* him. His authority is delegated to him; and for this reason the more binding,—since to disobey Christ, is to disobey God, under whose authority he acts; and who said, "This is my beloved Son, Hear ye him."

God is our Savior through Christ, that is, he does not save us out of Christ.—Peter testified, when arraigned before the Jewish council for healing the lame man,

and said, "If we this day be examined of the good deed done to the impotent man by what means he is made whole; be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole.—This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Consider this, ye teachers of another Jesus, whom ye say existed before *Jesus of Nazareth*. There is none other name under heaven, but the name of Jesus of Nazareth, whereby we can be saved; he that died, the crucified, by none other name than his. Away, then, with your triethistic Jesus, as he is not needed, for it is by the name of him whom God raised from the dead whereby we must be saved. But your tritheistic character could not die, consequently he could not be raised from the dead; and therefore, it is not his name, but the name of the man Christ Jesus, who did die, and whom God raised from the dead. Michael, the archangel, is a real character but he could not be our Savior; for since by man came death, by man must come our recovery from death.

It is to be regretted that any necessity exists to prove so self-evident a proposition as this, namely, Michael, the archangel, is not Jesus Christ. Paul repeatedly declared that Jesus was not of angel origin, (in Heb. i. 2) in an indirect way of course, as he was arguing that he had obtained a more excellent name than they. He says, "But to which of the angels said he at any time sit at at my right hand, until I make thine enemies thy footstool."—As he did not say so to either of the angels, and did say so to Jesus, therefore, he is not an angel. Michael is none the less one of angels, because he is the chief-angel; as the name archangel, implies that he is an angel as much as that he is chief.

Again, because he is the chief angel, it does not follow that there are not arch-angels besides him, any more than that because there was a chief-priest among the Jews, that there was not at the same time, "chief priests." Because the plural is not used in the Bible, it is no argument against archangels. Gabriel, when he appeared to Daniel, said, "The prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me."—Dan. x. 13.—If Michael is one of the chief princes, there must have been other angels belonging to an order of chiefs, hence, archangels.

The standing up of Michael, mentioned in Dan. xii. 1, is not evidence that he is Christ, because Michael stands up during time, but Jesus does not exercise his kingly authority until after. See Dan. vii. 13. The expression, At that time shall Michael stand up, the great prince which standeth for the children of thy people,—explains itself relative to how he was to stand up. He was not only to stand up during the trouble, but he had, and did then stand up as the angelic protector of God's people. See Joshua v. 13-15. Because the phrase, stand up, is used to denote the succession of kings, it does not follow that it must be so understood in this instance; as it is not said that he should stand up "after," or "in his estate," as it is said of the succession of one king after another, but at that time shall Michael stand up, &c. To find what is meant by "that time" we must examine further.

At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as was not since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Now, since our Savior spoke of a time of great tribulation, "such as was not since the beginning of the world to this same time, no, nor ever shall be;" and since he spoke of as in connection with the abomi-

nation of desolation spoken of by Daniel, and since there cannot be two times of great tribulation, such as never was, and never should be again, the tribulation spoken of by Daniel and Christ, must be identical. And since the duration of the abomination of desolation, which caused the time of trouble, from its commencement to the time Daniel was to stand in his lot was to be 1335 days, (symbolic time,) and as Michael was to stand up during the time of trouble, the phrase, "at that time," must refer to the 1335 days. And this view of the matter is confirmed by Rev. xii. 6-14, which represents Michael standing up in defence of the true church against the dragonic power of Rome. And this interpretation is an illustration of what Peter said, No prophecy of the scripture is of any private interpretation.

Paul, in Heb. ii. 5, says, "For unto the angels he hath not put in subjection the world to come whereof we speak;" next he declares the world to come is to be put in subjection to Jesus; so if Michael was Christ, this would be a self-contradiction. Plurality does not help the matter; for if the world to come is to be put in subjection to the chief angel, then it would be in subjection to angels; else, the angels could not properly execute the authority of their chief.

Jude speaks of the archangel and says, "Michael, the archangel, when contending with the devil disputed about the body of Moses durst not bring against him a railing accusation, but said, The Lord rebuke thee." This contention is brought to view in Zech. iii., thus, And he showed me Joshua, the high priest, standing before the angel of the Lord, and Satan (Septuagint, *ho diabolos*, the devil) standing at his right hand to resist him. And the Lord (the angel of the Lord) said unto Satan,—The Lord rebuke thee. O Satan; even the Lord which hath chosen Jerusalem, rebuke thee. This Joshua was high priest at this time when Zechariah wrote. According to Jude, then, "the angel of the Lord," is Michael the archangel.

Now, it was the angel of the Lord that appeared to Joseph, and said, "Arise, and take the young child Jesus, and his mother and flee into Egypt." So Michael, the angel of the Lord could not be Christ. And again, at the resurrection of Christ we read, "That the angel of the Lord descended from heaven and rolled away the stone from the door [of the sepulcher] and sat upon it. His countenance was like lightning, and his raiment as white as snow:—and for fear of him the keeper's did shake, and became as dead men. And the angel said to the women, Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay.—Matt. xxviii. 2-6. So according to the angel of the Lord he was not Jesus.

"The form of the fourth," that appeared with the three men in the fiery furnace, "was the angel of the Lord." See their song, verse 26. And this agrees with what Nebuchadnezzar said at their deliverance, "Blessed be God of Shadrack, Meshack, and Abednego, who hath sent his angel and delivered his servants that trusted in him."—Dan. iii. i. So no one need labor under that egregious mistake, that Michael, the angel of the Lord who appeared to Moses, and to Joshua, and to others of the Israelites, was Jesus, whom Paul said was made of a woman, made under the law.

Jesus of Nazareth, then, is our Savior, and not "another Jesus." He is *our* Savior, in that he is of the human family. He is our Savior, in that he died for us, and was raised for our justification. "And he is able to save them to the uttermost that come unto God through him, seeing he ever liveth to make intercession for them." To him, then, who hath loved us, and washed us from our sins by his own blood, to him be glory, and dominion, forever and ever. Amen.

(To be Continued.)

Seclusion from the world prepares us for communion with God.

Astronomical Inquiries in the Book of Job.

Saturday evening, Prof. Mitchell delivered a lecture, in the Academy of Music, on the *Astronomical Inquiries in the Book of Job*.

Prof. Mitchell began by alluding to the great antiquity of the Bible, and the fact that its pages were written when there was no knowledge comparatively in Astronomy, Geology, or any of the kindred sciences. He spoke particularly of the book of Job, which he said was probably the oldest of the books of the Bible. A person might ask questions about a science with which he had no acquaintance, which would imply a knowledge of that science, but he could not ask a connected series of inquiries without betraying an ignorance of the subject, if he were entirely unacquainted with it. Prof. M. then took up some of the inquiries relating to astronomy which are contained in Job xxxviii.

There is one for instance, with reference to the stability of the ocean. Even now this problem is acknowledged to be one of the most intricate with which men of science have to do. Why is it boundaries are fixed beyond which it can not pass? If the water on this globe should be cast into the empty cavern of Saturn, there could be no equilibrium. How is it that there is stability here? It depends upon the quantity of matter and the specific gravity of the earth and the specific gravity and quantity of the atmosphere. Prof. M. said he had seen the wind come upon the ocean with such force that its waters were raised in waves almost mountains high, but there is a limit beyond which they can not pass.

Again, there is the inquiry, "Hast thou commanded the morning since thy day: and caused the day spring to know its place?" This alludes to the uniform revolution of the earth upon its axis. The amount of time it requires to make a revolution is absolutely unchanged. Prof. M. said he had verified this again and again, but for it we would not have any fixed element of time by which we might determine the revolutions of any of the

planets. If the earth should quicken its revolution the water of the ocean and various bodies would accumulate near the Equator. Finally the centrifugal force will be so great that everything would fly off from the earth. But long before this point were reached our globe would cease to be habitable.

Prof. M. then proceeded to speak of the influence of the atmosphere in keeping the rising sun from bursting upon us in all its brilliancy. Then there comes another question, which has never been answered: "Where is the way where light dwelleth?" We know that there is a medium through which light comes, but what the cause is which produces the undulation, who can tell? If you do not give to this medium a specific number of undulations—within an inch of space, for instance, you do not have light at all. On the right hand, or on the left, it will be utter darkness.

After reading the 21st verse, the lecturer alluded to the immense periods of time which it took for light to come from the fixed stars to the Earth, and explained how the space-penetrating powers of the telescope were determined. He said that he had seen stars so distant that it must have required hundreds of thousands of years for light to have come from them to this Earth. More than that. Were those stars themselves blotted from existence, it would take hundreds of thousands of years for us to become aware of the fact, for the stream of light pouring from them would not be exhausted until long after its fountain had been destroyed. "Canst thou bind the sweet influence of the Pleiades?" To the ancients this beautiful cluster announced the coming of the Spring, and the question propounded is, Can you hold back the coming of this season? God has bound their sweet influence, for they no longer tell of the coming of the Spring, and the same hand has loosed the bands of Orion.

The place of the vernal Equinox is not fixed. By calculating back it is found that the Pleiades occupied nearly the same place with that Equinox about the time when the book of Job was

written. The last inquiry alluded to was contained in the 33d verse. "Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?" It is not pretended that any of these questions reveal any new facts in science, but it would have been supposed at one time that they could never have been answered. Suppose it had been asked, Canst thou weigh the Sun as in a balance, and tell precisely its magnitude? This has been done.

If God had said to the Polar Star,— "When yonder point of light which has guided your fathers for generations across the desert shall change its place, then my commandments shall fail," it would have been supposed from the similitude that the divine decrees were eternal, but the point toward which the earth's axis is directed is very different from what it was 2,000 years ago. No such comparisons as these were made in the Bible. In conclusion, Prof. M. said he had been amazed as he studied God's Word to see how accurately its language accorded in every particular with the later revelations of science.—*N. York Times.*

"SENSATION PREACHING."—Among the subjects advertised for pulpit discussion, in New York recently, were—*Literature and the Church, Progression of the Human Race, The Mortara child, The Goully Tragedy, The Negro race, in its Different Relations, Infamy of Slavery and the Slave Trade, American Savages, The Acquisition of Cuba, and Importance of Hindrances to Marriage*—the latter being accompanied with a promise of "Congregational singing, free seats and an unmuzzled pulpit"! Unmuzzled, indeed! Satan seems to have muzzled the whole batch.

"To venture upon sin in order to avoid danger, is to sink the ship for fear of pirates."—*Annesley.*

Communion with God prepares us for intercourse with the world."—*C. Winter.*

A NEW AND DEADLY PROJECTILE.—The late foreign news mentions a new gun invention. One Warry, of the English Royal Engineers, is the originator of this new projectile, which is said to throw Sir Wm. Armstrong's into the shade. The *London News* thus describes it: "The new gun, like its rival, is a breech-loader and rifled, and, as long as it is supplied with ammunition, it will continue to pour forth a shower of shot, shell or case, at the rate of 1 discharge every 3 seconds, or 1,200 round per hour. There is fitted to it, at the left side of the chamber, a lever of very simple construction, which by one movement, and almost at the same instant, seizes the cartridge, cuts it, applies the priming to the nipple, hermetically closes the breech, and fires the charge. In precision, it equals any gun that has yet been tried, and it has this great advantage over Sir William Armstrong's, that, whereas, his being made of wrought iron, is, necessarily very expensive,—Warry's invention can be applied to all our existing ordnance of whatever calibre, and at a comparatively trifling cost, a very important fact, considering that there are some 15,000 guns in the British navy. The Warry gun was tried on Monday, at Chatham, with the terrific missile invented by Capt. Norton,—and charged with his "liquid fire." The result left but one impression on the minds of the spectators, and that was that naval warfare, as heretofore conducted, must be deemed at an end."

FROM BRO. R. CHOWN.

BRO. MARSH: I am still in the battle-field, and I find that the enemy has got another army arrayed against the word of God, which bids fair to be a powerful weapon. The adversarie's first attack was a lie against God, so we see that all opposers to God are such that do not savor the things of God, but of men. In the last *Review* is a sketch from Waggoner on the discussion, making his opponent say things that he did not say, and he saying things and making quotations to prove the Sabbath

from creation, in his first argument. I still have the notes of debate, which I have compared with Waggoner's article, which I think is a gross perversion. If any friend of truth wishes, I will again forward for publication.

Philipp's article calling the future age a *pernicious* and a *deceptive doctrine*, savors to my mind of a lack of knowledge. When speaking to Solomon Myers, of this in the *Review*, he says, "The future age is the new creation." Then all of God's promises and oaths they would have violated, and have no ages to come. Eph. ii. 7. Like Moses Hull, rather have his "God die," than lose his idol! What a pity that men should try for theory rather than truth! What can poor, frail man do, if found fighting against God? Christ is God's *anointed*: he must and will reign on his father David's throne. The Law must and will go forth from Jerusalem. He will reign over the house of Jacob. All nations must and will bow before him, or perish. Without faith it is impossible to please God. Faith takes hold of things not seen as yet, that God promised.

In the *Review*, No. 14, Phelp's says, "The friends there have been trying to rid themselves of the unholy influence of the future age, and it is evident the Lord could not work through us for the salvation of precious souls, until we were entirely separate from the influence and sympathy of that pernicious doctrine." If Elder Phelps, or anybody else, can show any other motive than the gospel of the *future age* or *world* to come, to move men to obey God, they must have another gospel than what Prophets, Apostles or Christ taught. I call upon the whole fraternity of sectarianism to show from God's blessed Scriptures, anything offered to man but in connection with Christ, the Messiah, and if the gospel or good news of his reign is denied, where is our faith in the gospel of Christ, which is the power of God unto salvation.

By request, I replied to Elder Patent, a Baptist minister of Wisconsin, on a subject of the Kingdom of Christ. El-

der P. made many statements that Christ's kingdom was set up at the day of Pentecost, and that he rode into Jerusalem, and was king, and that his reign shall be from sea to sea, and that he reigns now over the spiritual seed of Abraham. I asked the elder if he now reigned over the spiritual seed, who are the children and heirs, and if they now are in the kingdom, could they be heirs? He denied that Christ would ever have the kingdom of Israel because it was wicked in its origin. Perhaps he did not know that God was their king before he gave them Saul. Elder Patent did pretty well, being aided by a work on the kingdom written by Elder Catlin of Rochester, but the conditional prophecies, &c., of Elder C. perhaps half-blinded Elder Patent.

On my return from Wisconsin, I stopped at Rock Run in Stephenson county, Ill., and commenced meeting in the Union Schoolhouse. We had good attentive audience, it was a new field, the inhabitants seemed interested: they tried to get out the Presbyterian brother, but he would not come, on Sunday morning went to his chapel to hear him, being requested to give out appointments for meeting. He refused, which showed too much superstition. He no doubt was in fear of his craft. We had a good time and expect to return as there is much interest manifested there; some of the inhabitants appear to be candid, and are willing to hear the truth.

I have just received a letter from there that Isaac Sanborn is gone there, no doubt with his Sabbath theory. If people are acquainted with the gospel of Christ, we need not have any fear of the Sabbath as a test. I also meet the friends at Davis and Walnut grove: men of intellect were interested with the truth, notwithstanding the ill-usage, I meet with from some afore my labor of love. I found many kind and sympathizing friends amongst strangers. I trust that many of that dear people will be brought to see and obey the truth, that they may have a share in that kingdom, and be made unto our God, kings and priests, and reign on the earth. The

truth is still in this place doing its work. Yesterday, I buried one soul in baptism. May we all be faithful amidst this world of opposition, and strife, and soon we shall have our eternal reward through Jesus Christ our Lord.

Yours, in hope of life eternal soon,
R. CHOWN.

Loran, Ill., March 1, 1859.

BRO. S. BURR, Cedar Grove, Wis., March 26, 1859, writes:

I should like to have some of the brethren call on me, if it is convenient. I have not heard a gospel discourse in 2 years, the *Expositor* being all our preaching. But I must say the truth contained in it is very precious. There are a few individuals in this vicinity who love the truth, but there is no organization, —no meetings, except sectarian ones.

BRO. W. F. JULIAN, Medora, Ind.,—March 8, 1859, writes:

We have just closed a meeting here. Bro. Wm. G. Proctor preached Saturday evening and Sunday, after which we repaired to the water. where we buried with our Lord in baptism, a young man, who we trust will walk in newness of life. In the evening our brother preached again, and the Lord's Supper was then celebrated. It was a solemn time. Our beloved brother then left, hoping by the first of April to return, with his family to dwell with us. I am truly thankful for a true yoke-fellow in the defence of the truth.

BRO. R. CHOWN, Loraine, Ill., March 29, 1859, writes:

Your article on the Son of God meets my mind. Son of God implies all his offices. The unit faith in the knowledge of the Son of God (Eph. iv. 13,)—by which we are "made partakers of the Divine nature." 2 Peter i. 3, 4.

"Bridle the tongue."

"The words of a tale-bearer are as wounds."

Science and the Bible.

In speaking of this book there is one question which, though it does not occupy so large a space as formerly, nevertheless exercises a great and growing interest, and it is this: Is it true that science in its freest development in the least degree contradicts any written word of God? Once it was said that it did: but what are the last results? That the progressive science of the 19th century and the statements in that blessed book show that true science and true religion have a common origin—the bosom of God.

Now, mark, your Bible was not written to teach science, but it is the only book that will stand the test of science. The Veda, the Shaster, and the Koran can not stand the test, but the Bible can, and even where it seems to us beset with difficulty and mystery, those passages by modern investigation shine with a brilliant light. Let us mention to you one or two proofs of this.

First of all, the Bible never hints at a system of science. If it had been written by mere human writers, they might have indicated here and there something like a system of science. It speaks of flower trees, from the hyssop on the wall to the cedar of Lebanon,—but there is not a hint of a system of botany. It speaks of stars, and sun, and moon, but not a hint of a system of astronomy. So that no investigator or professor of science can assert that he is in the least degree assisted or impeded in his system of science by the Bible; so that it seems to me the silence of the Bible is as impressive as its eloquence, just as on the dial the shadow and the sunshine are alike instructive as to the hour of the day.

Then take another word “firmament,” which you find in Genesis. In the Greek it is translated by a word signifying a concave with a vast solid mass. Translators translated it according to their knowledge; but when you go back to the original word you find it means a space without limit. So that you see, Moses was far in advance of those who

translated him; for the actual truth is disclosed by modern science.

Take another instance, Job speaks of himself as standing on the circle of the earth; and Isaiah speaks of the circle of the sea. Now, you know that the rotundity of the earth was for some years regarded as a heresy by the church of Rome; but no one believes now that it is a flat surface, except, perhas, Archbishop Cullen.

Take one thought more: “Who can sway the influence of the Pleiades?”—Many have wondered what was the influence of the Pleiades. Science, however tells us that the stars, and the sun and the moon, and the earth, and their leading satellites, constitute one group which revolves round a central sun, and and that central sun is one of the Pleiades. Here, then, we see that, while the Bible des not teach science, when it does refer to science it is always correct.—*Dr. Cumming at the Anniversary of the Bible Society in London.*

MOHAEMEDAN REFORM.—It is stated that the Sultan of Turkey has taken an important step in reform, and ordered a re-organization of the Turkish schools, and that provision be made for the education of girls. The Minister of Public Instruction, some time back, presented to the Sultan a complete system of education for males, in which were introduced a number of ameliorations adopted from European establishments. Turkish girls will not only learn all the works executed with the needle, but reading, writing, arithmetic, geography, and history. In each of the 13 sections of the Turkish capital, 6 primary schools are to be established at once; and, at a later period, one superior establishment in each section, to complete the education of the inferior schools.

“Don’t stand hesitating upon that good resolution of yours—put it through.”

“He’s armed without that’s innocent within.”

The Jews.

In Palestine, of late years, they have greatly increased. It is said that many thousands, inhabit Saphet and Jerusalem, and that in their worship they still sing those pathetic hymns which their manifold tribulations have inspired, bewailing, amid the ruins of their ancient capital, the fallen city and the desolate tribes. In Persia, one of them addressed a Christian missionary in these affecting words:—"I have traveled far;—the Jews are everywhere princes in comparison with those in the land of Iran. Heavy is our captivity, heavy is our burden, heavy is our slavery; anxiously we wait for redemption."

History, says an eloquent writer, is a record of the past; it presumes not to raise the mysterious veil which the Almighty has spread over the future. The destinies of this wonderful people, as of all mankind, are in the hand of the all-wise ruler of the universe; his decrees will certainly be accomplished; his truth, his goodness, and his wisdom will be clearly vindicated.

This, however, we may venture to assert, that true religion will advance with dissemination of sound knowledge. The more enlightened the Jew becomes, the more incredible will it appear to him that the gracious Father of the whole human race; intended an exclusive faith, a creed confined to one family to be permanent; and the more evident also will it appear to him; that a religion which embraces within the sphere of its benevolence all the kindreds and languages of the earth, is alone adapted to an improved and civilized age.

We presume not to expound the signs of the times, nor to see further than we are led by the course of events; but it is impossible not to be struck with the aspect of the grandest of all moral phenomena, which is suspended upon the history and actual condition of the sons of Jacob. At this moment they are nearly as numerous as when David swayed the scepter of the Twelve Tribes: their expectations are the same; and on whatever part of the earth's surface they have their abode, their eyes and

their faith are all pointed in the same direction—to the land of their fathers and the holy city where their fathers worshiped. Though persecuted by man, they have not once, during 1800 years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation: and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter day, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole world.—*U. S. Journal—Philadelphia.*

NEITHER SCHOOLS NOR NEWSPAPERS.—Sir William Berkeley, one of the early governors of Virginia, in 1671 wrote to King Charles II: "I thank God there are no free schools nor printing-presses here, and I trust there will not be this hundred years; for learning breeds up heresies, and sects, and all abominations. God save us from both."

FRANKLIN'S FIRST APPEARANCE IN AN ENGLISH PRINTING-OFFICE.—When a youth, Franklin went to London, entered a printing-office, and inquired if he could get employment as a printer.

"Where are you from?" inquired the foreman.

"America," was the reply.

"Ah," said the foreman, "from America seeking work as a printer! Well, do you understand the art of printing? Can you set type?"

Franklin stepped to one of the cases, and in a very brief space of time, set up the following passage from John i:

"Nathaniel saith unto him, can any good thing come out of Nazareth?—Philip saith unto him, come and see."

It was done so quick, so accurately, and contained so delicate a reproof, so appropriate and powerful, that it at once gave him a standing and character with all in the office.

Moderation, fairness and dignity are prominent in Christian character.

A Swarm of Be's.

Be	Agreeable.
Be	Bold.
Be	Cheerful.
Be	Diligent.
Be	Established.
Be	Faithful.
Be	Gentle.
Be	Humble.
Be	Industrious.
Be	Joyful.
Be	Kind.
Be	Lowly.
Be	Meek.
Be	Noble.
Be	Peaceable.
Be	Quiet.
Be	Righteous.
Be	Strong.
Be	Temperate.
Be	Upright.
Be	Virtuous.
Be	Watchful.
Be	Excellent.
Be	Yielding.
Be	Zealous.
Be	And the King of Peace with you.
Be.	Even so may it

"Remember the bright days of life, with humility and thankfulness, and do not forget the blessing God is giving us. Life, it is true, is not all bright and beautiful. But still it has its lights as well as its shades, and it is neither wise nor graceful to dwell too much upon the darker portions of the picture."

At a free black settlement in Africa, a police ordinance was lately issued, by which it is forbidden that any person should publicly worship alligators, *thunder*, or other *reptiles*, or they will be subjected to a fine not exceeding ten shillings.

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine*.

Books have multiplied to such an extent in our country, that it now takes 750 paper mills, with 2,000 engines in constant operation, to supply the printers, who work day and night, endeavoring to keep their engagements with publishers. These tireless mills produced 27,000,000 pounds of paper the past year, which immense supply has been sold for about \$27,000,000. A pound and a quarter of rags are required for a pound of paper; and 400,000,000 pounds were therefore consumed in this way last year.

"NO TIME."—We complain that we have "no time." An Indian Chief of the Six Nations, once said a wiser thing than any philosopher. A white man remarked in his hearing, that he had not time enough. Well, replied Red Jacket, gruffly, I suppose you have *all there is!* He is the wisest and best man who can crowd the most good actions into now.—*Emerson*.

IDLENESS.—Said the distinguished Chatham to his son: "I would have inscribed upon the curtains of your bed, and the walls of your chamber, 'If you do not rise early you can never make progress in anything. If you do not set apart your hours of reading; if you suffer yourself or any one else to break in upon them, your days will slip thro' your hands unprofitable and frivolous, and really unenjoyed by yourself.'"

Unity of sentiment is the only way to secure unity of organization. Yoke a worshipping Hindoo and an ecclesiastic Frenchman together by some contrived bond, and the one is still a Frenchman and the other a Hindoo. Put a devout Episcopalian as a "leading member" of some beautifully dove-tailed organization along with a thorough Baptist, and all the organized bonds will snap like links of withered straw when they begin to work.

The gospel is not a system of sentiments.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. i. 8.

Vol. XXIX.]

ROCHESTER, N. Y., MAY 1, 1859.

[No. 23.

Analysis of the Doctrine of the Kingdom of God, as taught in the Holy Scriptures.

As we enter upon the analysis of the ultimate or final phase of the Kingdom of God in its manifestations upon our planet, our minds are necessarily turned towards the contemplation of every object by which we are surrounded.

We ask, why are these things? Nay, indeed, why the earth itself? For what purpose was it created? Or, was there no purpose in its creation? But we think it beyond the bounds of possibility for any intelligent creature to arrive at that conclusion. Does not everything, even the minutest, discover the infinite wisdom of the design manifested in its creation? And if everything, whether animate or inanimate, discovers the perfection of wisdom in its adaptation for the accomplishment of the purposes of its existence, does not this fact demonstrate that *the Creator has one grand general purpose* towards the accomplishment of which all these minor purposes tend? We think, with the naturalists, that it does. Geologists say that the developments of each geological era or period adumbrated that of its successor as they arose higher and yet higher in the successive manifestations of new capacities and powers.

If then animated nature has steadily progressed in its developments from the simplest vegetable forms to the present highly organized and wonderfully capacitated vegetable and animal existences, are we not necessarily urged to the conclusion, that the present developments of this our age, and all terrestrial things by which we are surrounded, adumbrate

the things that are to exist in perfection in the future age, or the period during which "the Lord our righteousness," shall reign triumphantly and before his ancients gloriously, on Mount Zion and in Jerusalem, making it "the city of the great King" and "the joy of the whole earth."

The future age will be the age of times of the kingdom of God. The mission of that kingdom to inaugurate and establish a perfect government, and by the perfect administration thereof, to reduce all opposition, whether individual or combined, to the recognition of its claims, and obedience to its requirements, which will be the perfect realization of the things now shadowed forth by, and in these our times.

We are fully persuaded that every age or epoch not only perfects that which its predecessor shadowed forth in relation to itself, but also shadows forth the work of its successor. But that all ages and epochs shadow forth by that which they perfect, modes and forms of spiritual existences as they will be manifested during the ultimate phase of God's kingdom. And further, that this adumbrative or representative feature of their character, is at least one of the principal reasons of their present existences. For if the present existence of God's children is only preparatory to, and for their future glorious and endless existence, it follows that unless their present surroundings be analogous to those by which they will be surrounded in the future, their capacities will be incompetent to their realization and enjoyment, and they would need to be subjected to another education. For that would prove

that our present probation is incompetent to fit us for the future glorious and eternal existence.

But the fact that our present is a probationary existence, and for the purpose of proving us, demonstrates that our future will have to do with things similar to those by which we are exercised and proven. Consequently all the sacred writers in picturing to our minds the things of the future, or spiritual things, draw all their analogies, figures and representations from things, relations and processes, surrounding and pertaining to us, and with which we are familiar.

Again, this is to be the scene of our exaltation as well as our probation, and the rapid developments of nature, art and science, is undoubtedly to be auxiliary to the proximate and conquering phase of the Kingdom, as well as the ultimate and glorious phase, when man shall have subdued nature, and the Christ shall have subdued man, and the church shall have gathered into its bosom all the members of the Christ's body, and builded it into its perfect stature and manhood.

But the feature of these adumbrative ages which presses itself most forcibly upon our minds, is the progress of organic development. God made man in his own image and likeness, and pronounced him very good, configuratively and organically perfect. Sin has "*alienated him from the life of God*, filled him with wounds, and bruises, and putrifying sores, marred the beauty and majesty of his configuration, and undermined his organism, both physically and morally; in other words, it has destroyed the image and likeness of God."

Hence, in every age subsequent to the fall, God has had his system or means for restoring the perfection of man's organism, his own image and likeness to him, or his re-union to himself. The law he found incompetent to the work. He succeeded it by the glad tidings of his own grace manifested through Jesus the Christ; proposing to organize them into the body of the Christ, who is now "*the Life*," and in whom dwelleth all

the fullness of the godhead bodily. In whom he constitutes them complete, and through whom he perfects them, "for by one offering he hath perfected forever them that are sanctified," that the "*Father may be through all, and in all.*"

Thus we are taught that God's method of restoring his image and likeness to the sons of men, is, by organizing them into the body of the Christ, the perfection of organisms, and which has been adumbrated by every form of organism that has ever existed, and *which ultimates in God himself*, the Christ being only the manifestation of God,—saying, "I and the Father are one," and "he that hath seen me, hath seen the Father." Hence it is written, "when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be *all in all.*" This is the grand consummation prescuted to us.

Hitherto the process of organizing men "into the body of Christ," has proceeded very slowly, *on account of the dominance of the sin power*. Hence the necessity of the personal reign of the Messiah, that he may utterly "destroy the works of the devil," or, as the apostle elsewhere expresses it, that he may "put down all rule, and authority, and power, for he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death," in order that during the period of his righteous reign, he may organize into himself *sufficient to inherit the earth*; for those gathered prior to his coming, *will all be required to manage the administrative affairs of his government*.

It is generally supposed that the righteous and equivalent government of the world, or the blessing of the nations by the equitable administration of his righteous government, is the great purpose and design of the Messiah's reign. *It is indeed the proximate purpose*—a great work to reduce to absolute and willing submission, not only all men individually, but also utterly to destroy all their municipal and political organizations, and under every one joyfully obe-

dient in all things, making subservient to the purposes of man all the opposing forces of nature, and compelling the lower animals to rejoice in the recognition of the authority of their rightful Lord, *man*, that is to establish peace on earth and good will to, and among men.

But who would affirm this to be the end of creation,—or that the Creator has placed no higher, no more elevated prospect before man? Simply Paradise restored giving to man dominion over the earth, and the lower animals. We would fain hope that those who had adopted this view, will see that they have concluded too hastily.

Hear Paul, “Blessed be *God even the Father* of our Lord Jesus the Christ, who hath blessed us with all spiritual blessings in heavenly places in the Christ: according as he (*God even the Father*) hath chosen us *in him*, before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us to the adoption of children, by Jesus the Christ to himself, according to the good pleasure of his will. To the praise of the glory of his (the Father’s) grace: wherein he (the Father) hath made us accepted in the beloved. In whom (namely, the beloved) we have redemption through his blood, the forgiveness of sins, according to the riches of his (the Father’s) grace, wherein he (the Father) hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his (the Father’s) will, according to his good pleasure, which he hath purposed in himself. That in the dispensation of the fullness of the times, *he might gather together in one all things in the Christ*, both which are in the heavens, and which are on earth, *even in him*. In whom, (namely, in the Christ) also we have obtained an inheritance, being predestinated according to the purpose of him (the Father) who *worketh all things after the counsel of his own will*.”

The mystery of God’s will, or his ultimate purpose, is thus clearly expressed, namely, that in or through the medi-

um of the various dispensations, past, present and proximate, he may gather all whom he adopts into his family, into the person of the Christ, *even in him*, that through him they might have access to the Father by the Spirit, and be builded together for an “habitation thro’ the Spirit;” and be filled with all the fulness of God. Hence the Apostle commands them to endeavor to keep *the unity of the Spirit* in the bond of peace, (for, says he, There is one body, and one spirit, even as you are called in one hope of your calling, one Lord, one faith, one baptism, *one God and Father of all*, who is above all, and through all and in you all. But unto every one is given grace according to the measure of the Christ, . . . for the perfecting of the saints, for the work of the ministry, for the building up of the body of the Christ, till we all come in the unity of the faith, and the knowledge of the Son of God, unto a (or the) perfect man, (even) unto the measure of the (or the complete) stature of the fullness of the Christ,” which is undoubtedly when all who are to be incorporated into God through him, have been added to the Christ’s person.

Hence the subordination of the governments or the powers in the world successively to each other, and presently to the Kingdom of God, are only processes in God’s arrangement, designed to facilitate the mission of the church, which mission is that of gathering all the materials resulting from human generation during all ages, that are adapted for the purpose, and building them into itself, the body of the Christ, and when it shall have completed its works, the time will have arrived for “the Christ to deliver up the kingdom to God, even the Father, that God may be all in all,”—until then, the church, which is his body, will not have arrived at maturity, or its full and complete stature: and therefore cannot be until that time, the fullness of him that filleth all in all.

The mission of the church must necessarily continue during the whole period of legal and constitutional government, or governments having laws to

administer, inclusive of that of Jesus. Their existence being for the purpose of affording the church the necessary facilities for the performance of its functions. But human governments have proven themselves so weak and inoperative in their restraining power, they have only afforded facility for *choicest spirits*, and *indomitable wills*, to brave the consequence of a valid profession of the name of the Lord, and work out their own salvation with fear and trembling, hence we are taught that by the time the Father shall set up the kingdom of his Son, then will have been gathered into his church, and grown into his person fitly joined together and compacted, by that which every joint supplieth, a sufficient number, and only a sufficient number to administer his government: hence the reason that the gospel calls us to his kingdom and glory, and that acceptance of, and obedience to its call, constitutes us joint-heirs with the Christ of the kingdom of God, and ensures us the promises to reign with him, and to have rule over one or more cities in proportion to our developed ability, which fact, namely, that of promising more than one city to each, conclusively proves that only just sufficient will be gathered and fitted for the accomplishment of his governing purposes prior to his advent; and that his administration of the universal government of the world, is for the purpose of affording legitimate scope to his church, his body, for the accomplishment of its mission, namely that of spiritualizing its converts, or making them spirit, one with the Lord, the spirit, and by that unit spirit baptizing them into one body, the "gathering together into one, all things in the Christ, both which are in the heavens (the kingdom of God, or of heaven, if you please) and which are on earth, even in him," that he may fill all things, and that his church, his body, may be the fullness or completion of himself, the Lord, the Spirit filling all in all.

Its mission is spiritual. The transformation of men into the spirit, the constitution of them in, or into the spirit, and fitting them to be the abode,—

the habitation of God, who is the spirit, by incorporating them into the Christ in whom dwelleth all the fullness of the godhead bodily; who was "God manifest in flesh," "the brightness of the Father's glory, and the express image of his person," and who said, "he that hath seen me hath seen the Father;" and who is possessed of all the prerogatives of the Father. Hence, it is written, "he that is) joined to the Lord is one spirit," and of them, "But ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you, and if the Christ (the spirit) dwell in you, the body is dead because of sin, but the spirit is life because of righteousness." We have fully elaborated this branch of the subject in former articles, and will not dwell on it here, further than to advert to the necessity of having correct conceptions of our present relations to God in this present state, and to the world, which we have set forth under the heads, What is Life?—What is Death?—and, What constitutes the world?

If the views then set forth be taken in connection with those here presented, it will be manifest that the great salvation does not consist in the establishment of the Kingdom of God, by Jesus the Christ, on Mount Zion and in Jerusalem, *but in the deliverance wrought by him on the cross, and out of the grave;* for and on account of the sons of men, who are in bondage to the powers of darkness and the dominion of death, and expressed by him in these words, "As the Father hath *life in himself*, even so hath he *given the Son to have life in himself*: that as the Father quickeneth the dead and raiseth them, *even so the Son quickeneth whomsoever he will*." And by Paul in the following words, "*Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in the Christ Jesus before the world began: but is now made manifest by the appearing of our Savior Jesus the Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.*"

The abolition of death is the great

salvation—therefore, “Behold, the Lamb of God that taketh away the sin of the world,” saying, “I am come that *ye might have life.*” And “*ye will not come to me that ye might have life.*”—“For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, *might not perish, but have everlasting life.*” The angel told Joseph, “Thou shalt call his name Jesus, for *he shall save his people from their sins.*”

It is manifest that the great salvation which Jesus wrought by his death, burial and resurrection, was *the abolition of death*, and the consequent acquirement of the right and ability to give or impart *Life* to whoever accepts his conditions. Therefore, as God wrought the abolition on and in the person of Jesus, and requires every one to be united to his person, in order to a participation in that abolition, it follows that all participation must be the result of individual faith and conformity, and cannot be administered nationally or universally. Consequently it cannot result from the administration of the government of Jesus. The disease, sin or death being in the flesh, cannot be exercised by the most equitable administration of the most righteous laws. In other words, sin in the flesh can only be successfully antagonized and overcome by the Lord, the spirit abiding in and contending with that flesh. Therefore, as the legitimate sphere of the kingdom of God is the ruling or restraining the world in righteousness to the putting down of all rule, power and authority, the deliverance of the children of men from the dominion of death, is beyond its prerogatives, and belongs to Jesus alone, not *to the kingdom alone*, as some have affirmed. Hence it is written, “neither is there salvation in any other: for there is none other *name* under heaven given among men wheroby we must be saved.”

“Flesh and blood cannot inherit the kingdom of God.” Hence sound reason that Christians cannot enter the kingdom now, as though all who enter must necessarily inherit, forgetting that they themselves recognize the truth

taught by the prophets, that the saints are to rule the world of mankind in the flesh, when the kingdom of God is established. These subjects of the kingdom must of necessity be in it and amongst them, and of them generation will proceed during the whole period of that phase of the kingdom, which fact demonstrates that *flesh and blood will be in it* during the whole of that phase.—There is then, a difference between being in, and *inheriting the kingdom*. As therefore, the kingdom cannot impart the spirit that shall quicken their mortal bodies, *the kingdom is not the great salvation*.

It is not however to be supposed that the quickening of mortal bodies, or the immortalization of men will cease when the kingdom of God is established on earth. If so, there would be no necessity for the government of Jesus, for the number of the redeemed or inheritors being complete, every curse would be removed simultaneously, and God would then be *all—in all*. But the government is to be administrative of the law that shall go forth from Mount Zion. The law, or law in the general, has relation to flesh full of sin, or human nature,—and the apostle says, “If there *could have been* a law-giver that should have *given life*, verily righteousness or life should have been by the law.” Hence Law, though administered by Jesus the Christ, cannot redeem flesh and blood, or sinful flesh, fallen nature.

It is only for the purpose of effectually governing the passions of flesh and blood, that the word of the Lord which shall go forth from Jerusalem, at the time the law goes forth from Mt. Zion, may run and be glorified in the salvation of the children of men, (handled as it will then be by his king-priests without deceit) that the church may be filled, and become the fullness of him that filleth all, in all, or that it may arrive at “the fullness of the stature of *the perfect man*” in Christ; so that when he shall have assimilated to his person all of the children of men who are fit for his purpose, his body will be complete and competent to fill and *inherit the earth*. He

will then destroy, or he will then have destroyed the last enemy, death itself; and the redeemed being built into the Christ in whom dwelleth all the fullness of the godhead bodily, God will be all, in all. Or the new, the spiritual creation, the work of Jesus the Christ, will be a unit God. The work complete, the earth filled with its destined inhabitants, all, all organized into the person of God, and manifesting his glory, while they rejoice in his work as the great antitype of the jubilee.

The earth becomes the abode of God, *God fills it*, and it being filled with his glory, becomes luminous, glorious, bright and refulgent, and who knows but that it may thus become the sun to those planets that revolve around it?—and by its living, luminous and life-imparting effulgence, fit them to be the abode of an intellectual creation like ourselves, the accomplishment of which may form one employment in that endless age, and in its commencement cause their morning stars (also) to sing together, and the sons of God to shout for joy.

To imagine it possible that we may become not only the creators of these new races, but that we may be engaged in nourishing and cherishing them thro' every stage of their probation to a glorious elevation like our own, ultimately succeeding us in peopling other planets, and creations, probations, redemptions and exaltations, go on *ad infinitum*, through all the endless ages of eternity.

Wonderful and incomprehensible indeed must be the organic capacities of the living God, perpetually organising his perfected children into himself, and eternally preserving the unit God "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out: for who hath known the mind of the Lord?—or, who hath been his counsellor?—or, who hath first given to him, and it shall be recompensed unto him again? *For of him, and through him, and to him, are all things: to whom be glory forever.—Amen.*"

The Nature and Origin of Jesus.

Jesus the Mediator.—In the Epistle of Paul to Timothy, (ii. 5,) we read,—“There is one God, and one mediator between God and men, the man Christ Jesus.” This statement is made in connection with an exhortation that “supplication, prayers, intercessions, giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved and to come unto the knowledge of the truth.” Then comes in the statement, in logical connection, “For there is one God (identifying him as the one spoken of as God our Savior), and one mediator between God and men;” which is a clear assertion that the mediator is not included in the Godhead. If that one God was composed of 33, or only “3 persons,” as trinitarians hold, as a matter of course, the mediator could not be included as one of them. It is the *man* Christ Jesus, not a divinity,—which is the mediator between the one God and men.

About all who have any belief in Jesus, admit his manhood: and those who do not, ought, for consistency, to rank themselves with professed unbelievers. Even Trinitarians profess to believe that “he is very God and very man.” By “very God,” they mean that he, as such, is the second person of their trinity.—Instead of believing in *the divinity of Christ*, they believe in a divinity of Christ; the credibility of which rests entirely on their doctrine of trinity, whether they are real or imaginary characters.

That they believe he is “very man,” is admitted on their own confession. It must also be admitted that they have a theoretical Jesus peculiarly their own, who can be anything to suit their extraordinary logic. He can be a man, or “human nature,” or “the divine nature,” just as their patent presto-change logic requires. Of him as a man, they have not much to say of a commendable character; as such, he is used as a con-

venience, "he spoke this of human nature," this is an example of their *ipse dixit* logic.

Their theoretical Jesus is resolved into two; one being "very man;" whom we recognize as our Lord Jesus Christ. The other one being distinct from the very man, of a pre-existent character; of whose nature and origin they know nothing, we will speak of as "another Jesus." This other Lord Jesus they represent as offering his mediatorial services in the beginning of the world, when man first sinned; as interceding for our fallen race; requesting the Father to accept of him as a sacrifice for sin, to appease this justice; and then to give efficiency to his services, they put him inside of our Lord Jesus Christ.

But our mediator does not need any such doctors of divinity to improve his character as mediator between God and men. According to Paul, Christ did not commence his mediatorial character until after the law. He says, the word of the oath which was *since the law*; maketh the Son priest, who is consecrated for evermore. Heb. vii. 28. Again, his mediatorship he did not originate himself, as they represent "another Jesus;" for it is written, "Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my son, this day have I begotten thee."—Heb. v. 5. We do not, then, need another Jesus as a mediator, whomever pathetically he may have been represented as pleading before our mediator was born. He can stand aside for a real, and more efficient mediator, the man Christ Jesus

Paul declares his efficiency by saying that "he is able to save them to the uttermost that come unto God through him, seeing he ever liveth to make intercession for them. How is he able? Hear, "He that gave them me is greater than all; and no one is able to pluck them out of my Father's hand."

His Father's love to fallen man;
His love to His anointed one,
Constrains Him as love only can,
To hear His mediatorial Son.

In his prayer just previous to his cru-

cifixion, he said, "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Thus did our mediator acknowledge his Father as the only true God. But it is said, he included himself; if so, then instead of a trinity, you are reduced to a duality. But he did not include himself, no. It was the knowledge of the only true God, and the knowledge of him as the Son of the only true God, that gives eternal life. Here then, is the issue:—

Is the mediator distinct from God, a mediator between God and men?—or is he as the Son, God?

That God was manifested in him, as much as an infinite Being could be manifested in human form, can not be disputed by scriptural logic. Thomas, who heard him say, He that hath seen me, hath seen the Father; said to him, after "God raised him from the dead," My Lord! and My God! He was his Lord as a man, and God, as He was manifest in him, was his God. And the God of Thomas was also "the God of our Lord Jesus Christ;" for he said to Mary, "I ascend to my Father, and your Father; to my God, and your God."

Paul declares, that "all things were of God, who hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself." But the evangelical teachers of "another gospel," teach that God was Christ, reconciling himself unto the world. "My God is reconciled," say they.

The absolute unity of God is so clearly taught in the Bible, that it is passing strange that any one, having any faith in it, could believe otherwise. The simple fact alone, that he is there declared to be the Almighty, proves that he is one. An Almighty Being, as such, must have supreme control over all others; so there cannot be but one Al-

mighty. "The three persons," if they were almighty, independent of each other, there would be three Almighties; but as this cannot be, they would be finite, separately considered; and any quantity of finite persons combined together, could not make one Almighty God. But our God is Almighty, therefore, trinity is not God.

The Jews, in their creed, say, "I believe with true and perfect faith, that the Creator, (whose name be blessed,) is one; and such a unity in Him, as can be found in none other." If they would only believe that Jesus of Nazareth is the only-begotten Son of God, these two articles would constitute an evangelical faith. O, that they might be wise for themselves, and not be confirmed in their unbelief by the miserable logic of the evangelical teachers of "another gospel." Hear what Paul says of them:

"I speak the truth in Christ, I lie not, my conscience bearing me witness in the holy spirit, that I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the giving of the Law, and the service, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came; who is over all, God blessed forever. Amen." Rom. ii. 1-5.

Yes, Christ is God blessed forever.—To illustrate, let us "sing with the spirit and with the understanding also," a part of the 45th Psalm:

"My heart is inditing a good matter,"

"I speak *and write* of things touching my king;"

"My tongue is like the pen of a quick writer;"

Of his glory we rejoice and will sing,

"Thou art fairer than the children of men;"

"Grace is poured into thy lips" from on high;

"Therefore God hath bless'd thee forever." Amen.

Even thou, who for the whole world was to die.

If God hath blessed him forever, then it is logical to say that he is God blessed

forever. But the idea that because he is God blessed, that he is therefore God, is logic with the pith all squeezed out. No wonder "God hath chosen the foolish things of this world to confound the wise," when the wise are carried away with such mad and bad logic as that.—Paul said, "if any man will be wise, let him become a fool in the common acceptance of the term; but simple, as opposed to that deep, cunning, crafty, subtle wisdom, that puts light for darkness, and darkness for light; bitter for sweet, and sweet for bitter: that leads a man so deep into the logical labyrinths of error, that he may not know what he says, nor whereof he affirms.

Christ said, "I and my Father are one," but not, I and my Father are one God; for had he said or meant so, he would have denied trinity; for if the Father and Son were one God, a "third person" could not be included. But a more serious objection would be a denial of the unity of God. If repeated declarations, by the voice of inspiration, that God is one, does not prove that he is only one, how can it be proved that there is not more than three persons in trinity? What if some heretic should arise and teach that each of "the three persons" could be resolved into three,—who can tell but what he would have run up the number to infinity, nearly? But God is one, the assertions of all kinds of heretics to the contrary. What Christ meant his whole life illustrated. He was in unity with Him, who alone is God. He prayed in the garden of Gethsemane: "If it be possible, let this cup pass from me, nevertheless not my will, but thine be done." Again, he prayed for his disciples, "That they all may be one as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John xvii. 21. If any one can understand how his disciples are to become one with the Father and Son, he can also see that Christ meant that the same kind of unity existed between him and God.

In 1 John v. 20, we read, "And we know that the Son of God is come, and

hath given us an understanding that we may know him that is true; and we are in him that is true; in his Son Jesus Christ. This is the true God and eternal life." Advantage is taken of the phrase, "this is the true God," because it can be made to refer, grammatically, to the Son, or to Him that is true. But when grammar is faulty, it should be interpreted in accordance with the writer's general meaning, and not give a self-contradictory interpretation because the grammar admits of it. John records, that Jesus declared that the Father was the only true God, as a matter of course, John could not teach so self-contradictory a thing as that the true God was the son of the *only true God*. Such loose interpretations would turn the word of God into a lie, and do away with the distinctions between truth and error, if fully carried out. In this connection, a paragraph or two, taken from a book on the unity of God, may be advantageously introduced.

The words, "this is the true God," may grammatically refer either to Christ, or to Him that is true. We refer it, of course, to God the Father, who is the chief subject of discourse. In which construction we have the authority of Erasmus, Grotius, Rosenmuller, and others. The language of Grotius is as follows:

"This is the true God; namely, he and none else whom Jesus had declared to be the object of worship. The pronoun *outos*, this, not unfrequently relates to a remote antecedent, as in Acts vii. 19; x. 6. 'And eternal life;' this is said by metonymy. The Apostle means that God is the primary and chief author of eternal life. So also Christ is called Life, John xi. 25; xiv. 6; because, next to God the Father, he is the cause of eternal life."

Heb. i. 8, "Thy throne, O God, is for ever and ever." This passage is relied on to teach that the Son is God, notwithstanding the connection declares that he is not God, only in the sense of being God's viceregent. It says, "A scepter of righteousness, is the scepter

of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." We have heard of "the God of gods," but whoever heard of the God of God? But those who would teach, from the above, that Christ is God, of himself, introduces a strange theology, a God of God. But we know not that this is a serious objection with them; as they might use it as a justification for breaking the spirit of the commandment, "Thou shalt have no other gods before me." But, it so happens, we have the logic of Jesus Christ directly against such theology. Logic that he employed for the same purpose against the Jews, when they accused him of making himself God.

He had said to the Jews, "I and my Father are one;" which implies a union so intimate between him and God, as would constitute him the immediate representative of the Most High. Thereupon it is said, "Then the Jews took up stones to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those do ye stone me? The Jews answered him, saying, For a good work we stone thee not: but for blasphemy; and because thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said ye are gods? If he called them gods to whom the word of God came, and the scripture cannot be broken, say ye of whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him."—John x. 30-38.

Now, it does not require any great penetration to see that he disclaimed being God; and only acknowledged the application of the term to him, in the same sense as applied to those of whom it is said, "I said, ye are gods." Because the Jews accused him of making himself God, is no reason that we should

follow their pernicious example. Of them it was said, seeing they should not see, and hearing they should not hear; neither understand. But this was not said of them as Jews simply, but of those who were unbelievers among them. To adopt the malicious accusations of unbelievers as a basis of orthodox theology would be orthodoxy with a vengeance. No wonder that the writer of the Apocalypse should speak of the principal supporter of such orthodoxy as being "drunken with the blood of the saints, and the blood of the martyrs of Jesus." Shame upon those churches who practically admit that the name written on her forehead, "The Holy Catholic Church, the mother of all other churches," applies to them.

It is said, that the word is recognized in John i. 14, as the only-begotten of the Father. Those who assert, or those who admit this, do greatly err, not knowing the Scripture; as they overlook the distinction made between the Son and the Word. "The word was made flesh."—This is explained in John's first epistle as being manifested in the flesh. The person denoted as "the flesh," is the man Christ Jesus; in whom the word, which was God, was manifested. "And dwelt among us." Who dwelt among us? The word manifested in the flesh. Who is the word? "The word was God."—"And we beheld his glory." Whose glory? The glory of the word manifested in the flesh. "The glory as of," mark the expression, *the glory as of*, not the glory of; but "the glory as of the only-begotten of the Father, full of grace and truth." It is not said that word was begotten, but the Divine glory is spoken of as pertaining to the only-begotten, Jesus. as a man, is the only-begotten son of God, but the word never was begotten. And those who claim that the word existed from eternity, virtually admit this very fact; for a being who existed from eternity, could not have been begotten, as the term itself implies. And those who do not admit the eternity of the word of God, might as well hang up their harps, as to attempt to play discordant tunes on it.

John viii. 58, "Before Abraham was, I am." This is relied on to prove that the Son is God. But that he spoke here of the Word, and not of himself, his own words show: "I seek not mine own glory." verse 50. He was not to be diverted by the Jews into a personal contention about his own glory; it was of the word of God in him that he spoke of: "If a man keep my saying;" and this saying is shown to be the word in verse 47, thus; "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." God's words here referring to what Jesus spake. So taking his own words as authority, "I seek not mine own glory," we conclude that he spake not of himself but of the great I AM as manifest in him. Hence, in seeking the glory of the Divinity, as revealed in him, he refuted all their objections; as by so doing, it implied that he himself, was "greater than Abraham;" as the medium of the manifestation of the eternal word of God. Hence, we conclude that "there is one God, and one mediator between God and men, the man Christ Jesus."


(To be Continued.)

Cochin China.

Cochin China is most remarkable as the residence of the *black* and *white* Israelites who inhabit the suburbs of Kalvati and Mattouberi, which extend about half a mile along the blackwater of the South-East of the town. In Mottoncheri there is a large but not very handsome *Kostaram*, or palace of the *Rajah*, and close to it is the synagogue of the white Israelites, or Israelites of Jerusalem, who are said to have arrived in India at a much more recent date than the black Israelites, whose residence dates from time immemorial. The white Israelites inhabit the upper part of the Israelites town, the black Israelites the lower part. There are also a great number of black Israelites in the interior, their principal towns being Iritur, Parur, Chennotta, and Maleb.

There is every reason for believing that the black Israelites were establish-

ed at Kadangulur (Cranganore) in the third or fourth century, A. D. They possess a copper grant from the Brahmin prince of Malabar, conferring the said place upon them, and dated 338 A. D., or according to Hamilton, 490.—Their synagogue is a plain edifice, with a small belfrey, in which is a rude clock 200 years old. The floor is neatly paved with China, and there is a gilt recess at one end veiled with a rich curtain. Behind this are folding-doors, and within these there are five copies of the Pentateuch in silver cases, with covers of rich brocade. On one is a crown of gold presented by Col. Macaulay, a former resident. The copies are written in Hebrew on vellum, and in such beautiful characters as to match engraving.—In these synagogues the women set apart from the men in a gallery hidden with railings and net-work—*Murray's Handbook for India.*

 The London Hebrew congregation through the British Ambassador to China, sent a letter to the Hebrew colony in *Kai fung fu*, in China, requesting them to send two young men to London in order to be educated there, to learn European sciences, and form the link of connection between the Israelites of China and those of the civilized world. It is justly supposed that the Israelites of China had no communication with Europeans for the last 2 centuries, and must be very ignorant. We have an idea that the first Israelites emigrated to China about 600 B. C., and find in the words of Confucius many an echo of Hebrew doctrines and precepts. The Synagogues found in China with a *sanc-tum sanctorum* is no small evidence, that they were established by men who saw the Temple and not the synagogues of Jerusalem. Still there must have been a communication between them and the Babylonian Jews, of whom there are many traces in the Talmud, especially in the adage of Hillel, "What thou wishest not to be done to thee do not to another," which is copied from Confucius.

The words of the Lord are pure words.

Thomasism.

This *ism* is like a flaming sword, turning every way to guard the way to the tree of life. It not only cuts off all Pagans from the possibility of a resurrection, but it annihilates all infants and consigns them to hopeless perdition.—Dr. Thomas thinks this the best disposition that can be made of them. That God cannot consistently with the economy of grace; raise them from the dead and give them immortality. He limits the benevolence of God towards a class of human beings incapable of understanding or obeying his law.

The New Testament, it is true, says very little about infants; but what it does say is favorable to the prevailing hope that they may live again. If the blessed Savior and his apostles had desired the church to believe that infants will be lost, they would have explicitly declared it, and thereby relieved mankind of suspense. It seems to me that a matter of such grave importance would not have been left in doubt and uncertainty.

If they believed as Dr. Thomas does, it is a little surprising that they did not say so, as by so doing, all the errors and abuses of infant baptism, and the anxieties of parents might have been prevented. Paul declared the whole counsel of God, but as he has told nothing about infant annihilation, I infer it was no part of his message. But Dr. Thomas construes the silence of the scriptures in reference to their destiny as an admission of his hypothesis.

If he has a commission to teach such a doctrine, then let him proclaim it boldly. Let him send forth to every father and mother in Israel, his reasons for believing that all children dying before puberty are eternally lost in the darkness of nonentity. Let them at once become oblivious of their memory and cease to cherish a hope of seeing them again. The doctor is a wise man, but there is such a thing as being wise above what is written. I have no "thus saith the Lord" for infant annihilation and therefore, I neither believe nor teach the dogma.

If we wish to unite all Christians on the Bible, we must adopt the principle, that what the gospel does not explicitly affirm, is not an article of faith. It will not do to infer doctrine, or set up our opinions as a standard. This is the Pandora's box, the prolific cause of all the creeds and sects in the world. Dr. Thomas' doctrine of infant annihilation, rests upon no higher authority than implication; yet it is a part and parcel of his theology. But as he repudiates "the sentiments of all Christendom," of course he will have to deny the possibility of infant salvation.

As I design in a series of articles to notice the doctor's views, I hope he will not take it amiss, but keep in a good humor. If he will eat more sugar, it will neutralize some of the vinegar in his blood. He has lived too much on wormwood. I fear it has engorged his liver and made him a misanthrope. If he wants to reform the world he must exorcise himself of bitterness. Hard arguments and soft words will do more than the cat-o'-nine-tails to convert men to his views. Joseph and Nathaniel have Nathaniel have disturbed his equilibrium by publishing his Virginia compromise. Dates and places were not material to the fact. He admits that he did accede to it, but endeavors to explain it away by special pleading. His peculiar views of the resurrection, namely, the non-resurrection of infants, idiots and pagans, together with the mortality of man, and the destruction of the wicked, were the "things" he agreed to ignore in his discussions. This he admits. His reply shows that all that I have said about the compromise is substantially true. I never refused to fellowship the doctor, but since his conversion to his present views he refuses to fellowship me. Very good: every man to his liking.

N. FIELD.

(To be continued.)

Faith only—faith in the *mystery of godliness*—God manifested in the flesh; is the source of true and real *godliness*.

By grace we are saved, through faith.

(Original.)

Lines

In Memory of our beloved Father, who died far from home, Nov. 14, 1856, while zealously engaged in preaching the Gospel of the Kingdom.

The burden of the Lord was on him laid,
So he went forth fearless and undismay'd;
All worldly care at once he laid aside,
Relying on a power unsoon, to guide;
Girding anew the gospel armor on,
To battle till the victory should be won.

Ho brake to hungry souls the "bread of life,"
His soul from heaven was fed amid the strife,
Sinners he called to drink Life's waters, then
His spirit drank, and was refreshed again.

Ho daily found new treasures in God's word
Interpreted, and those rejoiced who heard.
Thus, while engaged in preaching, prayer and
praise,

Our loved one, loved of God, did end his days.
His armor, angels gently laid aside:—
He sleeps in Jesus,— who for such hath died.

"Hath died!"—but rose again; so God will
bring

From death, all these who sweetly sleep in him;
And they, immortal, as they rise on high,
Will shout, "Death and the grave, where is thy
victory?"

L. C. S. NICHOLS.

Lake Zurich, Ill., Feb. 4, 1859.

Syria.

Letters from Syria state that a carriage road is actually commenced at Beyrout, which is to terminate at the ancient City of Damascus, the oldest city on the globe, according to biblical chronology. When the carts and other apparatus for beginning the new highway made their appearance—for a cart was probably never before seen by any of the inhabitants, with the exception of foreign residents—quite a sensation was made in that out-of-the-way part of creation.—They are talking of a breakwater, or something like an artificial harbor at Beyrout, which now has no kind of protection for the shipping. Some English capitalists have established a bank of discount and deposit at Beyrout, which is another new feature, and extremely useful. There was recently a severe shock of an earthquake at Bey-

rout, which exceedingly alarmed the strangers sojourning there. A Boston lady writes that the floor in the house, where she was staying, rose up a little way and then fell back again. No lives were lost. All along the course of the Jordan, and in the neighborhood of the Dead Sea, shocks and tremblings are so frequent as to establish the fact that the whole tract is a volcanic one, and therefore always liable to burst out with awful destructive energy.—*Sab. Recorder.*

Israel.

Our venerable old friend, Alexander Esplaine, of Monimail, Scotland,—again favored us with one of his esteemed letters. The praise of none has so much value for the editor as that of the distant, unknown and old friend in Scotland, who, we are sorry to perceive, overrates our merits. We bless him for the encouragement which he from time to time, gives us in words too beautiful to be forgotten. If it was not for this, we would publish the whole letter; still the following sentiments of an old friend can not be withheld from the public:

“There is a beautiful passage contained in Isa. lxvi. 10, ‘Rejoice with Jerusalem and be glad with her all ye that love her; exult with joy with her all ye that mourn for her.’

1. **RUSSIA.**—I rejoice with Jerusalem that to the many thousands of her brave and faithful sons located within the boundaries of the Russian empire, ‘*light is dawning.*’ Alexander II is evincing toward his Israelitish subjects, kindly feelings and generous sentiments to which their loyal, quiet, peaceable, industrious disposition justly entitle them. Moreover, the unparalleled brave and noble defence of Sevastopol by the Jewish General, Todleben, will not be easily remunerated, and ought to be held in everlasting remembrance.

2. **BRITAIN.**—I rejoice with Jerusalem that the cloud of ignorant prejudice, fanatic bigotry, and persecuting hypocrisy, which darkened our atmosphere has now passed away, and the ‘Princes of Israel appear as the excellent of the

earth.’ Jews are now permitted to become members of Parliament, to which, long ago, they were justly entitled as quiet, peaceable, industrious and loyal subjects of the British crown.

3. **AMERICA.**—I rejoice with Jerusalem that so many of her cruelly persecuted children, in fleeing from European tyranny and oppression, having found a resting-place on the soil of free America. From New York to San Francisco, from Chicago to New Orleans they find themselves safe and comfortable, respectable and highly respected.

“And for all this, I trust, Russia, Britain and America will find, to their happy experience, the ample fulfillment of that precious promise contained in Gen. xii.

Mount of Olives.

I am told that, a month ago the Mount of Olives was covered with beautiful flowers: but now they are all over, and as most of the corn is cut, it is rather bare. It is dotted over with scattered olive trees, which, in our Saviour’s time, were probably thick groves, giving a good shelter from the heat of the sun. Its present look is peculiar; the rock is a light gray limestone, showing itself in narrow ledges all up the sides; the soil is whitish, and the grass now burned to a yellowish color on the ledges in narrow strips, forms altogether a most delicate and beautiful color, on which the gray green olives stand out in dark relief. The evening sun makes it at first golden hued, and afterwards as Tennyson writes, “the purple brows of Olivet.” * * * In the afternoon we walked up to the top of the Mount of Olives, whence you overlook the whole city, and also to the east, the Dead Sea, which is really only 15 miles off, and which looks quite close. This is one of the most impressive views in the world, and if I have time I will certainly point it, but I fear that I shall not be able. On the top of the Mount of Olives are gardens, and corn-fields stretch down its sides, but all beyond seems perfectly barren rock and mountains. The Dead Sea seemed motionless, and of a blue so

deep, that no water that I have seen can compare with it. The range of mountains beyond is forty or fifty miles off, and a thin veil of mist seemed spread between us and them over the sea, through which they appeared ærial and unreal; and, as the sun sinks, the projections become rose-colored, and the chasms a deep violet, yet still misty.—When the sun left them, the hazy air above them became a singular green color, and the sky over rosy red, gradually melting the blue.—*Memoir of Seddon the Artist.*

The Jews and the Italians.

When we reflect upon the prophetic figures in the book of Revelation respecting the downfall of Babylon, compare them with those in Ezekiel, and remember that the overthrow of Popery (the mythical Babylon) and the bringing in of the Jews, are to precede and introduce the Millenium, we may well regard with interest any symptoms of tendency to co-operation between the Jews and the Italians. The latter, 25,000,000 of people—are natives and inhabitants of the peculiar part of Europe whose history is most remarkable, and in whose center is sustained, by foreign power and against their will, Babylon the Great! The Jews, scattered all over the world, possess a large part of its disposable wealth. For an overwhelming and triumphant insurrection of the people of Italy, nothing seems now to be needed but arms and an opportunity. The Jews can supply money, in a day, to purchase the arms; and an opportunity may arise any day in this year, from the death of Louis Napoleon, or in one of many other ways.

The seizure of the child of Mortara, a Jewish father, by the Popish authorities, one of the arrogant and atrocious pretensions of Popery, has roused Europe to indignant remonstrance. It seems providential, and for some special object that such a solitary act of oppression had excited so much attention and general reprobation, when thousands of instances of a more flagrant nature have

been passed by in comparative silence, in past times.

It may perhaps be the intention of the Almighty, that this event shall form a link in the chain which is to bind the enemy. We have seen, within 10 years, how easy it is to dethrone the Pope, and to erect a republic on the ruins of his seat. In 1849, the Romans, after the disgraceful panic flight of Pius IX, with calmness and in perfect order established their Republic, declaring and maintaining civil and religious liberty, even while besieged by the army of Louis Napoleon, that traitor to European liberty, as well as to the French Republic. The dormant power of the Italian people may perhaps be soon again roused to united action; and the result can then be hardly questionable.—*The Israelite Indeed.*

Perfection of the Bible.

Open now the Bible; study its 50 sacred authors, from that wonderful Moses who held the pen in the wilderness, 400 years before the war of Troy, down to the fisherman, son of Zebedee, who wrote 1500 years afterwards, in Ephesus and in Patmos, under the reign of Domitian; open the Bible, and try if you can to find anything of this sort there. No. None of those blunders which the science of every successive age discovers in books of those that preceded it; none of those absurdities, above all, which modern astronomy points out, in such numbers, in the writings of the ancients, in their sacred codes, in their systems of philosophy, and in the finest pages even of the fathers of the Church; no such errors can be found in any of our sacred books; nothing there will ever contradict what, after so many ages, the investigations of the learned world have been able to reveal to us of what is certain in regard to the state of our globe, or of that of the heavens.

Carefully peruse our Scriptures from one end to the other, in search of such blemishes there; and while engaged in this research, remember that it is a book


which speaks of everything, which describes nature, which proclaims its grandeur, which tells the story of its creation, which informs us of the structure of the heavens, of the creation of light, of the waters, of the atmosphere, of the mountains, of animals, and of plants; it is a book that tells us of the first revolutions of the world, and foretells to us also the last; a book that relates them in circumstantial narratives, exalts them in a sublime poesy, and chants them in strains of fervent psalmody; it is a book replete with the glow of Oriental rapture, elevation, variety and boldness; it is a book which speaks of the earth, and of things visible, at the same time that it speaks of the celestial world and of things invisible;—it is a book to which nearly 50 writers of every degree of mental cultivation, of every rank, of every condition, and separated by 1500 years from each other, have successively put their hand;—it is a book composed first in the center of Asia, among the sands of Arabia, or in the deserts of Judea, or in the fore-court of the Temple of the Jews, or in the rustic schools of the Prophets of Bethel and of Jericho, or in the sumptuous palaces of Babylon, or on the idolatrous banks of Chebar; and afterwards, at the center of western civilization, amid the Jews with their manifold ignorance, amid polytheism and its ideas as well as in the bosom of pantheism and its silly philosophy; it is a book the first writer of which had been for the space of 40 years a pupil of the magicians of Egypt, who looked upon the sun, and stars, and the elements as endowed with intelligence, as re-acting upon the elements, and as governing the world by continual effluxes; it is a book, the first chapter of which preceded by more than 900 years the most ancient philosophers of ancient Greece and of Asia, the Thaleses, the Pythagorases, the Zaleucuses, the Xenophanases, the Confuciuses; it is a book which carries its narratives even into the field of the invisible world, even into the hierarchies of the angels, even into the remotest realms of futurity, and the glorious scenes of the last day; well then,

search through these 50 authors, search through these 66 books, search through these 1186 chapters, and these 31,173 verses—search for one single error of those thousands with which ancient and modern books abound, when they speak either of the heaven, or of the earth, or of their revolutions, or of their elements; search, but you will search in vain.—
Dr. Gaussen.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., MAY 1, 1859.

 We continue, in this number of the *Expositor* sending bills of account to our subscribers who are owing *one dollar or more* for the paper, and hope they will be responded to by those concerned, by remitting the respective sums called for. We have patiently waited a long time for *some* of these dues, because we knew the times were hard, and we could get along and accommodate our friends by letting these dues remain in their hands. *We now really want our pay*, and hope each one who owes us will pay immediately. We shall be disappointed if they do not comply with this request, in *full*, or at least in *part*.

Pre-requisites to Baptism.

(Continued.)

BRO. MARSH: The *Expositors* of the 1st and 15th of this month have been received and perused. Your partial reply in the first named number needs only a passing notice.

If you will only add a few such phrases as the following, to your list of *positive* and inferential testimony, we can happily agree: *The Gospel of the Kingdom*, Matt. iv. 23; ix. 35; xxiv. 14. *But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Christ, they were baptized, both men and women.* Acts viii. 12. *But seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you."* Matt. vi. 33.

“This testimony is plain and positive in the *form* in which it is given in the respective passages where it occurs.”

In the second class of positive testimony I will give your enumeration as far as the offices of Christ are concerned.

“Jesus is the Christ, the Son of God—John xx. 31, our Savior, (Titus i. 4), prophet (Acts iii. 22), priest (Heb. ii. 17), mediator (1 Tim. ii. 5), and king, (Rev. xix. 16.) Bro. M. does not separate the offices of the Son of God, nor does he separate the Son from his offices; therefore according to his own avowed sentiments, to believe the positive testimony relative to the Son of God is to believe in his *kingly office!*

But he continues, “He that believeth—Mark xxi. 16—with all the heart, Acts viii. 37; Rom. x. 9—the gospel of God, Rom. i. 1,—of Christ, verse 16,” instead of the anti-Bible phrases, “the gospel of the resurrection or cross of Christ”—substitute the Bible phrase of the most frequent occurrence (which you must have omitted designedly) “the gospel of the kingdom,” and we can again agree.

He then gives what he considers conclusive inferential testimony. I am perfectly willing to let the readers of the *Expositor* compare his “conclusive inferential testimony” with the array of plain Bible statements I have collated in my articles, in proof of the positions therein taken. I will give one example. He says, (standard), “Go ye into all the world and preach the Gospel,” Mark xvi. 16, compare Acts x. 34-44. Why pass by Peter’s sermon on the day of Pentecost, and come down to the house of Cornelius? It seems to me that Bro. M. purposely passes by every text and gospel sermon which has anything to say about the kingdom. Was not Peter’s sermon on the day of Pentecost in obedience to the commission to preach the Gospel? With what alacrity Bro. M. would refer to that memorable sermon to show that the death, Burial and Resurrection of Christ were the Gospel then preached by Peter, had not the rela-

tion Christ, as the promised king, sustains to David’s throne been associated with his resurrection. The reason why God raised his Son from the dead was that he might fulfill the oath that he had sworn to David, “that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne? He (David) seeing this before spake of the resurrection of Christ,” &c. Acts ii. 30, 31. This is the first gospel sermon Peter preached under the commission in Mark xvi. 16. Does Bro. Marsh follow the example of the inspired Apostle when he would show the reason why God raised his Son from the grave? Will Bro. M. favor us with his reason for passing by the second of Acts, and coming to the 10th chapter before he could find an example of the gospel preached by Peter? Was it because nothing is said in reference to the kingdom in this chapter?

Will the reader compare the following texts of Scripture with the best example of inferential testimony Bro. M. has adduced.

Standard,—“The spirit of the Lord is upon me, because he hath anointed me to *preach the Gospel.*” Luke iv. 18. Compare Matt. iv. 23; ix. 35, “And Jesus went about all Galilee, teaching in their synagogues, *and preaching the gospel of the kingdom.* And Jesus went about all the cities and villages, teaching in their synagogues, *and preaching the gospel of the kingdom.*” Is this “conclusive inferential testimony,”—Bro. Marsh?

Standard,—“Go ye into all the world, *and preach the gospel to every creature.*” Mark xvi. 16! Compare Matt. xxiv. 14, “*And this gospel of the kingdom shall be preached in all the world,*” &c.

I hope Bro. Marsh will find time to respond to the questions propounded, in the latter part of my reply, which questions I have urged from the commencement of this discussion; but which Bro. Marsh has either covered up with ambiguous terms, vaded, or passed over in silence. And if I had not declared, in my response to his

second reply to my first article, that I would never ask them again unless they were answered in a definite and unequivocal manner—I would again repeat them. But lest this reply should remain unpublished as long as the one I have just alluded to (i. e. during the publication of 2 numbers of the *Expositor*,) I will reply to two of yours in one article. And,

1. I will leave the candid reader of my articles to decide as to whether I have "presented a particle of direct or positive evidence" in support of my positions.—Assertions are more easily made than sustained by good and valid reasons.

2. I did not say nor intimate that the unit faith embraced perfection in knowledge relative to "the whole gospel, the word of God, or the whole Bible:" hence, your questions touching the *perfection of my faith relative to its degrees*, are entirely irrelevant and uncalled for. You seem very anxious to force upon me an issue which I have not taken, but which I should suppose from your conduct, you think more vulnerable than the one I have from the first advocated.

My language was, "The *unit faith* must embrace the whole gospel, *in kind* at least otherwise it would only be *part* of the unit faith."

Bro. Marsh is the author of the doctrine of *perfection of faith in kind*; and all I have done, or shall do, until he define his position definitely, has and will be to meet him on his own ground. A *part* of the *unit* gospel will beget only a *part* of the *unit* faith. Now, Bro. Marsh, will you not meet this issue, or abandon your novel theory of perfection in kind? Does the *unit faith* embrace the whole *in kind*, or a part of the unit Gospel? "If as Bro. S. says to be weak in the unit faith, and to have only a part of the unit faith are very different things, it does not therefore necessarily follow, as his theory teaches, that every person must be perfected in the unit faith before baptism." It does seem that Bro. M. is determined to misrepresent my position. I have not advocated, either di-

rectly or indirectly, expressed or by implication, perfection in degree; but you seem to be very anxious to have me do so.

I repeat, and will continue to do so until you answer it, does your view of perfection in kind embrace the unit faith or only a small part of the unit faith. I do hope you will answer this question, and tell us in plain unequivocal language the difference between being weak in the unit faith and having only a part of the unit faith. Bro. M. will neither meet the issue, nor answer one of the questions I have propounded. I am heartily sick of so much equivocation and vascillation.

4. I am willing to meet Bro. Stacey, or any man living on the theory of different conditions of salvation for the Jew and the Gentile; or, the equally anti-Bible view of the Christian church being a kingdom. Christians are translated into the kingdom in the same sense in which they have eternal life (compare Col. i. 13; John iii. 36) i. e., not in fact, but by faith in the future promises of God. James ii. 5: Titus iii. 7; i. 2: 1 John ii. 25.

5. On Gal. iii. 8, Bro. M. darkens counsel with words. The promise to Abraham in Gal. iii. 8; Rom. iv. 13, has never been fulfilled. Have all nations ever yet been blessed in Abraham? Has he ever yet possessed the world of which he was the heir?

Now, Bro. M., there is no use to ignore or try to cover up these great national promises, which *before* was preached to Abraham, and afterwards by the Apostle to the Gentiles. If Abraham was *heir* of the world, and Gentiles through faith become *joint-heirs* with him, then they too must be *heirs* of the world: when, therefore, their *heirship* ceases, they will *possess* the world, (see also Dan. vii. 22, 27; Matt. xxv. 34,) i. e., will be associate kings of earth. Then in Abraham and his seed Christ, (Gal. iii. 16; Gen. xxiii. 18) and all who are Christ's (Gal. iii. 29,) will all nations be blessed. That is, "the blessing of Abraham" (Gal. iii. 14), but the blessing to flow to all nations through him?—

Bro. M. has not quoted a single text which declares that one of the promises covenanted to Abraham has been fulfilled (and I call upon him to do so, not to cover this point up by quoting other promises, made to the fathers which had been fulfilled)—much less that the great gospel promise—that in him “all nation shall be blessed.” I would refer Bro. M. to his work on the Age to come for the fulfillment of these great national promises. Also to Ps. lxxii.

6. *Faith in the gospel* preached to Abraham is the ground of justification and salvation in Gal. iii., and that gospel related to national blessings to flow through Abraham, Christ and their associate kings to all the nations of the earth; and these gospel promises will not be fulfilled until Abraham, Christ, and all the immortalized saints reign as kings over all the nations of earth. Gal. iii 8, presents the kingly position of Christ and the saints.

7. “He has no official character separate from his character as the Son of God.”—Why cover up the point? Was he not the Son of God apart from all his offices? He was the Son of God about 30 years before he was the Messiah, about 33 years before he was a priest, and will have been more than 18 centuries before he will be a king! But you dodge the question I asked. Does that faith in the Son of God which will qualify a sinner for a gospel baptism, embrace any, all or none of the offices of the Son of God? I do hope you will give us a definite answer to this question before the first of June. I begin to despair of being able to get you to this one point, notwithstanding I have propounded this one question near a score of times. If you have determined not to answer it, say so, and not keep us in suspense until your paper comes out in a dress too fine, or pure to be tarnished with such an heretical question.

8. Bro. M. cannot see the difference between any knowledge of the promise covenanted to Abraham and perfect knowledge. Bro. M., I am only advocating perfection in kind, not in degree. Are you ashamed

of your own progeny? The great difficulty with Bro. M., is, he has loaded all his guns to fire at John Thomas' position of perfection in *degree*, and he must empty them before he can reload. I hope, however, he will prepare at least one shot at his darling theory of *perfection in kind*.

9. “If, as Bro. S. says, the death, burial and resurrection of Christ are not the gospel preached by Paul, &c., then all the Apostles are ‘accursed,’ for they were sent to preach the gospel, and nothing else.”—Astounding discovery!! Does it follow, because they were commissioned to preach the gospel, that therefore everything they said was gospel? According to this logic every word that Christ and all the apostles said, was “good news;” (yes, all the judgments they announced,) for they were all gospel preachers. Such an unwarrantable assertion scarcely demands a reply. Were the judgments preached by Christ and the Apostles all gospel?

The Apostles preached “the kingdom of God and the things concerning the Lord Jesus Christ” (Acts xxviii. 31,) that is, the kingdom of God, and the death, burial and resurrection of Christ. But do these facts beget the unit faith? Are they the *unit gospel*? Does faith in these three items constitute a *perfect faith in kind*?—Do they embrace a single office of Christ? Were they expressed in a single *promise* made to Abraham? Are they ever called *the gospel* in so many words?

10. “Because it would not do to ‘constitute’ persons heirs of promises, in reference to which they were in utter ignorance, as Bro. S. argues, it is no evidence that they must understand all about the kingdom of God before they are qualified to be baptized into the name, death and resurrection of Christ.” True; but is it an evidence that they must understand *anything* about the *kingdom of God* before they are baptized? Why this evasion of the question? It is not *perfect knowledge* in the kingdom I contend for; it is *any knowledge* whatever. Why will you not meet this issue?

I fail to see any discrepancy between my application of Gal. iii. and Eph. ii. The one embraces the kingdom and territory, and the other simply the kingdom. Will Bro. M. tell us the difference between the Kingdom of Israel and the commonwealth of Israel? It would be just as proper to call the christian church the one as the other. What the texts Bro. M. quotes, has to do with the kingdom or commonwealth of Israel, I fail to see. They say nothing in reference to either. Why did he not quote such texts as the following, instead of trying to spiritualize the definite Bible phrase, "the commonwealth of Israel"? "Lord, wilt thou at this time restore again the kingdom to Israel?" Christ, in the next verse endorses their idea of the nature of the kingdom. Acts i. 6, 7. "And the Lord God will give unto him the throne of his father David; and he shall reign over the house of Jacob (i. e. the commonwealth of Israel) forever."—Luke i. 32, 33.

"For unto us a child is born," upon the throne of David and upon his kingdom, to order it, and to establish it." Isa. ix. 6, 8. The proclamation of the arrangements having been made whereby the kingdom of Israel shall be subservient to Gentile kings who with Christ, and all that are shall reign over the commonwealth of Israel, in the coming age, and the consummation of those arrangements are very different things.—The gospel of the kingdom is one thing and the kingdom itself is quite another.

I will quote 2 Sam. xxiii. 5 and leave every reader of the *Expositor* the least acquainted with grammar to decide as to whether the demonstrative adjective this points out the "everlasting covenant" of the same verse or the pronoun *he* of the 4th verse.

"Yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation." Bro. M. being acquainted with the rules of grammar must have been in close quarter to make such a palpable mistake. For proof that this everlasting covenant relat-

ed to the kingdom of David under the reign of his promised seed I will again refer you to Ps. lxxxix. 3, 4, 28. 29, 33-37.

I believe that Christ is the Savior, and that he will save his people from their sins.

I believe also that salvation will be an attribute of the kingdom of God.

Why the very walls of the metropolis of the kingdom are called "Salvation."—Isa. lx. I believe that eternal life is in Jesus Christ, and yet I believe that it will be an attribute of the kingdom of God.—Hence I believe David and Peter both.

Still striving for the truth, I subscribe myself,

J. M. STEPHENSON.

Eureka, Wis.

(To be Continued.)

REPLY TO BRO. STEPHENSON.

Bro. Stephenson very positively affirmed, at the commencement of our replies to him, that he would not be driven to take the place of a respondent in this discussion, &c. Whether he has been driven to take this position, or finding it more convenient in his perplexity, has therefore volunteered to do it, we are not sure; but of one thing we are certain, viz.: from the many irrelevant questions he has propounded, his complaints about vacillation, equivocation, not meeting this and that issue, not answering this or that question, passing by certain portions of Scripture, covering up points, his being heartily sick, and many similar things which a perplexed, and heart-sick defender of a bad cause calls to his aid when driven to extremities, that he now occupies the position of a respondent, in this discussion, and complains bitterly because we do not conduct our part of the discussion to suit him! Well, this kind of warfare may do for selfish politicians, but it illy becomes those who "contend for the faith," to use such weapons. We would not judge unjustly, but from the abundance of these things which have appeared in Bro. Stephenson's articles, we are constrained to conclude that his settled purpose since our first expose of the absurdities of his theory, instead of laboring to give a frank statement of his sentiments, has been to occu-

py our time in answering certain unimportant questions, meeting side issues, "and defending" ourself against his personal allusions, as to have little or no time to show the incorrectness of his position.

For some time we let these uncalled-for and worse than useless things pass unnoticed, hoping that our brother would in the future omit them, but the reverse being the case, duty seemed to require this notice of them. We will also state that we are not aware of a single objection to our faith, which Bro. S. has endeavored to raise, that we cannot easily remove by the power of truth. But this has not been our work in this discussion: it has been to inspect the theory of Bro. S., as he might state it. We knew it to be [as taught by Dr. Thomas] unscriptural and unreasonable; and we had urgently pressed the doctor for years to frankly state his position on certain fundamental points, but he declined to comply with our request. Still the error was being inculcated, and being satisfied that it needed only to be fairly stated, and candidly inspected, to have its absurdity made apparent, we called on Bro. S. to give the theory to the public through the columns of the *Expositor*.—He gave one or more articles in compliance with this request, with a manifest determination not to be diverted from the work which he had volunteered to accomplish.—But our exposure of its defects, seems to have induced him to change his purpose, and now he calls on us to define our position, which has been defined and defended for years in the *Expositor*. It should be remembered that it is *this new and strange error of these last times*, that we wished made fully manifest, which in part has been done during this discussion. We have learned—

1. That the Death, Burial and Resurrection of Christ, according to this new dogma, constitute no part of the gospel! Yet, it is by the power of the gospel that perishing mortals can be saved; hence the legitimate conclusion is, that the *death and resurrection* of Christ constitute no

part of the great and glorious economy of human redemption! This is enough to stamp the whole theory with falsehood.

2. *This dogma separates the gospel from the word of God*, the evidence of which will be given in our next issue!—Hence to "preach the word," and "preach the gospel," are different things, and Peter was mistaken when he said, "this is the word which by the gospel is preached unto you." 1 Peter i. 25. This is another feature of this theory which stamps it with error sufficiently absurd, as it appear to us, to cause it to be rejected by every child of God.

3. *Perfection of faith in the gospel, in kind and degree*, according to Dr. Thomas the author of this theory, is an indispensable pre-requisite to baptism. Hence the *whole gospel must be understood and believed*, by all, old and young, wise and unwise, before they are fit for baptism!—a greater absurdity than which was seldom ever propagated, and which we are happy to learn Bro. S. does not endorse; for in reference to the same, in the article before us, he says, "I did not say nor intimate that the unit faith embraced perfection in knowledge relative to *the whole gospel*"—"I have not advocated, either directly, or indirectly, expressed or by implication,—perfection in degree,"—"I am only advocating *perfection in kind*, not in degree."—We are happy to meet Bro. S. on this reasonable and scriptural ground, where we have long stood. Let us contend for perfection of faith in *kind* in the gospel, as a necessary pre-requisite to baptism,—and then for a growth in grace and an increase of knowledge and faith, according to the ability to learn, and circumstances which may surround the respective disciples of Christ, and we shall be acting in harmony with the equitable principles of the gospel. But if Bro. S. contends for perfection only in *kind*, why does he try to involve us in difficulty for holding to the same sentiment? His criticism on this point is sophistical,—for he confounds the *kind* or *nature* of the *gospel*, or a *thing*, with its

degree or *quantity*. The kind or genius of a thing is one thing, and the *degree* or *quantity* another very different thing.—When Bro. S. shall learn the difference between *kind* and *degree*, his criticism relative to the same, we think will appear not very weighty to him; and we say the same of his questions, multiplied, changed, and modified, and repeated again and again, though often answered relative to the offices of the Son of God. On this point, we are first represented as separating the offices of Christ from the Son God, which we have denied, and called upon Bro. S. to show who in “all Christendom” makes this separation. Instead of acknowledging his mistake, or trying to make his charge good, he now labors to prove that the Son of God was, and is separated from his offices! And strange to say, he complains of us about change of issue, dodging the question, &c., &c.!!

Bro. S says, if we “will only add a few such phrases as the following to” our “list of positive and inferential testimony, we can happily agree.” We will not only add “a few,” but *all* the similar phrases which the Bible contains. But we will not add them after the manner which Bro. S. has furnished an example. We will do it thus: The gospel of God, of Christ, of salvation, of the kingdom, &c., is the power of God unto salvation, to every one that believeth it, &c. There is but *one true* gospel, and it matters not by which of its many names we call it. Its nature is the same, and a hearty faith in it is essential to salvation. The faith in it, in kind must be pure or genuine. To say how much, or how little in degree or quantity will save a man, we cannot tell, for the Bible has not informed us on this point, unless it has done it where it speaks of faith as the *grain* of mustard. Such is the benevolence of God, and the omnipotent power of *true faith* in Him,—that we are inclined to the opinion that the *smallest* conceivable amount of *true gospel faith*, which a person can possess, provided he has believed according to the light imparted to him, will save him. To say, that a person has no saving faith be-

cause he is not perfect in degree, then Bro. S. has no saving faith, for he acknowledges his imperfection in this respect.

Bro. S. makes quite a flourish of words, because we “passed by” Acts ii., and presented Acts x., as evidence in our favor, just as though we had no right to quote such evidence as we chose without first consulting Bro. S., and that the word of God is *yes* and *no*, or that Peter taught the truth on the day of Pentecost, and error at the house of Cornelius! We quoted Acts x. because we had a right to do so; because it was more explicit on a certain point than any other passage which occurred to our mind; but not because Acts ii. does not sustain our view of the gospel, which Bro. S. would have understood, if he had read our previous expositions of that chapter. Instead of this parade of empty words about passing by Acts ii., or any other passage of Scripture, Bro. S. should have met Acts x. like a man of God, and either frankly acknowledged that it is against his theory, or endeavored to show to the reverse. To use his own words this looks a little like “dodging,” or trying “to cover up” important matters.

If, as Bro. S. seems to intimate, a person who does not believe in the whole gospel, has not the unit faith, then he has it not,—for he acknowledges his faith is limited, or not perfect in degree in the gospel. Bro. S. should not raise objections against another person’s faith, which bear with equal force against his own. But we have no difficulty here; for we can easily conceive how persons of various capacities of intellect can have, some more, and some less of the unit faith, and still because the lesser does not contain the quantum of the larger, it does not necessarily follow that the former has not the unit faith. It looks to us as though Bro. S. had so bewildered himself on this point, that he really imagines that we are in an inextricable difficulty relative to the same matter.


Relative to the promise that all nations shall be blessed in Abraham, we said that it *began* to have its fulfillment at the in-


roduction of the gospel. Bro. S. seems to have overlooked this qualification,—hence all that he has said on this point is like beating the air, or is superfluous.—Though this promise began to have its fulfillment at the first advent of Christ (Acts iii. 24–26) it will not be fully consummated till Christ shall come again, establish his reign on the throne of David; reign with his saints a thousand years on the earth, and the everlasting kingdom under the whole heavens on the new earth be set up: then this exceeding great and precious promise will be fully consummated.


If it is not good news, or gospel, that the wicked, who have long held unrighteous rule over God's earth and people, are to be utterly and finally destroyed by the just judgments of God, as Bro. S. contends, then it is unjust that they should be thus exterminated. We have a valuable pamphlet for sale, published by Bro. J. Blain, on the destruction of the wicked, bearing the title, *Glad Tidings*, which, if Bro. S. be correct, it should have been, *Sad Tidings*. And besides all the exultation of patriarchs, prophets, ancient and modern saints and all the redeemed, in view of the promised and actual destruction of the wicked has been and will be out of harmony with the spirit of the gospel; provided Bro. S. be correct on this point.—That he is mistaken, we will give a specimen of this exultation from the sacred volume. "And after these things I heard a great voice of much people in heaven,—saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever." Rev. xix. 1–3. Truly this is gospel to all trodden down saints.

What Bro. S. has said about 2 Sam. xxiii. 5, the commonwealth of Israel, the walls of the metropolis of the kingdom being salvation, and some other things, we

deem it not important to further notice,—only to remind him, that "commonwealth of Israel" is a phrase of his own selection, and therefore it devolves on him and not us, to define its import. The request, however, for us to do it, is in harmony with other demands which our brother has made of us during this discussion:—and our non-compliance with the same appears to be a prominent cause of the heart sickness of which he complains.

 We had the pleasure of spending a Sabbath recently with the friends at Eagle Harbor, a small village some 30 miles west of the city. A three days meeting was being held there by Bro. C. F. Sweet who on the day when we were in attendance, baptized two young men, who we hope will become strong and faithful advocates of the truth. Others are expected to follow Christ in this ordinance in that place soon; and the cause apparently is on the rise there.

 We would call special attention to the notice of the Conference which is soon to be held at Orangeport, N. Y. As these meetings come only once a year, it is very desirable that they should be generally attended by those who are interested in them. We hope, therefore, that a special effort will be made by our brethren in Western New York, Canada West, and Pennsylvania, to be at this meeting. Come one, come all who can to this annual gathering in Western New York, of those who love the appearing of our absent Lord;—and suffer not matters of small consideration to keep you away.

 We have recently sent out bills of account, of near \$2,000, all of which is now due for the *Expositor*. A few have responded to these calls, while a very large majority have not yet been heard from.—We fondly hope that others will soon find it convenient to remit what they are owing us; as we are in pressing need of cash at this time. Do not treat us with neglect or delay.

The Coming of the Lord Jesus.

"The Lord himself shall descend from heaven."

Jude 14, "And Enoch also, the 7th, from Adam, prophesied of these saying, Behold the Lord cometh with ten thousand of his saints."

Job xix. 25-27, "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, and mine eyes shall behold, and not another; though my reins be consumed within me."

Num. xxiv. 16, "He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open; I shall see him, but not now: I shall behold him but not nigh: there shall come a Star out of Jacob, and a scepter shall rise out of Israel and shall smite the corners of Moab, and destroy all the children of Seeth. Out of Jacob shall he that shall have dominion, and shall destroy him that remaineth of the city. Alas, who shall live when God doeth this?" A solemn question, who can answer it?

Ps. l. 3-6, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me;—those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is judge himself."

Ps. cii. 16, "When the Lord shall build up Zion, he shall appear in his glory."

Ps. xvi. 10-13, "Say among the heathen, the Lord reigneth: the world shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fullness thereof. Let the fields be joyful, and all that is therein: then shall all

the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

Ps. xxviii. 7-9, "Let the sea roar, and the fullness thereof, the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

Isa. xxv. 9, "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us:—this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Isa. xxvi. 21, "For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Isa. xxxv. 4, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."

Isa. xl. 10, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."

Isa. xlii. 13, "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies."

Isa. lxii. 11, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation [Redeemer] cometh; behold, his reward is with him, and his work before him."

Isa. lxiv. 1, "Oh, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence."

Isa. lvi. 16, "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger and his rebukes with flames of fire."

Jer. xxiii. 56, "Behold, the days come, saith the Lord, that I will raise

unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days [when he shall reign as king over all the earth] Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, *The Lord our Righteousness.*"

Ezek. xxi. 25-27, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus said the Lord God; remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he [Christ] come whose right it is; and I will give it him."

Dan. vii. 13, 14, "I saw one like unto the Son of man come with the clouds of heaven, and come to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Dan. xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

1 Cor. xv. 22, 23, "For as in Adam all die, even so in Christ, shall all be made alive. But every man in his own order, Christ the first-fruits; afterwards they that are his at his coming."

Phill. iii. 20, "For our conversation [citizenship] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."

1 Thess. ii. 19, "For what is our hope, or joy, or crown of rejoicing? Are not ye even in the presence of our Lord Jesus Christ at his coming?" 1 Thess. iii. 13. "To the end he may establish your hearts immovable in holiness before

God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

1 Thess. iv. 16-18, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

2 Thess. i. 7-14, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

2 Thess. ii. 1, 8, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.—And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

2 Tim. iv. 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Titus ii. 13, 14, "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ."—

Heb. ix. 27, 28, "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bare the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Heb. x. 37, "For yet a little while, and he that shall come will come, and will not tarry."

Acts iii. 19, 20, "Repent ye therefore, and be converted, that your sins may be

blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you, whom the heaven must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

1 Peter i. 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Peter v. 4, "And when the chief shepherd [Christ] shall appear, ye shall receive a crown of glory that fadeth not away."

2 Peter i. 16, "For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

James v. 7-9, "Be patient, therefore, brethren, unto the coming of the Lord. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh. Behold the Judge standeth before the door."

Jude 14, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh, with ten thousand of his saints."

1 John ii. 28, "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Rev. i. 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds shall wail because of him.—Even so, amen."

Rev. vi. 16, 17, "And said to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"

Rev. xix. 11-16, "And I saw heaven

opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, Kings of kings and Lord of lords."

Again Paul says of his Thessalonian brethren (1 Thess. i. 10,) that they had been led by the gospel to turn their backs upon idols, "to serve the living and true God; and to wait for his Son from heaven, whom God raised from the dead, even Jesus, which delivered us from the wrath to come."

Acts i. 9-11, "And when he had spoken these things while they beheld, he was taken up; and a cloud received him out of sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Matt. xvi. 27, "For the Son of man shall come in the glory of his Father, with his holy angels; and then he shall reward every man according to his works."

Matt. xxiv. 30, 31, 42, 50. "And then shall appear the sign of the Son of man in heaven: and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . .

"But as the days of Noe were, so shall also the coming of the Son of man be.

Watch, therefore, for ye know not what hour your lord doth come."

Matt. xxv. 13, 19, 31, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

Mark viii. 38, "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels."

Mark xiii. 26, 34–36, "And then shall they see the Son of man coming in the clouds with power and great glory."

Luke xii. 36, 40, 46, "Be ye therefore ready also: for the Son of man cometh at an hour ye think not."

Luke xvii. 24, 30, "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the coming of the Son of man be in his day. Even thus shall it be in the day when the Son of man is revealed."

Luke xxi. 17, "And then shall they see the Son of man coming in a cloud, with power and great glory."

John xiv. 1–3, 18, 28, "Let not your heart be troubled: ye believe in God,—believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also."


Rev. xvi. 15, "Behold I come as a thief."

Rev. xxii. 7, 12, 20, "Behold I come quickly,—blessed is he that keepeth the sayings of the prophecy of this book.—He which testifieth these things saith, Surely I come quickly. Even so, come Lord Jesus."

Reader, here are 17 witnesses who testify that our Lord Jesus Christ will come to earth again! Believest thou their word?

R. V. LYON.

Matilda, C. W., March 12, 1859.

 We have changed our location to No. 1 Oakland Street. Our office remains where it has been for more than 10 years. Those who may desire to find our residence, will follow South Avenue over one mile from the center of the city to Oakland Street, where our dwelling is located, and where we shall be happy to see our friends at any time. The necessary care attending this change has very much engrossed our attention for a few weeks past, as they will for a few weeks to come. Our correspondents, therefore, will pardon any seeming neglect on our part, in reference to their communications.

Foreign.

The latest dates by mail from Liverpool are to the evening of the 17th inst.

The latest complexion of continental affairs is warlike. The letters from Paris regard peace as hopeless.

The movements of the French troops assume the most threatening proportions, and the preparations in every branch continue without abatement.

Austria's propositions for the Congress were not acceptable to France; but not being prepared to take the field immediately, Napoleon seeks delay.

The Congress negotiations are progressing very slowly. Austria positively refuses to take part without a previous and simultaneous disarming.

St. Petersburg Correspondence of the New York Herald, March 31.

You will have been informed ere this, by way of London and Paris, that our government has stepped forward as mediator in the present European crisis; that it has proposed a congress of the powers to meet at some neutral point; and that this proposal has been accepted first by France, then by England and Prussia, and finally by Austria. The negotiations that preceded this important move of our diplomats have been kept very secret, but, nevertheless, certain data have become known which afford some insight to them.

That an active diplomatic intercourse

has been carried on between Russia and France ever since the treaty of Paris, and particularly since the meeting of the two Emperors at Stuttgard, is a fact sufficiently notorious, and to which frequent allusion has been made in my correspondence with you. But the topics discussed between the two governments would naturally only be ascertained by observing the line of policy pursued by them in consequence, and noticing the results it led to. It soon became evident that on all subjects connected with Oriental affairs Russia and France were quite of a mind; the difficulty between Turkey and Montenegro, the dispute about the election of Prince Mi-
 losh in Servia, and the union of the Danubian Principalities, found us ranged side by side with our quondam enemy; and thanks to this combination, to the adhesion of Sardinia, and the friendly attitude of Prussia, all these and other questions growing out of the late European settlement, were decided in accordance with the views of the two Emperors.

Now, all these points are of the utmost importance to Russia, and the successful issue of the negotiations relating to them has gone far towards repairing the loss of political influence we sustained by the peace of Paris, in having to share the protectorate exercised over the Christian population of Turkey, with the other powers; as, moreover, the interests of Russia coincided in every one of these instances with the wishes of the inhabitants of those regions, our statesmen had the unusual good fortune to conciliate the affections of the people while pursuing their own scheme of policy, and the Christians of Turkey were led to consider Russia more than ever as their best friend and protector, and to look to her for their final deliverance from the Mussulman yoke. France, on the other hand, was very little interested in any of these questions; her influence, far from being increased, could only be weakened by the renewed preponderance of Russia in the East, which she had lavished such an enormous amount of blood and treasure

to destroy; and it was natural to infer, therefore, that she must expect some other compensation for ending a work which, a few years since, she had been at such pains to accomplish. The instinctive jealousy of Austria and England was not slow in arriving at the solution of the enigma.— France had handed over the empire of the East to us in order to gain our assistance in obtaining the dominion of the West.

The establishment of a friendly understanding between this country and France was proved by the revolution in the political relations of the European powers effected by the Oriental war. The Austro-Russian alliance which had existed since 1815, and been cemented by the Hungarian campaign, was completely broken up, and had given way to mutual resentment and disgust. The enmity between us and England continued even after the peace, and though it has partly worn off since the accession of the Derby ministry and the return of Baron Brunow to his post at the Court of St. James the interests of the two nations, both in East of Europe and in Asia, are so incompatible that new causes of dispute cannot fail to arise; and the times are not likely to recover when England found in Russia a powerful confederate and zealous auxiliary against her Western neighbors.

Between Russia and France there is, in fact, a community of interest; she has nothing to fear from our aggrandizement in the East, nor we from hers in the south of Europe, and there is no reason why each should not co-operate to forward the views of the other.

Whether the Congress, the initiative of which belongs to Russia, will succeed in restoring unanimity among the powers, or whether it will widen the existing breach to a deadly rupture, is another question which is argued *pro* and *con* with great earnestness, but the decision of which rests in the womb of futurity. Our government, though exerting itself in the cause of peace, cannot shut its eyes to the possibility of war, in which Russia might be in-

volved, even against her will. A good deal depends upon the attitude of England and Prussia; if they remain neutral, France will want no assistance from us, as with the help of Sardinia, and of the thousands of Italian volunteers that would flock to her standard, it will be an easy matter for her to drive the Austrians out of Italy;—but if Prussia, and especially if England should interfere, the affair will assume a more serious turn, and it will then be hardly possible for us to remain idle spectators.

Chronological.

The first Christians placed the baptism of Christ about the beginning of the 15th year of Tiberius; and thence, reckoned back 30 years, they place his birth in the 43d year of the Julian period, the 42nd of Augustus, and of the 28th after the victory of Actium. This opinion prevailed till A. D. 527, when Dionysius Exiguus invented the vulgar account.

Learned and pious men have trifled egregiously on this subject, making that of importance which the holy spirit, by silence, has plainly informed them is of none. Fabricius gives a catalogue of no less than 136 different opinions concerning the *year of Christ's birth*; and as to his *birth-day*, that has been placed by christian sects and learned men, in every month of the year. The Egyptians placed it in January, Wagensell in February, Bochart in March, some mentioned by Clement Alexandrinus in April, others in May;—Epiphanius speaks of some who placed it in June, and of others who supposed it to have been in July; Wagensell, who was not sure of February, fixed it probably in August, Lightfoot on the 15th of September, Scaliger, Casaubon and Calvisius, in October, others in November, but the *Latin church, supreme in power and infallible in judgment*, placed it on the 25th of December, the very day on which the Romans celebrated the feast of their goddess *Bruma*. 'Pope Julius I. was the person who made this alteration, and it appears to have been done for this reason: the sun

now began his return towards the northern tropic, ending the winter, lengthening the short days, and introducing the spring. All this was probably deemed emblematical of the rising of the Sun of righteousness on the darkness of this world, and causing the day-spring from on high to visit mankind.' [But see Bloomfield.]—*Dr. A. Clarke.*

Jerusalem.

The scientific interest now taken in the Holy Land by European scholars is thus accounted for in one of our exchanges:—says *The Israelite*:—

"This interest manifests itself in a great many ways. It has its complications with politics on the one hand, and with theology on the other; with politics from its necessary connection with the great Eastern question; with theology from its necessary connection with the question of the Restoration of the Israelites, and the 'eschatological' matters therewith connected. It is seen in the steady augmentation of Oriental travel and exploration; in the constant appropriation of every new pictorial art to the depiction and illustration of sacred scenes; in the employment of scientific apparatus and scientific methods in exploration. The popular demand for works upon the subject has never been so great as at present. Anything of any merit at all is sure of a reading if it only promises to conduct the reader over the hollowed hills and through the venerated valleys of the Holy Land."

Efforts have been made by the Jews, Baptists, Romanists, and other sects in Holstein, to obtain the abolition of their civil and religious disabilities, but without success. The Chamber has turned a deaf ear to their prayer.

How does God manifest his love to men? "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not *perish*, but have *everlasting life*." John iii. 16.

EXPOSITOR AND ADVOCATE.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!"—GAL. i. 8.

VOL. XXIX.]

ROCHESTER, N. Y., MAY 15, 1859.

[No. 24.]

Lectures on the Prophecies.

BY ELHANAN WINCHESTER.

LECTURE XVIII.

The Restoration of Sacrifices:

PROVED FROM THE PROPHECIES, AND ACCOUNTED FOR; AND SHOWN TO BE CONSISTENT WITH THE MOST EXALTED STATE OF CHRISTIANITY.

I am now come to that part of my Lectures which some, perhaps, may think very difficult; viz., to prove that animals will be slain and offered to God during the Millenium, and to show the designs of such an institution and its consistency with that dispensation of the Gospel that shall then take place in the world.

But difficult as this task may seem, the rule which I have followed hitherto will easily conduct me through the same, viz.: to take the prophecies in their most literal sense, where that sense involves no absurdity; and I think none can be pretended here.

Several of the Prophets intimate that sacrifices shall be offered to the Lord at that time; as Isaiah lvi. 7, "Even them will I bring to my holy mountain and make them joyful in mine house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." And again, in lx. 7. "All the flock of Kedar shall be gathered together unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory." As also lxi. 8, "For I Jehovah love judgment, I hate robbery for burnt

offering; and I will direct their work in truth, and I will make an everlasting covenant with them."

And in lxvi. 20, 21, (where the Lord by the prophet is certainly speaking of the glory of the latter day) it is intimated that offerings shall then be made, and especially as priests and Levites are mentioned, which orders seem necessarily to imply sacrifices.

There is also a passage in the prophecy of Jeremiah, (xxxiii. 17-22,) that plainly implies the restoration of sacrifices and burnt offerings.

"For thus saith Jehovah: David shall never want a man to sit upon the throne of the house of Israel: neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. And the word of Jehovah came unto Jeremiah, saying,

"Thus saith Jehovah: If you can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne: and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me."

Here observe, (1) There is an express declaration that the priests and the Levites shall continue while day and night shall last. (2) As the priests and Levites shall remain under the government of the Messiah, it follows, that of necessity they must have something to offer;

and we are told, that their business shall be to minister before Jehovah, and to offer burnt-offerings, and to kindle meat offerings, and to do sacrifice continually. (3) That they shall be increased in number like the host of heaven, and like the sand on the sea shore:" expressions that are frequently used to intimate an immense multitude that cannot be numbered. (4) These promises shall begin to be fulfilled in the time of our Savior's reign, when he shall execute judgment and righteousness in the land; when Judah shall be saved, and Jerusalem shall dwell safely. And they shall remain in force till the great conflagration.

Now all these things are quite easy to be understood, if we believe that they yet remain to be fulfilled. But if we would attempt to accommodate these grand predictions to past events, we shall find innumerable difficulties on every side. For instance: Is there any similarity between God's covenant of the day and night, and his covenant with the priests and Levites, upon the supposition that the latter has failed for many ages, and will never be renewed more?

But I pass to another prophecy, that expressly mentions *sacrifices* at the time when Jehovah shall be king over all the earth, when there shall be one Lord, and his name one: when all nations shall go up to Jerusalem to worship the King, Jehovah of hosts, and to keep the feast of tabernacles; when *Holiness to Jehovah*, shall be upon the bells of the horses, and the pots in Jehovah's house shall be like the bowls before the altar. Then it is said, "Yea, every pot in Jerusalem, and in Judah, shall be Holiness unto Jehovah of hosts; and all they that sacrifice shall come and take of them, and seethe therein." Zecl. xiv. 21.

This passage is so plain and full to the purpose, that were there no others of the like kind, I should be persuaded that sacrifices would be in use in the time of our Savior's reign. But the prophecy of Malachi concurs to attest the same thing; and testifies, that when Jehovah shall come, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge

them as gold and silver, that they may offer unto Jehovah an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant to Jehovah, as in the days of old, and as in former years." Malachi iii. 4.

I have showed in a former lecture that this prophecy was in no wise fulfilled at our Lord's first coming, and therefore, remains to be fulfilled at his second coming; when all these events shall take place in the fullest sense.

But the prophet that above all others speaks of sacrifices and burnt offerings being restored, and continued under the reign of the Messiah, is Ezekiel: and I believe it is impossible for any one to read the nine last chapters of his book, and to believe them as true prophecies remaining to be fulfilled, without being convinced that sacrifices will be restored. Something respecting this subject is mentioned in every one of those chapters, except the 47th, so that I cannot pretend to read all that he hath written upon it, but must refer you to the chapters themselves, only I will give you a short analysis of them as far as they relate to sacrifices, priests, &c.

In the 40th chapter, from verse 39-43, we read that Ezekiel had a view, in his vision, of tables of stone, whereon the burnt-offering, sin-offering, and other sacrifices were to be slain, and whereon the instruments were to be laid that were to be used in slaying them; as also books an hand bread, fastened round about; and he beheld the flesh of the offering upon the tables.

In verses 45, 46, there is an account of the chambers of the priests, the keepers of the charge of the house, and those belonging to the priests, the keepers of the charge of the altar: and it is added, "These are the sons of Zadok among the sons of Levi, who come near to Jehovah, to minister unto him."

In this chapter, therefore, we read of priests, altar, sacrifices, burnt offering, sin offering, and trespass offering, and of instruments wherewith they are slain, and also of the flesh of the offering. If all these things united do not fully prove

the restoration of sacrifices, I confess I cannot tell what they mean.

In chap. xli. there is nothing particularly mentioned respecting sacrifices:—only in verse 22, the dimensions of the altar are set down.

In chapter xlii. 13, 14, we read of the holy chambers, where the priests that approach Jehovah shall eat the most holy things: where they shall lay the most holy things, and the meat offering, and the sin-offering, and the trespass offering; for the place is holy. And there the priests that enter therein shall lay their garments wherein they minister; for they are holy.

But in chap. xliii. there is a grand account of the entrance of Jehovah the God of Israel, (who can be no other than our Lord Jesus) into the sanctuary, by the way of the east gate; and there is the speech of the great King, on that glorious occasion; the former part of which I gave you in one of the foregoing lectures, and then promised to take some notice of the latter part, in this lecture. I shall now therefore read that part of *the speech of the King of kings, and Lord of lords*, wherein he solemnly appoints the measure, and ordinances, and sacrifices of the altar: and also the priests that shall offer them, &c.

“And these are the measures of the altar after the cubits: The cubit is a cubit and an hand-breadth: even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span; and this shall be the higher place of the altar. And from the bottom upon the ground, even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. So the altar shall be four cubits; and from the altar and upward shall be four horns.— And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. And the settle shall

be fourteen cubits long, and fourteen broad, in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

“And he said unto me, Son of man, Thus saith Adonai Jehovah, These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, who approach unto me, to minister unto me, saith Adonai Jehovah, a young bullock for a sin offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: Thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house without the sanctuary.

“And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

“When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before Jehovah, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto Jehovah. Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.”

“Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when those days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith Adonai Jehovah.”—xliii. 13–27.

It is evident that this dispensation, when it shall take place, shall be by a new appointment; for instead of referring to the law given to Moses, God is

pleased to give immediate directions no less particular than he gave to Moses in the wilderness, but which are in a variety of circumstances totally different from them; not only to show that he is a Sovereign who may change the ceremonies of his worship at pleasure, but especially to prevent any from imagining that these institutions were only a simple revival of the laws given to Moses, and fulfilled after the return from Babylon. For indeed had that been the case, nothing would have been needful but to have referred to the Levitical ceremonies; or, if any particulars had been mentioned, they would not have varied in the least from the law given to Moses. But in the speech we have read, there are several very notable variations from the ceremonies of the former dispensation. As for example, The altar, tho' four-square, as was that of Moses, and also that of Solomon, differs from them both in size, being larger than the altar of burnt-offering made by Moses, and less than the brazen altar made by Solomon. See Ex. xxvii. 1-8; xxxviii. 1-7; 2 Chron. iv. 1.

The children of Israel were positively forbidden to go up to the altar of God by steps, Ex. xx. 26. But here, in Ezekiel, God says, that the stairs of the altar shall look toward the east.

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The bullock for the sin-offering was by the law of Moses to be burnt without the camp, but here it is ordered to be burnt in the appointed place of the house without the sanctuary.

The Lord commanded Moses to cleanse and purify the altar and the priests, for seven days; each day a bullock was to be slain, some of his blood put upon the horns of the altar, and the rest poured out beside the bottom of the altar; his fat burnt upon the altar, and his flesh, &c., burnt with fire without the camp. Then one ram was to be slain, and wholly burnt upon the altar, another ram was then to be slain, and some of

his blood was to be put upon the tip of the right of Aaron, and of his sons, upon the thumb of their right hand, and upon the great toe of their right foot, and some of the blood was to be mixed with the anointing oil, and sprinkled upon Aaron and his sons and their garments; all the fat and part of the flesh of this ram was to be burnt upon the altar; and a part of it belonged to Moses, and another part of it to Aaron and his sons for food. See Ex. xxix.

There is a considerable similarity between these ordinances given to Moses for the cleansing of the altar, and those given to Ezekiel, but with sufficient differences plainly to distinguish them.— For example, in Ezekiel it is expressly commanded that on the first day a young bullock only should be offered for a sin-offering; on the second day, a kid of the goats for a sin-offering, instead of the bullock, and after the altar is cleansed with his blood, a young bullock and a ram without blemish are to be offered to Jehovah for a burnt-offering; and this order is to be observed during the whole seven days. Moses was to offer the bullock first, for a sin-offering, then one ram for a burnt-offering, and then he was to slay the ram of consecrations, and go through the ceremonies already mentioned; which difference plainly distinguishes these dispensations.

I will just notice, that the Lord says to Ezekiel, "These are the ordinances of the altar, in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon." These words plainly declare the whole to be a prophecy of what was then to come, and which has never taken place since, and consequently remains to be fulfilled.

I would notice here, once for all, that through this whole prophecy the sons of Zadok, and no other, are expressly separated from among the Levites, as the priests of the Lord, to offer sacrifices, and to come near to him. The body of the Levites being cut off from that office, because of their sins and abominations. But God wonderfully reserved to himself one family, even the sons of Zadok, who kept the charge of his sanc-

tuary when the children of Israel went astray, see xl. 46; xliii. 19; xliv. 10-16; xlviii. 11, 12.

In chap. xlv., there are exact rules laid down for the conduct of the priests in respect to their dress and wearing of their hair and beard; of abstaining from wine when they go into the inner court; of their marriage, judging controversies, avoiding all defilement by the dead, with directions respecting their food, &c., all which circumstances prove that the priesthood will be restored to the house of Zadok, as certainly as the kingdom will to the house of David.

In chapter 45, we have an account of the several divisions of the land, and especially of the holy portion, a particular part of which is for the priests, and another for the Levites, which certainly imports that they shall be distinguished from the other tribes, and consequently proves that sacrifices shall be in use.

But this matter is farther proved out of this chapter, by the regulations that are made respecting the prince and the people; and which are entirely different from anything in the law of Moses. The people of the land are required to give to the prince (besides wheat, and barley and oil) one Lamb out of 200, out of the fat pastures of Israel, for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, and the prince out of this store and provision is to furnish burnt offerings, and meat offerings, and drink-offerings, in the feasts, and in the new moons, in the Sabbath, and in all solemnities of the house of Israel; and shall prepare the sin-offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

There is likewise an order given for a bullock without blemish to be slain on the first day of the first month, in order to cleanse the sanctuary. And the same is to be done on the seventh day, for every one that erreth, and for him that is simple.

The passover is to be continued as formerly on the 14th day of the first month, and unleavened bread is to be

eaten seven days. The prince is to prepare for himself and for all the people of the land a bullock, for a sin offering, and during the seven days of the feast, he is to provide daily a burnt offering to Jehovah, of 7 bullocks and 7 rams without blemish, and a kid of the goats daily for a sin offering; and is to prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. And he is to do the same at the feast of tabernacles, on the 15th day of the 7th month, and for these seven following days; which sacrifices are different in several respects from what are enjoined in the law of Moses; as any person may see, who will be at the pains of comparing one with the other. The ordinance for the prince to provide the sacrifices is entirely new, and peculiar to that dispensation; as also several other things, which an attentive reader will notice.

I do not find any mention of the feasts of First fruits, in Ezekiel, nor of any of the fasts which the law of Moses commanded: For we are assured that they shall all be turned into joy and gladness and cheerful feasts to the house of Judah in that day. Zech. viii. 19. This hath never yet been (as I have observed before): The fast on the great day of atonement was strictly commanded in the law, and hath never been yet kept as a feast; and the many fasts which the Jews continue to observe till the present time, plainly show the time of their being changed into cheerful feasts is not yet come.

In chapter 47, there are a variety of directions respecting the worship, sacrifices, and offerings of the prince and people, whereon I shall notice several things wherein the sacrifices differ from those in the law of Moses. On the Sabbath the Lord commanded Moses, that two lambs of the first year without spot should be offered to the Lord, beside the daily burnt offering, which was never to be omitted. But in Ezekiel the order is, that the prince shall offer in the Sabbath six lambs without blemish and a ram without blemish. In the beginning of the month, the command to

Moses was to offer *two* young bullocks and one ram, and *seven* lambs of the first year without spot, and *a kid* of the goats for a sin offering; beside the continual burnt offering, &c. But to Ezekiel, *one* young bullock without blemish, and *six* lambs, and a ram without blemish.

The daily or continual burnt-offering, as commanded to Moses, was *two* lambs of the first year without spot, one to be offered in the morning, and the other at even; and a *tenth* part of an ephah of flour for a meat-offering, mingled with the *fourth* part of an hin of beaten oil; and the drink offering was the fourth part of an hin of strong wine. The daily burnt-offering, as showed to Ezekiel, was *one* lamb of the first year without blemish, to be offered every morning; and the meat-offering is the *sixth* part of an ephah of fine flour, and the *third* part of an hin of oil, to temper with the fine flour.

Compare Num. xxviii. and Ezek. xlv. together, and you will readily perceive that both chapters are alike plain and intelligible. In both, offerings and sacrifices are expressly commanded; in both, the daily, weekly and monthly sacrifices are appointed, and their manner declared. There is no more room to reason away one than the other; both alike depend upon the will and pleasure of the law-giver. All the sacrifices in Ezekiel differ from those in the book of Moses; which circumstance fully proves that they cannot possibly be the same. Those commanded in the law of Moses have all been practised exactly for many years together; those given to Ezekiel, in vision, and by the Spirit of prophecy, have never been practised at any time. For all the sacrifices ever yet offered by the Jews aright to the Lord, were offered exactly according to the law of Moses: therefore the manner of sacrificing as described by Ezekiel, remains to be fulfilled in the time of the Millenium.

In this 46th chapter, there is also a description of the place where the priests shall boil the trespass-offering and the sin-offering, and where they shall bake the meat-offering; and also the boiling-places are described, where the

ministers of the house shall boil the sacrifice of the people.

If these laws, commandments and ordinances, do not as plainly show that sacrifices shall be in use, as anything in all the books of Moses sets them forth, then I confess I am no judge of the meaning of words. For my part, I confess that I cannot see how the force of the prophecy can possibly be evaded, any more than the truth of the books of Moses can be set aside.

In chapter 47th, there is not a word relative to priests, Levites, nor sacrifices, as I observed before. Nor in the 48th; except only the account of the portions of the priests and Levites, which they shall possess in the holy portion in the midst of the land; and which portion they shall not sell, neither exchange, nor alienate the first fruits of the land; because the land shall be holy unto the Lord. The priests shall all dwell together, around the sanctuary, as I have noticed before; and the Levites shall have a portion, of the same extent beside them. There they shall dwell and increase, and be an holy and happy race of beings, quite different from what they have ever been heretofore.

Thus have I given you, as I promised, a brief analysis of the 9 last chapters of Ezekiel, so far as they relate to sacrifices, offerings, priests, Levites, &c.—From which I have fully proved, (if anything can be proved) that sacrifices shall be again in use, and be celebrated with greater solemnity than ever.

If we believe the prophecies at all, we must admit this, since nothing can be plainer; and but few subjects seem to have equal pains taken to set them in a plain and clear light. I might have shown many other differences between the ordinances given to Moses, and those in Ezekiel's prophecy, all tending to show them not to be the same, but purposely varied, to prevent mistakes; but having performed what I intended, viz.: to prove that *sacrifices* shall be in use hereafter, even in the time of the Millenium, I need not add any more on this part of my subject. What remains is, to endeavor to account for this dispen-

sation: to show its consistency with that glorious state of Christianity that shall then take place; and to answer some objections.

And here give me leave to premise, that if a fact is proved, though we cannot account for it, yet we should not therefore dispute its truth; since we are certain of the existence of many things that we are unable to account for.

Thus if I have proved from the prophecies, in the plainest manner, that sacrifices and burnt-offerings shall be again appointed by the Lord, there can be no reasonable or solid objection raised against the hypothesis, on account of my ignorance of God's intention therein; for what he hath determined to do, he will do, whether men can account for it, or not: for he is not obliged to give account of his matters. And if we resolve the whole of these ordinances into the sovereign pleasure of the great Legislator, I believe none will be able to accuse us of acting an improper part. For if all things on earth are his, he has certainly a right to dispose of them as he pleases. I might go on in this manner to silence all cavils, without satisfying any. But I confess, for my own part, that I see those reasons in the divine conduct in this instance, that not only give *me* content, but even high satisfaction and delight.

But since God has nowhere expressly declared in the scriptures his reasons for restoring sacrifices, burnt-offerings, daily, weekly, monthly and yearly sacrifices, feasts, &c., you may call the following reasons, my conjectures, if you please; they are such as satisfy me.

1. The Millenium appears to me as a mixed state, wherein heaven and earth shall be joined, as it were, and all the dispensations that have passed successively, shall meet at once and appear in their beauty; so that Solomon's words may be applied to this subject: "That which hath been is now, and that which is to be, hath already been; and God requireth that which is past." Eccl. iii. 15. So that in the Millenium, all the ways in which God hath been served in

all ages shall be in use at once; which must appear glorious in the eyes of all beholders; and consequently sacrifices and offerings, by which the servants of God approached and worshiped him for many ages, even 4,000 years, shall be again restored with greater glory than ever.

2. Sacrifices must have been at first immediately appointed by God himself; for it is impossible that the idea should ever have entered into the minds of men, that God was well pleased with the immolation of animals, unless he had revealed it. So that it appears evident, that all the sacrifices of the heathen took their rise from tradition, which was revelation corrupted. And the devils sought from the beginning, to obtain that worship from men that was due to God alone: hence the origin of devil-worship or image-worship, which once almost universally obtained in the world, and still continues in a considerable part of it.

Now since it is plain that God appointed men to approach him by sacrifices and offerings formerly, when his visible presence was amongst them, and when he frequently conversed with them under a human form, as in the days of Adam, Enoch, Noah, Abraham, Moses, Joshua, &c., how very reasonable it is to suppose that when the visible Jehovah comes to dwell on earth in his glory, and makes it his constant residence during a thousand years, that he will appoint the same medium of intercourse as he did when he occasionally visited and conversed with men in old times.

3. It must be acknowledged, that the slaying and offering sacrifices is a most solemn and awful manner of approaching Jehovah, and is calculated to strike the minds of men with great seriousness; and especially, if the tokens of the divine presence are manifested at the time.—And therefore in this light, sacrifices appear extremely suitable to the glory of the Millenium; when the Lord will be really and visibly present.

4. Sacrifices seem to me to have been intended to express intimate communion and fellowship between God and his peo-

ple. This was beautifully represented by a part being devoured by the fire on the altar (which was a figure of the heavenly fire), and part being eaten by the priests, and another part by the people; all combined to express friendship and communion. If I am right in this idea, then it will naturally follow that sacrifices of this kind, will be more proper for the Millenium, than they ever were for any other period; as then, there will be greater union, friendship and communion between God and men, than ever was before, since sin entered the world.

5. Sacrifices appear to me to have been of very different kinds, and ordained for very different purposes.— There were, under the Mosaic dispensation, sin-offerings, trespass-offerings,— peace-offerings, burnt-offerings, free-will offerings, sacrifices of thanksgiving and praise, offerings of inquiry, offerings for cleansing, &c.

Now, most of these appear as proper for the Millenium as for the time when they were used, and even more so; and therefore most of these are re-appointed in the prophecy of Ezekiel, with such evident variations as show them not to be the same, as I have noticed before.— And it is certainly reasonable that in the Millenium all the tokens of love, gratitude, respect, praise, reverence, thanksgiving, submission and obedience should be shown to the Lord that can possibly be expressed by words or actions; and therefore as sacrificing is one of the most expressive ways whereby these things can be represented, it is very reasonable to suppose it must be in use at that time, for those valuable purposes.

6. Sacrifices appear to have more immediately been in use under the divine Theocracy than at any other time; and were intended, among many other things to keep up a continual sense of God's presence among his people, and his protection over them, their dependence upon him for everything they enjoyed, and a continual fear of sin and transgression so highly offensive to his pure and holy eyes. Sacrifices were also intended to

keep the people in a state of internal and external purity, and to preserve them from every thing unclean. The sin and trespass offerings were not intended to deliver wilful, presumptuous, bold, rebellious transgressors from death; but chiefly designed to make atonement for the weaknesses, sins of ignorance, and infirmities of the people. Thus God always made a vast difference between sins of ignorance, infirmity, &c., and sins of perverseness and rebellion; tho' many men in our day seek to destroy that distinction, which exists in the very nature of things, and was made by God himself!

Now in the Millenium the Lord will reign over all the earth, and especially over the people of the house of Jacob; he will take them more immediately under his protection than ever, he shall be with them far more manifestly than in the days of old; they shall have a constant dependence on him, and shall be his servants, shall hold their land under him, and shall pay him the tribute of sacrifices; they shall be taught to avoid sin, and live in the greatest possible purity, both of flesh and spirit. Sin and trespass offerings shall only be made for every one that erreth, and is simple, but wilful transgressions shall be punished with immediate death; and thus an increase of evil shall be prevented, as I have shown before. Now when it is considered that the Millenium shall be in every instance much more of a Divine Theocracy than ever yet was exhibited, and that the children of Israel shall be that very holy people that God called, chose, and commanded them to be of old, there can be no reason to doubt but sacrifices will take place, calculated in every respect to correspond with that glorious state in which they shall be at that time.

7. It must be acknowledged, that if the Jews had not rebelled against God, and rejected his Anointed, their city and temple would not have been destroyed, nor their sacrifices have ceased; and therefore, what hinders when they shall return to the Lord, and receive the glorious Messiah as their King, but that

their former worship may be restored to them, in all its glorious magnificence, and with a vast addition of glory, as several of the prophets seem to declare?

8. God's works and ways have an infinite variety in them, as well as a noble simplicity, and the greatest grandeur; and why should not the great Supreme, amongst the variety of those ways in which he will be adored in the Millennium, appoint sacrifices as one of the methods? I believe none can give any sufficient reason to the contrary: nay, since God has declared that he will at that time be worshiped in that way, and will accept the offerings of his people, we ought not to doubt it in the least.

9. The Lord always suits his dispensations to the different times and people wher and where he introduces them, and therefore as he once saw good to appoint sacrifices, he may choose the same again; and he doth all things for the best. And certainly as he has a right to ordain ceremonies, and suspend, change, or abrogate them at his pleasure, he may appoint what forms of worship he pleases, and who shall say unto him, What doest thou? The substance or essence of true religion; always was, is now, and ever will be the same; but the forms have been changed, and may be again, by the same divine authority as that which ordained them at first. And if it shall please Him, who is the proper judge of all fitness, in the time of the Millennium, to order that the Israelites shall approach him by sacrifices, and shall be priests and ministers, as it were, to the rest of mankind, who shall join with them in prayers and praises—but peradventure not in offering sacrifices,—Who shall dare to condemn this procedure? To me it appears more beautiful than my tongue can express.

10. Covenants were formerly confirmed by cutting off purifiers, slaying beasts, sacrificing, and eating flesh together; and therefore how very reasonable it is to suppose, that when Judah and Israel shall again come into covenant with each other, and shall also join themselves to the Lord in an everlasting covenant, that shall never be forgot-

ten, that such glorious transactions shall be confirmed, and kept up by sacrifices!

11. When the laws respecting sacrifices were given to the Israelites they were and continued to be a blind, obstinate and disobedient people; and, as a body, never saw the beauty of those institutions, nor the several designs of them; and even to this present day, the veil on their hearts remains untaken away; so that they have never profited by those ceremonies as they might have done, and as God intended they should; partly through their blindness and ignorance, and partly through their depravity of heart; and therefore God complains of them in all the prophets, because they abused his sacrifices, either by wholly neglecting them, bringing those that were blemished, contrary to the law, giving them with grudging minds, with ill-will, or in hypocrisy and deceit, or as intended to cover over gross crimes, &c., &c.

By these and many other God-provoking ways which they used, they caused Jehovah to hate and despise their solemn feasts, and to reject and loath those very sacrifices which he ordained; and their sweetness became an abomination to him because of their wickedness. But when they shall turn to the Lord, and the veil shall be taken away, and they shall have new hearts and new dispositions, it seems necessary that sacrifices should be again restored, in order that they might see their use and beauty, and might offer them acceptably, with pure hearts and right tempers, according to God's glorious designs in the institution of them at first; which seem never yet to have been answered: Nor do I see how they can be, unless sacrifices shall be restored again, and offered up far more acceptably than ever they have been hitherto; as they certainly will be, according to the prophecies, when the people shall be cleansed from all their filthiness, delivered from all their blindness, and cured of all their obstinacy and hypocrisy; when they shall willingly bring their choicest offerings, exactly according to the command of God, with pure hearts, clean

hands, upright dispositions, sincere intentions, accompanied with all that love to God and goodness, which is required in order to render any services acceptable. Then shall the offering of Judah and Jerusalem be pleasant to Jehovah, even more than in the days of old.—Then shall the flocks of Kedar, and the rams of Nebaioth come up with acceptance upon God's altar, and he will glorify the house of his glory: the priests shall make the burnt-offerings of the people upon the altar, and their peace-offerings, and God, even Adonai Jehovah will accept them. See Mal. iii. 3; Isa. lx. 7; Ezek. xliii. 27.

12. Sacrifices, burnt-offerings, &c., have been the scorn and derision of modern infidels; there is no part of the Scriptures that have been so much the object of their ridicule, and represented so unworthy of God as those passages in the books of Moses, that have relation to sacrifices and offerings; therefore it appears to me to be absolutely necessary for the honor of God, and of his holy law, that sacrifices be again restored, and their designs and usefulness understood. God will in the end fully vindicate his character and all his ways, and therefore it seems necessary that he should make *sacrifices* to be as much honored in the world as they have been despised.

Indeed there seems almost the same necessity that sacrifices should be restored as that our Lord should again appear on earth. He must appear to be glorified where he suffered shame and disgrace; and sacrifices must be again appointed and honored where they have been so much slighted, dishonored and condemned.

There appears to me sufficient reason in each of these observations to justify the renewal of *sacrifices*, how much more then in all together! and perhaps God may have many more designs in that dispensation than I have hinted: but these having occurred to my mind, I have penned them down.

I have reason, however, to conclude by the evidence that appears to me, that what has been delivered will be esteem-

ed by most readers not only sufficient to prove that sacrifices will be restored,—but abundantly to justify the wisdom and goodness of God in such an appointment. I have now only to answer a few objections, which perhaps may arise in the minds of some who may hear or read these Lectures, or more probably will be made by such as have not, and will not closely attend to the subject. And though no possible objection can have sufficient force to overthrow plain prophecies (as these certainly are), yet it may be well to obviate all difficulties that are likely to arise, for the satisfaction of honest inquirers.

Objection 1. The Law is said to be the shadow of good things to come;—but the body is of Christ Col. ii. 17; Heb. x. 1, and, that as all the sacrifices pointed to him, and were fulfilled in his death, therefore they are now abolished; and consequently it is inconsistent with the Christian dispensation to suppose that sacrifices and burnt offerings shall be again restored, and continued in the world.

Answer.—Granting that all the sacrifices pointed to the death of Christ, and were shadows of good things then *to come*, yet that is no hindrance to their being restored as emblems of good things *past*, by which their designs may be better understood than otherwise they could be.

2. But, it is very remarkable, that those parts of the Law that more especially pointed out the death and sufferings of Christ, and his entrance into heaven, as the solemnities of the great day of atonement, &c., are wholly omitted in Ezekiel. There is no mention made of the day of atonement, nor of any person under the character of the high priest, nor of any one of the priests being distinguished from the rest, nor that any one should go into the most holy place to make atonement once a year. The priests, the sons of Zadok, seem all alike allowed to enter into the inner court, to minister there before the Lord.

And though sin-offerings and trespass-offerings are to be made, yet no bodies of beasts are to be carried and burnt

without the camp; but the bullock is to be burnt in the appointed place of the house without the sanctuary.—Ezekiel xliii. 21. There is no mention made of the two goats, one to be offered as a burnt-offering, and the other as a scape goat to be let go alive. In fact, the great day of atonement, and all the solemnities thereof, which pointed to Christ's sufferings, death, going without the camp to be crucified, being buried in a clean place out of the city, rising, entering into heaven, and making atonement there for sins, more than all the other sacrifices of the law besides, are wholly omitted in Ezekiel's prophecy, and those sacrifices that are there appointed, where they have any conformity to the law of Moses, are only answerable to such sacrifices as were appointed as the common medium of communication between God and the people. But the observation of the passover will be still kept up, as a memorial of the deliverance of Israel out of Egypt, or rather in remembrance of the death of Christ, which took place at the passover. So that I cannot observe anything in the rites and ceremonies mentioned by Ezekiel, that in the least militates against Christianity, or its glorious author, or the atonement of Christ, but the contrary; all things appear to be ordered there with the greatest wisdom, and exactly suited to that glorious dispensation that shall then take place.

Objection 2.—But the angel informed the prophet Daniel, that the Messiah should cause the sacrifice and the oblation to cease; and that the city and sanctuary should be destroyed. Dan. ix. 24–27.

Answer.—This prophecy in all its parts has been exactly accomplished;—and therefore we should believe that all other prophecies shall be accomplished as exactly as that hath been. Daniel's prophecy did not say, that the sacrifice and oblation should not be restored, but that they should cease; and they did cease accordingly. But the prophecy of Ezekiel has declared they shall be in use when the tribes shall be settled again in the land that God gave to their

fathers, and since this prophecy came by the same authority as the other, and as Daniel's has been so punctually fulfilled, we have no reason to doubt but Ezekiel's shall be as exactly accomplished.

Objection 3.—Perhaps this prophecy of Ezekiel has been fulfilled already; or is to have a mystical interpretation put upon it; or it may point to the kingdom of glory in heaven above.

Answer.—All these notions are truly ridiculous; for these things are to be fulfilled when all the tribes united shall dwell in their own land, and be an holy and happy people, and the Lord shall dwell among them: and as these things have never taken place since, it follows that the prophecy has never been fulfilled. And as for explaining it in a mystical sense, so as to set aside the plain sense of the words, we might just as well pretend that all the laws, statutes, rites and ceremonies, commanded to Moses, were only to be taken in a mystical sense, and were never executed,—and that no sacrifices ever were offered from the days that Israel came out of Egypt to the present time. For it is evident to all readers that the directions are as plain and particular in Ezekiel, as in any part of the books of Moses. And as to the latter part of Ezekiel pointing to the heavenly state, (though some have adopted it) there never was anything more absurd and ridiculous; for there is not a chapter, nor scarcely a verse but confutes the idea. There is Marriage and Death spoken of, chap. xlv. as well as many other things which cannot take place in heaven; and what has killing of beasts, boiling and baking meat, &c., &c., to do in a description of heaven and its glories? as also the division of the land which God gave to Abraham, and the building of the Temple? whereas there is no Temple in the new Jerusalem.

In truth the nine last chapters of Ezekiel speak only of those things that shall take place in the Millenium, and have no allusion to anything before nor after that period. And it is evident that sacrifices shall then take place by

the direction of the great Lawgiver, for many important purposes, that have been and might be mentioned.

But having gone through what I proposed in this Lecture, namely, to prove that sacrifices, burnt-offerings, &c., shall be in use in the land of Israel during the Millenium, and having attempted to show the consistency of that institution with the Gospel dispensation; I shall take up your attention for a few minutes in treating of the solemnities of the great day of atonement, and show that they were all fulfilled in the sufferings, death, resurrection, ascension, and intercession of Christ our Lord. I have already observed, that this part of the ceremonial dispensation pointed to Christ more than any part besides, and have noticed that nothing of this is re-appointed in Ezekiel's prophecy; wherefore it follows that the design of it was answered in Christ, and therefore *that* offering which was made upon the great day of atonement hath ceased forever. As Christ our Savior is the great High Priest, and as that office was fulfilled in him, it is never to belong to any other. Therefore, there is not the least mention of any high priest in the time when sacrifices are to be restored, as I have already noticed.

Now let us briefly survey the sacrifices of the great day of atonement;—and the high priest in his costly dress, entering within the vail, with the blood of reconciliation in one hand, and the sared incense, and the censer full of burning coals from off the altar before Jehovah in the other; and behold all fulfilled by our great High Priest.

The law respecting the great day of atonement, &c., is found written in Leviticus xvi. There we find that the high priest was to slay a young bullock for himself, and a goat for the people, and to bring their blood within the vail, but then whole bodies were ordered to be burnt without the camp.

The Apostle speaking of this ordinance says, "We have an altar whereof they have no right to eat who serve the tabernacle. For the bodies of those beasts whose blood is brought into the

sanctuary by the high priest for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate." Heb. xiii. 10-12.

Thus our Lord Jesus, by shedding his blood for us, and by suffering without the gate, fully answered the law that commanded the sin-offering to be slain, and burnt with fire without the camp.—The two goats, one of which was slain as a sin-offering, and the other had the sins of the people confessed over him, and put upon his head, both pointed to Christ, "Who his own self bare our sins in his own body on the tree: that we being dead to sin should live unto righteousness." 1 Peter ii. 24. His body was slain, and his soul was made an offering for sin: his spirit was let go alive, and he took away the sin of the world, for "Jehovah laid upon him the iniquity of us all." Isa. liii. 6.

How very remarkable the words of the law respecting the scape goat are!

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities, unto a land not inhabited; and he shall let go the goat into the wilderness."—Lev. xvi. 21, 22. Does not this point out Him who bare the sin of many, and made intercession for the transgressors? who was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed? God hath made him to be sin for us, although he knew no sin, that we might be made the righteousness of God in him. See Isa. liii. 4-6, 10-12; Rom. v. 10, 11; 2 Cor. v. 21; 1 Peter ii. 24.

There can remain but little doubt, but this transaction respecting the two goats, was typical of our Savior's sufferings on the cross, even to death. He appeared as a sinner indeed, and those who beheld him might have thought

that he had been stricken of God and afflicted for his own sins: but the truth of the case was, that he was wounded for our transgressions, and bruised for our iniquities, &c.

But as Christ our Lord was both sacrifice and priest in one, it was necessary that he should not only offer up his life and blood as a ransom for men, but also rise from the dead, and ascend into heaven, there to make reconciliation or atonement, and obtain redemption for us.

Let us therefore take a survey of the high priest's entrance into the holy place to make atonement there before the mercy seat, as typical of our Redeemer's entering into heaven itself, now to appear in the presence of God for us.

It was a solemn and awful thing for the high priest to enter within the veil; it was death for any other person to enter there but himself, and he was permitted to go in but once in a year, and then not without blood, which he first offered for himself, and then for the errors of the people. The Apostle informs us, that the holy ghost signified by this, that the way into the Holiest of all (or into heaven above) was not made manifest, while as the first tabernacle was yet standing. Heb. ix. 7, 8.

Doubtless the high priest must have trembled at the idea of entering into the presence of God, being conscious that he himself was a sinner; but he took blood, fire, and incense in his hands, and thus ventured in, according to the law, and obtained acceptance for himself and the people. But Christ Jesus, who was holy, harmless and undefiled, separate from sinners, who needed not to make atonement for himself, ascended into heaven with the highest confidence, being assured that he should obtain acceptance with the Father, the behalf of those for whom he had offered his spotless sacrifice, and then went to make atonement in heaven itself.

The High Priest, when he went into the most holy place, had on those glorious garments which were made by the the special direction of Jehovah himself. These robes were highly typical

of the garments of righteousness and salvation in which our Lord appeared in the court of Heaven, as our glorious High Priest and Intercessor.

The High Priest had an ephod of very costly materials and curious workmanship, and upon the shoulders thereof were two onyx stones, set in ouches of gold, and the names of half the Tribes were engraved upon the one, and half upon the other; these he was to bear for a memorial before Jehovah, neither might he enter into the holy place without this ephod upon him. And besides the ephod, he had a breast-plate, made after the same manner of work; in this breast-plate were Twelve different precious stones, in which the names of the Twelve Tribes of Israel were engraved. This breast plate was to be joined to the ephod, and was not to be loosed therefrom. The priest was always to bear the names of the children of Israel in the breast-plate of judgment, when he went into the Holy Place, for a memorial before Jehovah continually.

Thus Christ, our great High Priest, bears the names of all his people upon the shoulders of his power, and upon the heart of his love: he gave himself a ransom for men, because he loved them. And as he shed his precious blood to make reconciliation for their iniquities, his powerful arm shall bring them home at last; for the objects of his love shall all come to know his redeeming power.

In the breast-plate of Judgment was put the Urim and Thummim, which words signify *Lights* and *Perfections*; by these the Mind of God was known on all occasions, but by what method I cannot pretend exactly to determine.—But surely Lights and Perfections dwell upon the heart of our redeemer continually, and he hath made known the Mind and Will of God to us, and is able to make all wise unto salvation that inquire at his mouth, and obey his commandments.

But as Aaron was to enter in where no eye could see him, and where it was death for any other to approach, how were the people, who were praying without, to know that their high priest was

not struck dead? how were they to gain the knowledge that God had accepted him on their behalf? For the time of his being concealed from their sight must have been a period of painful, anxious suspense, unless some certain sign or true token was given, whereby they might know that he was alive, and accepted before the throne of God, even the mercy-seat. For who would have dared to draw the curtain, or peep within the sacred vail, where one look would have been immediately punished with death?

To prevent this difficulty, there were artificial pomegranates, and golden bells placed between them, on the hem of the robe round about; some suppose that there were 72 bells; I know not their number, but their use was plain, namely, that by the sound of them during the time of the high priest's ministration in the holy place, the people without might be assured that he was alive, and was accepted with God on their behalf.

When he entered in before Jehovah, he first took a censer full of burning coals from off the altar, and took his hands full of sweet incense, and put it upon the fire before Jehovah; this caused a cloud of incense, smoke, and sweet perfume to rise and cover the mercy-seat, to the end that he should not die. Then he took the blood of the bullock, and with the greatest possible reverence sprinkled it upon the mercy-seat, eastward, and before the mercy-seat 7 times; then the Lord by some gracious sign showed the priest that he accepted him and his offering, at which perhaps he leaped for joy, which caused the sound of the golden bells to be heard among the people; by which they knew that their priest was alive.

When this was done, he came out of the most holy place, but not into the sight of the people, but between the veils; there he slew the goat for the sin-offering of the people, and brought his blood into the most holy place within the vail, and sprinkled it, as he did the blood of the bullock; then he came again into the tabernacle and put some of the blood both of the bullock and of the goat upon the horns of the altar

round about, and sprinkled of the blood upon it with his finger seven times. All this time he was to remain unseen by the people; but the sound of the golden bells continued to be heard as he went into and out of the most holy place, so that the people knew that he was alive, as certainly as if they had beheld him with their eyes.

Thus when our glorious Redeemer and great High Priest was about to ascend out of the sight of his disciples, and to enter into heaven itself, the holiest of all places, of which the holy places under the Law were but faint figures, he gave them a sign, by which they might know that he had entered and obtained acceptance there; viz., the promise of the holy ghost; and he strictly commanded them to tarry at Jerusalem till they should be endued with power from on high, Luke xxiv. 49,—“And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which (saith he) ye have heard of me.” Acts i. 4.—This command they obeyed, and all continued with one accord in prayer and supplication, waiting to hear from their Lord. They remained in a kind of suspense during 10 days. But when the great and glorious day of Pentecost was fully come, as they were all with one accord in one place, suddenly there came a sound from heaven, as of a rushing, mighty wind, which filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, which sat upon each of them. “And they were all filled with the holy ghost, and began to speak with other tongues, as the Spirit gave them utterance.”—Acts iii. 1-4.

By this they knew as well that their Lord was entered into heaven, and had made reconciliation for iniquity, and had obtained acceptance, and received gifts for men, as though they had beheld the whole scene with their eyes, or as well as the congregation knew that Aaron was alive, &c., by the sound of the golden bells. Then they could boldly say, “This Jesus hath God raised up, where-

of we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy ghost, he hath shed forth this which ye now see and hear."

Then they proclaimed the Gospel to men; the sound of which is more sweet, lovely and pleasant than Aaron's golden bells could be, and far exceeds the most charming music: and wherever the gospel is preached it is known that our great High Priest lives to make intercession for us in heaven above.

Oh! the charming sounds of Good Will! Peace! Pardon! Love! Wisdom! Power! Redemption! Reconciliation! Salvation!

What delightful news it is to hear that Jesus who was once dead, is alive, and lives for evermore, and has the keys of hell and death, and that all power in heaven and earth, is given unto him! It is enough: Jesus is alive! and he hath opened a new and living way into the holiest of all, by his own blood, so that we may come to God by him, and not be consumed.

I will only notice one thing more in Aaron's dress; and that is, that there was a plate of pure gold upon the mitre on his forehead, upon which these words were engraved, "Holiness to Jehovah." This he was always to have upon his forehead when he went into the holy place, that so the people might be accepted before Jehovah.

If Israel's tribes were accepted before God on the account of Aaron's having these words on his forehead, how much more reason have we to hope for acceptance with God through the obedience, death, resurrection, ascension and intercession of him, who was such an High Priest, as well became us, was suitable to our needs, who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. vii. 26.

The purity, perfection and holiness of our Redeemer's life can never be set forth: *Holiness to Jehovah* was the language of all the tempers of his heart, all his thoughts, words and actions. And it is the nature of his religion to make

men holy, and without blame before him in love; and the followers of the Lamb are called, and chosen to be holy. "As he who hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy." 1 Peter i. 15, 16. "Let us therefore follow holiness, without which no man shall see the Lord." Heb. xii. 15. As Jesus could not have been our Savior unless he had been holy, so we cannot be saved but by being made holy, and conformed to him.

I have made these few observations upon the sacrifices of the great day of atonement, and the High Priest's entering into the holy place, with blood, fire, and incense, dressed and adorned with his glorious and beautiful garments, &c., wherein I have designed to show that the whole of that service pointed to Christ, and was fulfilled in and by him, in his sufferings, death, resurrection, ascension into heaven, and intercession there. And therefore nothing of the kind is mentioned in the prophecy of Ezekiel, where the new appointment of sacrifices is spoken of. The offerings in the glorious Millennium shall have their many excellent uses, but shall in no wise interfere with that one, full, sufficient, and perfect oblation and sacrifice of our Lord, whereby he hath forever perfected them that are sanctified. But as the blood of bulls and goats, and the ashes of an heifer sprinkled upon the unclean, sanctified of old to the purifying of the flesh, the same means may be used again for the same purposes. And sacrifices and burnt-offerings may be used according to the divine appointment, for the purposes of expressing gratitude, thankfulness, and obedience to God.

Enough I hope has been said to prove that the sacrifices spoken of by the prophets, that shall take in the Millennium, are not inconsistent with what our Savior hath done and suffered, or what his holy Apostles have written upon the subject.

Conscious in myself that I have sincerely desired in this Lecture to speak to the honor of God and his word, as revealed in the Law, Prophets, and the

Gospel, I am not greatly concerned at the Judgment that unthinking men may pass upon what I have said, but cheerfully commit it to the blessing of the Lord, and leave it to your serious consideration.

EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., MAY 15, 1859.

This number closes the present Volume of the Prophetic Expositor & Bible Advocate; therefore its friends will understand that the time has come for those who have not already done it, to renew their subscriptions. We solicit a continuance of the patronage of all our paying subscribers, and the addition of many new names to their number. Let no one who can well avoid it, deny him or herself of the reading of the Expositor at this most eventful crisis of our world. The mighty men of war, with their doomed millions of soldiers are not only waked up, as the word of prophecy predicts they would be in the last days, for the battle of the great day,—but they are now actually marching to, and are in the field of deadly strife, with all the improvements in the art of killing men, which modern science has invented. Hence, terrible indeed, beyond all former precedent, or what the imagination of the most experienced minds can conceive, doubtless will be the bloody scenes of this war.

In view of these things, and being surrounded as we are, with the many strong inducements to depart from the truth, of this pleasure-loving and morally corrupt age, we would urge upon all the necessity of using all the means in their power to enable them to resist the evils of the times, and to be found in a state of constant preparation to meet the stupendous events which evidently are coming upon the earth.

If any of our patrons shall find it duty to discontinue their subscriptions to the Expositor, though loth to part with them,

nevertheless we hope to do it in christian friendship; and they will feel the assurance that they have our thanks for past favors, and our hearty wishes for their future happiness; and with pleasure shall at any future time it may be convenient for them to re-enter their names on our books.

We hope soon to be so freed from our necessary worldly cares as to bestow our whole attention again to the interests of the Expositor, hence its friends may expect a richer variety from our pen, in the forthcoming volume, than we have been able to give them, for several weeks past. We therefore again solicit the united and prompt co-operation of our old and valued friends, and as many new ones as can be induced to join with them in carrying forward the work before us with renewed energy.

The Crane's Grove Debate.

It will be seen by the following notice, that the Debate on the Seventh-day-Sabbath question, which was held nearly a year since, at Crane's Grove, Ill., is now in book form, ready for distribution. A heavy expense has been incurred in the accomplishment of this work, and those who have become responsible to meet the same should not be left to bear the burden alone, as we trust they will not, provided a proper interest shall be manifested by the friends of the cause in the distribution of the debate: we therefore urgently recommend our brethren who have the means to pay now, or will be able to do so soon, to send on your orders for this work without delay. See the following notice from the publishers:—

For the Expositor.

The Debate between Elders J. M. Stephenson and Waggoner on the Sabbath question is now in the hands of the printer, and soon will be ready for circulation.

There will doubtless be 250 pages in the book.

The price will be about 35 cents per copy. Duty to God, and love for the cause of truth has prompted us to publish this

debate. We have given our note for \$250. to be paid in a few months, having no means of our own to pay it now, or at a future time. This book should be placed in the hands of every brother and sister.

It cannot be too highly prized by those who are exposed to the influence of the Seventh-day-Sabbath delusion, together with its kindred doctrines as advocated by the *Review* party. We say to all the friends of truth, Get the debate, by all means; it will enable you to compare both sides of this important question, and decide intelligently upon its merits.

We do not expect to realize the expense of its publication in time to meet our liability. Will our brethren in the Eastern and Middle States aid us in dispelling this great delusion in the West? The advocates of this theory are concentrating their entire forces (or nearly so) in the west.—They claim that the flight of the third angel is westward, bearing on his burdened bosom the last message of mercy for our fallen race.

Let every minister consider himself an agent to solicit purchasers for the book.

Such are the times in moneyed matters, that it would perhaps be the best policy to obtain subscriptions payable in five months which will enable us to meet our engagements, provided the subscribers should be punctual in paying at that time. This will enable them to realize means from the sale of this year's produce. We will sell the work at first cost; but no credit for less than two dollars.


The work is being published at Freeport, Ill., and will be ready to supply orders by the time this shall appear in the *Expositor*.


Send your orders to the following agents, Elders H. Collings, Foreston, Ogle co., Ill.; Joseph Marsh, Rochester, N. Y.; J. M. Stephenson, Eureka, Wis.; E. Miller jr., Mendon, Mich.; Brethren Grant and Wilson, editors of the *Crisis*, Boston, Mass., and the *Banner*, Geneva, Kane co., Ill, if they will act as agents for this work. Will the *Crisis* and *Banner* please copy the foregoing? Liberal discount will be made to


clubs and where quantities are wanted;—also to such as sell on commission.

Your brethren and co-workers in the cause of Bible truth,

H. COLLINGS.
J. M. STEPHENSON.

 The lengthy, though valuable article commencing on our first page, from Mr. Winchester, has necessarily crowded from this number several valuable original articles, which were intended for the same. These and some other equally interesting communications of more recent date may be expected in our next issue. The authors of these valued productions, therefore will not only exercise a little patience on account of this delay in the publication of their articles, but will continue their favors, and accept our thanks for the same.

 We would remind our brethren in Western New York, Canada West, and northern Pennsylvania, that a good representation from them is not only desired—but expected, at our Conference, soon to be held at Orangeport, N. Y. Our ministering brethren, we trust will be forward to do what they can by *example* and precept to make this Conference one of the largest which has been held among us for several years past.

 Those persons to whom we have recently sent bills of account, will do us a favor, and themselves justice, by remitting what is our due, or by informing us why they do not. Common courtesy, to say nothing of Christianity, calls for a compliance with this request.

The Great Conflict.

The following article from the N. York *Evening Post*, presents in a very impressive manner, the facilities with which modern armies may be gathered and slaughtered on the field of battle. In view of these things, well may the writer, in the spirit, if not in the precise words of prophecy, call the present threatened war,—

"The greatest conflict the world has ever seen." In reference to which the writer further says:—

"We are apparently on the eve of the most tremendous armed conflict which the world has seen since the downfall of Napoleon the Great. The wars of Imperial France were bloody wars, as all the world knows. No slaughtered hecatombs were ever piled so high as the great Emperor piled them. The dead never lay so thickly on any battle-field, of which history makes any mention, as they lay on Eylau and Borodino, and Waterloo. What amount of destruction and misery, science, in the hands of genius, could, in a given time, deal out on a given number of men was there amply demonstrated.

"But it is not saying too much to say that if the European powers let their armed hordes loose upon one another this summer, ruthless destroyer as Napoleon was, he will be shown before 3 years are over to have been a mere tyro in the art of destruction. Since his day all the arts have advanced with rapid strides, but none with strides so rapid as this one. The weapons with which his soldiers were armed, with which the bridge of Lodi was carried, and Austerlitz and Marengo were won, bear much the same relations to the rifle of the present day, as the matchlock bore to the old firelock.

"Death did not in his time flash from sceried ranks until the foemen stood two or three hundred yards apart. It now flies in the air nearly three quarters of a mile, as far as the sharpest eye can mark a human figure. His siege artillery would be to-day by no means heavy field pieces.—Wellington's heaviest breaching guns at Badajos and Salamanca, were 24 pounders. The Russians at Inkerman, and the British at Tchernaya, brought 32 pounders into the field with ease and effect. But the advantage which heavy guns have always had over light ones, hitherto, for the ordinary purposes of field artillery, has been rather in the length of the range than in the size of the ball. A 12 pounder rush-

ing through a column of infantry is full of destruction, and almost as demoralizing as one treble the weight; but formerly it could not be projected nearly so far.—Science, has, in our day, destroyed the difference between them. Recent inventions, some of them those of our own countrymen, some of Englishmen, and some of the present Emperor of France, have furnished light field pieces, which 4 horses can whirl at the wildest gallop from point to point, with more than the deadly power which 40 years ago, belonged only to weapons which 16 horses could move with difficulty; and which were always *pieces de position*.

"Moreover, facilities have been created since Waterloo was fought, for bringing together masses of men thus armed, and dashing them against one another, such as the great Napoleon in his wildest dreams never dreamed of. We all know how the rapidity of his movements dazzled and astounded our fathers. We know how he strode over Europe like a magician, taking armies up, as it seemed in those days, in the hollow of his hand, and flinging them in the twinkling of an eye on every point where his giant plans needed them. We know how distance seemed to shrivel up at the blast of the trumpet, We know how the pupils of Turenno and Montecuculli recoiled in dismay before legions which struck like a thunderbolt after having advanced like the wind. But great as was the perfection to which he carried the art of rapid concentration, it becomes the crawling of a turtle when compared with the power with which railways have armed the generals of our day. When Napoleon started on his expeditions, armies, of necessity, were divided into columns,—which, in order to secure the bare means of subsistence and of transport, were compelled either to follow each other at tolerably long intervals, or else march on the same point by different circuitous routes. And they did march, literally *marched*, trudging every inch of the way on foot, and the eagle flapped his wings over them in approbation, if they achieved 50 miles in

24 hours. The maddest impatience of the maddest conqueror had in those times to adapt itself to the capabilities of human legs and human stomachs.

"It took, even in the hands of Napoleon, a long while to concentrate 200,000 men at a point 300 miles distant; and when they were there it required stupendous energy and stupendous resources to feed them. All the grand old heroes had to take pork and flour into their grandest calculations; and pork and flour, alas! have to be carried about to be of any use.

"The other day we were told, in contrast with this, that the present Emperor was able to send 25,000 men in a day from Paris to Lyons, a distance of about 300 miles. It would have taken his uncle a week of *forced* marches to accomplish the same object. Austria is sending troops into Italy at the same rate. Moreover, the same power which renders this rapid concentration of troops so easy, renders their subsistence, while concentrated, just as easy. The railroad dumps the soldiers, now-a-days down on the battle-field, and the next day dumps down a month's provisions in their rear. The telegraph, we need hardly say, plays as wonderful a part in this change as the railroad. One of Napoleon's generals would have required four or five days to ask for a re-inforcement, which he now asks for in as many minutes. It reaches him in as many hours as it would then have taken days.

"The destructiveness of the changes which these new instruments are likely to introduce into warfare, has not, so far, attracted as much attention as it ought, because within the last 30 years we have had no wars in the part of the world in which science could render the soldier efficient; and what science has done in that interval to make war more sanguinary, will only appear when the sword is drawn in countries like Italy and Germany, which are blessed, or cursed, with all the "modern improvements." Having armed the combatants with the means of destroying life all round him within a radius of a thousand

yards, it hurls him against his foe at the rate of 30 miles an hour. There is an abyss of human misery revealed by even ten minutes reflection on such a theme as this, which no one who has ever seen war in its most harmless aspect, can contemplate without a shudder."

The Emphatic Diaglott.

No. 4, of this highly valuable work, including Matt. xxvi. 57—Mark vi. 23, is issued by its able and energetic publisher, B. Wilson, editor of the *Gospel Banner*, Geneva, Kane co., Ill. This translation is invaluable to the Bible student, especially if he be familiar with the Greek. The original, with the English translation is placed side by side, thus putting it in the power of the reader, at very little trouble, to verify the scripture for himself. Besides this, we have a good guarantee in the learning and sound Biblical views of its conductor and translators, that the rendering will be strictly in harmony with the original text. Who can estimate the importance and value of a truthful version of the new testament of our blessed Lord, Jesus, the blessed Savior Priest-King, who hath revealed to his servants the great purpose of Jehovah, the glory and honor which the obedient believers in THE GOSPEL, shall obtain in the everlasting Kingdom of God! It should be our earnest endeavor to forward the promulgation of the *unadulterated* scriptures among mankind, for they alone are able "to make us wise unto salvation," adding "line upon line, and precept upon precept." We would advise all who have not done so, to subscribe for this work at once. Address the publisher, as above,—or remittances, if preferred may be sent to this office.

S.

Thomasism.

NUMBER III.

The doctor boasts that he has convicted me of ten falsehoods in some six or eight lines. If he had found two more the number would have been mystic, corresponding

to the Twelve Tribes of Israel. Nobody, it seems, can tell the truth but Bro. John: not even Alexander Campbell. All are dishonest but him. From the day he commenced the *Apostolic Advocate* until now, like so many lions, they have been trying to devour him.

If his memory were good, he would make a fine lawyer. He is an ingenious special pleader. In his "Historical Reminiscences," he admits every material fact in my report of the Virginia compromise. He merely quibbles about dates, places and constructions. It is a historical fact, that everybody in and out of Virginia, once thought that he, in that compromise, ceded away his right to teach the absolute mortality of man, the destruction of the wicked, and the non-resurrection of infants, idiots and Pagans. Years afterwards he confessed that he did wrong in agreeing "to held discussion of these subjects in abeyance."

But now he says that he meant "the things in relation thereto"! What nonsense! The Campbellites acted inconsistently in requiring the concession. They tied up his hands contrary to their professions of christian liberty. But they thought his peculiar views on the subjects in question, were "of no practical benefit."

The doctor coincided with them and signed away his rights, which he now says "was a concession to put them in the wrong as to their charge of his aiming to split their reformation." I give his precise words. Then according to his own showing he was willing to stay with the Campbellites at the expense of the truth. In order to prove to them that he loved them, he signed their recommendation to quit the discussion of the matters at issue, except in his defence when misrepresented. He was barely allowed to explain and defend when somebody would tell lies on him.

Now, what were the certain things "that he was not to discuss." Hear him define. In his instructions to his friend Stone, who represented him in the compromise, he said, "the true issue between me and their

party is re immersion and *the absolute mortality of the natural man.*" Well,—now, did he not agree to discontinue to discuss the subject of natural mortality, one of the points in issue? Read the compromise and judge for yourself. But it will be perceived from this statement, that he taught re-immersion as far back as 1838, yet he fellowshipped the Campbellites who denied its necessity. His play upon the phraseology of the compromise and the *sense* to which *he* accepted it, may go for what they are worth. Sensible men will construe it by the *sound*. It is a plain and intelligible document, which precluded the doctor from preaching on the mortality of man, destruction, and the non-resurrection of infants, idiots and pagans.

But let us analyze the doctor's special plea a little further. Hear him, the "questions I rarely allude to (at that time) in the *Advocate*, and never in preaching, relating to the non-resurrection of infants, idiots and pagans, and the final destiny of those wicked who never heard the truth." How does this accord with the compromise, which says, "*he believed and propagated certain things in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked,*" which it says gave offence," &c.? It is rather singular that they should make such a "hubbub" and require the doctor to desist from something he was not in the habit of doing!

From 1838 to 1847 the doctor was an uncompromising advocate for re-immersion. That much he did not surrender. Still, however, he continued to fraternize with, Campbellites and Adventists who were opposed to it. But if he assigns as a reason for this, that he did not understand the gospel of the kingdom, I think I will be able to show the contrary. When he was in Jeffersonville, several years before his abjuration, he took the same ground on the kingdom that he does now.

We conversed a great deal on the subject, and I find his views now about as they

were then. He spent many days and nights with me, during which all these matters were talked over.

But the doctor denies what I said in regard to Alexander Campbell's having refused to notice him or exchange papers with him. *He* says he has; and in 1844 published 48 pages against his theory. I read the extra referred to, and do not believe, from the best of my recollection, that Dr. Thomas' name is mentioned in it. [I may be mistaken, but I do not think so. Geo. Storrs had sent broadcast over the United States his 'Six Sermons,' which made thousands of converts, and many of them of Mr. Campbell's church. It was in my opinion owing to this that he issued the extra in question. Dr. Thomas was at that time *hors de combat*, in obscurity, and had been for several years previous. Mr. Campbell has persistently refused to discuss any thing with him, since he broke the compromise. What few notices he has since taken of him were by no means complimentary. It is a little strange, if Mr. Campbell did send him his paper regularly since 1839, that he never got a single copy!

The doctor is very hard on the Adventists, Millerism, and Storrism. I fear he is ungrateful. For had it not been for the Advent movement, I do not believe that this day, he would have a corporal's guard of followers. A broken down ex-Campbellite, he goes north to take advantage of the movement, and is now building on other men's foundation, and all the while exposing its rottenness! Such, at least is my opinion of his course.

With all his ultraisms, I could have borne, and did bear with him, until he turned his back on his old friends, because they could not subscribe to his views. He suddenly became intensely sectarian, and withdrew from all Christendom, myself included, and opened his batteries upon every body and every thing, not exactly according to his notions. To be singular to must needs organize his "*Royal Association of Believers in the Gospel of the Kingdom*," and write out for this said as-

sociation, a string of articles of faith and rules of decorum!

(To be continued.)

N. FIELD.

[NOTE.—Relative to what Dr. Field has said touching the ingratitude of Dr. Thomas to his former friends, we deem it duty to remark, that according to our best recollection, not far from A. D. 1847, we were informed by a Bro. Heyes, of the existence of Dr. Thomas' paper, then published in Richmond, Va. We sent our paper, requesting an exchange. On the receipt of the doctor's sheet, we found it chiefly filled with cutting sarcasm on A. Campbell and others, with whom the doctor appeared to be at war. The paper was poorly printed, on poor paper, and we subsequently learned from the doctor's own lips, it had a subscription-list of some short of 400 subscribers. Hence his supporters and sympathizers then were very few in number.

Finding some good things in the doctor's paper, especially on the theme of life and death, and perceiving the doctor to be a man of talent, we introduced *him* and his paper to our brethren. We made frequent extracts from his paper, spoke favorably of it, and its editor, and finally invited the doctor to attend a conference in this city, where he became acquainted with many of our brethren, and at other similar meetings amongst us, which he attended, and where he disposed of his books, obtained subscribers to his paper, and received *liberally* of the contributions of our brethren. He spent, on one of these visits nearly a week in our family, took part in family devotions, communed with us and others whom he now denounces as "accursed sinners," "Millerites," &c. Thus he continued to do until a few years since, when he had obtained a strong position among us, and as it looks to us found that he could be neither leader nor driver in his new position.

All this has transpired since the doctor's professed abjuration of all the isms of men, and his re-baptism. Hence he is extremely inconsistent in his course, to say no-

thing of his manifest ingratitude to those who raised him from obscurity to his present notoriety among us. If he could fellowship us and others of our faith, which he well understood, *then*, unless we have changed, and we have not, he should do it *now*, or acknowledge that he erred then.—
EDITOR.]

Pre-requisites to Baptism.

(Continued.)

BRO. MARSH: Your response to the last half of my third article has been carefully perused, and I seat myself to prepare a rejoinder, . . . I have been waiting for you to answer my questions touching the number of offices embraced in that faith in Christ which will qualify a person for a gospel baptism. Also the difference between perfection in *kind* and perfection in *degree*; the *unit faith* and *only a small part of the unit faith*; the *Gospel*, and *only a very small part of the gospel*,—not one of which you have attempted to answer; but instead of doing so, you have from the first tried to obscure my real positions by issues which I have not taken, and by consequence of your own conjecture. But to the reply,—and,

(1.) Bro. M. does not discriminate between “the good news,” and *simply good*, or *any good news*; between “the tree,”—and *tree*, or *any tree*. The definite article is not used to point out, vague, *indefinite* ideas or things. We do not use the article *the*, except to point out a definite tree, or a definite species, such as *the apple tree*, *the maple tree*, &c. It is not proper to say *the tree* of the forest. It is never admissible to use the definite article to denote everything of the tree species, except when contrasted with other species, as *the grass*, *the tree*. It certainly would not be appropriate to use the definite article to denote your vague and indefinite idea of the gospel, namely any “joyful message,” any good news. I would really conclude from Bro. M.’s vague and latitudinarian definition of the *unit gospel*, that he means any “good news, or joyful message” between the two lids of the Bible.

But does not Bro. M. greatly err from his standard of Bible testimony (i. e., positive testimony in which we can read out Bible ideas in Bible language) in his definition of the Gospel? The term good news, or glad tidings is an unintelligible term, unless the subject of the good news should be explained. Suppose I should proclaim that I had good news for every reader of the *Expositor*, could any of them form a definite idea in relation to the subject of this joyful message? To be a “joyful message” the object of “the good news” must be explained. But I will test his definitions by the great gospel commission, “Go ye into all the world and preach *the Godspell,—the God, the goodspell,*” &c.

God is the author of the gospel, and how can he be the cause and effect also. The term “*Godspell*” is nonsensical and meaningless. Does it a spell like God? “*Good spell*” (i. e. good feeling) is the effect of the gospel believed. But why do you thus depart from your standard of faith, i. e. positive Bible testimony. I will give the first New Testament definition of the import of the gospel. First Christ was anointed to preach the gospel: proof, Luke iv. 18; Isa. lxi. 1.

The first and only Bible definition of the gospel he preached was “*the gospel of the kingdom,*” Matt. iv. 23; ix. 35; Luke iv. 43. For further evidence on this point, I refer the reader to my first article. But,

(2.) I deny that the death, burial and resurrection of Christ are parts of the gospel; therefore I deny these great and essential doctrines; also I ignore the whole scheme of human redemption. It is extremely unfortunate for Bro. M., that of all his array of texts to sustain his “fearful charges,” the term *gospel* is not in one of them, except 2 Tim. i. 10, and in that one the abolition of death is not called the gospel, but an immortal life is represented as being brought to light through the gospel, that is, it is one of the gospel promises. I believe with all my heart, and preach to the best of my ability, *all* the great doctrines inculcated in Bro. M.’s long

enumeration of texts, but I do not believe that one of them is the gospel, for the simple reason that the Bible does not say so, and Bro. M. would not have me found my faith on mere inference, or his assumptions.

The above enumeration of doctrines with plain Bible testimony to sustain them are of so much importance that there can be no hope of salvation without faith in them; but it does not therefore follow as a necessary sequence that they are the gospel, or any part of it. The difficulty with Bro. M.'s theory is the want of definiteness.

At one time "The gospel" is the entire New Testament, or at least all that Christ and the apostles preached; at another, it is narrowed down to the death, burial and resurrection of Christ. It takes the *whole* to make "*the gospel*," and yet a *very small part* is the *gospel*. He infers that because Christ and the Apostles preached the gospel, therefore everything they preached was the gospel. I would suggest to Bro. M., that positive Bible testimony is to be the rule by which this discussion will be decided.

If he has the privilege of reading in, and then reading out, the term gospel, wherever his theory demands it, I will yield the point without further discussion. But to return: Christ and the Apostles preached *repentance, faith, baptism, prayer and obedience* to all the commandments of God; does it therefore follow that all these doctrines are parts of the gospel? Perhaps you will say *these are conditions* of the gospel. Very well; but this is an acknowledgement that all Christ and his apostles preached was not the gospel, nor even parts of it. May not the death, burial and resurrection of Christ, the atonement, &c., be important doctrines also, and yet neither the gospel, nor parts of the gospel? But suppose I should admit that the death, burial and resurrection of Christ are *parts* of the gospel, it would not be equivalent to the admission that *they are the gospel*. It takes the aggregate of *all* the parts to constitute the whole. As well might he argue that three persons in,

or among a large congregation, *are the congregation*, of which they constitute only a small part, as to argue that because the foregoing three facts are *parts* of the gospel, that therefore they are *the gospel* of which they only constitute a small part—(according to Bro. M.'s own enumeration of the different parts of the great whole, they are only parts) But,

(3.) I am accused of separating the death, burial and resurrection of Christ from the gospel. This depends upon the evidence that they ever were united with the gospel, as parts thereof. They are more properly united with Christ as the *name* into which those are to be baptized who believe the gospel. I do most emphatically deny that the death, burial and resurrection of Christ are called the gospel between the two lids of the Bible.—That they are parts of the gospel is a reasonable inference from 1 Cor. xv. 1-4;—but Bro. M., by admitting Sharpe's translation of verse 4, i. e. "*among* the first things") cuts off, in the most signal manner, his former position, that these *three* facts are *the gospel*,—for how can they be *the gospel*, and yet only "*among* the things" of *the gospel*?

But in the article before me he only advocates that they are *parts* of the gospel; therefore they will only beget *part* of the *unit faith*; and to be weak in our faith in these facts, not to be weak *in the faith*,—but to be weak *in a part* of the faith; and not perfection *in the faith* in kind, but perfection in a part of *the faith* in kind.—Well, if Bro. M and I cannot agree in reference to what the gospel *is*, we may agree in reference to what it is *not*.

Bro. M. does not, in this article, deny separating the offices of Christ. Again, I will propound the question which Bro. M. evaded by accusing me of separating the death, burial and resurrection of Christ from the gospel. Does a Bible faith in Son of God embrace *all* his offices?—or does it embrace a *part* or *none* of his offices? Do you separate the Son of God from his offices? Or do you separate his offices? How long will Bro. M. refuse to

give a direct answer to these plain questions? But Bro. M. entirely overlooked or ignored the translation of 1 Cor. xv. 1, 2 Cor. viii. 1, Gal. i. 2, which was couched in the extract from the *Banner*. I will give it a second time.

"*Gnoriso*, as here does not govern the accusative case which follows it. The Greek for 'Moreover I declare to you,' is *gnoriso de umus*, and is precisely the same in the other two cases given, where the king's translators put, 'We do you to wit,' and, 'I certify you.' Thus it is very plain that Paul is not here 'declaring' or laying down a definition of the gospel, but simply reminding them of something they appeared to be forgetting. And in verse 2, instead of, 'if ye keep in memory what I preached to you,' the Greek is '*limi logo evangelesameu umin eis kalectede*,'—if you hold fast a certain word I evangelized to you."

But while I object to the idea that Paul in the 3d and 4th verses was giving a definition of the gospel, I freely admit that in the entire chapter he gives the substance of the gospel. From verse 23–28, the Apostle brings to view the kingly position of Christ.

Thus the gospel Paul preached to the Corinthians included the kingdom.

I will give the following extract from the *Gospel Banner*, which expresses my views relative to 1 Cor. xv. "Though objecting to the third and fourth verses containing a definition of the Gospel, it is admitted that the chapter at large contains a declaration of the gospel preached by Paul. It is evidently so, for he informs the reader in the first verse, that he is about to declare, or make known the gospel which he had preached to them. It had become necessary to do so; for some of them were letting slip the things they had once believed. Now look at the items of the declaration, and behold the topics treated of by the Apostle when he preached the gospel. Here they are, the death of the Christ for sins, his burial and resurrection; the future resurrection of the

dead by him *at his coming*; his subsequent reign till the end comes; his subjugation of all enemies *during* his reign, and the destruction of the death *at the end* of it; the delivering up of the kingdom to the Father then, when the mediatorship shall be abolished, so that God may be all and in all, the kind of body the resurrected saints shall possess, and their glory to fit them for the possession of the kingdom of God; the transformation of the faithful contemporary with the resurrection, and the church's victory over the *gates of hell (hades)* through Jesus Christ the Lord. These are the great gospel truths contained in that word which Paul taught in Corinth for a year and six months, and which many of the Corinthians hearing, believed and were baptized."—Acts xviii. 8.

The first thing Paul preached at Corinth was that "Jesus was the Christ,"—Acts xviii. 1–5; and Bro. M. does not separate the offices of the Son of God; therefore Paul preached, and the Corinthians believed in Christ, as "*the Anointed?*" for the office of King, as well as that of Priest.

(4.) Most assuredly Dr. Thomas and myself make a marked difference between the word of God, the word of truth, and the gospel. The one includes the whole Bible, and the other only the promises of of the kingdom of God, and the things concerning Jesus Christ. Acts viii. 12;—xxviii. 31; Does Bro. M. confound the general terms, the Word of God, and the Gospel? I have not advocated a faith perfect in degree (but perfect in kind) before baptism.

But since Bro. M. cannot discriminate between the two, (notwithstanding the latter is his own child) I would say in the most decisive manner, that I would prefer Bro. Thomas' definite position on the prerequisites to baptism, to Bro. M.'s vague, indefinite, ambiguous, contradictory one. The great commission reads, Go preach "THE gospel," not a *part*, or "among the things" of the gospel! The Bible speaks of "THE faith," not a *part* of the faith!

The great commission reads, "Go preach *the* gospel," not a gospel, *any* gospel, *part* of the gospel, &c. This *unit* gospel begets the *unit* faith, not any faith, or a part of "the faith." The *good seed* to be sown in every class of sinners minds before *conversion*, or *baptism* is "*the word of the kingdom*"!—not the word (i. e.) indefinitely, as Bro. M. argues, but that portion of the word which relates to the kingdom. Does Bro. M. sow the good seed on the way side, among the thorns, on stony places, and in the good soil? No, he spills the good seed, and sows a *very small part* of it before baptism, and afterward a little at a time as *he* thinks the christian can understand.

Is it not a *unit* seed? Or, perhaps Bro. M. has two classes of good seed? But it is objected that *the whole* seed cannot germinate in the sinner's mind until after conversion and baptism. How then can the good seed which falls among thorns, by the way side, and on stony places, germinate?

Mark, it is the same seed sown in all those places, as well as in the good soil.—But note, the good seed, i. e. the word of the kingdom is received in the good and honest heart before it can possibly germinate and bring forth the fruit of faith and obedience.

"The word of the kingdom" embraces Christ as the King, together with ALL his offices, as Savior, Priest, &c. The office of Savior embraces the atonement in all its parts, the priesthood, his mediatorial work both in this age and the age to come, as the antitype both of Aaron and Melchizedec.

His kingly office is associated with the entire Bible account of his history: his Birth, Life, Death, Resurrection, Ascension, Second Coming, and Future Reign. The most cursory reader of the prophecies of the Old Testament or the teachings of the New, in relation to Christ, cannot fail to see this leading feature in his history. How a minister can preach Christ, or read the Bible account of him, and overlook his kingly office, I cannot see. He must pur-

posely avoid it. It does not follow that because the gospel relates to the kingdom, that therefore it embraces every particular relative to the kingdom.

A person may believe that there is such a kingdom as that of Great Britain, together with its leading features, and yet not understand everything associated with that kingdom in detail. Just so in reference to the kingdom of God. We may also believe that Christ will sit on David's throne as a king without understanding every particular in relation to his kingly functions, and his kingdom. Why run this matter into either extreme?

With Bro. M., it is either to know everything in reference to king and kingdom, or nothing. The ostensible object seems to be to get rid of the kingdom before baptism, at all hazards.

J. M. STEPHENSON.

Eureka, Wis.

(To be Continued.)

[Our reply, though written, is crowded out, but will appear in our next.—EDITOR.]

FROM BRO. C. F. SWEET.

BRO. MARR: I wish to say through the *Expositor*, to our brethren in Western N. Y., northern Pa., and Canada West, that I feel a deep interest in the coming Conference to be held in Orangeport, in June next. I am sure much good may be done if we all come to the help of the Lord, as is our duty. It is said, "Neglect not the assembling of yourselves together as the manner of some is, but praying with and for each other, and exhorting one another, and so much the more as you see the approaching." Now, my dear brethren, are we all doing that? If not, have we any valid reason for its omission, or are we all so stupid as not to see that the day of Christ is at hand, and what we do must be done quickly. Do we in fact believe in the speedy deliverance of the elected host of God. Then let us show our faith by a lively exercise in obedience to all the demands of God, and especially in assembling at least once a year for the pur-

pose of exhortation, edification and comfort of one another. We expect a good and refreshing time at the Conference. We had a good meeting there last year, and we have had some good quarterly and two days meetings through the year, especially of late.

We cannot promise to pay any one's expenses, but we desire the presence of all who can come, especially the ministering brethren. We have a good commodious edifice and plenty of homes for all who come. We should be happy to meet any of our Eastern or Western preaching brethren.

C. F. SWEET.

East Troy, Pa., May 10, 1859.

The latest foreign news is to Liverpool, April 30th. The Austrian official journal of the 29th, after detailing the progress of affairs, says Austria must draw the sword to maintain European order.

The London Post of the 29th says there was still hope for peace, as the last English offer of mediation was under the serious consideration of the emperor of the French.

Russia and Austria have formed an offensive and defensive. The fact has produced a profound sensation.

The latest rumor was that war had actually commenced, the Austrians having crossed the Ticino, to attack the Sardinians.

"If Faith be the immediate gift of God, as some assert, why does Paul say, 'faith comes by hearing'?"

A bad temper is a curse to the possessor, and its influence is most deadly wherever it is found.

A judicious silence is always better than truth spoken without charity.

The light which must guide us in every step of our progress is the Bible.

Example is engraven as it were on a rock, and defies the ravages of time.

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		Let us be thankful to God for the inestimable privileges we enjoy.	

References to the Librarian (C.S.)

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